

AIKIDO YOSHINKAN INTERNATIONAL

Vol. 4 No. 3

DECEMBER 1993

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
- Soke Gozo Shioda, Demonstration
- Dojacho Yasuhisa Shioda, Demonstration
- Instructors' Demonstration
- IYAF Bylaws
- Introductory Techniques

YOSHINKAN AIKIDO VIDEO 12

IYAF Second Step

47min. U.S. \$ 38 in English

- Yoshinkan History & Introduction
- Soke Gozo Shioda, Demonstration
- Dojacho 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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- Basic Stance & Movement
"La Garde, Mouvement de Base"
- Basic Techniques
"Techniques de Base"
- Freestyle Techniques
"Techniques Libres"
- Demonstration of Gozo Shioda Sensei
"Demonstration de Gozo Shioda Sensei"

YOSHINKAN AIKIDO VIDEO 2



DEMONSTRATION OF MOST ADVANCED TECHNIQUES "DEMONSTRATION DES TECHNIQUES"

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"Combinaison des Mouvements de Base"
- United Basic Movements Applied to Techniques
"Combinaison des Mouvements de Base Appliqués aux Techniques"
- Basic and Advanced Combination Techniques
"Techniques Intermédiaires"
- Fast and Slow Techniques
"Techniques à Vitesse Lente et Rapide"
- Knife Techniques
"Techniques Couteaux"
- Self-Defence Techniques
"Techniques D'Auto-Defense"
- Freestyle Techniques
"Techniques Libres"
- Demonstration of Gozo Shioda Sensei
"Demonstration de Gozo Shioda Sensei"



YOSHINKAN AIKIDO VIDEO 8

FIRST INTERNATIONAL EXPOSITION OF YOSHINKAN AIKIDO

— June 23, 1990, Toronto, Ontario, Canada —

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- Ukemi — Canada Team
- Kimedai 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
- Muguruzo Sensei — France
- Woman Self Defence — Canada Team
- Nagano Sensei — Germany
- Gozo Shioda — Soke of Aikido Yoshinkan

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with Gozo Shioda - June 22 & 23, 1990

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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

High-profile sports receive a great deal of media attention here in Japan and elsewhere. Although I am very impressed with the dedication and abilities of the athletes in these sports, I cannot help but wonder about the differences that have evolved between competitive professional sports and more traditional pursuits, such as budo.

A sportsperson's training calendar is determined by the events and tournaments that he or she will compete in. These athletes train to peak, physically and mentally, at predesignated times. A martial artist, however, must train constantly, to the maximum, and be in top condition and awareness at all times.

In the Japanese language, two words—*keiko* and *renshu*—describe the practice of something. In current usage, they appear to have similar meanings: training. A look at their etymologies, how-

ever, shows clearly that they not only originate from separate backgrounds but also have very different meanings. *Renshu* simply means the repetition of an exercise or exercises to improve one's skill. *Keiko*, on the other hand, has a far more complicated meaning. While it does include the simpler meaning of *renshu*, it also more importantly describes the spiritual and philosophical principles of an art. *Ko* means old, and *kei* means to look at something and to think about it deeply. Joined, the meaning implied is that we should look at the accomplishments of the old masters and aspire to achieving similar results.

In the true sense of the words, *renshu*, therefore, should be used for sports, and *keiko* for the arts, whether music, budo, or fine arts. I urge all practitioners of martial arts to train in light of the true meaning of *keiko*, for this is the complete and pure way.



NEWS

◆Honbu Dojo Sensei Depart

The honbu dojo regrets to announce that Michiharu Mori Kyoshi and Pamela Hunt Shidoi will be leaving the honbu dojo at the end of December 1993. Mori Kyoshi is relocating to Australia, while Pamela Shidoi is returning to her native New Zealand. The honbu dojo and the IYAF extend their best wishes to both instructors.

Mori Kyoshi began training as a general student at the honbu dojo in 1985 prior to joining the staff as an *uchi-deshi* (live-in student) in March 1986 and participating in the 22nd Tokyo Metropolitan Riot Police Course. He tested for his *godan* (fifth dan) and was awarded the title *kyoshi* in June 1993. Mori Kyoshi instructs at the honbu dojo, at two universities, and at a branch dojo. His strong commitment and dedication to Yoshinkan Aikido is illustrated by his comment that one of the most satisfying things about his time here is seeing his students doing well at a demonstration. Mori Kyoshi has also represented Yoshinkan Aikido internationally on three different occasions: in India for a three-month period in 1987, in California for an IYAF tour in 1991, and in Malta in 1992 as part of a cultural exchange program.



Michiharu Mori Kyoshi executes a kokyunage at the recent annual All-Japan Yoshinkan Demonstration.

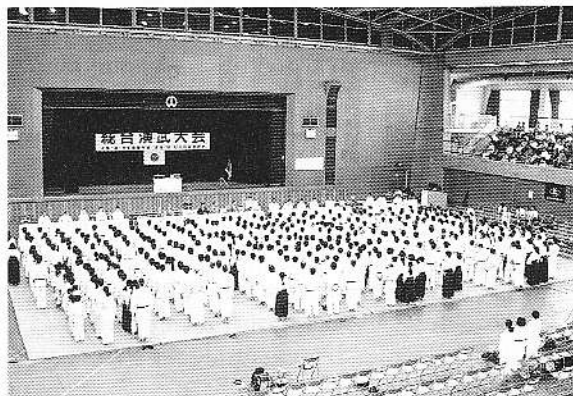
Mori Kyoshi is leaving the honbu dojo to go to Australia where he hopes to further Australia-Japan understanding and to assist in the spread of Yoshinkan Aikido by establishing a dojo utilizing Japanese cultural ideals.

Pamela Shidoi came to Japan in 1986 to study Japanese. She was introduced to the honbu dojo by a friend in 1989 and trained as a general student to the shodan level prior to the First International Instructors Course, from which she successfully graduated in 1992 as a *nidan*, level five instructor. After being invited to become a *seiwainin*, she assisted with the second instructors course and, along with Silva Kheru Shidoi, slowly took over the administration of the IYAF from Mark Baker. In July 1992, both Pamela and Silva were given the instructor rank of *shidoi*, which previously had been held by only one other non-Japanese woman. Pamela Shidoi has represented the honbu dojo on two international tours: she accompanied Chida Shiho to Canada in October 1992 and she attended FIST, an all womens' martial arts training weekend last July.

Pamela Shidoi is leaving the honbu dojo with a view to furthering her education in Christchurch, New Zealand. Pam will be missed for her exemplary work as an aikido teacher and for her dedicated efforts in promoting and developing the IYAF.

◆Annual Demonstration Held

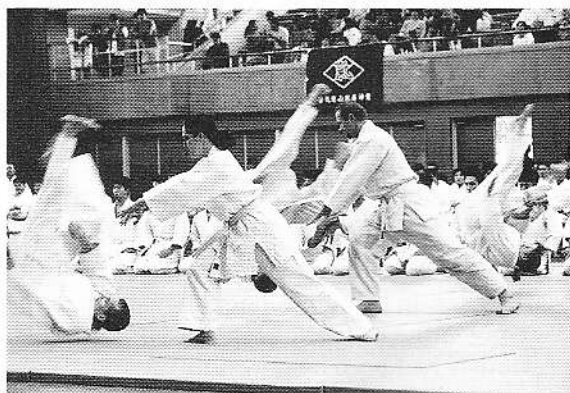
The 28th All-Japan Yoshinkan Aikido Demonstration was held on September 26, 1993. Groups from all over the world participated in the biggest Yoshinkan event of the year. The enthusiastic 540 participants from 11 countries made this year's event a great success. The judging panel, consisting of the highest-ranking Yoshinkan Aikido instructors active in Japan, awarded this year's first prize to a group from Yamanashi Yoshinkan.



