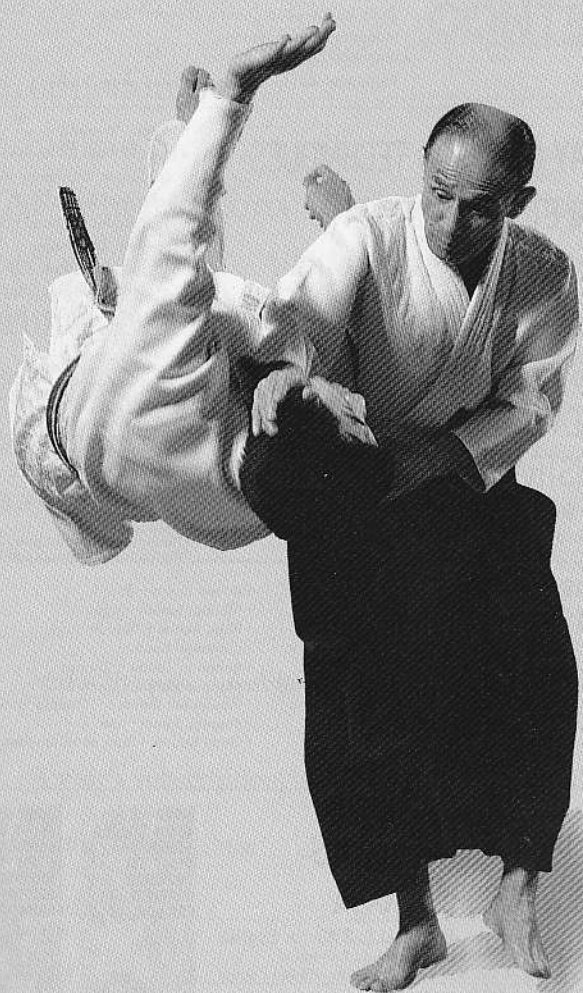


# AIKIDO YOSHINKAN INTERNATIONAL

*Vol. 3 No. 1*

*JUNE 1992*

*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

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### 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

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- 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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- Demonstration of Gozo Shioda Sensei  
"Demonstration de Gozo Shioda Sensei"



YOSHINKAN AIKIDO VIDEO 8

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

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

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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

*AYI* has entered its third year of publication. We are pleased to see that subscriptions are increasing. I hope that *AYI* will continue to act as a medium of communication not only between the Yoshinkan Honbu Dojo and IYAF members but between all aikido practitioners around the globe.

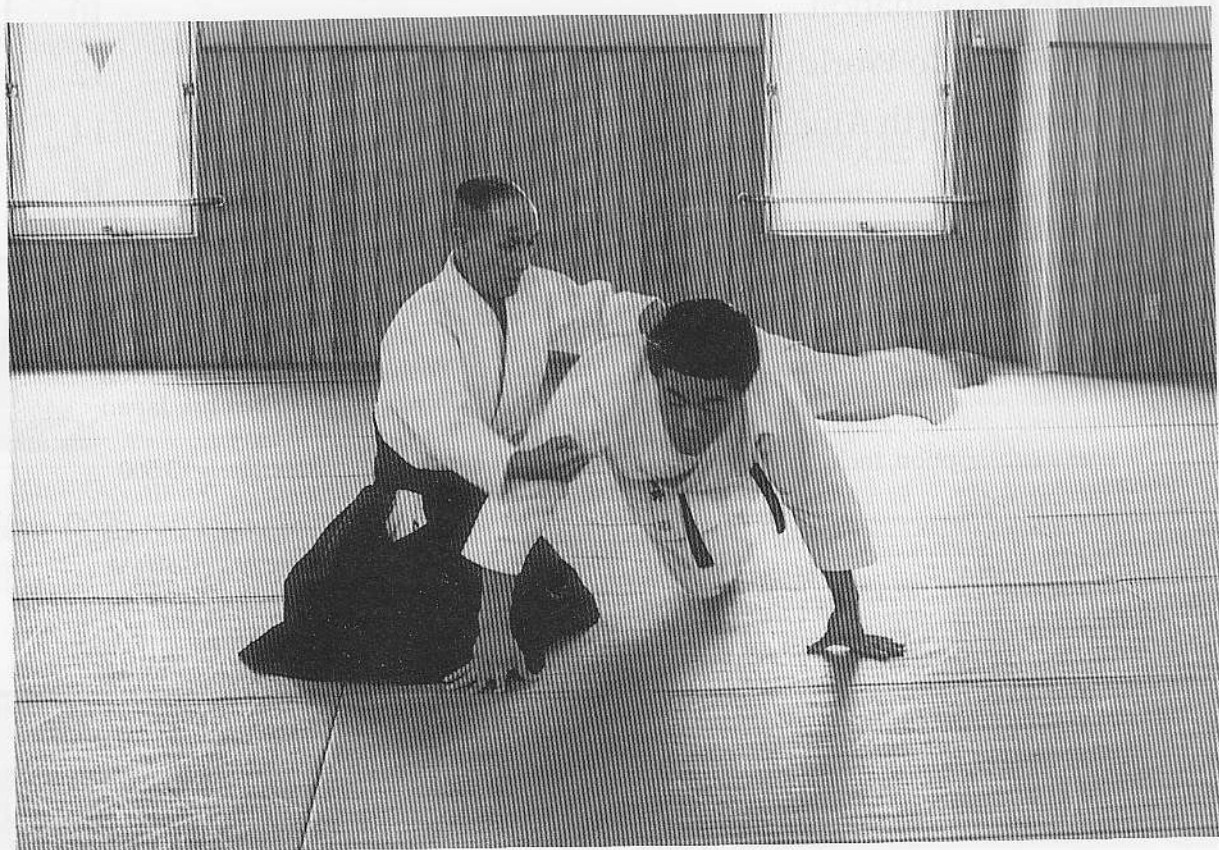
The Second International Instructors Course commenced training April 1, 1992. This year's course features a greater variety of nationalities—British, German, Australian, American—than the previous course. (See *Yoshinkan Now* and *Yoshinkan Aikido Worldwide*).

Yoshinkan is known for its very strict and severe training style. A major emphasis is placed on etiquette and consideration. I hope that participants in the second course will learn that the main theme of aikido is working with others. Everyone should work together despite differences of any

kind. This, of course, is easier said than done, but I ask for a supreme effort from all involved. I wish every trainee the best, and hope that all complete the full year of training. I look forward to observing their progress, to their graduation, and to their entrance into the world as IYAF instructors in one year's time.

In the past year, 320 new students enrolled at the Yoshinkan Honbu Dojo. This number is the highest ever recorded in Yoshinkan history. I believe that the prosperity of Yoshinkan Aikido within Japan is an indication that our style, which preserves the traditional form of the martial art, is in conformity with the needs of present-day society and has come to be recognized by many people. I think that the same can be said of Yoshinkan Aikido abroad as well.

