

AIKIDO YOSHINKAN INTERNATIONAL

Vol. 4 No. 1

JUNE 1993

I Y A F INTERNATIONAL YOSHINKAI AIKIDO FEDERATION



合氣道養神飯



An Introduction to Yoshinkan Aikido



IYAF

International Yoshinkai Aikido Federation
Video tapes

YOSHINKAN AIKIDO VIDEO 11

IYAF First Step

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

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

YOSHINKAN AIKIDO VIDEO 12

IYAF Second Step

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

- Yoshinkan History & Introduction
- Soke Gozo Shioda, Demonstration
- Dojocho Yasuhisa Shioda, Demonstration
- Instructors' Demonstration
- IYAF Bylaws
- Yoshinkan Aikido Techniques 1st, 2nd to 3rd, Dan

YOSHINKAN AIKIDO VIDEO 1



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

60min. U.S. \$ 65 F.F.400
in English and French

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

YOSHINKAN AIKIDO VIDEO 2



DEMONSTRATION OF MOST ADVANCED TECHNIQUES "DEMONSTRATION DES TECHNIQUES"

30min. U.S. \$ 50 F.F.330
in English and French

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



YOSHINKAN AIKIDO VIDEO 8

FIRST INTERNATIONAL EXPOSITION OF YOSHINKANAIIKIDO

— June 23, 1990.Toronto, Ontario, Canada —
89min. U.S. \$ 60 CAN \$ 65 in English

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

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

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

28min. U.S. \$ 38 in English

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

YOSHINKAN AIKIDO VIDEO 10 SOKE GOZO SHIODA SENSEI'S VISIT TO WINDSOR, CANADA

46min. U.S. \$ 43 in English

- International Demonstration of Yoshinkan Aikido Techniques
- Special Practice Session of Yoshinkan Aikido Techniques with Gozo Shioda
- Yoshinkan Aikido Black Belt Examinations



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AIKIDO YOSHINKAN INTERNATIONAL

Vol. 4 No. 1 June 1993

Publisher: Gozo Shioda

Editor: Hitoshi Nakano

Staff: Howard Brandt

Correspondents: Jacques Payet

James Jeannette

Robert Mustard

Pamela Hunt

Silva Kheru

© 1993 AIKIDO YOSHINKAN

2-28-8, Kamiochiai, Shinjuku-ku, Tokyo 161, Japan

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Cover: Calligraphy, "Aikido Yoshinkan," by Soke Gozo Shioda.

Special Thanks to Mr. Akira Yagiu
Mr. Shigeru Sakamoto
Ms. Judy Sham

"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

This issue of *AYI* marks a new volume and the fourth year of publication. Thank you to all subscribers for their support—subscriptions are steadily increasing, indicating that *AYI* is proving effective as a medium between aikido practitioners worldwide. The steady growth in the number of readers reflects growing interest in Yoshinkan Aikido globally. It pleases me to think that, in these troubled times, people around the world are able to gain something from aikido. We encourage you to encourage others to subscribe as well.

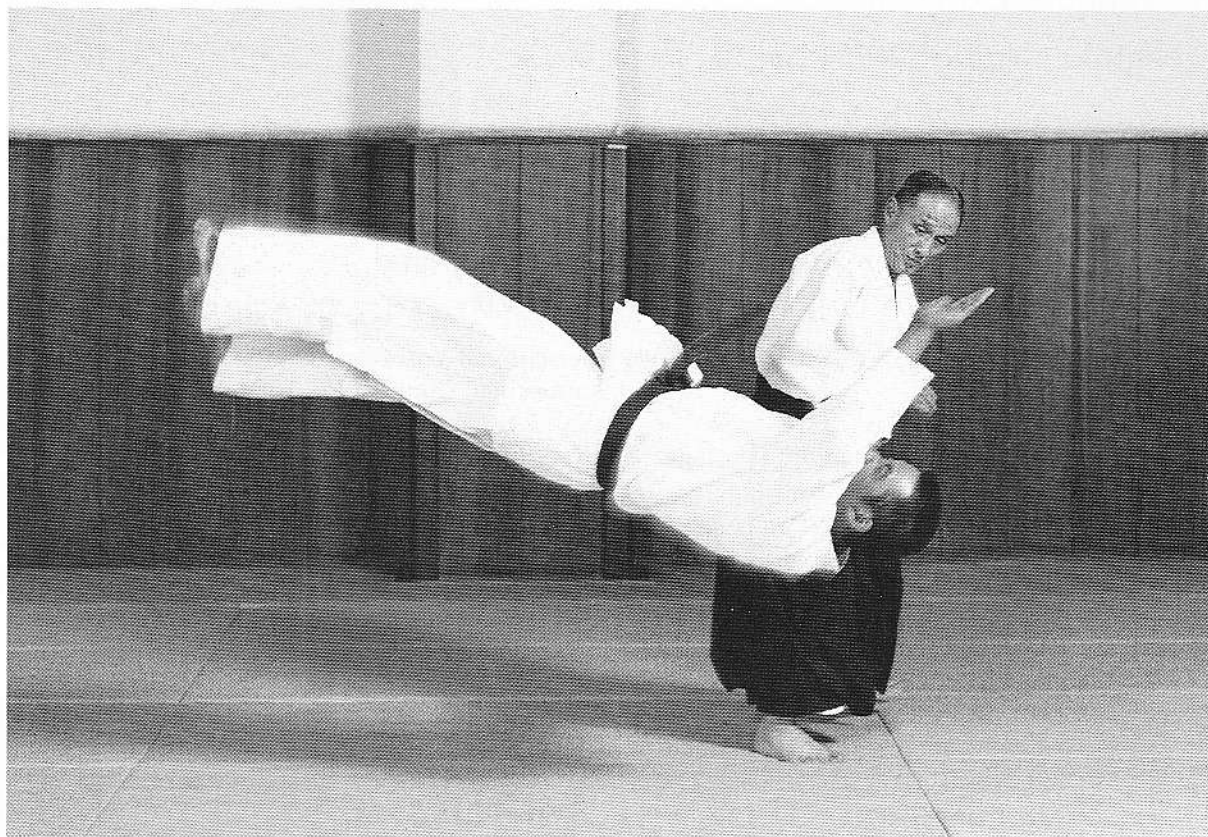
I have recently had two opportunities to address international Yoshinkan Aikido practitioners. The first was at the graduation ceremony of the Second International Instructors Course and the other was at the opening ceremony of the Third International Instructors Course. On both occasions I was impressed with the enthusiasm and dedication of the trainees. Following is a translation of

my speech made at the opening ceremony of the latter occasion. Its meaning, I think, applies to all Yoshinkan Aikido practitioners.

I welcome the 13 international students who have come to join the Yoshinkan International Instructors Course and express my appreciation to them. *Senshu* (special) training starts today and runs for one year. I trust that all of you will work hard to the very last moment. Those who become discouraged and lose their spirit have little chance to progress in aikido.

I ask you to do your utmost during the year and to master as much as possible the spirit and technique of Yoshinkan Aikido. Many things will happen during the year, but it is the essence of *budo* to persevere, to never give up. Overcome difficulties for the love of aikido, and for yourself. It is important that you train with the same spirit throughout the course, without slackening.

You have come great distances especially to study aikido. Please commit yourself entirely to the study of the art so that you achieve the most technically and spiritually. That is my desire. Please take care of yourselves and do your best.



NEWS

◆Dan Promotions Ceremony Held

At a ceremony held on March 13, 1993, Soke Shioda Gozo presented Tsutomu Chida Shihan with his *hachi* (eighth) *dan*, Yasuhisa Shioda Shihan and Hitoshi Nakano Shihan with their *nana* (seventh) *dan*, and Tsuneo Ando Kyoshi with his *roku* (sixth) *dan* in recognition of their dedication and service to Yoshinkan Aikido. At the same ceremony, Ando Kyoshi was promoted to *shihan*. The IYAF extends its congratulations to all *sensei*.