Demonstration participants gather for the opening ceremony.

Admission to the demonstration was free. Altogether, 3,000 people attended this thrilling event.

A video of the demonstration's highlights is now available on video.



The Third International Instructors Course trainees perform a selection of *dai ni kihon waza*.

◆29th Kidotai Course Opening Ceremony Conducted

The opening ceremony for the 29th Tokyo Metropolitan Riot Police Training Course was held on August 3, 1993. Ten riot police officers and one Japanese instructor trainee will train for nine months at the honbu dojo. The riot police course and the International Instructors Course are run in conjunction with each other, with the trainees training together in one of their three daily classes.

◆Senshusei Undergo Grading

The Third International Instructors Course *senshusei* (trainees) took their test for *dai ni kihon waza* (second basic techniques) on Friday August 22, 1993, thereby completing the second segment of the instructors course. Of the instructor trainees who tested, two were awarded *ikkyu* (first kyu) and six were awarded *nikyu* (second kyu).

Having commenced training later in the year than usual because of official commitments, the Japanese riot police trainees took the first grading of their course based on *kihon dosa* (basic movements) and *dai ichi kihon waza* (first basic techniques) on Wednesday October 20, 1993. Three of the candidates were successful in achieving *yonkyu* (fourth kyu), while the remaining seven received *gokyu* (fifth kyu).

Congratulations to all *senshusei* on their fine tests.

◆Honbu Dojo Holds Summer Gasshuku

From Wednesday, August 4 to Saturday, August 7, 65 students (including 10 non-Japanese) from the honbu dojo underwent four days of intensive training at this year's summer *gasshuku* (training camp) at Kashima Shinbuden in Ibaragi Prefecture, approximately three hours north of Tokyo. The general classes were taught by Nakano Shihan and Ogoshi Shidoi, and the children's classes were taught by Sakano Shidoi.

◆A Guide to Testing Procedure

In an attempt to unify testing procedures throughout the IYAF and in response to numerous requests, the following is the honbu dojo's representative format for all testing at all levels.

Preparation

Participants should prepare themselves mentally and physically prior to the test. Accordingly, it is important to be seated in *seiza* at least five minutes before commencement of the test.

Conduct

The examining *sensei* takes the *rei* (bow) and stands at the front of the dojo facing the participants. When the participants' names are called out, they should respond by shouting "*osu*," bowing, and running to a line two mat widths from the *sensei*. Participants should space themselves evenly, about one meter apart, and be so arranged that their testing partners are adjacent.

The participant furthest on the right gives the command "*sensei ni rei*," and the participants in the line bow in unison to the *sensei*. The *sensei* then instructs the participants to move to their places. For *jukyū-rokkyū* (10th kyu-6th kyu), participants move into lines facing the front ready to perform *kamae* and the *kihon dosa* without partners. For *gokyu* (5th kyu) and above, participants move to their assigned places and face their partners. It is best to arrange the positions before the test to avoid collisions and to ensure sufficient space for each pair.

At the end of their grading, participants return to the line formation in front of the examining sensei, once again bow together, and then turn right and run in a line around the edge of the dojo's mats back to their original seating positions. They should, however, remain standing until the person furthest on the right gives the command "*seiza*," at which point they should sit down in unison.

Test Content

Yoshinkan Aikido tests include the following content depending on the level: *kamae*, *kihon dosa*, *kite waza*, *shitei waza*, *shitei jiyu waza*, *futari dori*, and *sanin dori*. Following is an outline of how the test format changes from jukyu to *yudan* (nidan and above), with an explanation of each form as it is introduced. A detailed syllabus for each grade is readily available as a separate item from the IYAF.

Jukyu-kyukyu (10th kyu-9th kyu)

Kamae: Both left and right basic stance

Seizaho: Moving correctly into a kneeling position

Shikkoho: Moving forwards and backwards in a kneeling position

Kihon dosa: The six basic movements

Hachikyu-gokyu (8th-5th kyu)

Kamae:

Kihon dosa: With partners for gokyu and above

Kite waza: Set basic techniques from the syllabus

Yonkyu-ikkyu (4th-1st kyu)

Kamae

Kihon dosa

Kite waza: From sankyu the syllabus includes *suwari waza* (kneeling techniques) and *ushiro waza* (attacks from behind).

Shitei waza: Techniques from the syllabus appointed by the examiner during the test.

Shodan

Kamae

Kihon dosa

Kite waza

Shitei waza

Shitei jiyu waza: Free-flowing technique with the attacks appointed by the examiner during the test. If there is only one person testing in a particular pair, it is important that both partners perform *shite* to assess the *uke* of the person being tested. This is only considered necessary for jiyu waza. However, a few exceptions are considered in cases of physical disabilities, age, or seniority.

Yudan (nidan and above)

Kamae

Kihon dosa

Kite waza

Shitei waza

Shitei jiyu waza

Tasu dori Jiyu waza (more than one opponent: For nidan, two uke are used. One is armed with a *tanto* for *shomen tsuki* and one is empty handed for *shomen uchi*. For sandan and above, three uke are used. One is armed with a *tanto* (shomen tsuki), one is armed with a *bokken* (shomen uchi), and one is empty handed (shomen uchi).

All techniques start and finish with *kamae*, the first should be as strong as the last, and your energy and focus should be maintained at the highest level throughout the test. You should not pace yourself. Naturally, good technique is important during a test; however, the most important thing is strong spirit, without which the technique is empty. It is not important whether you pass or fail a test—if you give as much as you possibly can. In this way, even if you fail the test you will have learnt a great deal, which is the only real achievement.

◆Chino Kyoshi Visits California

From December 3 to December 13, Chino Kyoshi, accompanied by international assistant Paul Stephens, visited California for a series of clinics, tests, and demonstrations. See the IYAF section for a more comprehensive coverage of the tour schedule.

◆Australian Instructor and Students Visit Honbu Dojo

Joe Thambu Sensei (see AYI Vol. 2. No.1.) and three of his students, Tony Shaw, Susan Bryant, and Maxine Arentz, of the Shudokan Aikido Dojo, Melbourne, were recently in Tokyo for six weeks' intensive training and gradings. The following is an interview with Thambu Sensei, followed by brief profiles of and comments by his students. Thambu Sensei was the first instructor of Yoshinkan Aikido in Australia.

Q. What made you come to honbu dojo again?

A. I felt I needed to train under honbu dojo teachers again, I would've come much earlier if finances permitted. When I arrived I was told I could test if I wanted, which was indeed an honor.

Q. Since you were last here Yoshinkan Aikido has progressed immensely in Australia. Where do you see it going in the future?

A. Compared with the U.S. and Canada the IYAF in Australia is still an infant. I will be meeting with other Australian instructors in October in Queensland. This is the first such meeting, and from this we hope to set out some goals for our dojo and the IYAF in Australia. Mark Baker Sensei will be instrumental in guiding the IYAF in Australia in the right direction. Furthermore, we have people like Scott Roche, Richard Hungerford, and David Dangerfield who are very good *aikidoka* and who have their own set goals. With this meeting we seek to reconcile our individual goals into a broad guideline for the future.

Q. What do you see as being the main benefits for foreign instructors from the IYAF?

A. We receive a lot of support and attention from the honbu dojo. The honbu dojo's policy seems to have broadened in its perspective. More thought is given to outside dojos when decisions are being made.

Q. How can the honbu dojo further help dojos outside Japan?

A. While all overseas instructors appreciate the freedom of the IYAF, it would be helpful to receive more guidelines and instructions from the honbu for testing levels, tours, and guidelines for etiquette, both in the honbu dojo for visitors and outside. These guidelines, even if not compulsory, will go a long way to help form international standards comparable to the honbu dojo's. In my opinion, people who train outside Japan do not see a difference between Aikido Yoshinkai Japan, the honbu dojo, and the IYAF. They see it as one and the same. The honbu dojo should keep this in mind when setting policy. The honbu dojo should be the source from which inspiration and instruction emanates.