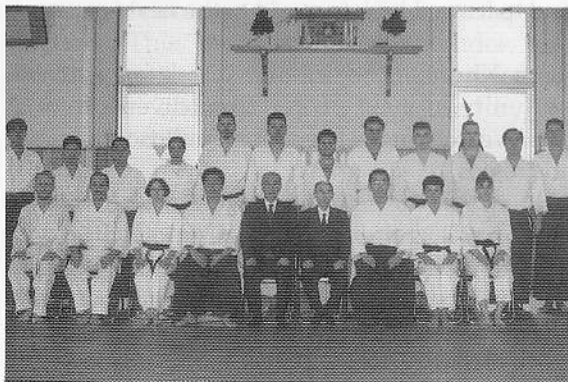
It is my fervent desire that Yoshinkan Aikido, which aims to build strength through techniques and personal character through ascetic training, will continue to spread internationally.



## NEWS

### ◆First International Instructors Course Graduation Held

Trainees from the First International Instructors Course graduated on March 3. Twelve of the original 14 completed the 11-month course, with 10 of them obtaining instructors certificates.



*Graduates of the First International Instructors Course pose with Soke Shioda*

The instructors test was held on February 27. John Coffey, Pamela Hunt, Silva Kheru, and Geordan Reynolds were awarded level 5 instructors certificates, and Kobi Bar-ilan, Sigal Drori, Yuval Goychrach, John McCabe, Curtis Seeger, and Philip Soffe received their level 6 instructors certificates. The test is primarily for instructor grading; however, John Coffey, Pamela Hunt, and Silva Kheru were promoted from *shodan* to *nidan*, while Kobi Bar-ilan, Samuel Ganah, Yuval Goychrach, and Reinaldo Lopezy received *shodan*.

A Tokyo Broadcasting System (TBS) television crew filmed the instructors test. Portions of the footage were incorporated into a documentary broadcast by TBS on March 3 as part of a prime-time news program. The documentary included footage of Soke Shioda and stimulated a great deal of favorable response from viewers.

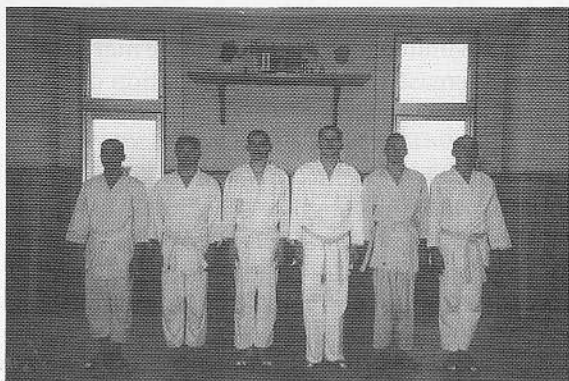
The First International Instructors Course was largely a prototype; it set a precedence for future such courses while training its participants to be competent instructors of Yoshinkan Aikido.

Graduates of the course underwent a very challenging but rewarding year, with most graduates obtaining what they set out to achieve.

### ◆Second International Instructors Course Begins

The Second International Instructors Course began on April 1, 1992, with an initial 12 trainees. The starting 12 came from the United States, Canada, Germany, New Zealand, Australia, England, Israel, and Argentina.

After experiencing the exacting training program, six of the trainees withdrew from the course. Beginning with this issue, *AYI* will feature profiles on the remaining six trainees and will offer reports on their progress and their opinions on aikido and the instructors course.



*The members of the Second International Instructors Course*

The first segment of the course comprises extensive training in the basic movements and techniques of Yoshinkan Aikido. Upon completion of this first segment, trainees will test for their first *kyu* levels.

On April 7, the trainees were joined by nine members of the Tokyo Metropolitan Riot Police Force, two members from regional police departments, and three Japanese instructor trainees. The police and Japanese trainees will continue training with the international instructor trainees until December 1992.

The following are the participants in the Second International Instructors Course:

**Darren Friend**—26 years old. Bachelor of Business. Australia.

**Romar Gutierrez**—24 years old. Navy aircraft mechanic on the battleship *Midway*. United States.

**Stephan Otto**—25 years old. Former Bavarian weightlifting champion. Germany.

**Paul Stephens**—27 years old. Detective with the London Metropolitan Police Department. England.

**Randall Stoner**—23 years old. Quality Engineer. United States.

**Steven Williamson**—30 years old. Geologist. Australia.

## ◆ Attendance at 4th International Seminar on Budo Culture

Over 100 martial artists from all over the world gathered at the Nippon Budokan Budo Training Center and the Budo Science Academy of the International Budo University in Katsuura, Chiba, for three and a half days of lectures and practical sessions from March 8 to 11. The event, sponsored by the Nippon Budokan Foundation, the Ministry of Education, the Japan Budo Association, and the International Budo University, was designed to deepen understanding of Japanese martial arts and to increase the internationalization of traditional Japanese culture.

Lectures were presented in Japanese and English by Japanese and English scholars. And high-ranking Japanese *sensei* introduced participants to karate, judo, kendo, kyudo, naginata, Shorinji kempo, jukendo, and aikido. Four graduates of the First International Instructors Course represented the IYAF in Yoshinkan Aikido's first official involvement in this seminar.

**Geordan Reynolds:** "Consensus as to what was most enjoyable at the seminar was unanimous—experiencing a new *budo*. Of eight disciplines, each taught by a well-known *sensei*, we each chose two. We could also study our own art to fill out the day before dinner. Time then for a wonderful meal and socialization.

"No one was too above it all to participate. I now appreciate the importance of *shoshin* (beginner's mind); no matter how hard or how long we train, we can always learn more—with the right mind. The closing dinner was great fun: song and entertainment and a happiness that comes only when everyone enjoys everyone else's company."

**Sigal Drori:** "The organizers strove to eliminate language and cultural barriers and together with the teachers to give us as much knowledge as possible. I experienced two new martial arts at the seminar and a different style of aikido. One hour is too short to say I learnt something, but the teachers did their best to introduce students to their *budo*. The lectures gave me a better understanding of why I have chosen to stay in Japan to study aikido.

"I enjoyed the free practice time in the evenings. I had the chance to experiment while facing people from other martial arts, comparing techniques and trying techniques on unfamiliar attacks in a friendly atmosphere. People were happy to teach and to learn. I look forward to the next seminar."

**Silva Kheru:** "The seminar was a fantastic opportunity to meet people from diverse martial arts. We exchanged friendship, philosophies, and addresses.

"I enjoyed experiencing karate, judo, kyudo, and Aikikai aikido and can appreciate the feeling of being a complete beginner. Yoshinkan retains strict codes of behavior, so we were among the more formal student on the mats. This helped us to react and to respond quickly in our new *budo* and to absorb as much as possible during the lesson. We acknowledged the *sensei* on and off the mats and this enabled us to come to know most of them by the end of the seminar."

**Pamela Hunt:** "It was a valuable experience to interact with practitioners of martial arts from around the world. I was impressed with everybody's attitude, behavior, and approach to training.

"The lectures were informative and extended my appreciation of *budo* ideologies. And the practical sessions afforded a more scientific slant. The highlight was the chance to practice different martial arts under high-ranking instructors and to once again feel a beginner's awkwardness. This was a priceless lesson, for I have just received my instructors certificate. The discipline and training that I have received at the honbu dojo was extremely beneficial, enabling me to focus and to respond quickly. I look forward to participating in similar events in the future."