◆Honbu Dojo Sensei Depart

The honbu dojo regrets to announce that Jacques Payet Shidoïn, of France, and Gadiel Shorr Shidoïn, of Israel, left the honbu dojo and Japan in April. Payet Shidoïn has returned to France to further his career and to establish a dojo, and Shorr Shidoïn has gone to China to pursue his study of acupuncture and oriental medicine.

Payet Shidoïn joined the honbu dojo in 1980 and participated in the 17th Tokyo Metropolitan Riot



Police Training Course in 1981. He served from that time until October 1986 as an *uchideshi* (live-in student), when he relocated to London for two years to teach Yoshinkan Aikido.

Upon returning to Japan, he rejoined the honbu dojo. He was a member of the IYAF steering committee, a coordinator for the IYAF upon the committee's dissolution, and an *AYI* correspondent. He was, moreover, instrumental in the establishment of the international classes and the International Instructors Course, for which he also served as senior foreign instructor. Payet Shidoïn's linguistic capabilities were often called upon by the honbu dojo—he has translated many official documents and Soke Shioda Gozo's biography, *Aikido Shugyo*.

Payet Shidoïn was awarded his *godan* in April in recognition of his long service to Yoshinkan Aikido.

Shorr Shidoïn joined the honbu dojo in 1989 and after completing, in 1990, the 26th Tokyo Metro-



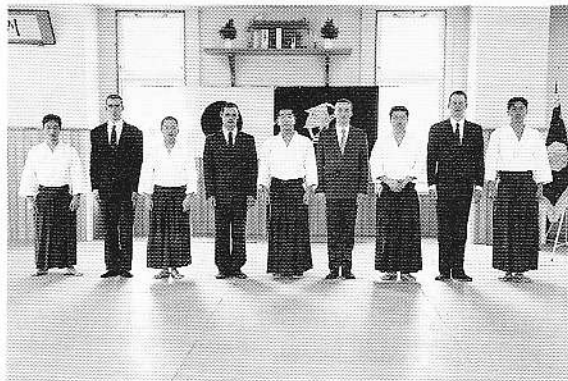
politan Riot Police Training Course played a very active role in the instruction of international students. Shorr Shidoïn assisted with the First International Instructors Course and was an

instructor for the Second International Instructors Course and the international classes. He obtained his *sandan* in October 1992.

The instructors and students of the honbu dojo wish Payet Shidoïn and Shorr Shidoïn all the best for the future.

◆Second International Instructors Course Trainees Graduate

The final, instructors, test for the trainees of the Second International Instructors Course was held on Thursday, February 25, with the graduation ceremony on Tuesday, March 2.



The graduates of the Second International Instructors Course are joined by their Japanese instructors in celebrating their success.

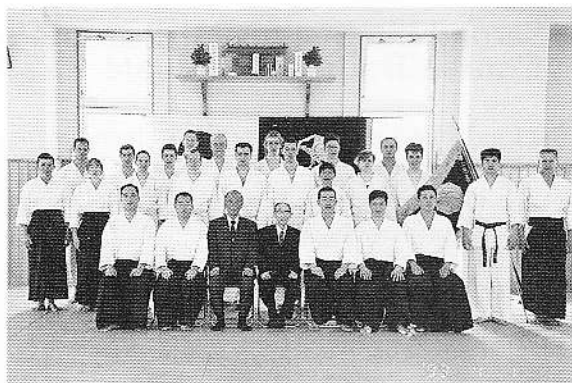
Darren Friend (Australia), Stephan Otto (Germany), and Paul Stephens (England) were awarded level 5 instructors certificates, and Randy Stoner (U.S.A.) received his level 6 certificate.

Stephan Otto and Paul Stephens were also promoted to *nidan*.

At the graduation ceremony, Soke Shioda Gozo complimented the trainees on their fine effort during the 11-month course and on the standard that they achieved through their diligence and dedication to training.

◆Third International Instructors Course Begins

The Third International Instructors Course began on April 1, 1993, with an initial 13 trainees. Due to personal reasons, two trainees have since chosen not to continue with the course. Another two candidates, however, are expected to join the course shortly. In addition, three students from France are participating in the introductory section of the course (see page 16 of this issue), and the international trainees will be joined by members of the Tokyo Metropolitan Riot Police Force in August. The diverse and varied backgrounds of the international trainees reflect the increasing popularity of Yoshinkan Aikido. Further information on them and their progress will be provided in subsequent issues of *AYI*.



The trainees and instructors of the Third International Instructors Course.

The following are the current participants in the Third International Instructors Course:

Alon Dagon*—26 years old. Israeli sailboat champion for five years. Israel.

Iris Epstein*—27 years old. Israeli women's judo champion for many years. Israel.

David Fryberger—22 years old. Actor. U.S.A.

Matthew Gizycki—24 years old. U.S.A.

Slavko Ilic—25 years old. Private detective. Canada.

Nick Jones—27 years old. Chartered Surveyor. England.

Timothy Joyce—22 years old. Bachelor of International Business and Japanese. U.S.A.

Kyoung-Sook Kim—38 years old. Computer consultant. Canada.

Michael Kimeda—22 years old. Bachelor of Administration. Canada.

Antonio Martinez—27 years old. Architect. England.

Jennifer Porter—21 years old. Dance student and aerobics instructor. U.S.A.

Rodney Rhem—35 years old. Research technician. Canada.

Michael Stuempel—25 years old. Computer programmer. Canada.

**Alon Dagon and Iris Epstein have since had to return to Israel to apply for new visas before returning to Japan and the course.*

◆Yoshinkan Practitioners Attend Fifth International Seminar on Budo Culture

The Fifth International Seminar on Budo Culture was held at the International Budo University in Katsuura, Chiba (see *AYI* Vol. 3 No.1), from March 12 to 15. The four-day program covered events ranging from lectures on philosophical, intellectual, and scientific aspects of martial arts to zen meditation and, of course, practical training sessions, with the opportunity to experience new martial arts and to train in your own.

Yoshinkan Aikido was well represented this year after its initial involvement last year. The following people participated: John Coffey, Darren Friend, Sylvia Garcia, Pamela Hunt, Dean Koropatnicki, Michael Mello, Stephan Otto, Geordan Reynolds, Kenneth Salazar, Philip Soffe, Paul Stephens, and Randy Stoner.

Once again the IYAF and Yoshinkan Aikido extend their thanks to the organizers of this interesting and worthwhile event.

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Speaking of events, don't forget

The
**38th All-Japan Yoshinkan Aikido
Demonstration**

Date: Sunday, September 26, 1993

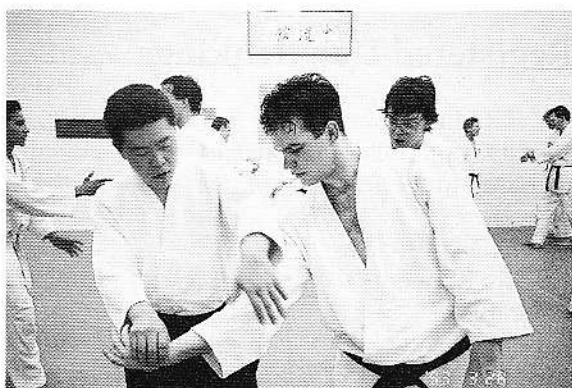
Place: Nakano Sports Center, Nakano, Tokyo

CANADIAN TOUR

From March 23 to April 3, Hitoshi Nakano Shihan and I (Robert Mustard) conducted clinics, demonstrations, and gradings in Canada. The tour was hosted and organized by Kevin Blok Sensei of the Chudokan Dojo in Windsor, Ontario, in conjunction with the IYAF and the honbu dojo.

