

AIKIDO YOSHINKAN INTERNATIONAL

Vol. 3 No. 4

MARCH 1993

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



合氣道養神飯



# An Introduction to Yoshinkan Aikido



## IYAF

International Yoshinkai Aikido Federation  
Video tapes

YOSHINKAN AIKIDO VIDEO 11

### IYAF First Step

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

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

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

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- Fast and Slow Techniques  
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"Techniques D'auto - Défense"
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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
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- Mustard Sensei - Canada
- Ando Sensei - Japan
- Techniques Set # 2 - Canada Team

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

YOSHINKAN AIKIDO VIDEO 9

### SOKE GOZO SHIODA SENSEI'S VISIT TO TORONTO, CANADA

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

YOSHINKAN AIKIDO VIDEO 10

### SOKE GOZO SHIODA SENSEI'S VISIT TO WINDSOR, CANADA

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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

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## SOKE SHIODA GOZO

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It is my wish to see the spread and expansion of Yoshinkan Aikido throughout the world. I invite more international candidates to train here, at the honbu dojo, in, for example, the International Instructors Course.

I hope that you will share my desire by coming here and acquiring proficiency in and increasing your understanding of Yoshinkan Aikido and then assisting in the development and diffusion of Yoshinkan Aikido by returning to your respective countries to instruct your own students. It is thanks to the endeavors of *aikidoka* like this that Yoshinkan Aikido will become increasingly popular and my wish realized.

The spirit and practice of aikido leaves no room for discrimination of any kind. In aikido, there should be no concern for whether one is foreign or Japanese. Rather, it is important only that we can

join together to train and study aiki techniques. Accordingly, we will, over time, enhance our understanding of others.

I hope that the unique spirit and techniques of aikido will benefit many people in various countries and that aikido will thereby assist in world peace, avoiding the problems of conflict and war. I sincerely believe that expanding relationships and understanding among aikido practitioners worldwide will bring world peace.



## NEWS

### ◆Dan Promotions Ceremony Held

At a ceremony held on December 12, 1992, Soke Shioda Gozo presented Kyoichi Inoue Shihan (see *AYI* Vol. 1 No. 4) with his *kyu* (ninth) *dan* and Takafumi Takeno Shihan (see *AYI* Vol. 2 No. 1) with his *hachi* (eighth) *dan* in recognition of their dedication and service to Yoshinkan Aikido. The IYAF extends its congratulations to both *sensei*.

### ◆Kagami Biraki Feted

The honbu dojo *kagami biraki* was held on Friday, January 15, 1993. Visiting dignitaries and members of the public were treated to a dynamic display of Yoshinkan Aikido by honbu dojo instructors. The ceremony and demonstration were followed by a traditional *shiruko kai* (bean soup party).

Kagami biraki is held annually as a proffering to the gods, seeking their blessings for the new year. *Shiruko* is a traditional soup made from sweet beans and rice cake. It is eaten to protect from injury during the year's training.

### ◆Autumn Gasshuku Conducted

The autumn *gasshuku* (camp) for the Second International Instructors Course was attended by the course members and two instructors from December 11 to December 13 at Iwai, Chiba Prefecture.

Participants benefitted greatly from living together and experiencing aikido in a different environment. The physical training and study of some of the finer points of aikido were balanced by the social atmosphere of the evenings' activities. *Gasshuku* are important for the spirit of the foreign *senshusei* (special students); hopefully more of these camps can be arranged.

The course organizers thank the Education Department of the Japan Agricultural Cooperative for its generous sponsorship of the camp (see *AYI* Vol. 2 No. 4).

### ◆Trainees Undergo Dan Gradings

In December 1992, International Instructors Course trainee Randy Stoner, of the United States, tested for *shodan* (first dan), as did all of the Japanese riot police trainees. Randy's counterparts in the course, all of whom are already dan ranked, supported him through his test training and test. Randy completed a very good test and was graded to *shodan* along with the riot police, for whom this was a final grading.

The International instructor trainees take their final test on February 25, 1993. Capable trainees will graduate as qualified instructors. And those demonstrating especially high standards will be eligible for further promotion in dan grade.

## THE INTERNATIONAL INSTRUCTORS COURSE— HONBU DOJO SENSEI REFLECT

The International Instructors Course is now in its third year, with the first course completed, the second course about to be completed, and the third course soon to be started—time for reflection.

*AYI* asked some of the *sensei* actively involved in the course to comment on the overall philosophy of having a course like this, the most important element of the course, and whether the course's 11-month time frame is satisfactory.

#### Chida Shihan

The International Instructors Course represents a link between Yoshinkan Aikido in Japan and outside Japan. It also represents an exchange of culture. This course, therefore, is a very good thing. I will say simply that the most important aspect of the course is to show spirit. Ideally, the 11-month time frame is too short. Students really need more time to absorb everything they need to know. But within the limitations of visas, money, etc., I think that the 11 months are working well. When people come from foreign countries to Japan to study with us, though, I feel it is important not to limit the study to one particular thing, such as aikido; people should also try to absorb

some awareness of other aspects of Japanese culture and life because their study of aikido should not stop when they leave the dojo. Lastly, it appears that some people face difficulties studying in Japan because of visa problems. This is unfortunate, and I hope that in the future students will be able to study more freely.

### **Nakano Shihan**

The International Instructors Course is about Yoshinkan technique and spirit and learning to put the two together. Many people from many countries come together to study to become instructors of Yoshinkan. That study should not be limited solely to technique. Course instructors must ensure an atmosphere in which the Yoshinkan spirit is so obvious that trainees will absorb that spirit together with the techniques they are being taught and thereby learn how to become good teachers. A teacher's lifestyle is very important and should be the same inside and outside the dojo—one should lead a correct and good life. The course's 11-month limit is too short. It would be better if we could strike a balance between the current 11 months and a somewhat longer course without making the course too long. At present, however, 11 months is the only workable time frame.

### **Ando Kyoshi**

The International Instructors Course is a means by which Yoshinkan students can come to the honbu dojo and study intensely to then return to their own country and teach honbu technique. Within the course, the most important thing is technique. To find the correct technique is very important; only after that can one go on to create one's own style. The International Instructors Course is now set at 11 months, which I think is an adequate amount of time considering the problems many foreigners face with visas, etc. Aikido teaches many things. The instructors course teaches specific things that can be taken and built upon to create better aikido.