---

*The IYAF and its representatives extend their thanks to the organizers of this very fine event.*



# IYAF—International Yoshinkai Aikido Federation

## AUSTRALIAN TOUR

February 14 to 25 saw three instructors from the Yoshinkan Honbu Dojo tour Australia. The instructors—Hitoshi Nakano Shihan, Susumu Chino Jokyo, and Roland Thompson Shidojin—conducted demonstrations, restraint courses, open clinics, and tests.

The 12-day tour included visits to four regional centers: Melbourne, Sydney, Townsville, and Brisbane. This, the first tour downunder, was designed to show support for and to promote local clubs. The tour was cosponsored by the Japan Foundation and the IYAF.

The Shudokan Dojo in Melbourne was the first stop on the tour. Head Instructor Joe Thambu (see profile, *AYI* Vol. 2 No. 1) and his students gave a warm welcome to the visiting instructors. The instructors oversaw an afternoon session of test training at the Shudokan Dojo. This was followed by a welcoming party.



The Shudokan Dojo in Melbourne

The first part of a two-part open clinic started at 9:30 a.m. the next morning. Twenty students from various martial arts attended. Nakano Shihan introduced *shihonage* and *sankajo osae* Yoshinkan Aikido techniques. The clinic ended at 11 a.m.

That afternoon, a test was held for students of the Shudokan. An impressive display of technique and spirit ensured a high standard among the 27 students testing. The *shodan* and *nidan* tests were especially outstanding. Congratulations to Faith

Garner, Susanna Tsilfidis, Alun Jackson, Peter Kalaritis, and Darren Friend.

Day three and again an early start. At 9:30 a.m. the second part of the open clinic commenced. *Yonkajo osae* and *kotegaeshi* finished the series. Participants were presented with a Certificate of Study in Yoshinkan Aikido.

The climax of the three-day visit to Melbourne was a joint demonstration by aikido instructors from various styles. About 250 people enjoyed displays of Iwama, Tomiki, and Yoshinkan aikido. Following the demonstration, a party was held to celebrate the success of the students who tested and of the demonstration. Next day, the three Yoshinkan instructors flew to Sydney.

Warm weather greeted the touring instructors in Sydney. On the evening of their first day there the instructors relaxed amid the wonderful hospitality of Mr. Takayasu, of Takemusu aiki.

On day five the instructors gave a demonstration at the New South Wales Police Academy. This event was coordinated by the minister of Police and Emergency Services, the Honorable Ted Pickering. Specialists and instructors from the Weapons Training Department, Corrective Services, Tactical Response Units, and Metropolitan Police attended the event.



The New South Wales Police Academy in Sydney

The demonstration included all aspects of Yoshinkan Aikido. The freestyle and self-defense portions were particularly well received. After the demonstration the instructors discussed techniques during a question and answer session.

Members of the audience expressed the opinion that the techniques were applicable to their daily work. Instructors from the academy considered such techniques invaluable to their police training. Special thanks to Senior Sergeant Lupton and Constable Mike Coleman for their hard work in ensuring the success of the demonstration.

On day six, the instructors flew to Townsville, where they spent a day relaxing and acclimatizing. The following day a demonstration for the media was held. Later, an introductory clinic and test were held at the Shinbukan Dojo under Head Instructor Scott Roche (see profile, *AYI* Vol. 2 No. 3). Congratulations to Richard Hungerford and Scott Roche on their test results.



*The Shinbukan Dojo in Townsville*

A special restraint course designed for security personnel at the Sheraton Breakwater Casino was given the next day. Two, 2-hour classes ensured a practical introduction to Yoshinkan Aikido techniques that offered the participants maximum flexibility and effectiveness in their working environment. A presentation of special certificates to the 20 participants was held at a reception later that day.

On day nine the instructors flew to Brisbane for a rest day. The following day a demonstration was held at Head Instructor Wayne Murry Driver's Ki Society Dojo. About 50 people attended. Thanks to Driver Sensei for his assistance.

The tour's final demonstration was held at the Police Citizens and Youth Club in Brisbane's city center. Thanks to Constable Patrick Fleming for his assistance. A night of relaxation preceded the instructors return to Tokyo the next day.

The IYAF and the instructors who took part in the tour thank all those who made the tour a success.

## IYAF REGISTRATION SINCE MARCH 1992

### Registered *Dan* Rankings

<b>AUSTRALIA</b>	
Darren Friend	<i>nidan</i>
Peter Kalaritis	<i>nidan</i>
Faith Garner	<i>shodan</i>
Alun Jackson	<i>shodan</i>
Susana Tsilfidis	<i>shodan</i>

<b>CANADA</b>	
Ezio Delfatti	<i>shodan</i>
Valerian Ferenc	<i>shodan</i>
Alex Salvatin	<i>shodan</i>
Michael Stafford	<i>shodan</i>
Michael Stuempel	<i>shodan</i>

<b>FRANCE</b>	
Failla Gaspard	<i>nidan</i>

<b>NEW ZEALAND</b>	
Raymond McLaughlin	<i>nidan</i>
Marcus Pearson	<i>nidan</i>
Francene E LeVesconte	<i>shodan</i>

### Registered Instructors

<b>AUSTRALIA</b>	
Silva Kheru	

<b>CANADA</b>	
John Coffey	Curtis Seeger
Stewart Fleming	Philip Soffe
John McCabe	

<b>ISRAEL</b>	
Kobi Bar-lian	Yuval Goyhrack
Sigal Drori	

<b>NEW ZEALAND</b>	
Pamela Hunt	

<b>U.S.A.</b>	
David Comstock	Alvin McClure
Robert Hackett	Geordan Reynolds
Gilbert James	

### Registered Dojos

<b>AUSTRALIA</b>	
Renshinkan	Paul Cale

*See amended notice regarding  
payment on page 15*



## SPECIAL FEATURE—AIKIDO SHUGYO

*Fourth Installment, continued from Vol. 2 No. 4, March 1992*

### BLOCK AN ATTACKER'S PUNCH THE MOMENT HIS HAND IS FULLY EXTENDED

Let's introduce another example of timing that makes unity of the offense and defense possible. When I started my first dojo, at Tsukudo Hachiman, many people used to come to challenge me. One day a man who introduced himself as a *shorinjika* of the north style came to the dojo. He was in his 30s and considered aikido to be fake. I was showing a sitting technique (*suwari waza*), and he looked skeptical. He got to his feet and asked me, "Can I try?"

I agreed, but suddenly, while I was still seated, he threw a punch at me. From my sitting position, I met his fist with the palm of my hand. The timing of the contact was so good that the man flew backward into the air. He got up and came to me and said, "Oh, *sensei*, that was a terribly strong technique, please give me your autograph," and went to retrieve a piece of paper.

I had simply met his punch at the moment when his arm was completely extended. This is one of the secrets given to me by Ueshiba Sensei. Ueshiba Sensei used to say: "However quick a punch is, it must be extended first, then retracted. It is at the very moment of fullest extension that the punch is immobile. If, at the moment the motion stops, we block the fist, the elbow will be locked straight as a board and the opponent will be thrown backward."

I often asked Ueshiba Sensei to perform this technique on me. When I would punch, Sensei would meet my strike perfectly. Then I would be projected backward through my locked elbow. Ueshiba Sensei was exceptionally talented and would succeed each time.