We were met at the Detroit airport by Blok Sensei and driven to his home in Windsor, Ontario. The first clinic Nakano Shihan taught was at St. Clair College in Windsor, where Blok Sensei teaches classes. The students are enrolled in the law enforcement program, and aikido is a required course for them. After the clinic, we joined the students for a Chinese Dim Sum lunch at a local restaurant. That evening, we traveled to the Seishinkan Dojo in Detroit to conduct the second clinic of the day. The Seishinkan is a branch dojo affiliated with the Chudokan Dojo. I was very impressed by the spirit of the students at St. Clair College and at the Seishinkan.

The next day, it was back to St. Clair College for a morning clinic. This was followed by two clinics at the Chudokan Dojo, one in the afternoon and one in the evening.



Nakano Shihan teaches shihonage at the Chudokan Dojo.

Friday, March 26, was an off day, and we relaxed and tried to recover from the jet lag we were suffering from. On Saturday, March 27, Nakano Shihan coordinated a morning clinic at the Chudokan Dojo. After lunch, we returned to Blok Sensei's home to discuss the tests that were to be held that evening.

On the evening of Saturday, March 27, Nakano Shihan conducted *shodan* and *yudan* testing. Everyone showed strong spirit and technique; congratulations to Mark Lemmon (*yondan*), Patricia Blok (*sandan*), Ray Probe (*nidan*), Scott Bonneville (*nidan*), Joseph Dziver (*shodan*), Kenneth Bonneville (*shodan*), Karl Jevsnik (*shodan*), and Michael Paraschak (*shodan*).

After the testing, Nakano Shihan presented Blok Sensei with his *rokudan* diploma from Soke Shioda Gozo. Then we went to a Chinese restaurant for lots of good food and beer. Thanks to Blok Sensei's students for ensuring that I drank enough beer to have a vicious hangover for the following day's Sunday morning clinic, which was well attended thanks to the people who drove all the way from London, Ontario, and Toronto to attend it. Following the clinic, James Jeannette Sensei, of the Renbukan Dojo, received his *rokudan* diploma from Nakano Shihan on behalf of Soke Shioda Gozo.

Unfortunately, the demonstration and clinic scheduled for Monday with the Windsor Police was cancelled. We spent the day relaxing and preparing for the final two clinics at the Chudokan Dojo, which were held on Tuesday evening.

On Wednesday, March 31, we left early in the morning for London, Ontario, where clinics and demonstrations were planned. We were met in London by Chuck Bates Sensei and Kevin Berriman Sensei and taken to lunch. After lunch, we were given a tour of the London Police Headquarters. Thanks to Detective Jamie Sheppard of the London Police Force. After the tour, it was off to city hall to meet the mayor of London, Tom Gosnell. Mayor Gosnell seemed interested in aikido and asked Nakano Shihan many questions. He appeared delighted to be shown how to put a painful *sankajo* lock on me by Nakano Shihan. To commemorate the occasion, our picture appeared in the following day's newspaper.

That evening, we had a clinic and demonstration at Fanshaw College in London. Demonstrations were given by Chuck Bates (London), Kevin Berriman (London), Geordan Reynolds (Los Angeles), myself, and Kevin Blok (Windsor), and then everyone was treated to a wonderful and

strong (I was *uke*) demonstration by Nakano Shihan. Following the demonstration, Alister Thomson Sensei, of the Seidokan Dojo, Georgetown, received his rokudan diploma from Nakano Shihan, who presented it on behalf of Soke Shioda Gozo.

The following day, April 1, Nakano Shihan gave a special clinic for various police forces in the London area. They were very impressed by Nakano Shihan's technique and power, and plans are being made to start a program of aikido instruction for the London police.

The next day, we held our last clinic at Bates Sensei's London dojo, followed by a final party and our return to Windsor. On Saturday, Nakano Shihan returned to Japan, while I traveled to Toronto to visit my family for two weeks.

Nakano Shihan and I wish to thank all the instructors and students for their wonderful hospitality and aikido spirit. In particular, a very big thank you to Blok Sensei and his wife, Patricia Blok Sensei, for everything they did for us. I would also like to thank Soke Shioda Gozo for allowing me to accompany Nakano Shihan.

Monthly IYAF Newsletter to Begin Distribution

To improve communication between the ever-increasing number of Yoshinkan Aikido practitioners, the IYAF has decided to distribute a complimentary monthly newsletter to all IYAF instructors care of the head instructor of affiliated dojos. The format will be very simple—the main aim being to advise of upcoming events, happenings, and news. As such, if you are planning to hold something, or have some news to tell, please let us know. We want this to be a pooling of information rather than a notice from the honbu dojo or the IYAF.

We look forward to hearing from you.

The IYAF

Grants Available for Visits by IYAF Instructors

To further the IYAF's aim of supporting the overseas teaching and development of Yoshinkan Aikido, grants are now available to subsidize visits by IYAF-registered instructors to existing or future Yoshinkan Aikido groups.

For further details and information, please contact the IYAF, 2-28-8, Kamiochiai, Shinjuku-ku, Tokyo 161, Japan.

IYAF BYLAWS TO BE AMENDED

All IYAF members should note that proposed amendments have been made to the IYAF Bylaws. *AYI* directs your attention to the enclosed.

Members who have any further recommendations regarding the bylaws should forward those recommendations to the IYAF at the address given above. The IYAF is open to receive proposals for amendments to the IYAF Bylaws until July 17, 1993.

IYAF REGISTRATION SINCE MARCH 1993

Registered Dan Rankings

AUSTRALIA

David Dangerfield	<i>nidan</i>
Richard Hungerford	<i>shodan</i>

CANADA

Takeshi Kimeda	<i>hachidan</i>
Kevin Blok	<i>rokudan</i>
James Jeannette	<i>rokudan</i>
Alister Thomson	<i>rokudan</i>
Mark Lemmon	<i>yondan</i>
Patricia Blok	<i>sandan</i>
Scott Bonneville	<i>nidan</i>
Maybritt Leyk	<i>nidan</i>
James Kightley	<i>nidan</i>

Ray Probe	<i>nidan</i>
Rod Rhem	<i>nidan</i>
Wendy Seward	<i>nidan</i>
Michael Stafford	<i>nidan</i>
Kenneth Bonneville	<i>shodan</i>
Joseph Dziver	<i>shodan</i>
Karl Jevsnik	<i>shodan</i>
Michael Paraschak	<i>shodan</i>

ENGLAND

Antony Yates	<i>rokudan</i>
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FRANCE

Jacques Muguruza	<i>rokudan</i>
Jacques Payet	<i>godan</i>

U.S.A.

Masatoshi Morita	<i>nanadan</i>
Yukio Utada	<i>nanadan</i>
James Beach	<i>sandan</i>
Judith Berman	<i>sandan</i>
John Holland	<i>sandan</i>
Leonard Takahashi	<i>nidan</i>
Mike Hernandez	<i>shodan</i>
Scott Harrington	<i>shodan</i>
Scott Meester	<i>shodan</i>
Stephen Moscatelli	<i>shodan</i>
Robert Nibeel	<i>shodan</i>
Leslie Mills	<i>shodan</i>

Honbu Dojo Dan Registrations

David Comstock	<i>sandan</i>
Silva Kheru	<i>sandan</i>
Pamela Hunt	<i>sandan</i>
Stephan Otto	<i>nidan</i>
Paul Stephans	<i>nidan</i>
Kobi Bari-Ilan	<i>nidan</i>
Yuval Goychrach	<i>nidan</i>
Adi Gov-Ari	<i>nidan</i>
Randy Stoner	<i>shodan</i>
Mariana Verdaasdonk	<i>shodan</i>

Registered Instructors

AUSTRALIA

Darren Friend	level 5
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CANADA

Kevin Blok	level 1
James Jeannette	level 1
Michael Stafford	level 5
Louis Bournival	level 6
Conroy Copeland	level 6
Karen Orgee	level 6

Tom Pakledinaz	level 6
John Parks	level 6

ENGLAND

Garry Masters	level 3
Paul Stephens	level 5

FRANCE

Jacques Payet	level 2
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GERMANY

Stephan Otto	level 5
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ISRAEL

Gadiel Shorr	level 4
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JAPAN

Hiroko Ueda	level 4
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U.S.A.