Q. What do you see as the immediate future of the IYAF?

A. The IYAF is in its fourth year. I believe it has come a long way with great thanks to Soke Shioda Gozo, the honbu dojo instructors, Jacques Payet Sensei, Fred Haynes Sensei, Mark Baker Sensei, Pamela Hunt Shidoi, and many others. I feel that the IYAF is now firmly established, but before we grow more we should consolidate our position,

particularly in relevance to the levels of instruction and testing. If we use the honbu dojo as a yardstick, then we can gauge the level we should aim for.

This is a time of change. It is not just a time of change for the honbu dojo, but for all of Yoshinkan. We should accept this as a challenge and continue to follow along the lines that Soke Shioda Gozo has taught us.



Joe Thambu Sensei throws Darren Friend at the recent 38th All-Japan Yoshinkan Demonstration.

Susan Bryant

Age: 35

Occupation: Neurosurgical Nurse

Rank: Shodan

Commenced aikido: May 1989

I came to Japan to see and experience honbu dojo aikido. I wanted a concentrated practice of aikido in the country it originated in and the chance to work with other students who've had different experiences.

Of course the honbu dojo is different from our dojo in Melbourne, but there are many similarities, and I felt at ease in class. The Japanese and non-Japanese students work well together. Everyone was helpful, willing to teach and give advice to people coming for a short term. It's great to train under a concentration of highly skilled teachers. The Japanese teachers are easy to follow and are very good at teaching people who don't understand Japanese. Of course I could query any points in the *kokusai* (international) class, which is taught in English every morning.

There were some aspects that I found difficult, particularly the heat of summer. For those who are planning a trip to the honbu dojo, I recommend you bring plenty of *dogi* and be ready to work hard and adjust to honbu dojo standards.

Tony Shaw

Age: 25

Occupation: Customs Officer

Rank: Shodan

Commenced aikido: December 1990

Earlier this year, I decided to come to Japan for the dual purpose of doing some intensive training and to visit a relative living in Tokyo.

I was very surprised at the number of non-Japanese instructors in the honbu dojo. The level of technique is very high throughout the dojo, and even though they teach in Japanese it was easy for me to follow the Japanese instructors' directions. The foreign instructors also helped me by translating in *kenshu* (intensive) classes and in the dojo office.

It was not all easy coming to Tokyo to train, but I've gotten a lot out of my time here. When I return home, I hope to be able to continue improving upon what I've learnt and to pass on the techniques in the spirit I was shown them.

Maxine Arentz

Age: 22

Occupation: Computer Software Demonstrator

Rank: Shodan

Commenced aikido: May 1991

I came to Japan to see aikido at its source and to experience Japanese life. I found the honbu dojo to be very well organized. The staff are friendly and efficient.

The training and instruction was very intensive, and although I benefited from this intensity it was mentally tiring. It was great for me to be taught by female instructors. The women's technique must be good as they are not as strong as men. The women instructors in the honbu dojo have very good technique that works well. It was nice to see non-Japanese women instructors teaching in the honbu dojo.

It is definitely worth coming here even for a few weeks. The diversity of instructors has allowed me to view each technique from many perspectives.

Reminder to All IYAF Members Regarding Payment to the Honbu Dojo

The IYAF continues to use Citibank services to simplify the processing of cheques from abroad.

Although yen-denominated cheques payable to **Tsuneo Ando, c/o International Yoshinkai Aikido Federation**, and payable at **Citibank N.A., Tokyo**, remain the most acceptable means of payment, those of you for whom this method is both costly and inconvenient will be pleased to hear that we are now accepting either **personal** or bank cheques.

Effective as of this writing, please follow these procedures precisely, as deviations result in astronomical cheque processing fees:

1. Make all cheques payable to **Tsuneo Ando, c/o International Yoshinkai Aikido Federation**.
2. Apart from the yen-denominated cheques mentioned above, make either personal or bank cheques payable in the yen equivalent of your own currency, calculated at the current exchange rate.
3. If appropriate, make cheques payable at **Citibank N.A., Tokyo**.
4. Draft all cheques accurately and legibly, taking particular care with spelling out numerical sums where appropriate on the cheques.

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Pay to the order of <u>Tsuneo Ando, c/o International Yoshinkai Aikido Federation</u>		
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Payable at	<u>Citibank N.A., Tokyo</u>	<u>Everyman</u>

*If you cannot comply with any of the above methods of payment, please contact the IYAF by mail or facsimile, and the IYAF will advise you on an acceptable alternative method of payment.

The IYAF reserves the right to refuse cheques that do not comply with Japanese banking regulations.

IYAF—International Yoshinkai Aikido Federation

IYAF REGISTRATIONS SINCE SEPTEMBER 1993

Registered Dan Rankings

AUSTRALIA

Joe Thambu	<i>godan</i>
Brendan Arentz	<i>shodan</i>
Maxine Arentz	<i>shodan</i>
Susan Bryant	<i>shodan</i>
Tony Shaw	<i>shodan</i>

CANADA

Christopher Snowden	<i>shodan</i>
Michael Willets	<i>shodan</i>

ENGLAND

Paul Hotchkiss	<i>yodan</i>
Jack Poole	<i>yodan</i>

MALAYSIA

Loke Chuan Sun	<i>yodan</i>
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U.S.A.

Evelyn Dysarz	<i>yodan</i>
Christopher Howey	<i>yodan</i>
Graham Lewis	<i>sandan</i>

Honbu Dojo Dan Registrations

Douglas Barnes	<i>shodan</i>
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Registered Instructors

AUSTRALIA

Joe Thambu	level 2
Wendy Joan Bradley	level 6

CANADA

James Kightley	level 5
Wendy Seward	level 5
Timothy Webb	level 5
Christopher Snowden	level 6
Eric Strzelczyk	level 6

ENGLAND

Paul Hotchkiss	level 3
Jack Poole	level 3

JAPAN

Michiharu Mori	level 2
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NEW ZEALAND

Pamela Hunt	level 4
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U.S.A.

Evelyn Dysarz	level 3
Christopher Howey	level 3
David Comstock	level 4
Ariana Rapkin	level 6

Registered Dojos

ENGLAND

Meidokan	David Rubens
Shinwakai	Paul Hotchkiss

U.S.A.

Shinbeikan	Graham Lewis
Shinkokan	Delfin Labrador

Is there an interview that you would like to see appear on the pages of *Aikido Yoshinkan International*?

Do you know someone involved in aikido whom you think has something to say to the rest of us?

Are you interested in conducting an interview with someone from your country whose experiences with aikido would be of interest to readers worldwide?

Do you have something to say that you think will interest and perhaps benefit the rest of us?

If so, please contact the staff of *Aikido Yoshinkan International* at the honbu dojo. We would be happy to hear from you.