No matter how strong our punches were, Sensei would meet them perfectly, and our bodies would be lifted up from the hips. This is a technique I experienced many times, and this time I had the opportunity to actually use it against a challenger

in my dojo. But my effort was nothing like Ueshiba Sensei's. Ueshiba Sensei once stopped the punch of then champion boxer Piston Horiguchi.

At that time, Mr. Horiguchi was at the peak of his fame. Wishing to include some aikido movements in his boxing training, he had come to learn at the Ueshiba dojo. Sensei commanded: "Punch me!" and Mr. Horiguchi threw a straight punch. Ueshiba Sensei stopped this terribly fast punch—too quick to be seen with human eyes—by holding Mr. Horiguchi's fist in his palm. While pulling the trapped hand, Sensei slid his free hand to Mr. Horiguchi's chin and threw the boxer.

Mr. Horiguchi got up from the *tatami*, his eyes wide with surprise. We could see some bruises on his right fist, at the base of the index, middle, and third fingers, apparently from the impact with Ueshiba Sensei's fingers.

I, too, was surprised, and I asked Sensei what had happened. Laughing, he answered, "Oh, that's nothing, that was expected. The punch has to stop, so you have only to hold it when it is stopped." This, of course, is true and logical, but is not something easily accomplished.

I tried to learn this secret through my own research and found that even if you really want to learn it, it is not something you can learn by just thinking about it. The only way to learn when to suddenly concentrate your power and make contact is to feel it with your body. We must develop this sense.

I often perform a movement in demonstrations where, when someone comes from the front to grab my shoulder, he is thrown back through the air. This follows the same principle. We should be neither too early nor too late, making contact at the very point when the opponent's arm is fully extended; this is what is difficult.

### IRIMINAGE AGAINST A DRUNK

I have emphasized that superb timing in meeting an opponent's blow can be a source of a very strong and efficient power. I think it important to caution practitioners, however, that attempting to make the kind of direct contact this entails with

many attackers, as in the case of the violent episode in Shinjuku, where I faced as many as 30 attackers [see *AYI* Vol. 2, Nos. 2 and 3], would be extremely taxing and inefficient. In such circumstances, rather than collide with each attacker, we simply pivot to avoid the attack. This is the essence of aikido—the use of *irimi* (entering), or turning, movements.

The following story dates back to the 22nd or 23rd year of Showa (1947 or 1948). At that time, I lived in Tokorozawa, in Saitama Prefecture, and was working as a businessman for a company called Tetsudo Shingo Koji. This company was located in Shinagawa in Tokyo, and it used to take me an hour and a half one way to get there, so I always returned home very late. One day, when I was hurrying home from Tokorozawa Station, I encountered two drunks staggering toward me.

I had a bad feeling that they were looking for trouble. Sure enough, one of them came and put his arm around me, mumbled something I could not understand, and then attacked me. Sensing the danger, I instinctively turned my body. Unfortunately for him, my movement and his drunkenness caused him to lose his balance, and he rolled onto the ground. His friend, was infuriated, and he cried out, "You hit my friend!" and at the same time moved in to punch me.

I jumped forward and at the same time turned my hip sideways just as his fist was about to strike me. His target lost, he ended up directly in front of me, perfectly positioned. In a split second, I slid my left hand under his chin and executed a superbly timed *sokumen iriminage*. My opponent's forward force and my entire force met perfectly. The drunk man's body made a nice flip in the air, and he hit the ground with the back of his head. Both drunks escaped as quickly as they could.

This incident convinced me of the effectiveness of *iriminage*. However, it was only later, removed from the excitement and speed of the event, that I was able to analyze my movements and come to certain conclusions about their logical structure and to write about the incident in detail.

#### IT IS BECAUSE THE BODY MOVES FORWARD THAT WE TURN THE HIPS SIDEWAYS

It is important to note that while my opponent was punching, I moved forward. It is natural to try to avoid a direct punch by dodging or by using a hand to deflect the punch and to then think of a

way to counterattack. If, however, we move forward at the same time the attack starts, our counter will be more efficient.

Moving forward reinforces the attacker's strength. In a way, it encourages the opponent to apply all of his strength, to use all of his power. When the attacker has moved forward enough, we suddenly open our body to the right or to the left side. It is because we have moved forward that we can afford to open our body to the side. Make no mistakes here. Many people think that in aikido we wait for the attack to come and that then we avoid it by turning. If this were the case, as other *budo* people seem to think, we would not be able to control the attack.

*Taisabaki*, or the "body turn," enables us to, it can be said, disappear. Our opponent attacks, without doubt or hesitation, with all his strength. Just as he commits his entire body, we turn. Our opponent finds emptiness and loses his balance. For this to happen, it is very important to move forward when the attack comes. Never wait for the attack.

Although it may appear that the attacker has the upper hand in the situation when we move forward, the reverse is true. By initiating the action with a forward movement, we assume control of the attack. Our opponent's strength becomes ours. To consolidate our control, we have only to turn our body and lead. As in the Tokorozawa episode, if the timing is good it is possible to throw the person with ease. The body, however, must react instantly, without the need for us to think. Otherwise, defense becomes impossible. This is even more true if the attacker has a knife.

Against someone who holds a knife, we have no time to dwell on the best means of avoiding the strike or to think of the most appropriate counterattack. My life was saved many years ago in Shanghai because my training enabled my body to react appropriately.