James Beach	level 4
Geordan Reynolds	level 4
Leonard Takahashi	level 5
Scott Meester	level 6
Robert Nibeel	level 6
Leslie Mills	level 6
Randy Stoner	level 6

Registered Dojos

CANADA

Seibukan	Gary Casey
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U.S.A.

Seigokan	Gilbert James
Shindokan	Geordan Reynolds

See page 11 of this issue of AYI for an advertisement concerning application for the 1994-1995 Fourth International Instructors Course.

Eighth Installment, continued from Vol. 3 No.4, March 1993

STUDY HOW THE TEACHER TRANSFERS HIS WEIGHT

In aikido, the use of weight transfer is extremely important, and to learn this I tried many things. I was fortunate to have many opportunities to be with Ueshiba Sensei. While following Sensei from behind, I used to study very carefully the way he walked. I would watch where Sensei put his weight and how he changed it when he moved. In actual fact, this was very difficult to understand, as Ueshiba Sensei wore a *hakama*. "The secret of martial arts is in the knees," and ancient *budo* (martial art) masters, afraid that someone would understand their leg movements, always wore *hakama* to hide their knees. Ueshiba Sensei was the same.

Nonetheless, I constantly tried very hard to watch the movement of his legs. As a result, I came to understand many things. I wonder how many of today's young people are prepared to do the same thing?

I was also involved with the study of goldfish. This might make some people laugh, but for me it was very important. When I was a student, I had a goldfish bowl with about 14 goldfish with forked tails in it. When I tapped on the glass, they would suddenly spread out in all directions, without ever bumping into each other. They avoided one another very smoothly.

Watching carefully, I could see that their movements emanated from their tails. I would tap on the bowl to observe the fish and where in the tail they were pushing their weight from. Then, I would try to copy them with my feet. I think I did that for about 10 years.

Probably there is no direct link with my technique, but certainly the movements of my fish inspired me a lot and helped me to get some kind of feeling for movement. As in everything, an average effort only is not enough; if we don't commit ourselves totally, we get no result.

UTILIZE THE BODY'S FULL CONCENTRATION OF POWER

I have said before that the concentration of power is the power that maintains the axis in a straight line. The result of maintaining a stable centerline when moving is a very powerful strength. The process of achieving a stable centerline and the result of that achievement is called the concentration of power.

When we move forward, the power of the hips, the legs, the knees, and the abdominal muscles should all come together in the arm, the shoulder, the elbow, or wherever the intended point of concentration to thereby generate tremendous strength.

The average person probably feels that all muscles should be exercised individually and differently to build them up. This, of course, is one way of thinking. But for those who study aikido this is not the correct method of thinking. Any and all parts of the body can be used, even the chest and abdominal muscles, and we should be able to convey the power of the entire body to any point. If each part of the body operates separately, the available power is equal only to the strength of the muscle area being used.

Chushinryoku (the power of the center), however, makes it possible for the strength of the entire body to converge on one point and to then convey that power—the sum of all its parts—in unison.

It is no good if, in performing a technique, we fail to move all parts of the body in unison, with, say, some movements too quick or too slow or the strength of only a certain muscle group being applied. The worst thing to do when we are attempting to do *nikajo*, for example, is to try to do the technique using the hands only. This results in the upper and lower body working separately. If, after we position our hands for *nikajo*, we use arm strength only, the distance between the body and the hands is reduced and the technique will not work.

What is important at this stage is the ability to fix the upper part of the body. By fixing the shoulders and both sides of the body, the upper part of

the body can be maintained with perfect posture. Moving forward while maintaining precisely this posture ensures that the strength of the lower body will be transmitted to the arms.

Think of it this way. If we try to push something with an inflexible bar of steel, we will make it move. If, on the other hand, we try the same thing with a flexible plastic hose, we will be unable to move the object. The same concept applies to *nikajo*. If there is some kink or looseness, the body's strength cannot be transmitted to the opponent.

Having said this, however, do not confuse fixing the body in the appropriate posture with tightening the muscles—they are two different things. The result of using excessive strength and of stiffening the muscles is a separation of movements.

We should release our strength through maintaining proper form. This is the *kotei ryoku* (ability to fix or lock the body). *Kotei ryoku* allows the body to move forward without loss of posture, and it is this unification of posture and motion that effects total body strength. If you can focus your strength along one line and transmit it prop-

erly through correct form, you can use any part of your body very efficiently and effectively.

It can be said that the power of *shuchuryoku* (concentration or focusing) and *chushinryoku* are the real base of aikido.

I often illustrate *shuchuryoku* at demonstrations by striking with one finger or by pinning my partners's foot with my big toe. The secret to the origin of the power of focusing or concentration is in the big toe. We should train the big toe to grip the mat firmly. Doing so, strength comes to the hips, and they become powerful.

We should learn to recognize this feeling of channeling our force through our hips. This strength can then be accelerated by the spring of the knees. If everything is moved in unison when executing a technique, tremendous strength can be generated.

SHUCHURYOKU SAVED MY LIFE

Intensive training in *suwari waza* (seated techniques), more than anything else, facilitates the especially essential training of the big toe. If the big toe can be made very strong in *suwari waza*,



our *tachi waza* (standing techniques) will develop very fast. Ueshiba Sensei had a very, very well-trained big toe.

Not long ago, professional wrestler Maeda Akira came to our dojo twice. Maeda Akira is a star in the wrestling world, but he doesn't show it. He is a very humble and polite man, and I have a very good impression of him. I told him about the importance of the big toe in aikido, and the second time we talked he told me that now when he does his warm-up exercises, especially squats, he utilizes the strength of his big toe.

The big toe plays a crucial role in pivoting movements, as it serves as the axis of the pivot. If the alignment of your axis is correct, a big callus should appear in the center of the bottom of your big toes, as in my case. Even if I remove these calluses with a knife, they develop again. This shows how strong my axis is. If, from pivoting, you have calluses in places other than the spot indicated, your axis is still wobbly.

In the first chapter of this book, I introduced different episodes in relation to throwing techniques and *atemi* (striking). The success of a throwing technique or an *atemi* is an expression of the

focusing and concentration of power—*shuchuryoku*. When the energy of the entire body concentrates on one point and explodes, the resultant strength far surpasses that generated by a lone muscle.

Concentration of power applies not only to techniques. My life was once saved thanks to this instantaneous explosion of energy.

I like big dogs very much, and every morning between 4 and 5 o'clock I would take my dog for a walk while I bicycled. One day, when I was about to turn at a crossroad, a car suddenly appeared coming from the other direction. It was early morning and there was nobody else around, so it was approaching very fast.

In the split second that I sensed the danger, I found myself on top of the hood of the car, which had stopped suddenly. The pale and shaken driver, now well aware of the situation, had his head stuck out the window and was asking if I was alright. Looking around, I saw that the bicycle had been thrown away and that the dog had escaped unharmed. The car's bumper, however, revealed a gouge made by my bicycle pedal.



With perfect subconscious timing, I had adjusted the pedal of my bike to the height of the car's bumper to protect my leg and to provide myself with a platform off of which to jump onto the car's hood. At the same time, I had unconsciously released the dog's chain. At the moment of impact, my mind was a blank. Before I had time to think, my body had moved. The development of this sense is a very important aspect of training and is something to aim for.

APPLICATION OF THE FOCUS AND CONCENTRATION OF POWER TO WEAPONS USE

If in addition to learning how to concentrate the power of the entire body in our application of techniques we can also learn to keep our weight strongly forward when we perform aikido movements, we can cultivate a strength of substantial degree that can also be applied to weapons use.

One of the problems when we thrust with a *jo* (staff) or when we thrust or cut with a wooden sword is that we are unable to convert the forward force to the weapon.