CALIFORNIA TOUR ITINERARY

Date: December 3–December 13, 1993

Participating Instructors: Susumu Chino Kyoshi
Paul Stephens

3 (Fri.) *Clinic*

Shindokan Dojo, Huntington

Geordan Reynolds, host instructor

4 (Sat. evening) *Clinic*

Kadokan Dojo, Anaheim

Sam Combes, host instructor

5 (Sun. morning) *Clinic*

Shindokan Dojo, Huntington Beach

Geordan Reynolds, host instructor

5 (Sun. evening) *Christmas Party*

Shuyokan Dojo, Costa Mesa

David Dye, host instructor

6 (Mon.) *Free day with proposed pistol range practice
and horse riding activities scheduled*

7 (Tues.) *Yudan tests*

Kadokan Dojo, Anaheim

Sam Combes, host instructor

8 (Wed. morning) *Costa Mesa Police Department Tour*
Hosted by David Dye

8 (Wed.) *Kyu and dan tests*

Shuyokan Dojo, Costa Mesa

David Dye, host instructor

9 (Thurs.) *Clinic*

Shindokan Dojo, Huntington Beach

Geordan Reynolds, host instructor

10 (Fri.) *Clinic*

Shuyokan Dojo, Costa Mesa

David Dye, host instructor

11 (Sat. morning) *Yudan tests*

Shuyokan Dojo, Costa Mesa

David Dye, host instructor

11 (Sat. evening) *Final dinner*

Hosted by Sam Combes, David Dye, and Geordan
Reynolds

For further details, please contact either the IYAF
or Sam Combes

Kadokan Dojo

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SPECIAL FEATURE—AIKIDO SHUGYO

Tenth Installment, continued from Vol. 4 No. 2, September 1993

KI IS THE RESULT OF BALANCE

In aikido, we use the word *ki* a great deal. For many people, the word ascribes a degree of mystery to a seemingly unusual happening. In aikido, however, what we refer to as *ki* is very different from throwing someone without touching him.

I define *ki* as the result of balance. This involves correct posture, rhythm, and breathing and a concentration of power to generate explosive force. The force generated along the centerline of the body and through timing are also *ki*.

In aikido, *ki* stems from everything that happens in your relationship with your partner. This is the meaning of *ki o awaseru* (be in unison with the opponent); every element, from feelings through movements, should be as one. The *ki* generated through such unison is the *kokyuryoku* (power of concentration), which in a sense is a fusion of between two persons' *ki*.

If, for example, we respond correctly to being grabbed by an opponent, the opponent should not be able to release his grip. Although a witness might be inclined to question how this could be, it is true that if we can control the opponent's feelings and intentions we can force him to keep his grip for as long as we wish.

To do so, however, we should not have any thought of hostility or antagonism in our heart; our feelings should be in unison with those of our opponent. In this state, we can feel and guess the strengths and weaknesses of the opponent, as well as his intentions and feelings. We can then guide him in the very direction he intended to go himself. He will not try to resist and will follow us. This is what I meant when in explaining *kokuryoku* I said that the opponent cooperates to make the technique work. Even if the opponent is thrown, the lack of brute strength involved eliminates the possibility that the opponent will feel resentful. I was thrown many times by Ueshiba Sensei and never had any feeling of rebellion or

opposition. Indeed, I am grateful to him for having practiced so many techniques on me.

This happens because the feelings of *shite* and *uke* are in harmony. To use pain in aikido to subdue someone incurs the opponent's hatred. The ideal in aikido, it is said, is to "face each other and become one." Our feelings should be in unison with our partner's, and we should be able to subdue the person naturally through our partner's movement without giving rise to bad feelings. This is *aiki*: the unison of *ki*.

INITIATE THE FLOW FROM A WEAK POINT

To attain *aiki*, it is necessary to understand the flow of force.

When students in my advanced classes perform techniques on each other, I will often change the direction of *shite*'s force slightly, and a technique that had not worked until then will begin to work. Many readers may have witnessed this at the dojo. I can see the flow of force clearly; it is not just a feeling. Initially, I observe the person's eyes and then what happens to his posture—where the weight is centered on the legs. These are the kinds of things I look for. But just watching for these points is not enough. At a glance, we must catch and understand everything that is happening. If we cannot do this, it is impossible to properly lock the technique. In *nikajo*, for example, we would just end up twisting the wrist with no result.

When Ueshiba Sensei was practicing *nikajo* on us, we never sensed any pain, but without realizing what was going on we would suddenly lose our balance. There was no pain in the wrist; rather, all the strength would go to the hips and knees in such a way that we couldn't stand on our own feet. This is the true way a technique should work, and all aikido techniques should be executed like this—with a flow of strength of force.

The human body is such that no matter how much strength is used to resist there is always a weak point, and if force is directed against this point the power disappears from the opponent's knees. Unfortunately, most people cannot find this direction; they cannot make the movement flowing and because of this their techniques do not work.

If they exert maximum power in the movement, this force usually collides with the opponent's strong point. So, how is it possible to see the flow of strength? The only answer I can give is through regular training and experience and by learning to control the ego. If we can look at a person objectively, with an empty mind, then we will be able to see how the strength or force should flow.

THE SECRET IS TO RELEASE THE STRENGTH

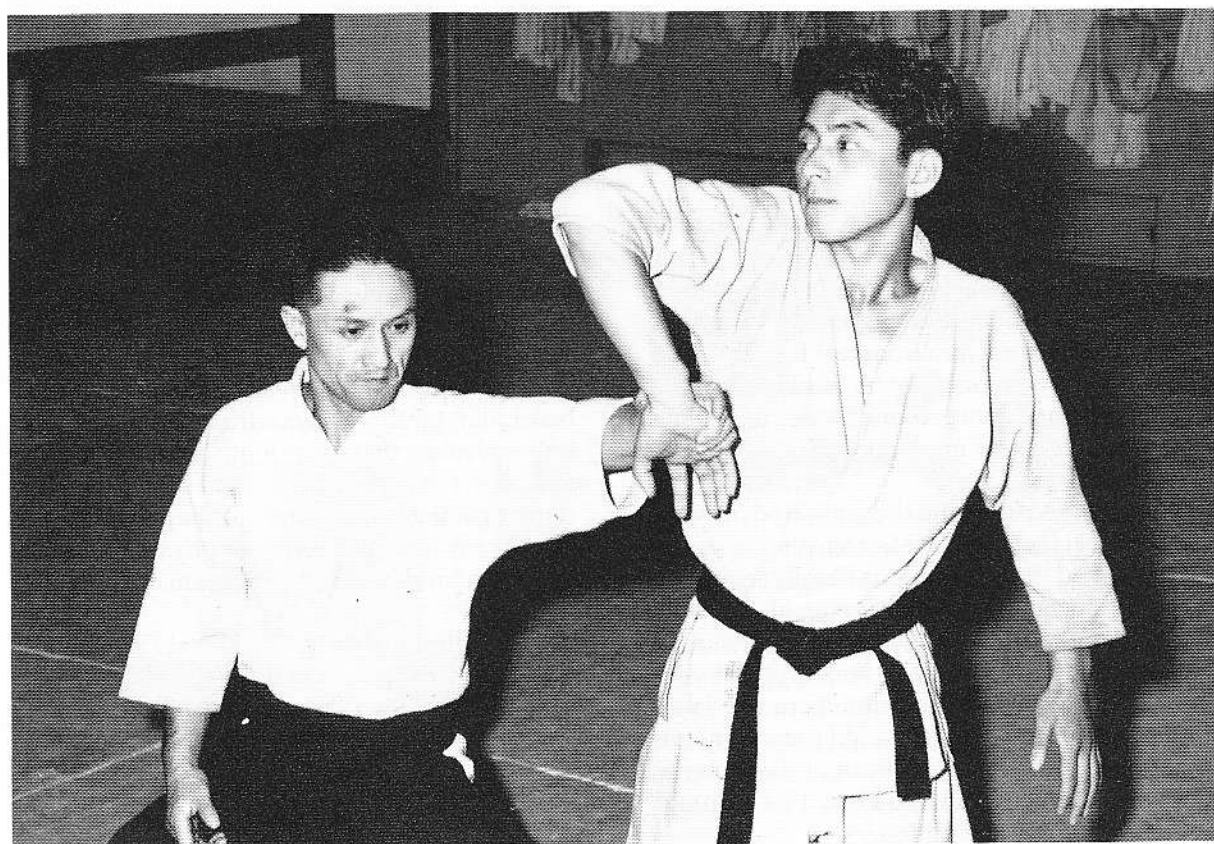
Equally important as directing our force and utilizing the strength of our opponent is knowing when to release our strength. When the opponent has committed himself fully and is holding strongly, we should release our strength. This, of course, is easier said than done, but the knowledge of how to do this—one of the big secrets of aikido—is a gift I received from my teacher, Morihei Ueshiba Sensei. By releasing our strength, I am not talking about simply relaxing and dropping our hands, because to do so would enable the opponent to instantly take control.

