

AIKIDO
WORLDVIEW

INTERNATIONAL

Vol. 5 No. 3

February 1995



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VIDEO

An Introduction to Yoshinkan Aikido



IYAF

International Yoshinkai Aikido Federation
Video tapes

YOSHINKAN AIKIDO VIDEO 11

IYAF First Step

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

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- Soke Gozo Shioda, Demonstration
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- Instructors' Demonstration
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- Yoshinkan Aikido Techniques 1st. Dan to 3rd. Dan

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- United Basic Movements "Combinaison de Movements de Base"
- United Basic Movements Abolutes de Techniques "Combinaison de Movements de Base Absolue de Techniques"
- Basic and Advanced Combination Techniques "Techniques en Combinaisons"
- Four Basic Self Techniques "Techniques de Base"
- Techniques of Upper Limit et Rapide "Techniques d'Upper Limit et Rapide"
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- Sei - Defense Techniques "Techniques D'autra - Défense"
- Freestyle Techniques "Techniques Libres"
- Demonstration of Gozo Shioda Sensei "Démonstration de Gozo Shioda Sensei"
- Demonstration de Gozo Shioda Sensei"



YOSHINKAN AIKIDO VIDEO 8

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

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- Ukeni - Canada Team
- Kimura 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

- Rhens Sensei - Israel
- Nakano Sensei - Japan
- Baker Sensei - New Zealand
- Canadian Yandans
- Karasawa Sensei - Canada
- Muguriza Sensei - France
- WomenSelf Defence - Canada Team
- Nagano Sensei - Germany
- Gozo Shioda - Soke et Aikido Yoshinkan

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with Gozo Shioda - June 22 & 23, 1990

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

Gozo Shiota

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INTRODUCTION

MOVING ON

With the passing of Soke Shioda Gozo, Yoshinkan Aikido enters a new stage in its development. At the IYAF, we wish to reaffirm our commitment to Kancho Sensei's dream—a strong and united worldwide Yoshinkan community.

When the leader of any organization passes away, changes inevitably take place, and the Yoshinkan is no exception to this. With this in mind, the IYAF is pleased to introduce Tadashi Kuranari

Sensei, who assumes the responsibility of leading the IYAF as it continues to grow and spread Kancho Sensei's teachings. All *dan*, *dojo*, and instructor's certificates will be issued under the signature and authority of Kuranari Sensei and the IYAF. Please see *Yoshinkan Now* for an introduction to Kuranari Sensei's life and career.

The IYAF is grateful for your past support and looks forward to working with all involved in Yoshinkan Aikido in the future. Please join us in propagating our art throughout the world.



International Yoshinkai Aikido Federation headquarters, Tokyo, Japan

NEWS

◆All-Japan Yoshinkan Aikido Demonstration Held

The 29th All-Japan Yoshinkan Aikido Demonstration was held on September 25, 1994, in memory of Soke Shioda Gozo. This annual event brings together Yoshinkan groups from all over Japan and the world. This year, over 500 participants demonstrated their abilities in front of Yoshinkan's top instructors and 2,500 spectators.



The demonstration consists of three categories. The first category is *mohan embu*, a demonstration by the Yoshinkan Honbu Dojo instructors. The *senshusei* are also included in this category since they are training to be instructors. The second category is *shidoshya embu*. This demonstration allows other Yoshinkan instructors to show their technique. All Yoshinkan instructors are therefore represented by the first two categories. They do not participate in the third category: *kiyoogi embu*.

Kiyoogi embu comprises the largest group of participants and is the competitive part of the annual demonstration. Participant groups are judged on form, spirit, and their performance as *shite* and *uke*. Different groups compete in *shitei waza*, *jiyuwaza*, or both. This year, a group from Yamanashi Yoshinkan was awarded first prize.

◆International Seminar in Japan

The first international instructors *gasshuku*, or "training camp," will be held in May 1995. It aims to bring together instructors and potential instructors from around the world and is open to those holding the rank of first *kyu* and above.

A great deal of interest has already been shown, and exact plans are now being finalized. The *gasshuku* will be a week-long event starting Monday, May 8, 1995. Participants will train in honbu dojo classes on Tuesday and Wednesday and then be whisked off to Lake Yamanaka at the foot of Mt. Fuji. Intensive training will take place at this location for three days under the instruction of Inoue Shihan (9th dan), Takeno Shihan (8th dan), and Chida Shihan (8th dan). To conclude the camp, a sayonara party will be held on Saturday night after participants return to Tokyo.

We have made every effort to keep costs down. However, the price of accommodation for three days in Tokyo is somewhat variable. We would like to reserve rooms for everyone in the same *ryokan* (traditional Japanese inn), which will be about ¥4,000 per person. If individuals wish to pay for more luxurious accommodation, we will be happy to assist with the booking formalities. For those on tight budgets, some limited homestays are available. The cost of the three days in the mountains is fixed at ¥30,000, including food, board, training, and transportation.

The cost of the whole package, with basic living expenses, *ryokan* accommodation in Tokyo, transportation, and airport tax, should total ¥70,000.

Our thanks to all those who have written in for more information, we will be corresponding with you directly. For anyone else wanting more information, please contact the IYAF.

Places are limited, so to secure a reservation we need to receive a deposit of ¥30,000 by March 1, 1995.

KURANARI SENSEI PROFILE



Tadashi Kuranari Sensei was born in Nagasaki Prefecture, Kyushu, in August 1918 (Taisho 7). His father, Shohachiro Kuranari, a member of the Diet for two terms, passed away

in 1938 (Showa 13), when Kuranari Sensei was still in high school.

In 1941 (Showa 16), Kuranari Sensei graduated in political science from Tokyo Teikoku University's law faculty and joined Toyo Koatu Kogyo (Orient High Tension Industries), one of the highest-paying companies in Japan at that time. During the war, Kuranari Sensei was drafted and posted to the Sekiheidan (a military unit). He was based in Kogoshima Bay and trained in Nansei Shotō (the southwest islands). He trained with the Akathuki Butai (a military unit) as part of the Okinawa Gyakujoriku Butai Youin.

After leaving the military, Kuranari Sensei returned to Nagasaki, a city devastated by the atomic bomb, and worked for the Nagasaki government in the Chamber of Commerce and Industry. He then worked in the United States for a brief period, and while in America was asked to return to Japan and run for political office. He quickly returned to Nagasaki and was elected to the House of Representatives in May 1958 (Showa 33). He has since been reelected 12 times in succession.