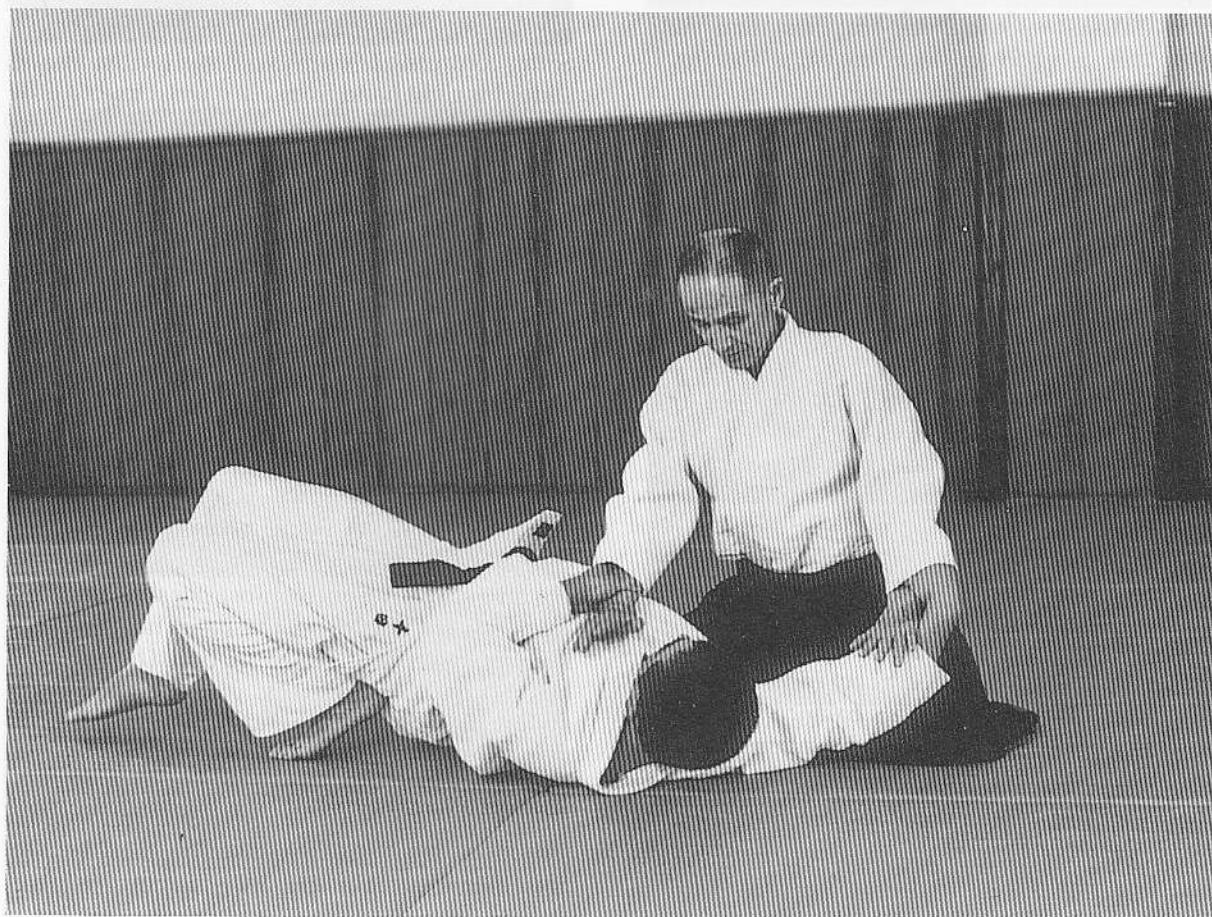
Together with one of my juniors, I would sometimes taunt the prostitutes, or *yachee* as they were called, who worked the streets of Shanghai at that time. One day a man approached us from the front. As he passed, he suddenly pulled out a jackknife and stabbed at me. Before I realized what was going on, my body had already moved, and in the next second the man was lying on the ground, groaning and holding his nose.

My companion was surprised. "*Sempai* (senior), how did you do that?" Again, it was not until after I had time to think about the circumstances that I could make any definitive comment on the incident. What happened is as follows: I avoided the knife with the *irimi* movement (move forward and turn the body), pulled his extended arm with my right hand, and simultaneously punched the nerve between his lip and the nose with the back of my left hand.

That these movements were executed instinctively explains why they were so effective. Though the distance between the attacker and myself was very close, the instantaneous movement of my hips made it possible for me to avoid the knife thrust. Had I succumbed to fear or begun thinking of the most appropriate action among a host of options, I would most certainly have been unable to move, resulting in my being stabbed. It is because I was free of any intention to act that I could control the situation.

In this kind of situation, the use of the punch (*uraken*) is of the utmost importance. The secret of the *uraken* is that once we have projected our arm, we must ensure that it is fixed. If we let our arm move, it loses its power. This principle is the same as that governing the use of our arm in the *sokumen iriminage* technique.

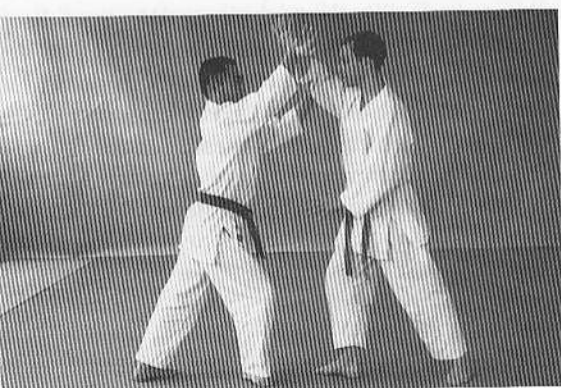
In *sokumen iriminage*, the power of a fixed arm, or elbow, underlies the technique. We must keep our center of gravity under our elbow. The key point is the movement of the weight or center. Then, using the arm as an axis, the power of the entire body becomes concentrated in the fist, and we hit. There is no way we can develop sufficient power through arm strength alone.



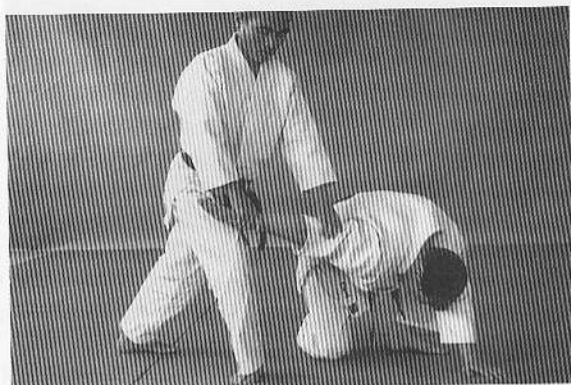


# TECHNIQUES EXPLANATION

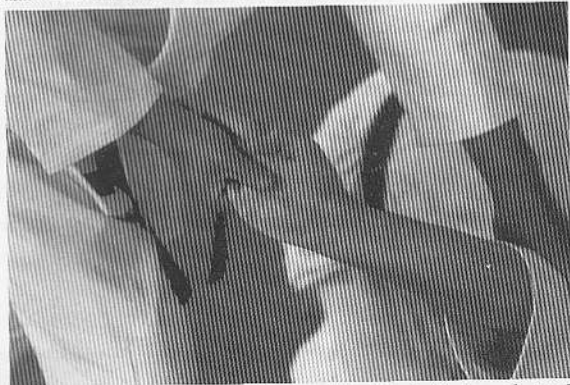
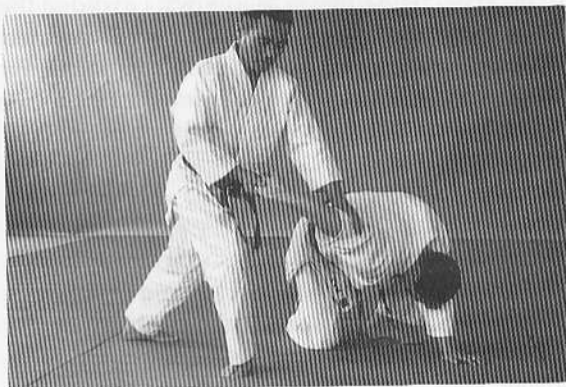
## SHOMEN UCHI SANKAJO OSAE ICHI (1)



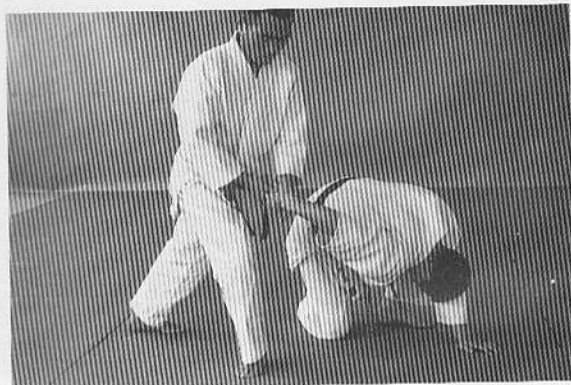
As in *shomen uchi ikkajo oiae ichi* (1), *shite* and *uke* face each other in *migi ai hanmi kamae*. *Shite* initiates a strike to *uke's* head with the right *tegatana*. *Shite* should strike strongly with the right arm, and as *uke* blocks *shite's* right *tegatana* with his right arm *shite* should move his left hand into position to lightly cup *uke's* right elbow.