### **Payet Shidoiin**

The idea of the International Instructors Course is to create a way that one can get close to the source of aikido, to be close to Soke Shioda Gozo, to receive the best teaching available in the world. The most important thing to bring to the course is a love of aikido. The 11-month time frame is short, and students should not expect to learn more than the basics. After all, aikido is a lifetime study. After you acquire the basics, then you can progress

by yourself. Aikido in its highest form is an art and should be related to your own personal philosophy and character. It should be developed individually so that one tries to become like Ueshiba Sensei and Soke.

### **Chino Jokyo**

International Instructors Course trainees train alongside and with the Tokyo Metropolitan Riot Police for 9 months of their 11-month course. This interaction should not be seen as Japanese and foreigner training together, but as people of different backgrounds and levels training together to learn how to complete an effective technique. At the honbu dojo, we have three major courses—*senshu*, "special study"; *kenshu*, "intensive study"; and *ippan*, "general study." Senshusei students interact with students in all of these courses and therefore should be able to practice at any level with anybody. The most important thing to bring to this course is an attitude that whatever I face, I will not give up. The 11-month period is there to instill the student with a good working knowledge of *kihon dosa* (basic movements) and *kihon waza* (basic techniques), after that it is up to the students to discover the deeper aspects of aikido by themselves.

### **Mori Jokyo**

Broadly speaking, the International Instructors Course represents interaction between many cultures in Yoshinkan Aikido. Even though the course is held in Japan, it is important that the exchange of culture and understanding be equal. Specifically, the course is about the basics, *kihon dosa* and *kihon waza*. It is most important to try your hardest and give your best no matter what. There is absolutely no way a student can get a good idea of what the course is about after only one or two months. Yet this is when many students give up, and that is a pity because they haven't given themselves or the course a fair chance at that stage, so it's important to hang in there. The time frame of 11 months is not really long enough. If I had studied aikido for only one year, I don't think I would be very good, let alone able to teach. So after the 11 months, it is up to the student to continue his or her personal study.

# IYAF—International Yoshinkai Aikido Federation

## CANADIAN TOUR

October 16 to October 26, Tsutomu Chida Shihan and I [Pamela Hunt] traveled to Canada for an intensive 10 days of clinics, demonstrations, and gradings. The tour was hosted and organized by the Seidokan Dojo, Georgetown, in conjunction with the IYAF and the honbu dojo.

The first day of clinics and a demonstration was held at the Buyoukan Dojo, Kingston, where instructors Louis Bournival and Karen Orgee treated us to a great display of local aikido and hospitality.



Chida Sensei uses Karen Orgee as uke while instructing at the Seidokan Dojo

The following day, we returned to Georgetown, stopping off at the Buyoukan Dojo, Trenton, for a clinic. The Buyoukan and Buyukan dojos are both on military bases and are some of the newest within the IYAF. Unfortunately, the head instructor of the Buyukan, Mike Chambers, had been suddenly called away to Yugoslavia as part of the Canadian Armed Forces. It was nonetheless very encouraging to visit both these new dojos and to see the enthusiasm and spirit of their members.

The evening was rounded off with a reception at Dr. Fred Haynes' residence, attended by a number of the local instructors and their partners.

On Monday, October 19, a mayoral reception was held at Georgetown Town Hall. Chida Shihan and Mayor Russell Miller opened Shioda Grove and planted five cherry trees on the grounds of the town hall. These trees are the beginning of a cherry tree grove dedicated to the theme of aikido,

world harmony, and Japan-Canada relations. The Seidokan Dojo will provide more trees each time a honbu dojo instructor visits Georgetown. The event was covered by a local television crew and by a newspaper journalist who later interviewed Chida Shihan.

The clinic and reception that evening were hosted by Mitsugoro Karasawa Sensei and the students of the Seimeikan Dojo (see Yoshinkan Aikido Worldwide) in their new premises. It was a pleasure to train with them in their new facilities.

Tuesday morning we visited the Maplehurst Detention Center—a maximum security facility—for observation only courtesy of the Seidokan Dojo. Tuesday evening and again on Thursday evening, we conducted two-hour clinics hosted by the Seidokan Dojo.

On Wednesday evening, we held a clinic at Takeshi Kimeda Sensei's new dojo in downtown Toronto. Once again, it was a pleasure to meet and train with students in their own dojo.

By this stage in the week, *aikidoka* from all over North America had gathered in Georgetown for the remaining of the week's activities at the Seidokan Dojo. Participants took time off work and from other commitments and came from as far as Alaska, Chicago, Minnesota, Detroit, Vancouver, Windsor, Kingston, and Borden. Many traveled great distances daily to be able to participate in the clinics.

Test training was held Thursday and Friday mornings, with the classes used to help prepare the candidates for the *shodan* and *yudan* tests to be held Friday evening.

Despite a rather intense electrical storm on Friday evening that caused momentary power failures at crucial moments, the tests went ahead successfully. The following instructors graded: Kim Kyoung Sook (Toronto), *shodan*; Dale Labrador (Anchorage), *nidan*; Keith Taylor (Vancouver), *sandan*; Alvin McClure (Minnesota), *yondan*; Gilbert James (Chicago), *godan*; Fred Haynes (Georgetown), *godan*; Jim Stewart (Georgetown), *godan*.

Special requests from some at Friday night's social gathering resulted in an extra, "sweat training," session early Saturday morning prior to the morning's scheduled clinic. The evening's party was preceded by another two-hour clinic in the afternoon.

Sunday morning's clinic at the Seidokan Dojo saw the largest turnout of aikidoka—over 60 participants. As at the previous clinics, Chida Shihan covered the *kihon dosa* (basic movements) and offered comprehensive insights into the majority of the *kihon waza* (basic techniques). The official opening of the Seidokan Dojo's full-time facilities (see *AYI* Vol. 3 No. 3) followed the final clinic. This occasion was marked by a performance by Cree Indians, with everybody joining in the dancing at one stage.