In aikido, we must make use of the body's centerline. Our strength should be focused on this line, only then can we release our strength and utilize the opponent's strength to advantage. The

slightest hesitation at the moment you have concentrated everything on the body's centerline will doom your efforts. Release your strength totally and maintain the opponent's hold. Do so and the more the opponent uses strength, the more his power dissipates, and he finds himself holding nothing. In this state, if we sat down the opponent would do the same, if we moved one hand the opponent would follow in that direction.

This is the goal of aikido: understanding that if we cannot release our strength then we will not be able to face someone really physically strong. Given this understanding, it is also possible to take advantage of a situation where we initiate a movement only to have the opponent release his strength on us. If we initiate another movement and use some strength, we dominate.

I was once praised for my application of this point by Ueshiba Sensei. I was applying *yonkajo* on him while Sensei was teaching the technique. Even though I was holding Sensei's wrist tight, he would release his strength and keep his arm completely relaxed. To goad me further, he said, "hold tighter, is that the best you can do?" This was in the middle of a class, and I took it as a challenge to seize the opportunity to apply a



technique on my teacher. In response to his taunt, I put a lot of strength into the yonkajo, but to no avail. As expected, Sensei suddenly released all his strength. At this precise moment, I reapplied power to the technique, and Sensei fell over with a surprised look on his face. I had scored a point and felt very pleased with myself. He praised me and told me that that was very clever.

So, we can either maintain an empty mind and successfully use strength to apply a technique on an opponent when the opponent releases his strength, or we can wait until the opponent uses his full strength against us and then release our own strength to take the advantage of the situation. The result will depend on our ability to apply one or the other of these two tactics, not on our application of a select technique. Techniques, as I have said many times, are limited. No matter how advanced your technical level, you will not be able to make a given technique work on everybody. Aikido is not that simple. You must understand the concept of releasing the strength, allowing you to turn your opponent's strength against him or, in reverse, to exploit your opponent's release of his strength with renewed vigor of your own. In achieving this understanding, you eliminate the importance of a technique and develop true confidence in yourself.

THE SPIRIT HAS NO LIMIT

According to Ueshiba Sensei, the body ages and deteriorates physically, but the spirit never declines. It continues to strengthen until death.

Sensei used to say, "I will be at my peak just before I die." Shortly before his death, when he was bedridden, he demonstrated extraordinary ki and power. The four students charged to look after him tried to prevent him from leaving his bed to go to the bathroom on his own, thinking him too weak to continue doing so, and Sensei, according to the four, threw them off himself.

I once witnessed firsthand the same kind of manifestation of ki from Ueshiba Sensei. Just before the Second World War, the imperial family requested to see aikido. Sensei knew that if an aikido technique is applied correctly the opponent cannot resume the attack and, in so knowing, felt very strongly that a demonstration where uke is allowed to attack repeatedly would be tantamount to demonstrating falsely in front of the imperial family. Nonetheless, he also knew that he could not refuse the demonstration.

Adding to his reservations was a recurrence of the liver ailment that plagued him. Sensei was jaundiced and so ill that he would vomit after a glass of water and could not eat anything. I have heard that these problems came from his adventures in Mongolia when he and Onisaburo and his men were captured by a gang of horsemen. The head of the gang made a deal with Sensei to let them all live if he could drink a bucket of salt water in one go. Sensei succeeded and was free to leave with his companions, but his liver was never the same.

On the day of the demonstration, Sensei's jaundice was at its worst, and I thought he would never be able to honor the desire of the imperial family to see an aikido demonstration. The demonstration, it was decided, would be 40 minutes in duration, with Mr. Yukawa and myself being uke for 20 minutes each. In the changing room, Sensei was extremely exhausted and feeble and in no state to give a demonstration. I was very worried about what would happen. But when the emperor appeared, Sensei immediately became a new man and stood rigidly at attention. Mr. Yukawa was first to be uke. Still worried about Sensei, he restrained his attack and delivered a rather soft *yokomen* (side strike). Sensei blocked with such unbelievable vigor that Mr. Yukawa's arm was broken before he was thrown. I resigned myself to facing a revived and energetic teacher for the bulk of the 40-minute demonstration.

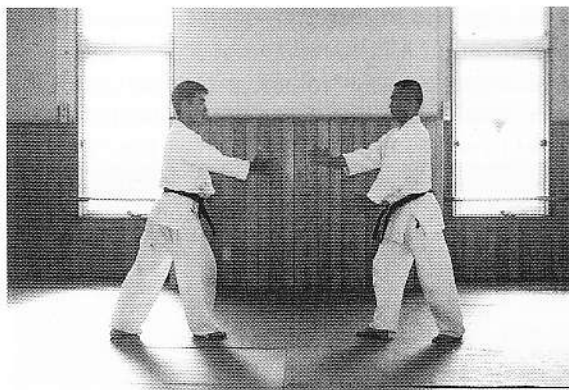
Sensei's power and spirit was incredibly high. His eyes sparkled, making it hard to imagine he was the same sickly man shortly before. His weakened physical condition, however, compelled him to draw upon the resources of his mind and spirit. I would attack, and he would throw me, time after time for 40 minutes. Soon I was only semiconscious and could only see Sensei's eyes, which seemed to get larger. I do not know how I lasted the 40 minutes, and as a result of the exertion was bedridden for three days with a high fever. I can only speculate that I was motivated by the spirit and power of my teacher's mind and spirit, and I think I gained some understanding of budo that day. At any time, whatever our physical state, our spirit can bring us to our optimum condition.

Thus, the limits of the physical body can be transcended by the power of the mind and the spirit until death. This is why the ability to execute techniques never deteriorates in budo.

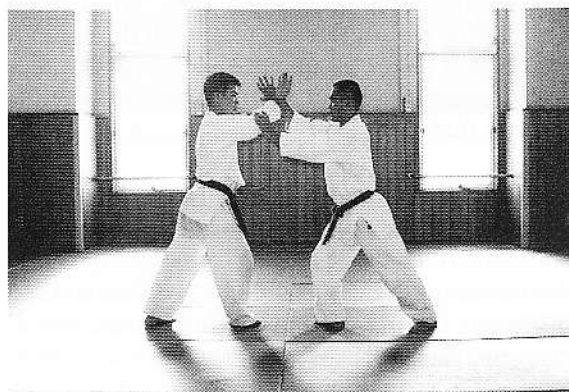
TECHNIQUES EXPLANATION

SHOMEN UCHI SHOMEN IRIMINAGE ICHI (1)

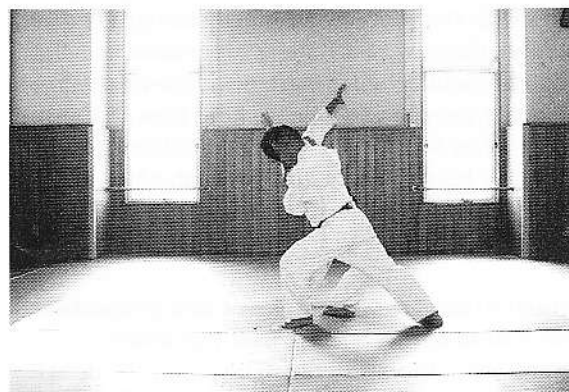
Iriminage techniques use body movement to break *uke*'s balance and throw *uke* to the rear. Shomen iriminage differs from *sokumen iriminage* in that shite enters from the front, not the side.