As a senior member of the Diet, with more than 35 years of experience, Kuranari Sensei has made many significant contributions to some of the most important diplomatic affairs in Japan's recent history. He is the chairman of the Seisaku Kagaku Kenkyūjo (Policy Committee for Scientific Research)—former prime minister Nakasone was its first chairman—and was also the chairman of the Watanabe faction of the Liberal Demo-

cratic Party, chairman of the Dokkino Chosakai (Committee for the Investigation of the Anti-Monopoly Law) in the Liberal Democratic Party, and chairman of the Joho Sangyo Shinko Giin Renmei (Federation of Information Industry Development).

As chairman of the Nihon EC Yuko Giin Renmei (European Community Committee Federation), he was, except during his term as Japan's minister of Foreign Affairs, Japan's representative at the first 14 European Community conferences.

Kuranari Sensei is also widely active as chairman of OISUKA Katudo Sokushin Kokkai Giin Renmei (Diet Federation for the promotion of OISUKA activities); chairman of the Rakuno Gakuen Koenkai (Supporters' Association of the School of Dairy Farming); a trustee of Hokkaido Joho Daigaku (Hokkaido Information University); chairman of the Nihon Eiga Kaigai Fukuyukyokai (Society for Promoting Japanese Movies Overseas); chairman of the Kokusai Yoshinkai Aikido Renmei (International Yoshinkai Aikido Federation), in which he holds the rank of sixth dan; and chairman of the Miss Universe Shinsa Iinkai (Miss Universe screening committee).

[Contrary to AYI Vol. 5 No. 2, Kuranari Sensei is now responsible for the issue of all international dan, instructor, and dojo certificates. As kaicho (president) of the IYAF, these certificates will appear under his name.]

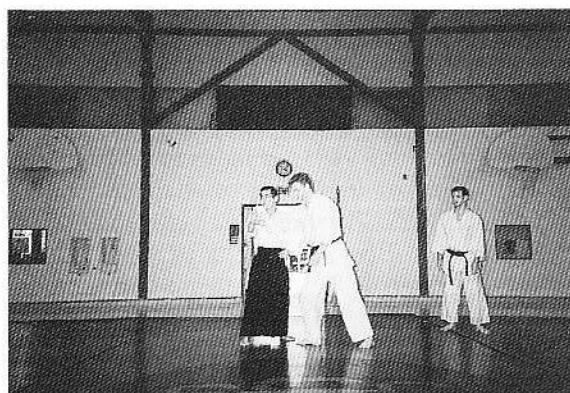
Yamada Sensei, meanwhile, will be responsible for all certificates issued under the Aikido Yoshinkai Federation, as he is the kaicho of the Aikido Yoshinkai Federation.]

CHIDA SENSEI VISITS AMERICA

Chida Shihan, accompanied by the writer, Stephan Otto Shidoin, visited San Francisco and Chicago from June 22 to July 4, 1994.

This was the first time Chida Sensei and I had traveled abroad together. Arriving in America, my first step off the gangway almost led to a fight! "Welcome to America," I thought, but thereafter we were only to meet very nice people. We stayed at Morita Sensei's house, and he treated us to Chinese and Japanese food and showed us around most of San Francisco's famous sightseeing spots.

Training started Thursday evening with a clinic at the Higirikan Dojo. Emphasis was placed on *suriashi* (sliding of the feet) and aligning feet, hips, and arms. This was done using special exercises, leading gradually to *kihon dosa* (basic movements) and then to *kihon waza* (basic techniques.)



Chida Sensei teaches while Stephan stands to the side and interprets.

On Friday, we relocated to Sonoma State University, where we spent the weekend on the beautiful campus as participants in the Higirikan summer training camp. The weather was perfect, a cloudless sky, but still cool enough to feel comfortable. Chida Sensei conducted three classes, each one focusing on a specific type of technique. The practice always started with an exercise that led to related *kihon dosa* and then to a related technique. Chida Sensei and the 31 participants enjoyed themselves throughout, including a party

on Saturday night. Taking into account possible hangovers, the Sunday morning class was given over to locking and pinning techniques, without using throws.

Following a deep-sea fishing trip on Monday, when I, seasick, fed the fish my previously consumed breakfast, we moved on to Chicago on Tuesday. After a warm welcome from Gilbert James Sensei and Alvin McClure Sensei, Chida Shihan and I took the day off for rest, sightseeing, and investigating the local food and beer.

On Thursday, summer training started. Clinics were held at the College of DuPage, Glen Ellyn. Classes always started with *kihon dosa*, followed by exercises focusing on specific movements taken from *kihon waza*. After this preparation, Chida Shihan would teach the related technique. Altogether, five clinics were taught, each one lasting for two to three hours. On Thursday night, Chida Shihan taught a special clinic at the Seigokan Dojo. This clinic focused on *nikajo* and various counter techniques against *nikajo*.

On Saturday night, all the participant came together for a Texas-style barbecue, giving the trainees the opportunity to ask Chida Shihan questions about aikido and other matters in an informal atmosphere.

[Stephan Otto Shidoin has since left Japan and returned to his native Germany, where he is teaching aikido just outside Munich. The AYI and the IYAF would like to thank Stephan for his efforts on behalf of and contributions to the honbu dojo and to wish him all the best for the future.]

ANDO SHIHAN AND SONODA KIYOSHI VISIT ENGLAND

Between August 22 and September 2, Ando Shihan toured England, visiting dojos in London and Hertfordshire in the South and Shropshire in the Midlands. He was accompanied by Sonoda Kyoshi and Paul Stephens Shidoin, who assisted with teaching, demonstrations, and interpretation.

Ando Sensei needs no introduction. Sonoda Kyoshi's participation, however, was especially significant. He began training some 27 years ago and visited England about 5 years after beginning Aikido to see his good friend Jang Eun Yu Sensei, one of the first instructors to take Yoshinkan Aikido to England. At that time, Sonoda Kyoshi also met one of Yu Sensei's original students, Antony Yates, who later became the chief instructor of the British Aikido Yoshinkai and who coordinated our tour.

After landing at Heathrow, we were whisked off to an English country family pub for the reception party, where the Japanese guests were introduced to the best beer in the world, served, naturally, at room temperature. This, of course, is the best remedy for the fatigue of a 12-hour flight, except perhaps for training, which began the next evening with Terry Harrison Sensei in Edgeware. A short demonstration was given to open his new dojo. Terry, a fourth dan, operates one of the many independent dojos that have recently expressed an interest in joining the IYAF.

The next few days were spent sightseeing at Windsor Castle and shopping in London, with evening training at the Taidokan Dojo in Bushy, Hertfordshire, with Antony Yates Sensei. Classes focused on the connection between correct *seiza* and techniques, as well as between *kihon* dosa and techniques.