The week's climax was the demonstration by Chida Shihan and the other instructors: Alister Thomson (Seidokan Dojo); Gordon Blanking (Seidokan Dojo); Keith Taylor (Sowakan Dojo); Gary Casey (University of Windsor Aikido Club); Greg West (Seiwakan Dojo); Delfin Labrador (Alaska Yoshinkan Shinko-kai); Roger Plomish (Jinbukan Dojo); Jim Arseneault (Buseikan Dojo); Alvin McClure (Minnesota); Joe Petrovich (Aikido Yoshinkai Canada); Fred Haynes (Seidokan Dojo); Jim Jeannette (Renbukan Dojo); Jim Stewart (Seidokan Dojo); Gilbert James (Midwest Yoshinkai Aikido Association); Karen Orgee (Buyoukan Dojo); Herman Hurst (Shiseikan Dojo); and Pamela Hunt (honbu dojo). The *yudansha* (black-belt holders) present generously provided their services as *uke*. Chida Shihan thrilled the 120 spectators with a dynamic and entertaining display of Yoshinkan Aikido. For the aikidoka present, it was a wonderful summary of the points taught and agonized over during the week.

Chida Shihan was very impressed with the overall level of techniques performed by the instructors and students in North America. They train with a tremendous amount of enthusiasm and spirit and were very eager to learn and practice what he showed them.

As an IYAF representative, it was wonderful to meet with practitioners internationally and to establish ties that will lead to closer communication and understanding. I felt that there was a great deal of favorable reaction to a woman honbu dojo instructor touring internationally. The women of North America were encouraged by

seeing another woman playing an active role in aikido, underscoring yet again that aikido is for everyone, irrespective of gender or age.

Thank you to the many instructors and students in North America for their kindness and for helping to make the tour the success that it was. The instructors and students of the Seidokan Dojo deserve special mention for all their hard work and extremely generous hospitality. I also want to thank Soke Shioda Gozo for his permission to accompany Chida Shihan to Canada. It's an experience that I will never forget.

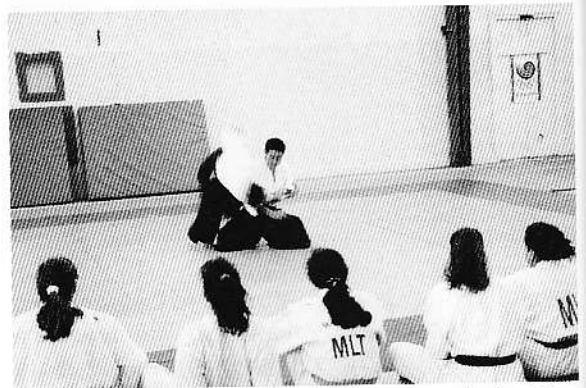
Pamela Hunt

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## MALTA TOUR

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*In November 1992, Hitoshi Nakano Shihan and Michiharu Mori Jokyo were invited by the Republic of Malta Japanese Association and the Malta Judo Federation to participate in a demonstration aimed at aiding cultural exchange between Malta and Japan.*



*Members of the Malta Judo Federation receive instruction in aikido*

We departed from Tokyo on November 18 and arrived in Malta in the afternoon of the following day after a gruelling day-long flight. I felt stiff and sore and was very concerned as usual prior to demonstrations; I try to look after my body so that I'm in tip-top shape. As we were only to be in Malta for a short period of time, we spent the remainder of the day sight-seeing, prior to collapsing into bed.

On the morning of November 20, we attended a large press conference hosted by the president of Malta at his official residence. A number of journalists were present, and we featured in an article in the next morning's newspaper.

The afternoon was spent conducting a clinic based around *shihonage* (four-direction throw) and *ikkajo* (first control) for the members of the Malta Judo Federation. This was followed the next morning with a clinic on *kihon dosa* (basic movements) and an introduction to *kihon waza* (basic techniques).

The demonstration the next day was the main feature of the tour. It was the first time that Japanese instructors had taught or performed martial arts in Malta. Due to this, the demonstration was given a high profile by the media and was attended by the national broadcasting corporation and numerous journalists. The two-hour demonstration opened with children from the Malta Judo Federation, followed by the federation's regular students. The guest instructors were Takashi Matsushina Sensei, the Japanese Olympic judo coach; Mitsuhisa Ogasawara Sensei, a *kyoshi nanadan* (seventh dan instructor) in kendo and his *uke*, Atsushi Kozuka; and us. The Yoshinkan Aikido segment of the demonstration lasted 20 minutes and covered most aspects, ranging from *kihon dosa* through *jo dori* (throwing with a staff) and *jiyu waza* (free-style techniques). The 500 spectators were very responsive and gave us a standing ovation.

The entire demonstration was repeated the next day on Gozo island, approximately a 40-minute ferry ride away. We left Malta on the afternoon of November 23.

Prior to visiting Malta, my image of foreign countries was that of the G7 industrialized nations. I knew nothing of Malta except for the fact that it was there that President Reagan and President Gorbachev met in December 1989 to discuss the end of the Cold War. In actual fact, this had nothing to do with Malta at all—it was merely a convenient location.

Located on the Mediterranean, Malta is situated very strategically. It has been occupied successively by the Phoenicians, Greeks, Carthaginians, Romans, and Saracens, followed by the Normans, the Knights Hospitalers, Napoleon, and the British. It finally gained its independence in 1974. Due to these enforced occupations, a high proportion of the population, male and female, are interested and enjoy training in martial arts. I think that this interest stems from the idea of peaceful aversion of conflict that is intrinsic to Japanese martial arts, rather than the actual techniques. Also, because of what martial arts offer, Maltese prefer them to more traditional Western fighting sports.

I was pleased to be able to participate in the demonstration, which, happily, proved instrumental in founding the Malta Yoshinkai Aikido Federation. I hope that this connection will serve as a representative and mediating factor in Japan-Malta relationships.

I extend my sincere thanks to the Malta Japanese Association and to the Malta Judo Federation for making the occasion possible.

Michiharu Mori

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## ONTARIO TOUR ITINERARY

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Date: March–April 1993

Participating Instructors: Hitoshi Nakano Shihan  
Robert Mustard Shido-in

### March

24 (Wed.) *Clinic*  
St. Clair College, Windsor, Canada

*Clinic*  
Seishinkan Dojo, Detroit, U.S.A.