In times past, the unarmed movements and techniques of the samurai were applied to weapons use. It was understood that the basis of the martial arts—how to move the body without a weapon—made it possible to effectively use a weapon as an extension of one's arms, with, of course, the necessary change in distancing.

Now, I will digress slightly to illustrate that, in a real life-and-death situation, attack by means of thrusting is vital, even when armed with a sword. When we think of a sword, we usually think of cutting. In fact, as I learned from Ueshiba Sensei, if we cannot thrust we are hopeless.

Around Taisho 13 (1925), Ueshiba Sensei went to Mongolia with Deguchi Onisaburo of the Omoto Kyo religion. Ueshiba Sensei was acting as Deguchi's bodyguard during his advance into Mongolia.

During their trip, Ueshiba Sensei had to fight with local mounted brigands many times. Sensei would swing his sword actively. Apparently, however, it is possible to cleanly cut only the first two or three bodies of the enemy. The body's fat, it seems, is stronger than we think, and it sticks to the blade and prevents the blade from cutting. When that happens, it is necessary to resort to thrusting and to thrust continuously.

Obviously, it is only for dramatic effect that we see one samurai cutting many opponents on TV programs. Ueshiba Sensei said that if we really want to cut, we have to bring a stone to sharpen and clean the blade.

These direct experiences of Ueshiba Sensei are now alive in actual aikido.

Fourth International Instructors Course

Applications are now being accepted for the 1994-1995 Fourth International Instructors Course.

This is the most intensive aikido course available and is immensely rewarding for those who are committed to aikido. It is designed to train *aikidoka* to teach standard, honbu dojo Yoshinkan Aikido in their home countries.

The International Instructors Course is held over an 11-month period at the Yoshinkan Honbu Dojo in Tokyo and is run parallel to and in conjunction with the Tokyo Metropolitan Riot Police Course.

Applications for the Fourth International Instructors Course close on November 10, 1993.

For further information and for application forms, contact:

International Instructors Course
Aikido Yoshinkan Honbu Dojo,
2-28-8, Kamiochiai, Shinjuku-ku,
Tokyo 161, Japan
Phone: 81-3-3368-5556
Fax: 81-3-3368-5578

TECHNIQUES EXPLANATION

KATATE MOCHI SOKUMEN IRIMINAGE ICHI (1)

With *iriminage* (entering throws), *shite* breaks *uke*'s balance by moving out of the line of *uke*'s power and throws in a direction behind *uke*. These techniques are representative of aikido and, done correctly, require little force.



Shite and *uke* face each other in *migi aiharumi kamae*. *Shite* and *uke* move in together, and *uke* grabs *shite*'s left wrist and pulls.

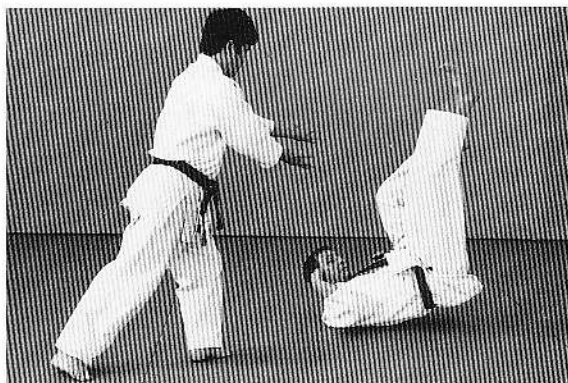


Moving with *uke*'s pull, *shite* slides his right foot forward on a straight line to form a T with *uke*'s right foot. The hips drop and turn so that *shite*'s left hip is strongly forward. The body faces diagonally to the right. *Shite*'s left leg follows the right. The left leg should be bent at the knee, the weight over the toes, the left heel raised. The power of *shite*'s body should be concentrated in the left hand, which moves in unison with the motion of the legs and hips in a circular motion that finishes, palm upward, at chest level. *Shite*'s right hand, also palm up, finishes parallel with and below the

left hand to help *shite* direct the forward momentum of the body's power to break *uke*'s balance sideways. All movements should be performed in one motion, eyes focused in the direction the body faces.



Shite steps strongly behind *uke* with the left leg. *Shite*'s left hand moves in a circular motion across *uke*'s chest and neck. *Shite* makes sure to slide the hand across *uke*'s body and not to push *uke* backward and places the right *tegatana* across *uke*'s abdomen. At the completion of these unified movements, *shite*'s left hip should touch *uke*'s right hip. *Shite*'s posture should be strong, the weight strongly forward and balanced.

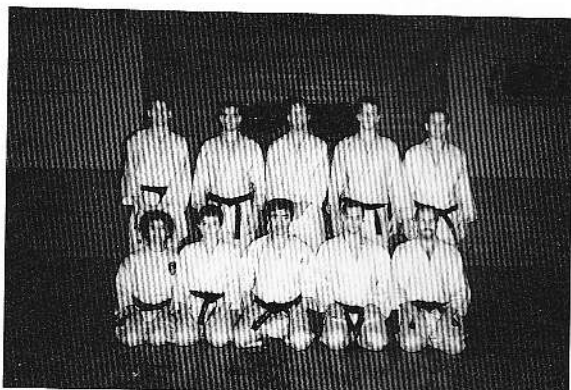


Shite pushes strongly from the hips, slides the left foot forward, and brings both hands down together to throw *uke* to the rear. It is important for *shite* to slide forward using *suriashi*, the weight forward, and not to swing the arms to the right. *Shite*'s arms should remain in line with the hips and the rest of the body. *Shite*'s right foot slides forward behind the left leg such that *shite* finishes the movement with *zanshin* (a strong posture and an alert mind).

KARATE SENSEI SPEAKS TO YOSHINKAN AIKIDOKA

A number of Yoshinkan Aikido members, including AYI staff, recently had an opportunity to train under and to interview Hirokazu Kanazawa Sensei, Shotokan Karate International 9th dan, at the recent International Seminar on Budo Culture (see Yoshinkan Now).

I was born in Northern Japan on May 3, 1931. I started training in karate upon entering university at the age of 19. This was relatively late in life due to the fact that karate wasn't taught in the area that I grew up in. I had a twofold purpose in wanting to do karate, one is that every boy wants to be strong, and the other is that I wanted to improve myself. In junior high school, I had studied a little bit of sumo, and I had also studied rugby and judo in high school.



Some of the Yoshinkan members at the seminar are photographed with Kanazawa Sensei.

After you come to understand the basics of one martial art, I believe that it is good to train in other martial arts. An analogy would be that you can't see your own house from the inside—it's necessary to go to the neighbors to see it in its entirety. As such, I started to practice Yoshinkan Aikido in its very early days in its very nice first honbu dojo, in about 1955 or 1956. I was initially attracted to aikido because I was interested in the *ki* aspect and also the circular movements—karate, of course, is very straight. By utilizing circles, however, straight movements become faster and more natural. It's also easier to use your opponent's strength and joints, so that the throw is not just power.

I had the image that aikido's circular movements made it very soft and somewhat slow. However, I trained under Soke Shioda Gozo when he was a very young man, and I soon realized that his aikido was very strong and fast—so fast that he appeared to move in straight lines when in actual fact his movements were circular. My other instructors were Terada Sensei and Inoue Sensei. I enjoyed aikido very much and used to look forward to my training sessions, until one day one of my karate teachers caught me leaving the karate dojo and asked me where I was going. When I told him that I was off to do some aikido practice, he told me that if I had time for extra aikido training, I had time for extra karate training and that I had to stop. This, of course, was the old style of thinking, and things have since changed.

About 29 years ago, I started t'ai chi. One of my karate students was a senior Chinese master in t'ai chi, and I was interested in what t'ai chi had to offer, as it is very different from karate.