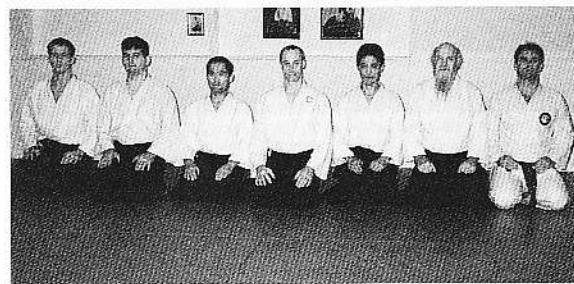
Next, we were the guests of David Rubens Sensei and the Meidokan Dojo in West Hampstead, London. After a short demonstration, Ando Shihan continued the evening training with explanations of the *kihon* waza featured in the demonstration. These were *hanmi handachi shihonage*, *sankajo*, *tenchinage*, *iriminage* and *kokyuho*. Due to the fact that David teaches many bouncers and security men mainly employed in the West End's infamous Soho area, nighttime entertainment was very exciting, and we ended up in Ronnie Scott's jazz club gyrating to live Afro-Cuban sounds.

The next day we were up bright and early to tour St. Albans, one of the oldest cities in Britain, predating the Roman Empire. Following a pub lunch and afternoon tea, training was held once more at the Taidokan Dojo in Bushey, where Ando Shihan taught a mixture of basic techniques and advanced techniques, such as *shihonage*, *kuzushi* and various *kokyuho*. As usual, the training was followed by a few beers in the club bar.

Saturday was the day of the first main demonstration. This was held at the Taidokan Dojo, and at least seven different dojos were represented. Ando Shihan explained that if you try to develop your technique on the right and left sides separately, it is difficult to discover where you are really strong, which is on your centerline. He then demonstrated how the centerline can be used, in combination with correct timing, to execute fast, dynamic techniques capable of overpowering much larger attackers.

The evening festivities consisted of an authentic Elizabethan banquet held in the Great Hall of Hatfield House, one of the few stately homes of England offering traditional evening entertainment, including serving wenches, court jesters, jugglers, fire eaters, period musicians, and even Queen Elizabeth I, in person! Not to mention great food and jugs of real ale.

The next day began with morning training at the Taidokan Dojo before traveling in convoy through the picturesque Cotswolds to Telford, in Shropshire. We were warmly received by Paul Hotchkiss Sensei and Jack Poole Sensei, who between them have over 50 years of aikido experience and who joined the IYAF 2 years ago. In a local pub, we took up the challenge, along with members of the Seiwakai Dojo, of eating a Desperate Dan cow pie—a huge steak and kidney pie with pastry horns. After a few gallons of local beer, the evening was brought to a close with a rousing cultural exchange of spirited song.



At the Taidokan, from left, Paul Stephens Shidoin, Paul Hotchkiss, Ando Shihan, Antony Yates, Sonoda Kyoshi, Jack Poole, and Terry Harrison.

Monday's main event was a demonstration at Telford, held at a local sportscenter. This followed a packed out children's class and an adults' class. As many students had studied different styles of aikido, emphasis was given once again to

seiza ho, *kamae*, *kihon dosa*, and their connection with the basic techniques. The celebratory dinner was held at a carvery, with roast meats and more good beer.

Paul Hotchkiss had just completed building his own dojo at the side of his house, and the next morning Ando Shihan conducted a small seminar there, for instructors and senior students only. We worked on *sokumen iriminage*, focusing on moving around uke's resistance. Ando Shihan and Sonoda Kyoshi also conducted a *jiyuwaza* clinic, giving advice to each person individually. After a pub lunch, we returned south.

As an Englishman on tour as a guest of my original teachers, I felt very privileged to witness the formation of the British Fellowship of Aikido Yoshinkai, or BFAY, which has been created to encompass all clubs studying, or wishing to study, Yoshinkan Aikido. At a time when many non-Yoshinkan styles are applying to join the IYAF, it is impossible for honbu dojo instructors to check out all applicants and monitor and assist with the necessary changes. For this reason the BFAY was formed by the most senior instructors in Britain—Antony Yates, David Rubens, Alan Pegram, and Paul Hotchkiss, who all work together and have an equal say in all decisions.

If a non-Yoshinkan group wishes to join the IYAF, they can affiliate for a fixed period, during which time they practice with BFAY instructors, receive tuition and guidance, and are assessed by the BFAY to ensure that they genuinely wish to change their aikido to conform to the Yoshinkan approach. In a small country like England, with a long history of aikido and with the inevitable political friction, groups affiliated with the BFAY can be assured that the decision to recommend them to the IYAF and their assessed grade will be made by a consensus of the most senior instructors.

On our final night in England, we brought the tour to a close with a party held at a Japanese restaurant in London, with all the groups that participated in the tour represented. It was at this party that the BFAY was officially launched, appropriately amid sashimi and steaming sake.

IYAF REGISTRATIONS SINCE MAY 1994

Registered Dan Rankings

AUSTRALIA

Faith Garner	nidan
Alun Jackson	nidan
Jon Marshall	nidan
Toni Baker	shodan
Adam Boas	shodan
Paul Cale	shodan
Geoffrey Henshall	shodan
Keltia Lindsay	shodan
Damien Morris	shodan
Martin Nagel	shodan

BRAZIL

Alexandre Da Silva Mello	shodan
Cicero Oliveira Silva	shodan

CANADA

James D. Demers	sandan
John Fox	sandan
Jim Arsenault	nidan
Donald Beadow	nidan
Louise Bournival	nidan
Mike Chambers	nidan
Russell Bennett	shodan
Noel Derick	shodan
Paul Gagliano	shodan
Brian Hayashi	shodan
Mathew Helmer	shodan
David Francis Hennessay	shodan
Gerrard Robert Hennessay	shodan
Cheryl Jordan	shodan
Larry C Kaneko	shodan
Desmon Kwok	shodan
Earla Kwok	shodan
James Liau	shodan
Stan Mauro	shodan
Steve Nickerson	shodan
Stan Mauro	shodan
John Reel	shodan
Mark Renfrew	shodan
Michael A. Sesto	shodan
David Stinson	shodan
John Timmermans	shodan
Joseph Villani	shodan
Zeke Ziki	shodan

MALAYSIA

Robert Choong Ewe Jin	yodan
Terry Harrison	yodan

U.S.A.