25 (Thurs.) *Clinics*  
Chudokan Dojo, Windsor, Canada

27 (Sat.) *Clinic, Testing, Reception*  
Chudokan Dojo, Windsor, Canada

28 (Sun.) *Clinic*  
Chudokan Dojo, Windsor, Canada

29 (Mon.) *Demonstration, Clinic*  
Windsor Police Department, Windsor, Canada

30 (Tues.) *Clinic*  
St. Clair College, Windsor, Canada

*Clinic*  
Chudokan Dojo, Windsor, Canada

31 (Wed.) *Demonstration, Clinic*  
Fanshawe College, London, Canada

### April

1 (Thurs.) *Clinic, Reception*  
University of Western Ontario, London, Canada

*For further details, please contact Kevin Blok, Chudokan Dojo, 1809 Tecumseh Road East, Windsor, Ontario, Canada N8W 1B3*  
*Phone: 1-(519)253-6667*  
*Fax: 1-(519)978-3583*

## IYAF REGISTRATION SINCE DECEMBER 1992

### Registered Dan Rankings

#### AUSTRALIA

Scott Roche *shodan*

#### BRAZIL

Eduardo Pinto *sandan*

#### CANADA

Fred Haynes *godan*  
 Jim Stewart *godan*  
 Keith Taylor *sandan*  
 Jim Arsenault *shodan*  
 Don Beadow *shodan*  
 Louis Bournival *shodan*  
 Antonio Dionisio *shodan*  
 Sanjay Gupta *shodan*  
 Kyoung Sook Kim *shodan*  
 Andrew Lee *shodan*  
 Robert Maxine *shodan*  
 Rodney Neitzel *shodan*  
 Stephen Ohlman *shodan*  
 Karen Orgee *shodan*  
 Tom Pakledinaz *shodan*  
 John Parks *shodan*  
 Yan C. Wong *shodan*

#### GERMANY

Richard Eckhardt *nidan*  
 Matthias Peter *nidan*  
 Heinrich Sachs *nidan*  
 Ralt Siebenmark *nidan*  
 Bruno Weisenberger *nidan*  
 Klaus Baltzer *shodan*  
 Nicolai Dwinger *shodan*  
 Rainer Griek *shodan*  
 Martin Hess *shodan*  
 Rudolph Lang *shodan*  
 Klaus Madert *shodan*  
 Kurt Wirsing *shodan*  
 Alfred Zacher *shodan*

#### NEW ZEALAND

Simone Lawson *shodan*

#### U.S.A.

Gilbert James *godan*  
 Alvin McClure *yondan*  
 Joseph Cileone *sandan*  
 Terrenyce Cooper *sandan*  
 Allen Baugh *nidan*  
 Mark Dorfman *nidan*

Richard Essick *nidan*  
 Delfin Labrador *nidan*  
 Joshua Nathan *nidan*  
 Janice Luders Braun *shodan*  
 Robert Graf *shodan*  
 Ariana Rapkin *shodan*  
 Samuel Reveron *shodan*  
 Richard Samples *shodan*  
 Jim Simpson *shodan*  
 Pamela Willey *shodan*  
 Jason Howey *children's shodan*

### Registered Instructors

#### AUSTRALIA

Scott Roche *level 6*

#### Brazil

Eduardo Pinto *level 4*

#### CANADA

Fred Haynes *level 2*  
 Jim Stewart *level 2*  
 Keith Taylor *level 4*  
 Kyoung Sook Kim *level 6*

#### ISRAEL

David Mozes *level 5*

#### U.S.A.

Gilbert James *level 2*  
 Alvin McClure *level 3*  
 Terrenyce Cooper *level 4*  
 Delfin Labrador *level 5*  
 Jim Simpson *level 6*

### Registered Dojos

#### AUSTRALIA

Shinobu Aikido David Dangerfield

#### BRAZIL

Hikari Eduardo Pinto

#### CANADA

Sowakan Keith Taylor

#### U.S.A.

Shuwakan Evelyn Dysarz and  
 Christopher Howey  
 Shuseikan Terrenyce Cooper

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*Seventh Installment, continued from Vol. 3 No. 3, September 1992*

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### EVEN WITHOUT PAIN THE OPPONENT LOSES HIS BALANCE

Up until now, I have discussed, at some length, the results of aikido in a real situation. But not once have I mentioned joint-locking controls, and I imagine some people are wondering why not.

This does not mean that wrist techniques are useless—they can, in fact, be very useful to lock someone down or to quiet a drunk at a bar. I once used a variation of *yonkajo* (fourth control) to cool down a violent American soldier. However, if we think about the nature of aikido itself, twisting and locking a joint to defeat a partner is the very first step, and, I think, the lowest level.

First of all, joint locks have no absolute form. Among the basic techniques, joint techniques range from *ikkajo* (first control) to *yonkajo* and are divided into certain categories. This is also true for throwing techniques—if we analyze them, we can say that the form does not matter.

If, for example, we decide to control with *sankajo* (third control) and continue to apply *sankajo* no matter what happens, this has no real meaning in an aikido sense. Even should we win the fight with *sankajo*, we should not consider this method of defeat as applying to aikido principles.

The fundamental principle here is the same as that which I have previously explained. If we are able to conform to the natural state of the partner's joint and to lock it naturally as a result of leading the partner's strength, then we are in line with the principles of aikido. To put it simply, if we can extend the partner's body it is very easy to control the partner by, say, lightly hitting the partner's elbow joint. It is not necessary to follow a set pattern and to do an especially difficult technique.

It is also necessary to understand the degree of pain that will be required for control using a particular technique on a particular person. If the opponent is an amateur, we might be able to deal with him by just twisting his wrist, but if the opponent is an experienced martial artist a simple twist of the wrist would not be nearly as effective at all.

Moreover, simply being able to grasp a joint in an appropriate manner for a given technique does not ensure success. Success depends on the far more difficult ability of applying the technique from this stage onward.