I didn't enjoy the first two years, until I understood that t'ai chi, too, could offer many good things. Karate always demands speed, power, and focus, whereas t'ai chi is usually slow, with no apparent speed, power or focus. The beauty of t'ai chi, however, is that it makes it possible to utilize these facets as and when necessary.

My aim is to teach students how to use their *hara* (center), as all our power stems from that point, with the hips guiding the technique. For hara training, I use principles that I have learned from all of the martial arts that I have studied. Another of my aims is to teach people how to harmonize with themselves, then with others, and finally with nature. This is very important for the future. My greatest hope is for world peace and for the protection of the environment. It is with these dual aims in mind that I teach karate.

As for the participation of women in martial arts, I will say this. Despite the fact that women usually look weaker than men, they can be better and stronger if they understand how to use their full power and concentration correctly. This is evidenced in situations such as plane accidents or fires, when women have demonstrated extraordinary strength to survive or to help others sur-

vive against incredible odds. There are three parts to strength: muscles, internal organs, and spirit. In women, the latter two are generally stronger than in men, who generally rely too much on pure muscular strength.

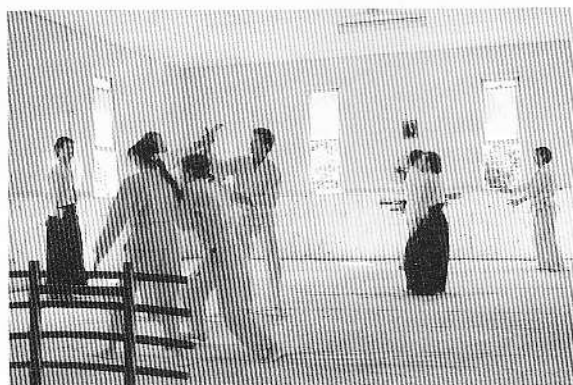
I look forward to the day that karate becomes a full Olympic event. It's important for sports and martial arts to respect each other and to get along. It's like a husband and a wife—they cannot become each other, but are stronger if they work together.

YOSHINKAN IN AUSTRALIA

Shinobu Aikido Dojo

David Dangerfield was born in Brisbane, Australia. After completing high school, he trained as a surveyor and then traveled Australia for several years gaining experience. During this time, he began studying and working with people with mental and physical disabilities. He spent a further three years in New Zealand in the same field before relocating to Palmwoods, a small village on the Sunshine Coast about 100 kilometers north of Brisbane. He is currently a part-time lecturer in life skills.

David started aikido in 1986. After reading and hearing about Yoshinkan Aikido and the IYAF, he established contact with us. Largely through the efforts of Joe Thambu Sensei in Melbourne and, more recently, with the assistance of Mark Baker Sensei, Brisbane, the Shinobu Aikido Dojo became officially affiliated with the IYAF late last year, and David was upgraded to nidan.



David Dangerfield (far left) in action at the Shinobu Aikido Dojo.

My first exposure to the art of aikido took place several years before I actually began practicing

and took the form of a public demonstration. I was impressed with the defenders' ability to deal with a wide range of attacks with seeming effortlessness. In 1986, a small school began in my area, and I enrolled. I felt a strong natural attraction to both the concepts expressed and the physical methods of combat. Some years of experience in another martial art had provided a foundation in terms of self-defense. However, I was not satisfied that I could pursue that art for the rest of my life due to its lack of sophistication and philosophical base.

Aikido in the Sunshine Coast region has a limited history. There have been a handful of people over the years offering aikido training; however, there has been no presence from any major school up until now. We currently rent our dojo. The hall belongs to the Palmwoods community and is administered by the Palmwoods Youth Club. It was the home of the local judo club and has a permanent mat. The judo club still uses it one night a week. We renovated the dojo and constructed a Japanese-style garden out in the backyard complete with *makiwara* (straw striking pad) for weapons practice.

Shinobu offers general classes Monday through Thursday, and we hope to expand these to include Friday and Saturday in the second half of the year. Lack of funds for the purchase of mats limit us at the moment. Currently, I have contracts with the local College of Further Education as a lecturer in life skills. Aikido forms an increasing component in this course. We have recently obtained contracts with schools for self-defense and general aikido classes for their students. Also, we are in the midst of approaches to other schools and to hospitals for self-defense programs for staff and students and to one of the Queensland government bodies responsible for people with disabilities. In addition, we include numerous special events, camps, and social gatherings in the dojo calendar.

My main challenge in teaching aikido has been myself. I feel extremely presumptuous in the role of teacher. While I didn't seek the role of teacher at this early stage in my aikido practice, I recognize the obligation I have inherited as such and strive to fulfill the obligation to the best of my abilities.

My aim in teaching and my aim in learning aikido are one and the same. Simply put, to optimize participation in life for myself and for as many

others as I can touch directly or indirectly—to stimulate balance in the physical, mental, and spiritual systems.

The future rests with the children and young people of today. My thoughts are to take aikido to them, in schools in particular, allowing them to access a bigger understanding of themselves and their world. In the meantime, be patient, be persistent, enjoy.

Dojo Address:

Shinobu Aikido Dojo
Briggs Street
Palmwoods, Queensland 4560, Australia
P O Box 185, Nambour, Queensland 4560
Phone: (074)459-997

YOSHINKAN IN THE U.S.A.

Shindokan Dojo

After graduating from the First International Instructors Course, Geordan Reynolds (see AYI Vol. 2 No. 3) elected to further his aikido career by relocating to the West Coast of the United States. Geordan, who holds the rank of sandan, opened the Shindokan Dojo at Huntington Beach, California, on October 27, 1992.



Reynolds Sensei and his students are expanding Yoshinkan's frontiers through the newly established Shindokan Dojo.

For me it was both sad and exciting to leave Japan after the International Instructors Course. Sad in that the training at the honbu dojo was for me a long-sought dream. The teaching excellence of the honbu instructors and the brilliance of the method used to teach the *senshusei* (special student) course was something I did not want to leave. But, being on my own here in Southern California has been exciting.

Initially, however, I was rather lonely here. Fortunately, I received a lot of support from other local Yoshinkai instructors, namely David Dye (see AYI Vol. 2 No. 2) and several of his senior students. I would like to thank them very much.

My search for a location was an interesting experience. It points out Soke Shioda Gozo's emphasis on timing. I hoped to find a traditional Japanese dojo where the headmaster would allow me to introduce Yoshinkai. After a search of the phone book proved futile and with little subsequent luck, it so happened that I stumbled upon the Marutani Karate Dojo right around the corner from my home. At our first meeting, Marutani Sensei said that he knew nothing about aikido except for Ueshiba Sensei and Shioda Sensei. When I explained my connection with Soke Shioda Sensei and Yoshinkan Aikido, he offered me the use of his dojo.

So, with a location, business cards, and a flier announcing our opening on October 27, I was ready for the first day. As class time approached, however, I found myself all alone. For the first two classes, Marutani Sensei and his students politely excused themselves after their training finished and moved to the patio to take their usual after-class drinks. Alone, I started with the *kihon dosa* (basic movements), then did the *kihon waza* (basic techniques). Both right and left side, *shite* and *uke*. For one hour, I trained like a madman. At the end of the classes, Marutani Sensei smiled on his way out and advised me not to give up.

Well, we now have over 20 regular students, and my life is very happy. We have had 125 classes to date. My goal is to continue to study and to teach Yoshinkan technique as it is taught in Tokyo today. I try to faithfully teach what was taught to me in the International Instructors Course and to follow the Yoshinkan calendar.

By this, I hope our students can easily make the transition to train at the Yoshinkan Honbu Dojo if they have the opportunity or when a honbu instructor visits North America. To date, two of our students have had the chance to train at the honbu dojo this year, and both thoroughly enjoyed it. Next fall, two of our guys, Tony Andrews and Randy Ross, will get to spend three months there.

So, I would like to invite any and all to come visit us here in sunny California. Particularly, I would like to invite all current and future *senshusei* to come here to be our guests.