Again as in *ikkajo oiae ichi*, *shite* pushes from the left, rear foot and slides his right foot diagonally forward. The left foot maintains strong contact with the mat and slides in the direction of the right leg as *shite* bends his right knee into a strong stance. At the same time, *shite* cuts down with his arms to a height where *uke's* balance is broken, forcing *uke's* right knee onto the tatami. At this point, *uke's* right arm should be in front of *shite's* body and *shite's* hips should be square, with both legs strong and balanced.

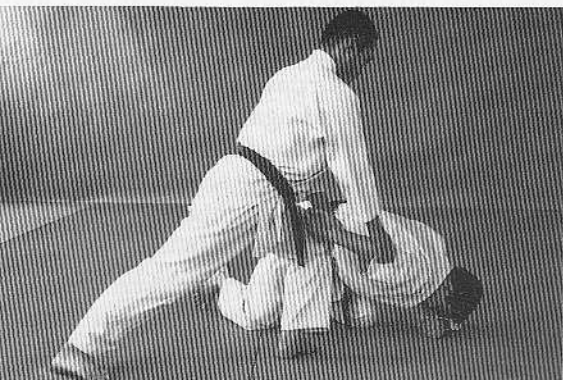


*Shite* controls *uke's* arm with his left hand and slides his right hand from *uke's* wrist toward *uke's* little finger. He closes his hand so that his fingers cross *uke's* knuckles and his thumb is in *uke's* palm.

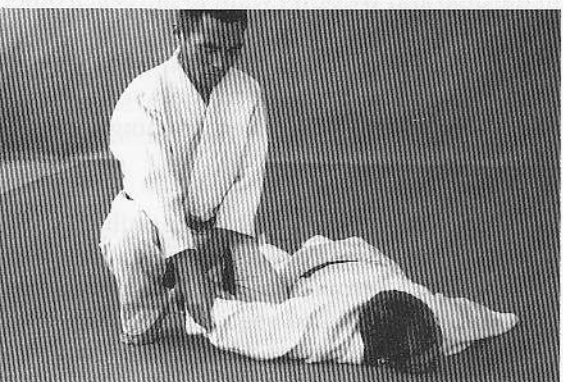
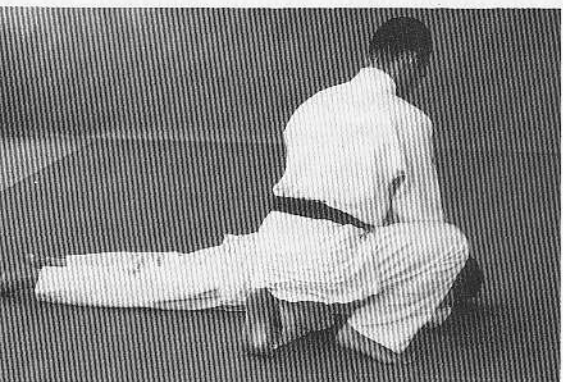


Pushing strongly from his hips, *shite* slides his right foot forward and turns the hand holding *uke's* hand palm up in a circular motion. *Uke's* wrist is bent so that his fingertips point toward *shite's* abdomen and his palm faces outward, causing *uke's* arm to assume an L shape. *Shite* slides his left hand to *uke's* wrist and places his palm firmly against the back of *uke's* hand so that *uke's* wrist is entrapped between *shite's* index finger and thumb. *Shite* then secures his grip by wrapping his lower

three fingers around the base of *uke's* little finger into *uke's* palm. *Sankajo* emphasizes firm contact between *shite's* palm and the back of *uke's* hand and control through a strong grasp of *uke's* hand with *shite's* little finger.

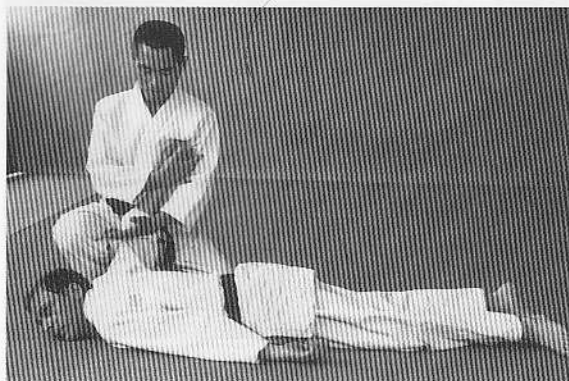
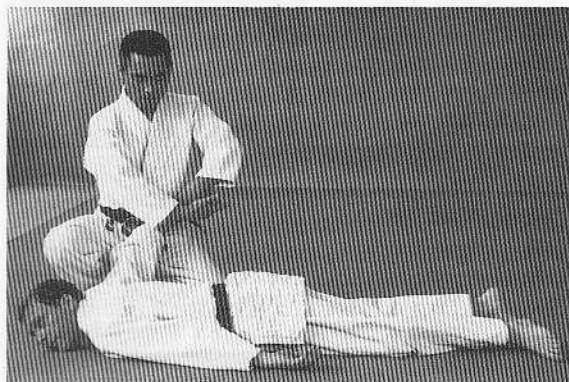


In unison with the application of *sankajo*, *shite* slides forward with his left foot in the direction of *uke's* armpit and places his right hand on *uke's* right elbow. *Shite* controls *uke's* shoulder diagonally downward to the *tatami* with his right hand on *uke's* elbow and by pushing *uke's* arm toward *uke's* armpit by turning the back of his (*shite's*) left hand upward slightly. *Shite's* hips are square; his hands reposition in unison with the forward motion of his body; and he keeps *uke's* arm in an L shape directly along the centerline of his body, the fingers of his right hand toward *uke*.

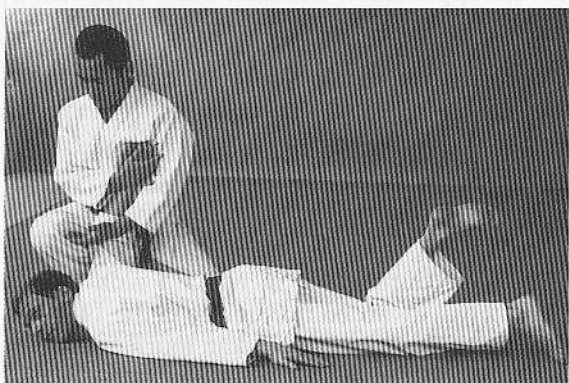


*Shite* slides forward and down with the right leg, using the power of the hips. He moves his left

knee into *uke's* armpit and controls *uke* to a prone position on the *tatami*.



*Shite* maintains the *sankajo osae* (control) and changes the direction of his body so that it is parallel to *uke's*. His right knee is up and the left foot is on the toes. As *shite* changes the direction of his body he again changes hands. The right hand moves over the left to assume *sankajo osae* and *shite* places *uke's* palm against his left breast and moves his left *tegatana* to *uke's* elbow. His back is straight and his hips are low.