The opponent must first be deprived of strength. Get him into such a position that even if he wants to resist he cannot. Aim to take away this strength so that when he tries to resist he is not able to do so. Those of you who have seen my demonstrations might feel sorry for my students when I lock their wrists or joints, as it appears painful. This is not so—it is not painful. If you tried to lock the joint of a live-in student who devotes a lot of time to training, you would not succeed easily. If I were to use strength, my technique would not be effective because their strength is much greater than mine, as I am an old man. On top of this, my students know how to throw. Nonetheless, even though my locks are not painful, I can make my students lose their balance with, say, *nikajo* (second control). This is because I can find a direction where it becomes impossible for them to resist. Even if there is no pain, the person loses his balance. This is the essence of aikido. Think of joint-lock training as the first step to reach this level. If you persist in inflicting pain on your partner, and you are satisfied with doing this, you have no chance of reaching a higher level and of achieving anything in aikido.

Of course, we can also think of joint-lock training as an exercise that is good for the joints. Ueshiba Sensei used to say, "the joint-lock techniques are to eliminate the impurities in the joint." When the joints are locked, blood circulation is improved, as are the metabolic processes. So apply a lot of locks on each other.

## Chapter 2

### The Power or Strength of Breathing or Concentration

#### THE POWER OF KOKYU RYOKU (BREATH POWER) DOES NOT DECLINE

In the first chapter, I mainly talked about the strategies and tactics of aikido. I think you now have a vague idea of how aikido can be used when it comes to a real situation.

But it is not easy to make the body move exactly according to the strategy. This is because aikido embodies a special and unique way of using strength and of moving the body. If we do not master this, the body will not move according to the strategy. Simply moving the body without understanding these things renders aikido techniques absolutely useless.

It can be said that the underlying peculiarity of aikido is not to use unnecessary strength. Uninitiated people who see opponents being thrown easily in all directions during demonstrations get the feeling that there is some kind of mystery inherent in aikido.

In reality, when performing a demonstration, people who study aikido have their backs straight, their shoulders down, and elicit very beautiful posture. Unfortunately, some people apparently see this as merely an overemphasis of form.

Certainly, for the uninitiated especially, the image of throwing someone consists of taut muscles utilizing the entire power and strength of the body. This, however, is not the case at all in aikido. In fact, one of the most important aspects of aikido is the avoidance of precisely this kind of rigidity. It is not because *shite* (the person executing the technique) takes it easy when doing a technique that the technique's execution looks mysteriously easy. Likewise, it is not because *shite* seeks nice form that his posture is nice. Then why is it?

It is because our ability to capitalize on the very powerful strength inherent in our bodies is enhanced when we have a straight back, with shoulders down, and a posture where our feet are strongly rooted on the ground. A movement performed by a body with such a posture draws on a much more powerful source of power than can spring forth if only muscular strength is used. This does not mean that aikido does not utilize



strength at all. Of course we use it, but it is not the kind of strength we generally think of under such fight-or-flight circumstances. An *aikidoka's* strength does not come from the kind of tension generated by tightening the muscles in an attempt to use the body's total power. In aikido, the power that an aikidoka can develop stems from *kokyu ryoku* (breath power) or *shuchu ryoku* (power of concentration).

The particularity of breath power or of the power of concentration is that we can use it even when we get older. Muscular strength, no matter how much you develop it, will naturally decline, but this does not happen to *kokyu ryoku*, provided you undergo the correct training. Age does not matter, and it is possible to use the power of *kokyu ryoku* without limit. I am a good example. I am in my 70s. I have a very small stature and am far from having a strong muscular body. But with just a little effort, and simply by touching them lightly, I can easily throw much younger and stronger partners. This astounds people. Some tend to think that I use strange and mysterious techniques. The truth is that there is nothing strange about what I can do. I just use *kokyu ryoku*.

*Kokyu ryoku* is a strength available to us when we use the ability we have inside us. As aikidoka, we develop *kokyu ryoku* to its utmost limits and in a very efficient way. Therefore, everybody, any person, can use *kokyu ryoku*. The only difficulty is whether we are ready to accomplish the training necessary to achieve the ability to fully utilize *kokyu ryoku*.

*Kokyu ryoku* is not limited to aikido, it is actually intrinsic to all Japanese martial arts. They may have been named differently, judo or karate or any other kind of martial art, but all are based on *kokyu ryoku*. Unfortunately, this has been forgotten with time, and I think that the decline of Japanese martial arts has come about as a result.

#### THE AXIS THAT MAINTAINS THE POWER ALONG THE CENTER OF THE BODY

The design of the human body enables us to generate tremendous power. We often hear of unusual displays of strength during emergencies such as, for example, a fire. In this situation, where the body's responses are limited, the body unconsciously acts to 100% of its capacity in such a way that even an old lady has enough strength to lift and throw heavy furniture. Such strength

arises from the entire body. Unfortunately, generally when we move our hands we rely only on the muscles in our arms and shoulders and when we move our feet we rely only on our leg muscles. In other words, we separate our muscle groups and use only a fraction of our body's strength. In doing so, we place an undue burden on specific muscles—a very inefficient way of using a body designed to generate tremendous power.

What we call *kokyu ryoku* in aikido is the faculty to display freely the power that comes from the entire body and that is intrinsic to all human beings. The foundation of *kokyu ryoku* is *chushin ryoku* (the strength of the center of the body). In other words, the centerline of the body that maintains the strength of the body via a straight line. Even when we are told to stand up straight, normally the centerline of the body starts to wobble, and even if we do manage to attain a straight line as soon as we start to move we lose it. In aikido, we must first train to build up a very strong axis. Concretely, this means that the head, the hips, and the toes should be aligned.

Often when my students would train in *nikajo* and the technique wouldn't work, I would assist from behind by pushing the person's hips. Instantly, the technique would work. This is because I could prevent the line from wobbling when the student intended to move by holding his back. But if we are unable to maintain the line by ourself without outside assistance, all of our other efforts will have no meaning.

What kind of training should we do to develop *chushin ryoku*? In *Yoshinkan Aikido*, the training in *kamae* (stance) is very important—in fact, this is the training of *chushin ryoku*. In *kamae*, the hands, the feet, the hips, and the head are aligned. From the head, we should create a very strong axis along a straight and vertical line on which to center our weight.