Jesse David Nichols	yodan
Leonard Takahashi	sandan
Paul Hayes	nidan
James Leslie	nidan
Lislie Mills	nidan
Robert Smith	nidan
Pamela Willey	nidan
Daniel P. Defar	nidan
Christopher Hermoso	shodan
Kevin Pickard	shodan
Daniel Recker	shodan
Jonathan Sharratt	shodan
Gordon W. Shumaker	shodan
John Tarmas	shodan
Mike Trout	shodan

FOURTH INTERNATIONAL INSTRUCTORS COURSE INTERVIEW

Michael Kimeda interviews five members of the instructors course. Nic Mills, from Canada, studied at the Jinbukan in Toronto and is a shodan. Nick Kilislian, also from Toronto, studied at Kimeda Sensei's AYC. William Howell, an American, started aikido at the honbu dojo one year ago. Benjamin Forster started aikido just months before joining the course, having arrived in Japan from his native Australia. Re'em Retzon, an Israeli, started training at the honbu and has been practicing for just over a year.



The senshusei and Michael Kimeda at the honbu dojo.

Registered Instructors

AUSTRALIA

Richard Hungerford	level 6
John Fox	level 6

BRAZIL

Alexandre Da Silva Mello	level 6
Cirevo Oliveira Silva	level 6
Laercio Yazaki	level 6

CANADA

Jim Arsenault	level 5
Louise Bournival	level 6
David Francis Hennessay	level 6
Gerard Hennessay	level 6
Cheryl Jordan	level 6
Steve Nicherson	level 6
Andrew Slusarenko	level 6

GERMANY

Stephan Otto	level 4
Bruno Waisenberger	level 5
Gerhard Schmidt	level 6

U.S.A.

Leonard Takahashi	level 4
Paul Hayes	level 5
James Leslie	level 5
Leslie Mills	level 5
Robert Mills	level 5

AYI: How does training in the course differ from your training in Canada?

Nic: The course is more intense, mentally and physically. Not just the 20 hours a week on the mats, but the focus and intensity demanded of you—and that you want to give back. We trained hard at home, but not like this. Here, you have to push beyond what you think is your maximum.

AYI: How does this differ from regular Japanese training?

Will: Before it was about learning the techniques. You did them, then you went home. In the course, you are drilled on the basics and the spirit of aikido. In this way, you really learn the techniques.

AYI: Is the training more physically or mentally taxing?

Ben: The beginning was more physically taxing, but that has changed now. We don't worry less about our bodies than what uke is doing. You are required to think about how your actions affect uke. There is also more to think about now, with

new techniques coming up all the time. I have to try to figure out how they work, or how to make them work.

AYI: How has your technical understanding improved?

Re'em: When I do techniques, I feel them more. You can feel uke's body, uke's movement. My understanding is getting better too, though having an understanding doesn't mean I can do techniques. Before, I couldn't even recognize my own mistakes. After my sixth kyu test, the sensei said, "This is wrong and that is wrong and don't do this." But I was sure I had been doing these things well! Now I have much more control over my body, and it is easier to understand.

AYI: Will you be able to teach this?

Re'em: Yes, I believe so. In Israel, Adi Gov-Ari has just opened a dojo, and another should open soon, so they will need some help. I've just started, and after a year I don't expect to be some kind of master, but I will teach.

AYI: Are you better at picking out mistakes?

Nick: Definitely. I think that is because we are taught to make our kihon dosa work. Then, through that, to make the techniques work. At home there didn't seem to be that same connection between the basics and the techniques.

AYI: Does it reflect in your technique?

Nick: I think so—I hope so. I suppose I use too much muscle, but I'm starting to understand how kihon dosa applies. For example, in *hiriki no yosei ni*, you have to let the hip motion of the shift do the work for the arms. Once I understood that, the same motion started to show up in different techniques where I'd never noticed it before.

AYI: You came here specifically to do the course. How do you find life in Japan?

Nic: It's interesting. I guess our standard of living dropped a bit from home, but it's cool experiencing the culture and learning a little, very little, Japanese.

AYI: How about culture shock?

Nic: I didn't experience it right away. I was so focused on training that all the things that happened didn't affect me. Around July, it hit me: "Wow, this place is a little weird!" This didn't last

too long, though sometimes I still find it somewhat strange. It's always interesting though.

AYI: Have your impressions of Japan or Japanese culture changed with your understanding of aikido?

Ben: Aikido is an old *budo*. In my experience, most people, including the Japanese, aren't really sure what aikido is. I see a lot of the attitudes of our training reflected in Japanese society. There is a definite connection, but most people don't see this. For example, one Japanese attitude is suffer and endure, whereas in other cultures people will often say, "Why suffer if there's an easier way."

AYI: What's the next challenge for you as you approach the shodan test?

Will: The challenge now is to work on my mistakes. All the techniques that are bad or that don't work well because of bad kihon dosa. Another challenge is to keep going, to push through and improve. I'll stay another year or two after to train and hopefully get my nidan or sandan.

AYI: How about some advice for people thinking about doing the course.

Re'em: Study before you get here. Know the basics and study the basic techniques. Each extra technique you know will make it that much easier.

Nick: Know what you want out of the course. If you are thinking about visiting Japan and training a bit, come here and train in the regular classes. But don't do the course unless you are really committed and love aikido. The classes are demanding, the sensei are demanding. It takes a lot out of you.

Ben: Get here three months early and get settled. Don't just jump into the course. Become immensely strong, do push-ups, sit-ups, and leg exercises. And stretch, especially the ankles! I recommend that people practice sitting in seiza.

Nic: We sit seiza for five minutes before every class and for longer during explanations. Then there's the infamous seiza class, so seiza is pretty important. Also, be sure of your reasons for doing the course, and be sure those reasons will drive you to continue every day.

Will: If you really enjoy aikido, do the course. You won't regret it. I think there is little you can do to prepare for it, except maybe come here early and bring lots of money.

SPECIAL FEATURES—AIKIDO SHUGYO & CHIDA SENSEI REMEMBERS

Thirteenth Installment, continued from Vol. 5 No. 1, June 1994

TRAINING TO LEARN AND TO FORGET

Ueshiba Sensei's way of teaching differed significantly from the modern approach to instructing. He would demonstrate the technique of the day merely by showing a movement, with absolutely no verbal explanation. He would never elaborate on how to do any specific move. We would try to perform the technique, imitating what we had seen, and no matter what we did Sensei would say from beside us, "that's fine, that's fine." As we didn't know ourselves what it was that was "fine," this was often very confusing. We might say today that this was not very kind, that this was not a very humane way of teaching, but for Sensei it was the way *budo* was to be taught.

Sensei was always saying, "learn and forget." For example, let's say an opponent attacks with a front strike, and you throw him with *shihonage*. If when you try it, it works well one time, next time you will try to do the same technique in the same way. But the reality of the situation is that the position of the body, the amount of power used and the impetus of the attack, and the way strength is employed will change slightly, subtly differing from the first time. Consequently, no matter how hard we endeavor to apply exactly the same movement, in the same manner as for previous situations, it will not be possible and will lead to an unnatural and unsuccessful technique.