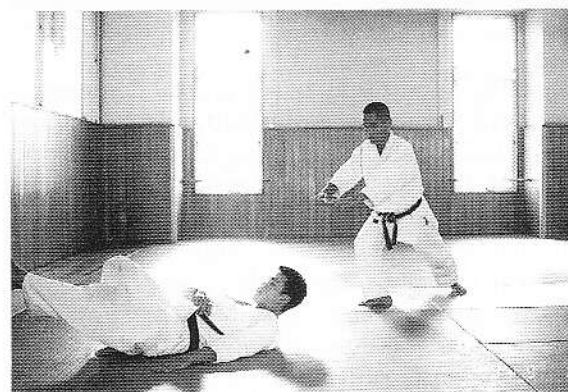
Shite and uke face each other in *migi aihanni kamae*.



Shite slides forward and strikes at uke's head. Uke blocks with the right hand. Shite's right arm remains strong and the left hand controls uke's elbow, as in *shomen uchi ikkajo osae ichi*.



Shite steps with the left foot, and shite's left leg and left hip move in a circular motion as shite pushes strongly forward off the right leg to unbalance uke. At the same time, shite circles uke's arm in unison with this leg and hip movement and circles and slides the right arm across uke's chest in the direction of uke's right shoulder. As shite moves forward, shite's left hand goes to uke's collar and grabs the collar. These movements are all done smoothly and in unison. At the finish of these movements, shite's posture must be balanced and strong with the hips strongly forward and straight. The right arm finishes with the palm facing forward, and uke's body should be bent backwards.



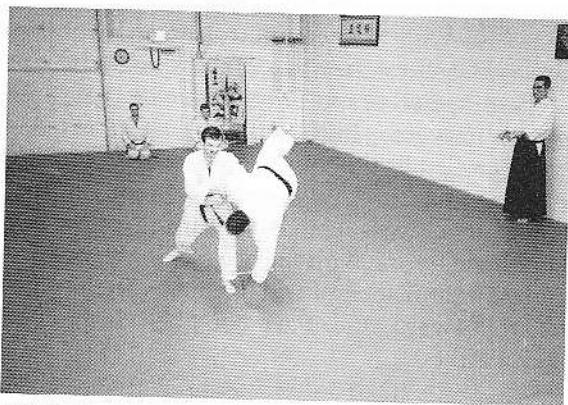
Stepping strongly from the right leg, shite steps diagonally behind uke in the direction of uke's right shoulder. Shite should push strongly with the leg and hip power to throw uke. At the same time, shite cuts down with the arm and uses whole body power to throw uke. At the finish of this movement, shite's posture should be strong, and shite's attention should be focused strongly on uke (*zanshin*). Shite's hips must be straight and strong, both legs well balanced.

YOSHINKAN AIKIDO WORLDWIDE

YOSHINKAN IN CANADA

Keith Taylor Profile

Keith Taylor was born in England. He moved to Canada as a teenager and now resides in Vancouver with his wife and daughter, where he is a structural engineer. Keith studied such martial arts as karate, judo, hapkido, and arnis before commencing Yoshinkan Aikido under Takeshi Kimeda Sensei in Toronto. He now runs a dojo in Maple Ridge, just outside Vancouver. He graded to sandan last year during Chida Shihan's visit to Georgetown and Toronto.



Keith Taylor.

I had the opportunity to see several demonstrations of differing styles of aikido and to visit some clubs. In Toronto, I visited the Yoshinkan Aikido dojo of Takeshi Kimeda Sensei. I was so impressed by the structure of the class that I signed up that very evening. What impressed me most was the *kihon dosa*. Having been associated with martial arts for many years, the purpose of these movements was immediately apparent to me. Kimeda Sensei runs a very dynamic class, and there is a great feeling of personal attention, though there may be 30 or more students on the mats.

In 1990, we came to Vancouver, B.C., where with some help I scoured the area for a suitable place to establish the first Yoshinkan Aikido club in the Vancouver area. The dojo is located in a small town just outside Vancouver called Maple Ridge. It is run by the local judo club and has a training area of 55 mats. The fact that the mats can be left down gives a sense of permanence to the facility.

We run classes three times a week, year-round. Each class is one and a half to two and a half hours, depending on the day. We have plans for additional classes, some of the seniors will attain *ikkyu* this year and will be able to run regular classes. Of our about 20 students, a quarter are women. We have people from all walks of life: students, prison guards, bus drivers, and school teachers.

I have decided to turn the club into a nonprofit organization. I never intended it to be a money-making proposition, rather, just a medium for my own training, and the fees have reflected this. I used to say to the students of the club "that the club belongs to you," and now in actual fact this is true. We have several students managing the affairs of the club, which allows me a respite from coping with all the business aspects.

As a teacher, there are times when I felt alone. What helped me most was working on the basics night after night, especially with as many as 20 white belts on the mats at one time. This helped me find the thread that weaves itself through all of aikido. This is the wonder of the system that Ueshiba Sensei set up and that now comes to us directly through Soke Shioda Gozo and his staff.

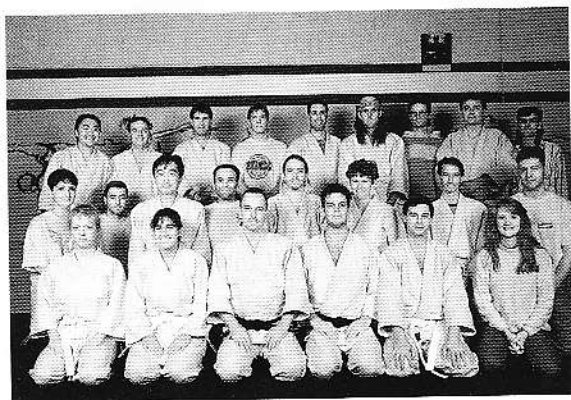
My aim is to continue to grow in my understanding of Yoshinkan Aikido. Ours is the only dojo far and wide (the closest club in Canada is over 400 kilometers to the east, while 2,000 kilometers to the south there are clubs in California), which gives us a feeling of isolation, but at the same time we see this as an opportunity to spread the ideas of Ueshiba Sensei, demonstrating that his ideas of harmony and peace do have vitality. It also means that I have had to develop my own training partners. After three years, I have accomplished this with two *ikkyu* and *nikkyu* students, respectively, plus several others who profess to be having fun while being part of a group of good-natured people who are making this club grow. Next year, we plan to set up another dojo, and with the help of the senior students this task will not be as daunting as the first time, leaving me with time for my own training.

Much to my own amusement and edification, I have found it to be true that the teacher learns more than the students. The other students, I

include myself as one, are always watching and taking note of all of my actions. This in itself instills a sense of focus in me as I demonstrate each technique. The student reflects the teacher, and if I have the eyes to see I will be able to observe all of my weaknesses in their actions. This gives me the opportunity to reflect on the path that I am taking and to adjust it accordingly.

Shinwakan Dojo

Charles Bates was born in 1963 in Windsor, Ontario, Canada. He started Yoshinkan Aikido in 1983 after experiencing a variety of different martial arts. Bates Sensei obtained his sandan in July 1993. In his desire to spread Yoshinkan Aikido, he recently opened his own dojo, the Shinwakan, in London, Ontario.



Charles Bates Sensei poses with his students following a kyu test.

I started training in martial arts at age 12, when my father and sister took me to a kung fu school. Throughout my teens, I studied different arts, like tae kwon do, isshinryu, goju ryu karate, and wrestling. I enjoyed the physical demands of these studies, but I felt something was missing.

I saw an advertisement for aikido that mentioned self-improvement instead of focusing only on self-defense as the art's major goal. Thinking I was going to observe a class, the next thing I knew I was doing warm-ups and learning a technique. I still find it humorous that I had never seen aikido demonstrated or watched a class, I just started doing it. And it was the energy and the quality of instruction that kept me training at Windsor and other nearby locations over the years. Later, I started assisting classes at the Chudokan Dojo and in the Law and Security Program at St. Clair College. In December 1992, I was hired by Fanshawe College in London, Ontario, to teach aikido and decided to open a dojo and teach aikido full-time.