Maintaining this posture poses quite a challenge for beginners. In the beginning, we are unable to find our center, and we use superfluous strength in the arms and legs—sometimes they even shake. But as a result of ongoing training, it becomes possible to prevent the line of the body from moving. Thus, by aiming to develop the very powerful strength of which our bodies are capable we master the basic posture—the *kamae*—which, in turn, makes it possible for us to utilize our total body power. If the axis sways, making a technique work becomes impossible. Please keep

in mind that all of the fundamentals of aikido are based on keeping this centerline from moving.

### KEEP THE FEET ON THE GROUND

To reiterate, aikido has its fundamentals in chushin ryoku (center power). If we develop a very strong axis, we can make the body very stable, thereby making it possible to pivot and move the body in any direction. By utilizing chushin ryoku along with shuchu ryoku (power of concentration) and kokyu ryoku (breath power), we become capable of eliciting a tremendously powerful force with our bodies.

Why are there no kicking techniques in aikido? According to Ueshiba Sensei, when we kick we momentarily have only one foot on the ground. In this instant, we place ourselves in a very unstable position.

If our feet are strongly on the ground, we can easily move either backward or forward in the event of an attack. If one leg is in the air, we cannot do that anymore. We should always adopt the most comfortable and most stable position. This is the Principle of the Gods (*Tenchishinmei*). Keep

both feet on the ground and slide. We do this to keep the body stable when transferring our weight.

Once, however, we reach a level of proficiency where we can always maintain a very stable position it does not really matter if only one foot is on the ground. This is vital for the practical reason that not all surfaces are flat. When, for example, we must fight outside we will be very slow if we try and move in the same manner that we do on tatami. We must of necessity lift our feet off the ground. The main point is to see that we move without letting our center waver, in the same way as when we slide in the dojo.

In training, Ueshiba Sensei would often stand on one leg and ask us to attack him. His point was that we should always be able to assume a comfortable and secure posture when our weight is in the center. When we reach this level, it does not matter if we lift one leg and stand on one foot. But, until we reach this level we should keep both feet on the floor and train to strongly support our body. No matter how much effort we put into copying our teacher, if we are unable to correctly center the weight of our body we will never progress.



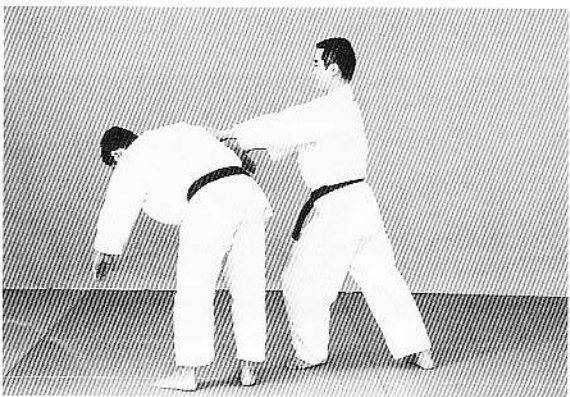
# TECHNIQUES EXPLANATION

## SHOMEN UCHI YONKAJO OSAE ICHI (2)

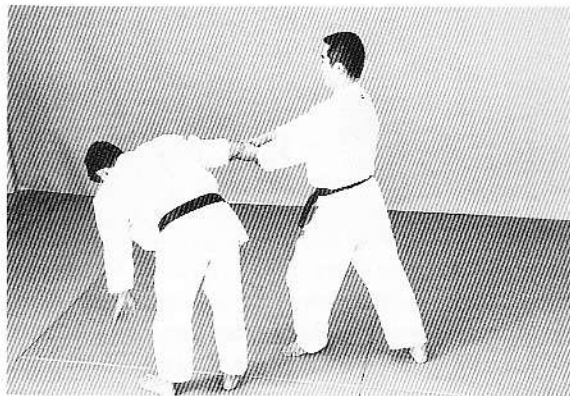
In *yonkajo*, *shite* controls *uke* by causing pain on the inside of *uke*'s wrist along his pulse line, using the base of his index finger, which *shite* places approximately two inches above *uke*'s wrist. *Shite* should not use the power of his hands when applying the technique, but, rather, should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



As this is a number two technique, *shite* and *uke* face each other, with *shite* in *hidari gyakuhanmi kamae*. *Uke* strikes at *shite*'s head with his right *tegatana*. *Shite* blocks strongly with his right hand and at the same time grips *uke*'s elbow lightly with his left hand.



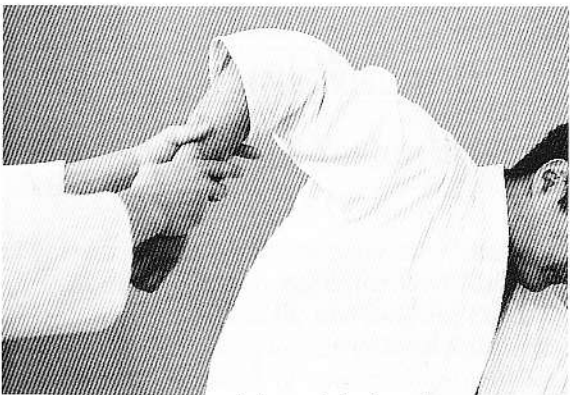
Keeping the weight strongly on the left leg, *shite* pivots to the rear approximately 180° while controlling *uke*'s arm in a circular motion. At the finish of the motion, *uke*'s arm should be in front of *shite*'s body at chest height. *Shite*'s posture should be strong; *uke* should be off balance and *uke*'s shoulder should be controlled.



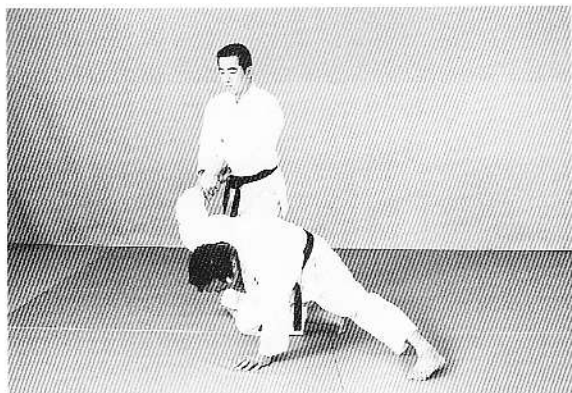
*Shite* slides his left hand to the *yonkajo* position. *Shite* should keep his hand in contact with *uke*'s arm as *shite* assumes the *yonkajo* position.