Depending on changes in the way the opponent attacks, our body must change too, each time in accordance with the situation. We must change and adapt as necessary, this is really how it should be done. What happens once exists only at that moment. The same thing never happens twice. If we are able to feel each movement, be conscious of every change, we can deal with the differences and adapt techniques so they work every time. "If we cannot do that, then it is not martial art" Sensei used to say.

In other words, "learn and forget." We shouldn't think simply because a technique was performed in such and such a way previously that next time we should do this or that. Instead, we should completely forget what happened before and face our opponent with the intention in mind of dealing with a new situation. Then, it will not be a logical progression from the past, but instead will lead to learning how to develop a sense of capturing the present moment. This is what he meant. What we are doing now, positioning the leg in this way, bringing the hand to such and such a position, or fixing a methodical and precise system, is not in line with the essence of *budo*.

I now understand what Ueshiba Sensei was saying, but at that time I did not know what was correct and what was wrong. I had no alternative, however, but to continue training.

Under these conditions, only those who were especially talented could glean a hint of Sensei's essence of *budo*. At the Ueshiba dojo, there were those who understood and could do the techniques and those who did not understand anything and who, consequently, could do nothing. This was the situation at the time. And this was in accordance with the old world of *budo*.

Nowadays the situation is different. We must teach aikido to many, many people in a manner that makes it easy to learn and understand. Additionally, today people see things logically, so it is necessary for teaching methods to be adapted to follow suit. If we say, simply, "be one with the earth and the universe" as the sole means of teaching, students will not make any progress. My teaching methods, therefore, differ from Ueshiba Sensei's, and this is the reason why I have developed a systematic, basic program.

BECOME AWARE OF CHANGE AT EACH MOMENT

Constantly taking Ueshiba Sensei's *uke* made me realize something else. For spectators it may have appeared that Sensei was forever repeating the same technique, but, in fact, he was not. The way

he would enter or turn, or the way he would act when he had to demonstrate was different almost every time. This is a normal and natural thing for a human being. Sensei, according to how he felt on a particular day, would alter the technique or the movement or his use of strength. For example, if he had had words with his wife the day before, the next day's demonstration would reflect this. Or if he had yelled at someone or apologized to someone, then this, too, would influence his performance.

If we are unaware of these changes and each time attack in exactly the same way, we cannot be a good uke. We should be very sensitive and feel or understand when and how shite has changed and be able to adapt and follow shite. If we cannot push ourselves to harmonize with shite's pace, our uke will be deficient.

Shite, in turn, must keep in mind that human beings come in a wide variety of shapes and sizes and emotional constituencies. Techniques, therefore, will not work if we try to apply them in the same way on each person. As each person is different, techniques should differ too. More importantly, if we cannot cope with each different moment instantaneously then a true technique

cannot be applied. Once I became aware of this I noticed a big improvement in my Aikido. I decided to change my training partner every day and tried not to practice twice with the same partner. Of course, this wasn't always possible due to a limited number of students, but as a rule I would try never to do two classes with the same person. In this way, I trained with everybody, *uchideshi* or not, and I studied and researched to recognize with my body the different processes and actions of various types of strength and force.

We tend to train only with people we feel comfortable with or with whom we have a good relationship. Consequently, our techniques become standardized. By training with people of a single type, we learn limited responses. When we are forced to change partners, our techniques may not work, revealing a lack of progress.

It is important to hold as many wrists, for example, as we can and to learn to feel and to sense with our bodies the differences, to know each time by touch the different effects of varying degrees of strength. Doing so, we develop an ability to detect changes, and from this we become able to make a technique work no matter what happens. And we must be able to adapt not



only to different opponents but also to different situations.

When Ueshiba Sensei was feeling strong and was in a good mood, he would take us to a concrete area and throw us. He wanted us to be able to fall anywhere, not just on the tatami in the dojo. To take *ukemi* on the concrete in exactly the same way as we did on the tatami would bring truly horrific results. As I faced my teacher, my mind was ready

for the worst. Sensei would throw me normally, but having prepared myself it was comparatively easy to adapt my *ukemi*. On one occasion, however, another *uchideshi* took *uke* in exactly the same way as he did on the mats in the dojo, resulting in a broken shoulder. Obviously, it is important to develop our bodies in such a way that we are able to adapt and to cope spontaneously with any situation.



CHIDA SENSEI REMEMBERS

This interview, conducted in Japanese by Roland Thompson at the honbu dojo on November 8, 1994, is a continuation of the interview in the memorial edition. Amendments have been made in translating the Japanese to improve understanding.

Q. What was the dojo like when you were an *uchideshi*?

A. In the old days, the dojo got money from sponsors. When the money ran out, it would look for new sponsors. This was a good system, and life as an *uchideshi* was inexpensive. As a live-in student, you had a place to live, you wore *dogi* most of the day and did not need many clothes, and you had food. If you had these three things, you could live. (Laughs.)

We were given *kosukai* (pocket money) like children get from their parents. If a new student joined, it was not difficult to accommodate him. You could survive. Later, employment became necessary, and the old way of dojo life could not continue. The dojo management expanded and became more dominant, and the technical side (*waza*) became weaker. The techniques did not change, it was just that Kancho Sensei's voice became less audible.

Q. Did the whole *keiko* (training) spirit change?

A. The dojo staff did not enjoy this period, and naturally this affected the students. It was a time of change. But even through this time Kancho Sensei's thinking, his attitude toward and teaching of the *uchideshi* did not change, and this made me very happy. Later, things improved, and Kancho Sensei and the dojo management got along better.

It was always frightening to take uke for him. When I joined the dojo as an *uchideshi*, I thought that I might die, so in preparation I wrote a will. I threw it away 10 years ago. I thought that way because the training was so severe. If the teachers got angry with you but you could not move, then it was accepted that you could not move. But if they knew that you could move and did not, then you were forced to quit as an *uchideshi*. It was in that spirit that I started as an *uchideshi*. If you made a mistake, you might die. Obviously, I did not die.

Every time I took Kancho Sensei's uke, though, I thought that I might die. Really frightening! (Laughs.) So you did not only think of the technique, you also had to think hard about the uke or it things could get very dangerous. Kancho Sensei always performed techniques with all his heart. If you did not anticipate the particular technique, it was very dangerous.

There were three times when I was unable to anticipate the technique and was knocked out. Once, I went to grasp Kancho Sensei's hand, and my only thought was his hand. I ended up on the floor. We were in Shinagawa, with only 20 people watching our demonstration. Kancho Sensei thought we could finish quickly, so I wanted to try especially hard, as it was going to be a short demonstration. I was knocked out on the first technique! Kancho Sensei later remarked that although he had wanted to finish quickly, he did not think it would be that quick! Not only was I the only uke, I was also driving. I recall driving the return trip with a severe headache.