Lastly, I would again like to thank Soke Shioda Gozo for making the International Instructors Course a reality. What a gift he has given us all! And, of course, I would like to thank all of the honbu instructors for their patience and guidance.

Dojo Address:

Shindokan Dojo

17661 Beach Blvd, CA 92647, U.S.A.

Phone/fax: (714)374-0052

THIRD INTERNATIONAL INSTRUCTORS COURSE SENSHUSEI PROFILES

Iris Epstein Profile



Iris comes from Israel and is 28 years old. She began studying Yoshinkan Aikido two years ago at the honbu dojo. She attained her yonkyu last year and then continued to train for the 1993-1994 International Instructors Course.

From an early age, I had an interest in martial arts, and as a child I studied judo. Between the ages of 10 and 16, I was the female Israeli judo champion. Then I joined the Israeli army for two years. When I completed my service, I became a police detective for four years. Then I left Israel and traveled for a while, ending up here in Japan.

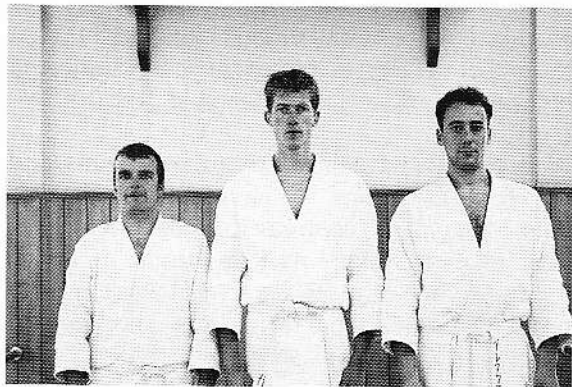
I joined the honbu dojo two years ago as a regular student. My sponsor in Japan, a judo *sensei*, brought me to the Yoshinkan and told me that this was the best aikido I would find in Japan. My first impressions of Yoshinkan were that the movements looked strong and natural and that the teaching system was very clear and thorough.

When training as a regular student I had the opportunity of watching the two courses prior to mine. I saw how the course trainees progressed and the difference between them and regular students like myself who trained everyday. There was just no comparison, and I realized I had to join the course for myself.

My feelings about the course are that it is very hard physically and mentally. But I enjoy being part of the group; it is a close feeling. Of course there are worries concerning my visa, etc., but I hope it will all be okay.

FRENCH YOSHINKAN PRACTITIONERS EXPERIENCE THE INSTRUCTORS COURSE

In late March, Guy Griffin, *shodan*; Briac Gautier, *nikyu*; and Alexis Levy, *rokyu*, all students of Jacques Muguruza, whose profile appeared in *AYI* Vol. 1 No. 1, arrived at the honbu dojo from France to train with the International Instructors Course trainees and to experience the honbu dojo in general. They joined the course at its outset and quickly found themselves immersed in its arduous training and its associated requirements, including being at the dojo early every morning, cleaning, Japanese lessons, and learning a special attitude.



Briac Gautier, Guy Griffin, Alexis Levy have learned firsthand what the course is all about.

The first thing they had to say about the instructors course is that it is hard and that the hours involved—four hours of training a day—are tough but that the attention paid to the basics is very good for technique.

All three plan to train intensely for three months in Japan before returning to France. They are the first of Muguruza Sensei's students to travel to the honbu dojo.

Kyoung-Sook Kim Profile



Kim is 38 years old, comes from Canada, and began studying aikido seven years ago at Plomish Sensei's Jinbukan dojo in Toronto. She is currently a shodan, having tested late last year under Chida Shihan when he was on tour

in Canada. She came to Japan specifically to participate in the 1993-1994 International Instructors Course.

My brother introduced me to Aikikai originally, and I practiced it for four years until I reached *nikyu*. Then I found out about Yoshinkan through a local community center in Toronto, and that is how I found the Jinbukan and Plomish Sensei. It was there that I realized that there was a big difference from Aikikai. Aikikai really emphasizes harmony and beauty in motion, but I felt it

lacked effectiveness. In Yoshinkan, everything is taught systematically and the basics are strong.

In Canada, I worked as a computer consultant for approximately 10 years and at the same time trained at Plomish Sensei's dojo. Finally I decided that I wanted more intensive practice, as I was getting frustrated with my progress. So I took the leap, applied for the course, was accepted, and came to Japan. I wanted to do it now in my life so that I don't have to say later that I should have done it. And the teachers at the honbu dojo are absolutely excellent.

The course is very hard physically and mentally tiring. But I can foresee good results. The *sensei* are very good and teach us everything. The group is getting very close, and we are supporting each other like brothers and sisters, and that is a big help. Many of us still have problems with visas and work, so that is difficult.

Finally, to next years candidates. Get ready financially and mentally before you come to Japan, and good luck.

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 **Tsuneco 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 **Tsuneco 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.

Everyman's Bank

Date: June 1 19 93

Pay to the
order of Tsuneco 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
Authorized Signature

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

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

THE DOJO DILEMMA

Just as Captain Ahab began his arduous journey of finding the great white whale, our club has begun its quest to find our great new dojo. At this point, even a not-so-great dojo would be nice. The search, so far, has appeared to be just as elusive as that of the obsessed captain's.

We have been near, however, only to have the grail slip from our grasp. The first building we looked at seemed to be the one. The pen was poised, and we were ready to sign the lease. To our good fortune, the owner happened to be away for a week, which gave us time to really get down and measure the building. You can imagine our surprise when we discovered that despite the real estate agent's assurances the structural poles really were right in the middle of what would soon be our mat area. With a quick *arigato*, we were out the door to begin the quest anew.

Onto door number two. Yes, this truly was the perfect location. It not only had a high ceiling, the change rooms and bathrooms were already in place. It was time to barter. Using my best negotiating tactic, I splashed water on my eyes (fake tears) and eloquently said to the owners, "Oh please, please, please!"

They certainly were kind people, yet they seemed to be preoccupied by something that was humorous. I know this because when I presented my offer they couldn't stop laughing. Soon after their hysteria abated, they countered with an offer of their own. With eyes open wide from shock, I realized that I somehow must have conveyed to them that I wanted to actually buy the building. I really must get back to negotiating school.

Our quest has been temporarily delayed, but some knowledge has been gained in the process. There are several ways to secure a building for a dojo. First, there is a simple lease. You pay the rent, and the owners' pay their bills from this money. This is a very nice arrangement because you know from month to month what your exact expenses will be. This does not always work well for the owners, however, if you have showers in

your change rooms. Aikido students often use showers as the place to discuss the day's classes. Due to the size of the water bill, the owners may get the impression that classes are actually held in the showers, which, of course, is absurd. The ceiling in there is usually too low for *bokken*.

The second type of lease normally involves you paying for your own share of the utility bills, such as water and electricity. The drawback to this is that you eventually begin to suspect that perhaps it is the owners who are sneaking in with large groups of friends to use the facilities. Why else would the water bill be so high? It's surprising how quickly you are willing to turn off the lights when you have to pay the bill.

The third type of lease is often called "triple net." This is the building owner's dream and sometimes the lessee's nightmare. The first net is the rent you pay. The second net is your payment of the utilities and all of the building's property taxes. The third net is the big one your students use to carry you away in for agreeing to such an expensive lease.

The final option that you have is to actually go out and buy the building. If you're going to do this when you first start a dojo, please be advised that the above-mentioned third net rule applies.

So, our search goes on. It is actually an exciting task for our club members. And, of course, all the extra time is well worth it. We all, from time to time, search for the great white whale. And the more we become experienced in our quest, the less chance we will have of ending up with the great white elephant.