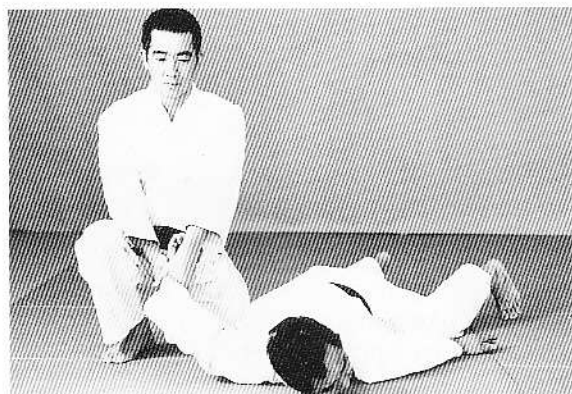
Weight strongly on the left leg, *shite* maintains control of *uke*'s elbow and shoulder by pivoting his right foot approximately 90° and simultaneously applying the *yonkajo* to bend *uke*'s arm from the elbow and lift *uke*'s arm to *shite*'s forehead height. *Shite* should try to keep the proper *maai* (distance) between himself and *uke* while bending *uke*'s arm from the elbow and should keep his arms directly in front of his body.



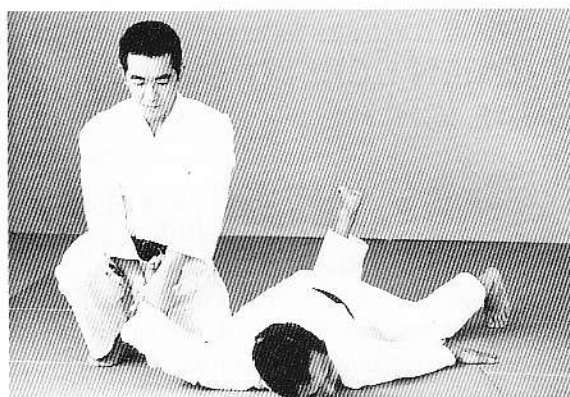
Note the correct position of the hands.



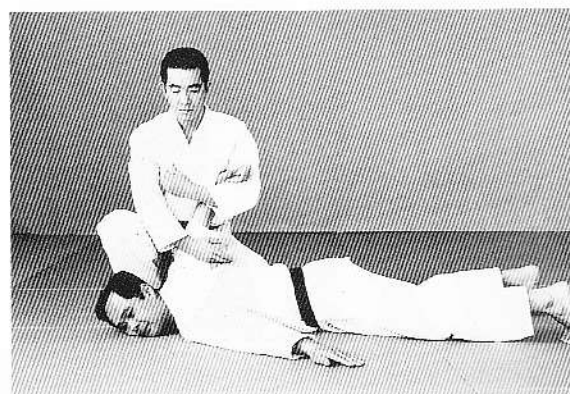
Shite pivots once more on the right leg 180° while cutting uke's arm down in a circular motion, taking care not to release the yonkajo control. During the pivoting movement, shite should cut down to such a height as to completely unbalance uke and cause uke's right knee to come in contact with the tatami. At the finish of this movement, shite's posture should be strong and shite's arms directly out in front of shite's body, keeping uke's arm bent to control uke's wrist, elbow, and shoulder at hip height.



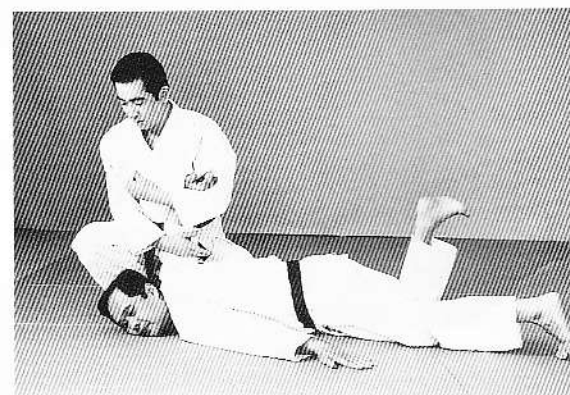
Continuing to apply the yonkajo, shite uses *suri-ashi* to slide forward on his right foot and to take uke to a prone position on the tatami. At the completion of this movement, shite's left knee should be positioned in uke's armpit and shite's hips should be strongly forward, ensuring control of uke's elbow and shoulder.



Shite pushes his hips strongly forward and applies the yonkajo once more to lock uke's shoulder.



Without releasing the lock on uke's shoulder, shite changes his body position, traps uke's wrist in the crook of his left elbow, and slides his right hand down to uke's elbow, locking uke's arm against shite's body. To consolidate his grip, shite should grab his right shoulder with his left hand.



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

## YOSHINKAN IN CANADA

### Mitsugoro Karasawa Profile

Mitsugoro Karasawa, *rokudan*, was born in Gunma Prefecture (about 140 km northwest of Tokyo) in 1944. He commenced his aikido training in 1964 after moving to Tokyo for a period of time to continue his education. In 1970, he moved further afield, to Scarborough, Canada, where he teaches aikido and operates his own landscape gardening business. 1992 was a year of growth and development for Mitsugoro Karasawa, who has the distinction of being one of the original internationally based instructors of Yoshinkan Aikido. The year culminated in the opening of his own independent premises for his Seimeikan Dojo.



Mitsugoro Karasawa

When I entered university, I looked around for a martial art club. I was attracted to the *wa* (harmony) in martial arts. Karate was my first choice, but the karate club was temporarily closed. After further investigation, I joined the Aikido Club.

The main problem in establishing my own dojo was financial—the nature of aikido makes it difficult to attract attention. It is a long-term process. The new dojo has 1,800 sq. ft. of mat area, with men's and women's dressing rooms and showers, an office and reception area, and ample parking. Having such a wonderful dojo is truly inspiring. Prior to the present location, I operated in conjunction with a senior instructor at a judo club from 1970 to 1980 and also had a dojo at a community center and a high school in Scarborough. I now have about 55 students who train regularly: 35 men, 5 women, and 15 children.