The next occasion was at Aizu High School, at the Fukushima Embu. This was the old school of former chairman Kashiwamura, who has now passed away, so Kancho Sensei told us before the embu, "Do not show your teeth when laughing. Be serious," and everyone shouted a loud *kiai* in reply.

At demonstrations, Kancho Sensei would always exaggerate his movements so that everyone could see what he was doing. I attacked with the *tanto* (wooden knife), and he quickly moved to the side. Usually, he would perform a *hiji osae* (elbow lock), but this time he

led my movement and returned it toward me. I could see my feet rising up, and then everything went black.

I lost my memory but can remember Takeno Shihan attacking Kancho Sensei with a *bokken* (wooden sword) and after returning with the tanto that I had used. I was confused, as I should have had the tanto.

The third and final time Kancho Sensei knocked me out was during the 15th Riot Police Course at a demonstration held at the Kyoto Police College. I was performing a *ryote mochi* attack (seizing both wrists), and Kancho Sensei was throwing me repeatedly with *irimi tsuki* (open palm thrust to the chin.) I became frustrated and extended the *ma-ai* (the distance between attacker and defender) and instead of grabbing Kancho Sensei's wrists accidentally grasped his shoulder. I do not know what he did, but he certainly threw me to the ground. After the demonstration, the then office affairs manager, Mr. Takanami, said it had been some time since Kancho Sensei had performed true techniques. I thought that it was funny someone would consider the techniques that I had taken uke for were not true techniques. (Laughs.)

On the three occasions cited, I failed to think about uke, and my punishment was severe. But there were also times when I was conscious of performing uke and was knocked down. That is why it was very dangerous for those who did not know Kancho Sensei. Because he was small, they assumed he was weak. They would fight with him and lose.

Kancho Sensei liked to show dojo guests what he had learnt in real fights. He would tell us to attack so that he could demonstrate. We would always be thrown around. I thought sometimes that it would be good if he did not fight. (Laughs.)

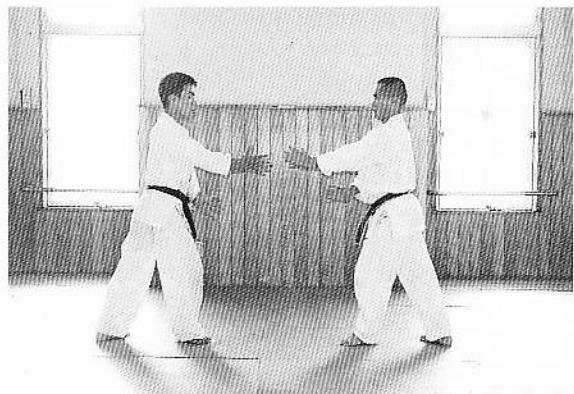
Q. Kancho Sensei wanted to help world peace by establishing the International Yoshinkai Aikido Federation. If he gave you some advice or if you have any advice for the members of the IYAF, we would be grateful for your thoughts.

A. To create peace, there needs to be honesty. Yours is not the only voice, try not to be selfish, and do not forget to smile. Harmony is important. In aikido, sometimes you are shite and at other times uke. You can't always be strong, but you must always have a give-and-take spirit. This gives meaning to the techniques. Is this not a lesson toward achieving peace for mankind?

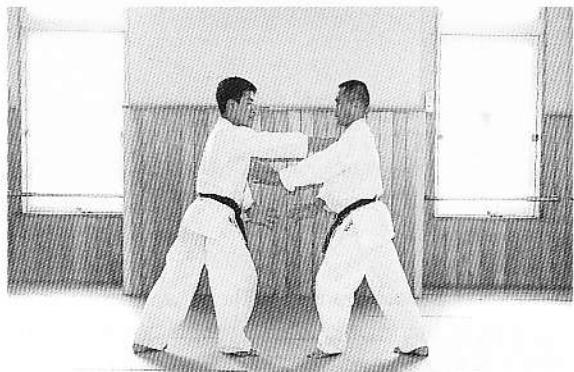
TECHNIQUES EXPLANATION

KATAMOCHI HIJI-SHIME NI (2)

Kata mochi hiji-shime ni differs from the number one technique in that shite and uke are in *gyaku-hanmi kamae* and uke grabs shite's shoulder and pushes.



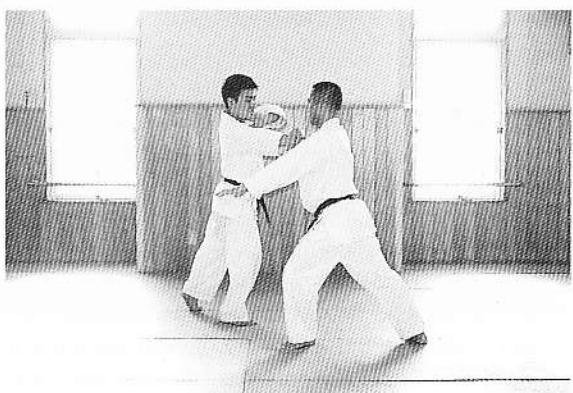
Shite and uke face each other in *hidari-gyaku hanmi kamae*.



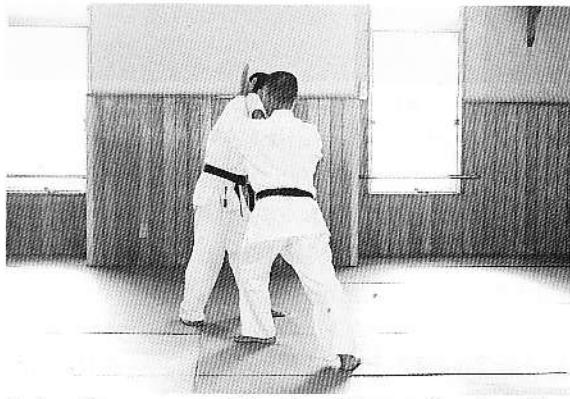
Shite and uke shuffle in together to create the proper distance (*ma-ai*), and uke grabs shite's right shoulder, righthand palm down, and pushes.