As in *nikajo osae*, *shite* controls *uke's* wrist, elbow, and shoulder by pushing his left hip toward *uke's* head. His back is straight, his shoulders relaxed, and the move emanates strongly from the hips.

## TUNISIAN SADOK KOUKA EXPERIENCES AIKIDO

*Sadok Kouka was born in Chebba, Tunisia, in 1954. After 25 years and over 450 fights in international karate, he is godan and has a unique perspective of his art. He has recently studied Aikido at the honbu dojo.*



I was a brown belt in judo for a long time before I moved to Sweden from Tunisia and started karate under a famous Englishman, Brian Feetkin. I joined the Swedish National Kyokushinkai Karate Team and was with them for many years.

I competed in many touch karate competitions sanctioned by the World Union Karate Organization (WUKO). In touch karate the winner is the competitor that touches first rather than knocks out his opponent. It was later that I competed in Kyokushinkai knockdown competitions. I competed in 150 WUKO fights.

In 1980, I competed in Cardiff, England, in the European Kyokushinkan Championships and gained first place. I competed in Japan in January 1984 in the Japan Kyokushinkan World Open Tournament and in September 1984 in the Shidokan Tournament, in which I won second place. I was awarded third place in the 1985 and first place in the 1986 Shidokan tournaments.

Shidokan and Kyokushinkan karate have the same very strict rules even though they are separate groups. The best way to win is by knockout. You can also win by points, but a knockout is best.

I fought in the heavyweight category: 80 kg and

above. Often, my opponents were taller than me. Competition would usually start about 8:00 a.m. and continue until about 4:00 p.m. You could fight up to six times a day. If there is a draw, you must fight again and again until a decision is made, and this can go on for five or six rounds. This happened to me in the semifinals in 1986. I had six extensions on my fight and then 15 minutes later I was fighting again in the finals. The finals' fight was extended five times until I finally won by knockout.

In Europe, I also fought about 100 kickboxing fights. I studied kickboxing in Sweden. It is very similar to Kyokushinkan except in one you wear gloves and the other you don't. I won the Swedish Championships in kickboxing.

I got fifth *dan* in karate after 25 years of training and a lot of fights. To get first *dan* can take about 10 years. In the test for *shodan*, I had to perform basic movements for about 40 minutes and *kata* for about an hour, and then I had 30 fights with black belts. This fighting lasted about an hour, so altogether the test took about three hours. Some styles de-emphasize fighting. Shotokan, for example, concentrates more on basics and *kata*. I think the Kyokushinkan system is good, but there can be a lot of damage, so many people do not continue and this is not good.

Many people do not want to compete, they just want to train. After black belt you are safe and can defend yourself, but before that it is very hard. Not everyone is strong enough to stand this kind of training. In Europe, we wear pads and gloves when we train for fighting because we are friends in the dojo and we don't want to hurt each other. But even then people frequently get hurt. In Japan they don't use pads when they train and they only think knockout. So you can get hurt very quickly and many stop training. Every training session is like a fight.

It was by accident that I met Inoue Shihan [Inoue Shihan is a full-time Yoshinkan Aikido Instructor at the Tokyo Metropolitan Police University. See AYI Vol.1 No. 4]. I had seen aikido many times before in demonstrations. I liked it very much; it looked exciting. The movements were different to what I had done. Maybe this is what I wanted to



do when I first started training in karate. I wanted to train in self-defense, but in karate I found something different—I found only fights. So in the beginning, maybe I really wanted the way of aikido but I thought I could get it from karate. I didn't know when I was young what the difference was between karate and aikido. Now that I have met Inoue Shihan and stopped competing, I have been encouraged to do something other than karate.

Two years ago I moved back to Tunisia, where I now train the police. I don't teach them much karate because their course is only one year and we don't have enough time. I just teach them self-defense techniques that I have learned myself. I think that aikido has the best techniques and is the most effective means of self-defense.

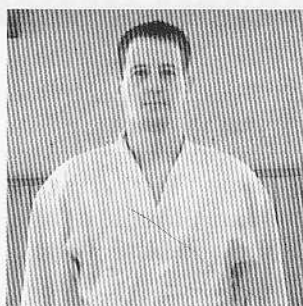
The basics in aikido are difficult. It looks easy when I watch, but when I do it, it is not so easy. I have a bit of trouble with the basics, but training here in the honbu dojo is very exciting. It is completely different to many karate dojo. I didn't expect it to be like this, it is a very good atmosphere—like a family, very warm.

Martial arts in Tunisia are the second most popular activities next to soccer. About 200,000 people train in martial arts. We have no aikido yet, but I think many people would want to train in it. I think it would have a very good future in Tunisia. If a dojo was opened, I think it would get more students than even karate. Now in Tunisia they train only for competitions, which is often not effective in a real fight or as self-defense because competition is completely different from street fighting or self-defense. Many people don't want to compete, they just want to train, and many teachers don't know self-defense because they have never learned it, they just know how to compete.

For now, I will continue to teach the police and the national karate team in Tunisia and of course will continue to train in aikido every time I visit Japan. Maybe someday I will open the first aikido dojo in Tunisia.

Address: 517 Chebba, Tunisia  
Telephone: 216-03-83163

## Paul Stephens Profile



*Paul Stephens, the first and only British member of the international instructors course to date, is the ideal representative of Yoshinkan Aikido from that area.*

*Paul began training under the British*

*Aikido Yoshinkan Federation (BAY) in 1986. A student of Anthony Yates, he was also exposed to honbu dojo instructors like Jacques Payet and Andy Walsh. After receiving his shodan in 1990 from Muguruza Sensei (France) and Yates Sensei (U.K.), Paul served as secretary for the BAY until his arrival in Japan.*

*Paul is a detective constable with the Metropolitan Police in London. He began his police work arresting pickpockets in London and after a three-year probation was selected to the Criminal Investigation Department. He has been allowed time off to come to Japan to participate in the instructors course. At age 27, he is one of the most experienced aikidoka in this year's course.*

Training in the police force exposed us to judo, wrestling, boxing, etc., and I also did some weight training, but I was looking for something outside of this. I looked at different martial arts clubs and eventually came across a Yoshinkan Aikido club. It was interesting because unlike other clubs they didn't try to sell themselves. They didn't claim to be able to teach self-defense or to make you strong. They just offered training, and this is in fact what led me to join.

In police work, when arresting someone I noticed that there were three situations that arise, especially when dealing with someone violent. The first case is when the arresting officer is intimidated by the person being arrested. If this happens, there is a good chance the officer is going to end up in a lot of trouble. Another situation is where the officer meets the violence with aggression, the result being a fairly violent exchange. The last instance is one that aikido taught me. I found that when arresting someone, if I do not respond to their challenge then they give me no resistance. I think that this is an important lesson from aikido.

# YOSHINKAN IN NORTH AMERICA

## THE VALUE OF KIHON DOSA

The strength and value of practicing *kihon dosa* was recently reinforced at a weekend training session in Indianapolis, Indiana.