Jim Jeannette

Dear IYAF

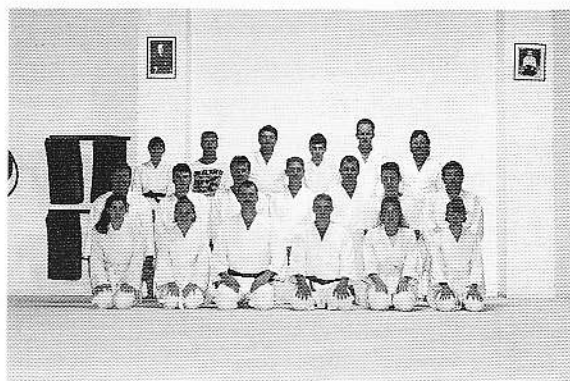
In the second half of 1992, a Townsville business man and martial artist named Brian Gallon opened the Townsville branch of the Nippon Seibukan Martial Arts Academy, which has its headquarters in Kyoto. The idea of the academy is that they offer instruction in most of the major budo, and have instructors who specialize in their particular form of budo. Instruction is offered in karate-do (gojinyu), aikido (normally aikikai, but in our case Yoshinkan), judo, kendo, iaido, and jujitsu.

Since he had heard about Richard Hungerford and me, he approached us and made an offer. It was a deal which both parties could benefit from. We would be paid to teach Yoshinkan Aikido at the Seibukan Academy, with complete freedom in the running of the classes etc., and no politics or interference of any kind. It was also understood that my loyalties were with my honbu dojo in Tokyo. After obtaining permission from Tokyo, we began running classes at the beginning of December 1992. From the first night we knew that we had started something. Twenty people turned up for the first class. Not all of these, of course, became members, but numbers have steadily grown to a stage where we now have over 30 students signed up, and almost daily people are enquiring about joining. We were running three classes per week, but numbers have forced us to run five classes per week. The response has been fantastic! The classes are going very well, and everybody seems to enjoy them. We have quite a few students who show promise and it looks good for the Shinbukan Dojo to build up and be quite strong in a couple of years.

I would just like to add that the facilities at the Seibukan are excellent. The dojo is large and well ventilated. There is a nice carpeted reception area and instructors have their own airconditioned office to use. It is a full-time professional dojo.

I am still working security at the Casino. I have taught some of the other officers restraint techniques, and have given talks to female hotel employees about self-defence and using common sense. Both of these things have been well received. Also of course, the visit by Nakano Shihan, Chino Jokyo,

and Thompson Shidojin [see AYI Vol. 3, No. 4] in February 1992 was a great success and generated a lot of interest in Yoshinkan Aikido in Townsville. As always I hope this letter finds everyone in good health.



Scott Roche, Richard Hungerford, and their students anticipate success for their Shinbukan Dojo in Townsville, Australia.

Scott Roche
Shinbukan Dojo
23 Pope Street, Aitkenvale, Townsville,
Queensland 4814, Australia
Phone: 077-252-726

This addition came too late for inclusion in Yoshinkan Now, so it is included here because AYI thinks it significant enough to be communicated in this issue.

◆Aikido Demonstration Held

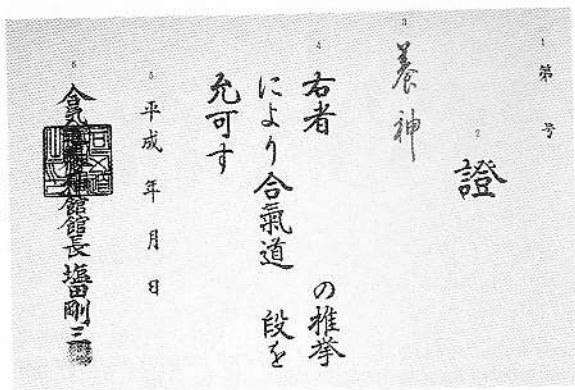
On Sunday, May 16, 1993, the Urayasu Aikido Foundation held its third annual demonstration at the Urayasu Chuo Budokan in Urayasu, Chiba Prefecture, just outside Tokyo.

The Urayasu Aikido Foundation is unique in that it is the only aikido group in Japan that embraces both Yoshinkan and Aikikai. The head instructors of the respective styles in Urayasu are Tsuneo Ando Shihan, of the Yoshinkan Honbu Dojo, and Masanori Nakamura Sensei.

Over 160 *aikidoka* participated in the demonstration, including top instructors from the greater Tokyo area. AYI wishes the foundation continued success in the future.

The following translations of the certificates regularly handed out by the Yoshinkan Aikido Honbu Dojo continue our response to Chris Howey's letter, printed in AYI Vol. 3 No. 4.

Dan Certificate



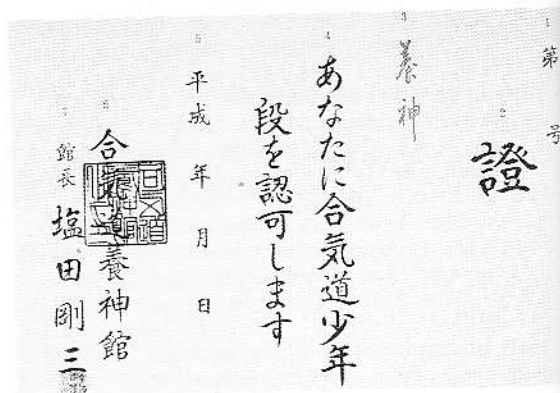
1. Dai ____go (Number)
2. Sho (Authorization)
3. Yoshin (Person's name)
4. Migi no mono (Instructor's name) no suikyo ni yori aikido (Rank) dan o ninkasu. (The aforementioned person, a student of _____ is hereby recognized as holding ____dan in aikido).
5. Nen (Year) ____Tsuki (Month) ____Nichi (Date)
6. Aikido Yoshinkan Kancho Shioda Gozo (Aikido Yoshinkan Kancho Shioda Gozo)

Kyu Certificate



1. Sho (Authorization)
2. Migi no mono aikido kyu o ninkasu. (The aforementioned person is hereby recognized as holding an aikido kyu).
3. Aikido Yoshinkan Kancho Shioda Gozo (Aikido Yoshinkan Kancho Shioda Gozo)

Children's Dan Certificate



1. Dai ____go (Number)
2. Sho (Authorization)
3. Yoshin (Person's name)
4. Anata ni aikido shonen (Rank) dan o ninka shimasu. (You are hereby recognized as holding the rank of children's ____dan).
5. Nen (Year) ____Tsuki (Month) ____Nichi (Date)
6. Aikido Yoshinkan (Aikido Yoshinkan)
7. Kancho Shioda Gozo (Kancho Shioda Gozo)

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DAITO-RYU AIKI JUJUTSU

(Kondo Sensei)

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- Introduction & History
- Daito-Ryu Techniques



YAGYU SHINGAN-RYU (Samurai Techniques)

(Shimazu Sensei)

COLOR, 82min. U.S. \$ 65

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- Basic Techniques
- Training
- Advanced Techniques

KARATE



SHOTOKAN KARATE INTERNATIONAL — KYU GRADING EXAMINATION —

(Kanazawa Sensei)

COLOR, 50min. U.S. \$ 65

- 9th, kyu to 1st. kyu
- Kihon
- Kumite
- Kata



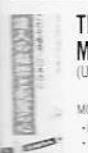
SHOTOKAN KARATE INTERNATIONAL — DAN GRADING EXAMINATION —

(Kanazawa Sensei)

COLOR, 50min. U.S. \$ 65

- 1st. Dan to 4th. Dan
- Kihon
- Kumite
- Kata

KENDO



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(Morishige Sensei)

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- Demonstration
- Techniques

NINJUTSU



(Hatsumi Sensei)

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- No.2 Takagi Yoshin-Ryu Jutaijutsu
- No.3 Kukishinden-Ryu Yoroikumiuchi
- No.4 Gyokko-Ryu Kosshijutsu
- No.5 Togakure-Ryu Ninpo Taijutsu
- No.10 Kukishinden-Ryu Hanbojutsu/Shikomizue
- No.11 Ninpo Video Dojo (1990 Daikomyosai) 60min.
- No.12 Jutte Jutsu
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(60min)

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