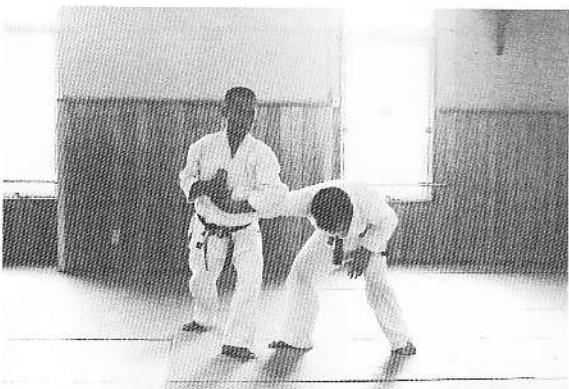
Moving with uke's push, shite moves diagonally to the left using the power of his hips and body while delivering an *atemi* to uke's face with his right *uraken*. Shite's left hand should shift outward to aid in maintaining a balanced posture, and shite's right hip should be strongly forward. Shite's eyes should be focused strongly in the direction of the *atemi*, and shite's body should be positioned strongly and stably.



Shite places the palm of his right hand firmly on the back of uke's right hand, trapping uke's hand against his shoulder.

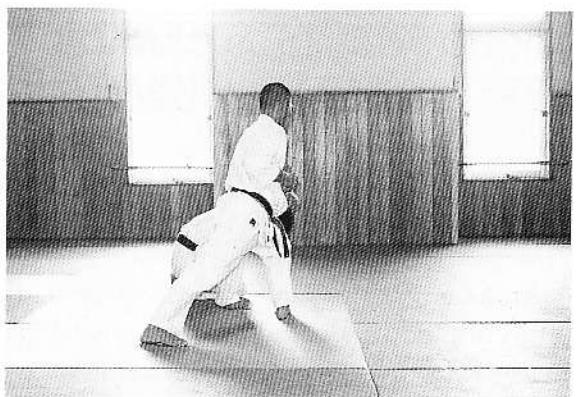


Using the power of his shoulder and body, shite pivots, positioning his right leg 45° to the rear, while using his left *tegatana* to slightly raise uke's elbow and break uke's balance.



Pivoting his right leg 180° to the rear, shite cuts down with his left arm in a circular motion to further unbalance uke. At the end of the pivot, shite slides his left arm over uke's arm and with his left hand grabs uke's wrist to trap uke's elbow under his left arm. Shite should grab uke's wrist from underneath; keep his weight strongly for-

ward on his left leg, with a strong, straight body; and keep his shoulders down, while ensuring that his elbow is directly on top of uke's elbow.



From this position, shite pivots his right leg in the reverse direction, locking uke's wrist, elbow, and shoulder by applying pressure to uke's elbow joint in a direction against the natural movement of uke's elbow. Shite's pivot should use the power of his hips. Shite's weight should be strongly on the left leg, hips lowered, back straight, and shite's right leg should be fully extended and strong.

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.

YOSHINKAN IN NORTH AMERICA

AIKIDO YOSHINKAI CANADA FETES 30TH ANNIVERSARY

This year marks the 30th anniversary of eighth dan Takeshi Kimeda Sensei's arrival in North America to teach and further the art of Yoshinkan Aikido. Kimeda Sensei began his study of aikido under the direction of Kushida Sensei and Inoue Sensei at the Meijigakuin University in Tokyo. He served as captain of the university aikido team and graduated with a degree in business and a third dan in aikido.

In 1964, he traveled to the United States, where he briefly taught aikido in California and Michigan. Because of immigration problems, he moved to Ontario, Canada, where he founded Canada's first Yoshinkan Aikido dojo.

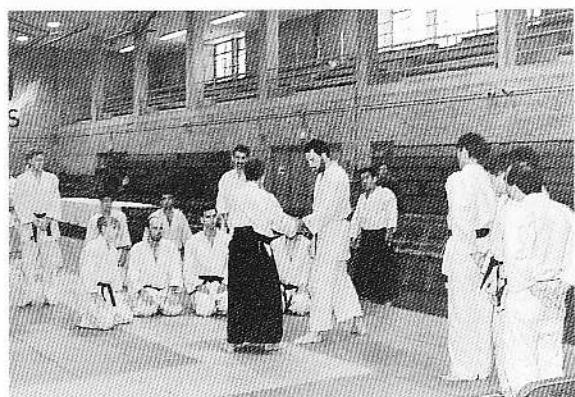
In 1968, he returned to Japan for nine months. He spent six of those months training at the honbu dojo. He then returned to Canada to continue to teach aikido.

Kimeda Sensei's dojos have grown from a modest beginning of 8 students in a shared dojo to over 500 students practicing in a number of area clubs, centered around his headquarters dojo in Toronto, Canada. In addition, a number of Kimeda Sensei's current and former students have established their own dojos across Canada, all of which trace their beginnings to these early years.

In September 1994, over 150 *aikidoka* from Japan, Europe, the United States, and Canada gathered in Toronto for a three-day seminar and demonstration to participate in the 30th anniversary celebrations. The guest instruc-

tor for the seminar was Kyoichi Inoue (ninth dan), the chief instructor of the Tokyo Metropolitan Police Force Tactical Unit and Riot Police.

In his classes, Inoue Sensei stressed the importance of kihon dosa, Yoshinkan Aikido's set of basic movements. He reminded us that kihon dosa is the foundation of all basic and advanced techniques. He stressed that all students, and particularly senior students, should diligently and thoughtfully practice the movements and not just go through the motions. He illustrated this point by having us practice the movements with our eyes closed. This clearly demonstrated how much we rely on our eyes, instead of on our *ki* and "body knowledge," when executing the movements. Many of the participants were humbled by the experience and realized that they had much room for improvement.



Inoue Sensei points out the finer aspects of Aikido to his audience in Canada.

Later in the seminar, *yudansha* (black belts) were separated from other students and given special instruction. In these sessions, Inoue Sensei stressed relaxation of the body and the use of *ki*, rather than body strength, when moving *uke*'s center.

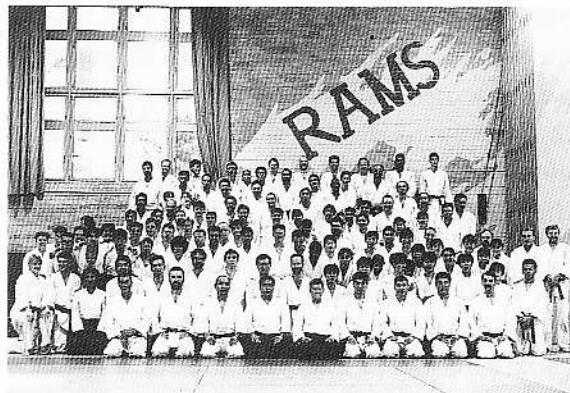
On the final day, a large demonstration was held to show the local community Yoshinkan Aikido. Inoue Sensei and Kimeda Sensei topped the bill. Additionally, Utada Sensei (seventh dan, Philadelphia) and Morita Sensei (seventh dan, San Francisco) demonstrated together with a number of their students. Nagano Sensei (sixth dan, Germany) also gave a demonstration.