Our hosts, Sensei Chris Howie and Evelyn Dysarz, chose the first warm and sunny weekend of the year for our two days of special aikido training. In all, eight different Aikido Yoshinkai instructors taught. In addition to our hosts, there were Sensei James Jeannette of the Renbukan Dojo; Gilbert James of the Midwest Yoshinkai Aikido Association, Chicago; Gary Casey of the University of Windsor Aikido Club; Nelson Cheng of the Renbukan Dojo; James Todd of Indianapolis; and Greg Saul of the Kokomo Dojo.

It is always interesting to get clubs together on the mat that are usually separated by large distances. Despite our similarities, most of us come from fairly different walks of life. Even regional traits become apparent as individuals open their mouths to speak. (I personally feel that it is the people from south of our border that have the accents, though they sometimes try to suggest that it is the other way around.) It is our differences that make these training seminars so special.

Aikido is the one common bond that links us all. And while aikido may remind us that we are all related, it is the Yoshinkan's *kihon dosa* that tell us that we are all part of the same distinct family.

The Indianapolis training session provided us with a welcome view of the state of Yoshinkai Aikido in North America. Often, as a martial art is separated by time and distance from its founder, huge, unhealthy variations may occur in the art itself. It was clear that Yoshinkai Aikido is not following this path. As each instructor got up to teach and each student got down to training, we could see that they were all vigorously working from a common base. This base is, of course, the Yoshinkan's *kihon dosa*.

The importance of strong *kihon dosa* was never more apparent than in our final training session of that February weekend. We began on a lighter

note with a "variations on a theme" practice. The first instructor taught a basic movement or basic technique that the class practiced for about 10 minutes. The next instructor had to teach a variation of the same technique. It was their choice whether the technique was basic or advanced. The rewarding part of this training was to have seen the large number of junior students that were able to adapt instantly to any technique because they were using *kihon dosa* for their frame of reference.

This is probably a familiar story to other practitioners of Yoshinkai Aikido. Those of us who have had the pleasure of training with Sensei Utada of Philadelphia, Sensei Thomsom of Georgetown, or Sensei Morita of San Francisco realize that Yoshinkan traditions are alive and well. It is the Yoshinkan's *kihon dosa* that is one of the greatest strengths of any Yoshinkai dojo.

I am looking forward to future gatherings like the weekend in Indianapolis. Through basics passed onto us by Soke Gozo Shioda, we find the common ground by which we are able to come together, study together, and grow together before going our separate ways.

As always, I look forward to hearing from you. If you have questions or any special events that you would like covered by this magazine please contact James Jeannette  
3307 Academy Dr.  
Windsor, Ontario, Canada N9E 2H7  
Phone/Fax: 1-519-966-2297 (I love getting faxes)  
(This is also the address for *Yoshin Dayori*, the North American Aikido Yoshinkai newsletter.)

Congratulations to Sensei Morita of California who was recently highlighted in *Aikido Today Magazine*. And finally, I would like to extend a hearty welcome to newly registered *sensei* Alvin McClure. Your friends from around North America excitedly await training with you again!

James Jeannette

The IYAF welcomes as new members three people who have played an important part in the development of Yoshinkan Aikido in the United States.

First, Robert Hackett and Gilbert James. Robert and Gilbert are both *yondan* and can be credited with being among the first Americans to practice Yoshinkan Aikido in the continental United States.

They began training in 1962 in Chicago under Robert Cromer, formerly a student of Noguchi Sensei in Hawaii. They have since been the driving force for the development of Yoshinkan Aikido in the Chicago area.

In 1970 they traveled to Japan three times to train with the riot police at the honbu dojo and attained *sandan* there. They were awarded their *yondan* in 1976.

Recently they participated along with Jim Jeannette (*godan*, Canada) in an IYAF seminar in Indianapolis hosted by Chris Howie (*sandan*).  
Address: P.O. Box 5414, Chicago, IL 60680, U.S.A  
Gilbert James, Telephone: (312) 324-3465  
Robert Hackett, Telephone: (312) 684-0634

Next, the IYAF welcomes Alvin McClure (*sandan*) to its ranks. Alvin commenced training in Yoshinkan Aikido in 1977 and received his *sandan* in 1988.

Over 11 years, Alvin established a large group of students and dojos in Minneapolis. He has been a major exponent in the development of Yoshinkan Aikido in Minnesota and has also spent some time training in Japan.

Address: 251 Yosemite Circle, #1 Golden Valley,  
MN 55422, U.S.A  
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### ATTENTION IYAF MEMBERS AMENDED NOTICE REGARDING PAYMENT

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**Effective June 1, 1992,**

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The IYAF reserves the right to refuse cheques that do not comply with any of the above.

The IYAF



Dear Sirs,

Thank you for your prompt response to my subscription request.

I have a question concerning the use of breath power in Aikido. How is it developed? How is it manifested? That is, how is breath power used in techniques?

Thank you very much for your efforts in producing such a well presented and informative magazine.

Blake Carney,  
Australia

Blake,

Thank you for your letter. Breath power, or *kokyuryoku*, is little more than breathing. When we apply a technique we must use correctly all our physical and mental power. The idea of controlling your breathing—the only life-sustaining function that we can consciously control without much training—is synonymous in *budo* with the

idea of complete control of your body and mind and is used as an image for the student.

*Kokyuryoku* is developed through training. Training yourself to be aware of your physical and mental power is *kokyuryoku* training. It is manifested in the efficiency of your movement. It is used to replace brute force with technique in the execution of a movement.

It is essential that students understand that the Japanese language relies heavily on nuance and imagery. Often, when words are directly translated into English they will appear poetic and mystical. To understand their real intent, you must comprehend the logic behind their creation. Otherwise, a student can be led into a fantasy world. In the same way, it is important that the student understand the logical process, the *riai*, of the technique; otherwise, a student will be led into a fantasy world of powers that do not exist.

The IYAF

Dear IYAF and Yoshinkan members worldwide,

I am sorry to announce that I will soon be leaving the Yoshinkan Honbu Dojo and Japan. There are a number of reasons why I must leave, the most compelling being my own desire to take a direct role in the spread of Yoshinkan Aikido internationally. After years of introducing Yoshinkan Aikido to the many foreigners that have come to the honbu dojo, I have been inspired to accept this challenge and join the ranks of those people all over the world endeavoring to establish their own dojos.

Having been extremely fortunate to have spent time with Soke Shioda, it has been very difficult for me to make my decision. These years of aikido have molded much of what I am now, and I cannot possibly thank individually all of those people who have helped and supported me over the years, so, to the entire Yoshinkan family, I would like to send a very sincere thank you.

I have deep respect for the staff and instructors of the honbu dojo and for all those aikido practitioners around the world who have responded to Soke Shioda's request to promote the IYAF and all it stands for. When I look at the growth of the Yoshinkan and the people that will be assuming responsibility after I have left, I feel confident in and hold great expectations for its future.

Finally, to all members of the Yoshinkan and the IYAF I urge you to take the opportunity of traveling to Japan and participating in training at the honbu dojo to see for yourself the true spirit of aikido and, if you are willing to give all you have, to make aikido your life.

Yours sincerely,

Mark Baker

**PS Please address all future correspondence to Tadashi Kuranari, president, IYAF.**



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