Our dojo operates out of a gymnastics center, which gives us a large working space of approximately 1,700 square feet and also helps keep the costs low in regards to expenses for mats. The students—51 men and 6 women—are generally professional people. However, we are also teaching aikido at two educational facilities: Fanshawe College and a school in a community outside of London called Strathroy, where a large percentage of the classes are college and university students. The college program is a continuous 10-week program and is ideal for bringing new students into the main dojo.

The only problem I had in establishing the dojo (if you could call it a problem) is to have started with such a large group of beginning students. Instructing without senior or for that matter intermediate students has been great training for me. I have, however, had the good fortune of having some of my fellow students from the Chudokan Dojo come to London to assist and offer their support quite frequently—a great thank you to my fellow *aikidoka*.

My aim in teaching is to continue the growth of the art of aikido to the best of my ability. My personal growth and the beauty of this art I feel has been a gift given to me to share with others. The rewards and benefits of teaching students and watching their progress offers a fulfillment I had never imagined.

I'm not sure how feasible this would be, but if we could organize a Yoshinkan Aikido festival every two or three years maybe this would go a long way in creating more growth for our art. Each country or region could offer to be host at various periods. The host country or region would benefit from such a large contingent of aikido instructors and students coming to the area. Such a gathering would also allow instructors to meet other instructors and to exchange views and ideas.

Among the main experiences I have had in relation to aikido is the development and growth of friendships that have brought so much enjoyment to my life.

I would like to thank Soke Shioda Gozo for granting our dojo the name Shinwakan (the house of everlasting peace and harmonious spirit). We are honored and will endeavor to carry the significance of this name with us at all times.

YOSHINKAN IN THE U.S.A.

Shinkokan Dojo

Delfin Labrador, a nidan, was born in 1956 in Decatur, Illinois. In 1976, he moved to Alaska, where he now lives in Anchorage. Since 1976, Delfin has studied many budo, including judo, karate-do, jujitsu, and iaido, as well as aikido. After moving to Alaska, Delfin won the Northern National and Southern State karate championships two years running. Delfin presently studies in Anchorage and is planning to marry his fiancée, Michele, in the near future.



Delfin Labrador Sensei demonstrates a basic iaido movement.

In 1984, I took a couple of classes of Yoshinkan Aikido under the instruction of Sam Combes Sensei at his Kadokan Dojo in California. Six years later, I found myself in front of Chida Shihan, which inspired me to open my own dojo with the help of Fred Haynes Sensei.

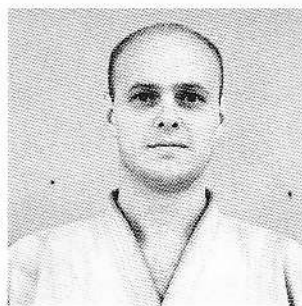
My dojo is called Shinkokan, which means spirit of the old. It is a rented commercial property situated in a high traffic area. It is about 1,800 square feet and is decorated in traditional Japanese style. Although this is my first aikido dojo, I also teach karate-do, goshinjutsu, and iaido. I have 45 students: men, women, and children—the majority being children who also attend my karate classes. This presents a big challenge, as aikido requires thought and coordination skills that many have not fully developed. It is, however, extremely rewarding. My adult classes are steadily growing and appear to be primarily made up of professional people. Our schedule includes *kyu* gradings every three months. This month, we plan to visit the Kadokan Dojo, and next April Fred Haynes is planning to visit Alaska.

For a long time the only aikido dojo in this state was aikikai style. Unfortunately, since I started teaching Yoshinkan Aikido our relationship has become strained. My study of aikido so far has deepened my understanding of *taisabaki*. In some disciplines they do *taisabaki*; in aikido we study *taisabaki* along with distance and timing.

I am very happy and satisfied with Yoshinkan Aikido. To me, Yoshinkan is aikido—both *kihon* and *oyo waza* (practical techniques.)

THIRD INTERNATIONAL INSTRUCTORS COURSE SENSHUSEI PROFILES

Michael Stuempel Profile



Michael is 27 years old. He traveled from the Northwest Territories of Canada to take part in the Third International Instructors Course. Michael started aikido in 1986 under Takeshi Kameda Sensei. For geographical reasons, he at-

tended the dojo of Greg West Sensei and Roger Plomish Sensei while at university and obtained his shodan under Mitsugoro Karasawa Sensei in 1992. Michael is a computer programmer with an Honours BSC in computer science and psychology.

I started aikido because I was looking for a martial art that developed concentration, focus, and discipline. In the first aikido class I saw, they were practicing 180° pivots with partners. I could see it was both strong and harmonious, and the phrase "a dance of warriors" came into my head. I've never forgotten this.

I decided to apply for the International Instructors Course because I needed something deeper to obtain a greater understanding of aikido. I really needed to get into it, and everyone said that the course would offer that opportunity. I also felt my life was ready for a change, it was a good time. Although it was difficult to leave home, I was looking forward to the experience a great deal.

The course is not what I expected. I thought it was about technique and training, but that is only a part of it. The main focus is on spirit. When you feel you cannot go on, you have to find the inner strength to continue. The course is great: although it's the hardest thing I have ever done, it's also the most rewarding. After the course, I want to continue training at the honbu dojo for a couple of years to develop my aikido further, and I want to study Japanese.

Anyone planning to do the course should not only prepare mentally and physically, but also equip themselves to find a job here.

Jennifer Porter Profile



Jenny was born and raised in Oregon. At 22 years of age, she is one of the youngest members of the Third International Instructors Course. She came to Japan in December 1990 with her dance company and began training at the honbu

dojo in 1992. She teaches English and aerobics and studies aikido and Japanese.

I initially came to Japan to dance for three months, but I enjoyed the challenge of daily life here and decided to stay. My father studies aikido in the States, so I checked out the main dojos in Tokyo. I found Yoshinkan was a more physical style, so I joined up as a regular student. In August 1992, I enrolled in the course because I wanted to further my understanding of the basic techniques.

We are into the third and last set of kihon waza (basic techniques), working toward our shodan. The course is very hard physical work and mentally demanding. I wanted to see if I could push myself as far as the *sensei* would push me.

I want to stay in Japan for another two years to continue training. Outside aikido, I want to complete my study of Japanese, and when I return to the States I plan to apply for a two-year paramedic program. Wherever I end up living, I will try to practice aikido. I have no plans to teach.

For anyone interested in doing the course, I have found that the only real obstacle is yourself.

Antonio Martinez Profile



Antonio, aged 28, grew up in north London, England. He is a qualified architect specializing in design for the physically challenged. He started aikido under David Rubens Sensei in September 1992.

I had no experience of martial arts before aikido. I just wanted an interesting way to keep fit. Like many office workers, I'd got into a routine. After training for a few months, my perspective on life began to change. I appreciated the emphasis on self-discipline and began to look at myself from a different angle. Fortunately, my sensei had studied aikido in Japan, and he gave me an insight into the course. My circumstances were such that I could take up the challenge.

The early stages of the course are physically demanding; however, my initial fears of not being able to cope due to my limited experience were unfounded. Our course has brought students of all levels together, and we each find comfort in that we all suffer equally. I see the course as an experiment in human nature: people come from all over the world with different backgrounds and form a training unit, not dissimilar to an army unit I imagine.

After the course finishes I do not foresee taking up aikido as a full-time occupation, although aikido will undoubtedly remain a large part of my life. One thing has become clear to me at this stage of the course, and that is that aikido is a life-long study: the course trains our focus and spirit, which I foresee helping me in other aspects of life. In the short term, I believe I will return to my profession in Europe.

The course should be done for the right reasons. Do not do it for somebody else or without any preconceptions of martial arts training. I believe that the development of aikido is through basic movements, and their perfection is the main emphasis of the course. If you come with the right frame of mind, financial and day-to-day problems can be overcome.