Thirty students from the Meijigakuin University Aikido Club, Kimeda Sensei's alma mater, came to Toronto to celebrate, train, and participate in the demonstration as well. I was particularly impressed by members of the freshman class, who had only studied aikido for five months, yet who had very solid kihon dosa and good breakfalls.

In addition to these groups, sensei from 11 other International Yoshinkai Aikido Federation and Aikido Yoshinkai Canada dojos took part in the demonstration, joined by their students. These groups included Mori Sensei from Japan; Fred Haynes and Gordon Blanking from the Seidokan Dojo in Georgetown, Ontario; James Jeannette from the Renbukan Dojo in Windsor, Ontario; James Stewart, Louis Bournival, and Karen Orgee from the Buyukan Dojo in Kingston, Ontario; Debra McAllister and Eric Sheffield from the Kokoro Dojo in Scarborough, Ontario; Alister Thomson, Wendy Seward, and James Knightley from the Shinbukan Dojo in Waterloo, Ontario; Roger Plomish from the Jinbukan Dojo in Hamilton, Ontario; Kevin Blok from the Chudokan Dojo in Windsor, Ontario; Chuck Bates from the Sinwakan Dojo in London, Ontario; and Gary Casey from the Seibukan Dojho in Windsor, Ontario.

At a party after the demonstration, Kimeda Sensei dedicated the weekend's festivities to the late Soke Gozo Shioda Sensei. Several

speakers then reminisced on Kimeda Sensei's 35 years of dedication to aikido.



Kimeda Sensei and Inoue Sensei, seated center right, pose with participants after the demonstration.

David Oikawa, vice president, Aikido Yoshinkai Canada

VOICES MUST BE OVERT NOT COVERT

A great emptiness was felt with the passing of Soke Shioda Gozo. I had always felt a great deal of satisfaction when teaching class knowing that Yoshinkan Aikido was being passed on to the best of my understanding and ability under a structure that was sanctioned and supported by Kancho Sensei.

I knew that Kancho Sensei had taken a bold step in introducing the IYAF to the aikido world. But it was not until recently that I grasped the scope of his vision.

I love reading. I have an unquenchable thirst for books on aikido, philosophy, and, yes, even business. I have just finished reading a book called the *Tom Peter's Seminar*. For all of you who live life on a higher plain, Tom Peters is a business guru. His insights are often thought visionary. Organizations that

use his ideas are among the most successful in the world. This means big business, from Tokyo to Los Angeles.

Now, here's the key. Success is not always measured in financial terms. (Money is often a dirty word in aikido circles.) Organizations that are the most successful are the ones that get their ideas out and across to the public, to the people of the world.

What does this have to do with aikido and Soke Gozo Shioda? The most successful and capable corporations in the world are the ones that use a system similar to that employed by the IYAF. Individual clubs standing on their own and developing their own ideas in their own regions on how best to get across their art to the public and to their students.

In the IYAF, each dojo has the responsibility to maintain a high level of commitment and to ensure the quality of training to successfully teach Yoshinkan Aikido. This new and innovative system introduced to Yoshinkan Aikido by Soke Gozo Shioda is one that works—not only for the Yoshinkan but also for the most successful organizations around the globe.

What is the least successful corporate strategy, one that results in a death spiral for even large organizations? A strategy that embraces the old system of one person per country or region in authority over all others—one voice for a thousand interested parties.

I proudly look forward to continuing to be part of Soke Gozo Shioda's IYAF. It is an organization in which successes and problems are dealt with in the overt voices of the

many instead of the covert voices of the few. Let's move together into the future.

Jim Jeannette

P.S. North Americans. It's time to put pen to paper. Let us hear from you.

RENSEIKAN DOJO MOVES

On October 1, the Minneapolis Renseikan Dojo moved. The Renseikan celebrated the event with two days of festivities.

Alister Thompson Sensei from Toronto conducted a weekend clinic attended by about 25 people, including Tim Webb, also from Toronto, and Keith Taylor from Vancouver.

The new address of the Renseikan Dojo is

504 Avenue South
Minneapolis, MN 55454, U.S.A.
Tel.: (612)889-2098

YOSHINKAN IN OCEANIA

MORI SENSEI IN AUSTRALIA

Mori Sensei's visit to Australia was a great success. Classes and clinics were held in Melbourne. This included a course for approximately 15 officers of the Personal Services Group of the Victoria Police Force.

Two weeks were spent at the Shinobukan Dojo on the Sunshine Coast in Queensland. This period encompassed regular classes, clinics for the Queensland Riot Police and Tactical Response Groups, and a restraint and removal course attended by students from other martial arts and by security personnel.

A visit was also made during this time to a dojo in Armidale, New South Wales, that will soon join the IYAF. A demonstration and half-day clinic were held at the Armidale dojo and were well received by the numerous locals who turned out for the event.

A further week was then spent at the Shinobukan Dojo in Townsville. Thereafter, Mori Sensei returned to Melbourne to par-

ticipate in a major demonstration and gradings at the Aikido Shudokan Dojo.

Mori Sensei's visit has certainly helped in raising the profile of Yoshinkan Aikido in Australia.

PERTH DOJO PLANNED

Richard Hungerford, formerly of the Shinbukan Dojo in Townsville, has transferred to Perth. Together with Nick Jones, Richard is planning to establish the first Yoshinkan dojo in Perth, in Western Australia.

Further details may be obtained by contacting

Nick Jones
14 Stenness Place
Duncraig, Perth 6023, Australia
Tel.: 09 44 78 074

COMMUNICATION

The AYI apologizes for a typographical error that occurred in the Special Feature—*Aikido Shugyo*—in Vol. 5 No 1. The sentence, "He studied Kashima Shinkoryu and Yagyu Shinkageryu," should read "He studied Kashima Shintoryu and Yagyu Shinkage ryu."

Also, Chida Sensei's birthday was given incorrectly in AYI Vol. 1 No. 1 and Vol. 5 No. 1. Chida Sensei was born on October 4, 1950.

The IYAF extends its congratulations to Silva Kheru and Aki Osaki on their marriage in Tokyo.

Congratulations are also in order for David Dangerfield and Wendy Buchanan, who were recently married in Australia.

The IYAF

The AYI welcomes material from its readers. Deadlines for submissions for the following editions in 1995 are

Vol. 6 No. 1, April 20

Vol. 6 No. 2, July 20

Vol. 6 No. 3, October 20

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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Date: June 1 1994

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order of Tsuneo Ando, c/o International Yoshinkai Aikido Federation**

The sum of Thirty-five dollars and zero cents \$35.00

Payable at Citibank N.A., Tokyo

Everyman

*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.

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