YOSHINKAN IN NORTH AMERICA

THE OPENING OF THE AIKI CENTRE OF CANADA

About 150 aikido practitioners, friends, and family were present as Susan and I officially dedicated our new aikido dojo, the Aiki Centre of Canada. Our grand opening was held on the evening of September 10, 1993, although classes had already begun on July 1, 1993.

Susan and I felt an immense amount of pride as we looked at the dojo. It had finally materialized with the support, hard work, and dedication of our students and our friends. We have dedicated the Aiki Centre to my late sister, Cathie, who died in 1986. She was an elementary school teacher who was strongly committed to her teaching profession and her students. We will strive to honor her memory with a strong dedication to both the instruction and study of aikido.

As a building, the Aiki Centre has the appearance of a new dojo, freshly designed, drywalled, and painted. Our 84 tatami fit neatly on a raised floor that takes up most of the dojo. (Our thanks to Fred Haynes Sensei for his innovative floor design.) The dojo's white walls represent a purity and honesty of Yoshinkan technique that has woven itself into the spirit of our club.

It was when the party and dedication were over and the friends had long gone home that I finally had a moment to sit quietly alone on the mat and reflect how all things of the past have led to the present.

The Aiki Centre is a modern outgrowth of a dojo that started at the University of Windsor in 1975. After only two years of study, I was asked to be the instructor of the university club (remember, in those days *ikkyu* (first kyu) and *shodan* (first dan) were lofty heights of rank in this area.) Students that are part of the Aiki Centre today were first introduced to aikido through the university aikido club. My wife, Susan, eventually joined me in teaching the university club. It was in 1987 that we incorporated our club as the Renbukan and moved to the Oakwood Community Center, while still teaching at the university. It was at these dojo

that we were honored to host visits by Soke Shioda Gozo and Chida Shihan. These visits inspired and energized us.

It was a curious thing to sit on the now permanent mats at the Aiki Centre and remember that for almost six years the students of the Renbukan carried and laid out each mat before every evening of training. At the end of class each night the ritual would again be repeated as they picked up and restacked the mats in a corner of the room. It is one bit of our history that will not be missed.

When the evening of the grand opening finally came to an end, I turned off the lights and prepared to head home. I realized that the existence of the Aiki Centre had already heightened the energy with which we approach our teaching and training. As I turned the key to lock up, I was already looking forward to the next day of training. Our club, our dojo, had finally found a home. And home is always a nice place to come back to.

Not only have we moved to a new location, we've also changed our fax number. Although the dojo phone number is still (519)966-2297, the new phone/fax is 519(966)-8953.

Remember, we'd like to know about any special visitors, workshops, or announcements that you would like to appear in the North American section of *AYI*. Phone or fax us, or send your information to

Jim Jeannette
c/o Aiki Centre of Canada
3226 Walker Road
Windsor, Ontario, Canada N8W 3R8

News from Georgetown, Ontario: Congratulations to Fred and Cathy on the birth of their son, David Alister Haynes, on October 14, 1993.

YOSHINKAN IN OCEANIA

STARTING A DOJO—2

The first question to ask when establishing a dojo is, What do you really want out of your dojo? Obviously, the monetary rewards are important. Do you want the dojo to support you full-time? Will you be satisfied with a part-time club, teaching once or twice a week? Will you expect the dojo to cover its own expenses, or will you finance it from alternative sources? Is it worth considering joining up with an established dojo, or do you want the independence and control of your own school?

Chances are the majority of instructors considering opening a dojo are not after a quick fortune and are hoping to open a school that will be there for them to carry on for life. By noting down your expectations in complete honesty you will have begun a sketch of your dojo.

Next, it is necessary to consider the contributions you personally can make to a dojo. What are your resources, both mental and material? What are your strengths and, as important, your weaknesses? You will need to be completely honest with yourself. Your dojo will mirror your personality and temperament, and you won't want any surprises later on.

Setting up will require marketing and organizational skills that, if you are going it alone, will be demanding. You will need to be creative to outshine your competitors, and you will need talent in raising your primary material resource: money, most of which you will need to supply yourself or to raise privately.

Lastly, you must identify what will give you an edge over your competitors. Remember, most of your market will be absolute beginners and totally uninformed (or even misinformed) about martial arts. They will be ignorant of the differences not only between styles but also authenticity and quality. Many will never have heard of aikido, and even fewer the Yoshinkan. There is a good chance they won't even recognize the quality of your technique, especially after having been exposed to television programs, such as "Kung

Fu," or the more recent wave of stylized martial arts movies. The fact that you don't teach kicking techniques is enough for many potential students to discount your style.

You need to have a means or plan to convince potential members of the validity of what you do. And you will require a strategy that is in accord with your personal objectives and your resources.

One of the benefits of having your own dojo is the great satisfaction of teaching aikido to people. This can be rewarding and satisfying in that you are not only making a contribution to the community but are also gaining some control over your destiny. Your success will depend on you, and although there are rewards associated with success, you must be prepared to accept the cost in terms of the impact success will have on your personal time. Obviously, therefore, there is a need for you to have a clear direction in your head, including a written plan and of course a tremendous amount of personal commitment, before attempting to set up a dojo. Simply enjoying aikido is not enough to run a school. You will need the appropriate skills and, if possible, experience to be successful.

In the next article, we will examine the ways in which to identify and assess the environment into which you are entering and to begin collecting the information you will need to develop a business plan. The business plan will be your constant guide in setting up.

At this stage, it is worth considering the advice of Albert Einstein: "Everything should be made as simple as possible but not more so."

Mark Baker

Please note my revised address and telephone number:

10 Lindeman Court
Robina, Queensland 4226, Australia
Phone: (75)725-352

COMMUNICATION

Dear IYAF members and Yoshinkan Aikido practitioners,



It is with sincere regret that I must advise you that I will be leaving the honbu dojo and Japan at the end of 1993 to return to New Zealand after an absence of nine years. This decision is a culmination of many happenings and is one that I have not made lightly. Primarily, however, I have reached the stage where I feel that it is necessary to further my formal education, and as such I will be studying both Japanese language and culture full-time at university. Obviously, the desire to expand my learning in these areas has stemmed from the experiences I have had while living in Japan, and in particular in relation to aikido, and it is with appreciation that I recognize this.

I consider myself extremely fortunate to have been able to train here at the honbu dojo under Soke Shioda Gozo and his staff. I cannot express my gratitude to them enough for having provided me with the opportunities that they have, in particular the chance to participate in the international instructors course and, later on, to join the staff as an administrative assistant and part-time instructor. More than for the techniques that I have studied I am grateful for the personal development and discipline that I have encountered. I look forward to being able to utilize these basics and to build on them in the future.

Also, through the IYAF I have had the chance to establish links with aikidoka around the world. I respect and admire everyone of you and thank you all for the support and encouragement you have given Yoshinkan Aikido and the IYAF. Looking at the people I have met, I know the future of Yoshinkan is very bright and strong.

Once again, I would like to extend a big thank you to everybody concerned and to wish you all well in your pursuit of Yoshinkan Aikido.

Best Regards,

Pamela Hunt

Attention IYAF Members

The IYAF has recently had to return a number of incorrectly drafted cheques. The IYAF requests that members refer to the enclosed "Reminder to All IYAF Members Regarding Payment to the Honbu Dojo." In particular, please make all cheques payable in the yen equivalent of the currency of the country in which you reside. Canadian cheques, for example, should be made out in Canadian dollars, not in U.S. dollars. The IYAF also requests that, when possible, members send only one cheque for the total of their purchases.

Cooperation in this respect will save us all time, money, and inconvenience.

Thank you,

The IYAF

The AYI always welcomes fresh material from its readers.

If you have something to contribute, the deadline for the next issue is January 15, 1994.

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