As a Japanese, I have always had difficulty adapting or adjusting to Western values and ways of thinking of *budo* and the martial arts in general. Also, as a Japanese member of the IYAF I feel a dilemma in my position because I am classed as a foreigner by the honbu dojo but because of my upbringing and training in Japan I cannot accept the egalitarian nature of the IYAF.

I believe that Yoshinkan headquarters should take direct responsibility for the IYAF. A high-ranking and respected member of Yoshinkan should be appointed as administrator and should take full responsibility for keeping communications open with its international members—know who they are and how they are teaching.

My aim is to teach aikido techniques according to the honbu dojo, but with some emphasis on self-defense methods. It is important to keep up good communication with other instructors in your area and to respect and follow Yoshinkan teaching doctrine. This has to be a core of every instructor's program. I also like to give students a general knowledge of *budo* discipline.

My dream is to make the Seimeikan Dojo a truly strong and dynamic aikido club. The true challenge now lies ahead.

#### *Editor's note:*

*The IYAF was established to act as a medium to strengthen the link between the honbu dojo, and thereby Soke Shioda Gozo, and groups active in various foreign countries. The IYAF was designed only to teach and promote Yoshinkan Aikido. All members of the IYAF are treated equally, irrespective of their nationality.*

## YOSHINKAN IN ENGLAND

### West Hampstead Yoshinkai Aikido Club

December 1992 saw the successful completion of the first 18 months of existence of the West Hampstead Yoshinkai Aikido Club, the first full-time Yoshinkan dojo in Europe. It was started by David Rubens after his years of "aiki traveling" and has since established itself as a traditional Yoshinkan dojo, based on David's

experiences during his time as an instructor at the honbu dojo. During his travels, David has trained and taught in Melbourne, with Joe Thambu; in India, where he ran an aikido course for the National Institute of Sports Judo Instructors and, with Mark Baker, gave a series of demonstrations for police colleges, schools, and sports centers (and once for a bemused—but unimpressed—camel); and in Canada, where he attended the First International Exposition of Yoshinkan Aikido, representing Israel.



David Rubens stands outside the West Hampstead Yoshinkai Aikido Club's premises

The West Hampstead Yoshinkai Aikido Club is situated, as its name suggests, in West Hampstead, in northwest London. West Hampstead is known for its community atmosphere—there are health food shops, health-and-healing centers, lots of small cafes and restaurants, and, in the last two months, even a sushi bar! The dojo is open for training seven days a week weekday evenings and weekends, with twice-weekly lunchtime classes and an early morning (6:30 a.m.–7:30 a.m.) class every Thursday. It offers children's classes, a weekly *iaido* (sword training) class, and, one evening a week, a women-only self-defense class. The dojo has become an important part of the community, and almost every shop or office on the high street has someone who has taken part in one or other of our activities. The dojo features a big demonstration and party every summer and winter that helps keep neighborhood awareness of the dojo high.

During the summer, the dojo arranged the Million Cuts for Cancer campaign. It was designed to bring together one hundred *aikidoka*, each of whom would perform 10,000 sword cuts to earn money for cancer research. Although the final participation level was not as high as had been hoped, 19 people did take part, each completing the cuts in the gardens of a stately home on Hampstead Heath. We had normal late-summer British

weather—squalls and rain—but raised over £1,000 (\$1,800) for a local bone-marrow cancer research fund. We hope to repeat the event in 1993; maybe this time we will achieve the complete million cuts.

Operating under the name Meido Limited (*meido* in Japanese means "way of illumination"), the dojo also runs awareness/self-defense courses for companies and local councils. One project the dojo is involved with is running training courses in compliance with a recently introduced law that says all door supervisors in London (bouncers to you and me) must undergo training before they can be registered. It says a lot for Yoshinkan Aikido that these people (the small ones are about 185 centimeters tall and weigh in at 90 kilograms) consider Yoshinkan effective in their line of work.

Projects for the new year include a training weekend in February that, based on the programs that Chris Howey and Evelyn Dysarz were involved with in Indianapolis, will bring together four or five instructors from different aikido styles, followed by a joint summer camp with the Danish Ju-jitsu Federation, which includes Yoshinkan Aikido in its training syllabus. To start the year, the dojo will again conduct a week of morning *kangeiko* (winter training) classes—this year from January 11 to 17. Last year, we averaged 12 people per class; we hope to do better this time.

So, life in London for the Yoshinkai aikidoka is a full one. If you are in the area, please let us know, and please drop in. The door is always open, and we can always find an extra bed for a wanderer with a *dogi* and a sleeping bag.

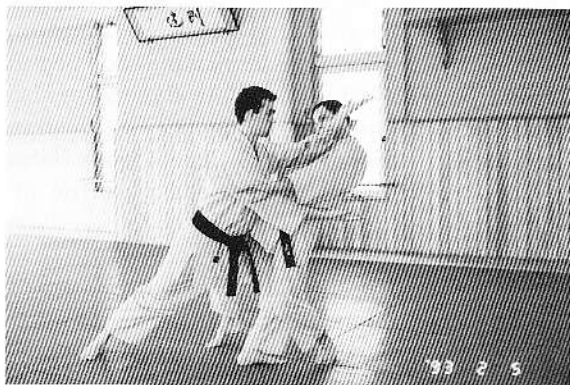
Best wishes to everybody who reads this, and a happy, healthy 1993.

Dojo Address:

West Hampstead Yoshinkai Aikido Club  
Studio 1, Rear of 187-191 West End Lane  
West Hampstead  
London NW6 2LJ  
Telephone: 071 372 4787

## Randy Stoner Profile

*Randy Stoner hails from Long Beach, California. At 23 years of age, he is the youngest member of the Second International Instructors Course. Randy started aikido in California in 1989 under Yamashita Sensei. After moving to Japan, he began training at the honbu dojo as a kenshu student. As a member of the Second International Instructors Course, Randy attained his shodan in December 1992.*



*Senshusei Randy Stoner, shite, and Stephan Otto, uke, in training at the honbu dojo*

After I finished high school, I worked at various jobs. While studying and working as a machinist at college, I got into a self-defense class. For some reason, I wanted to pick a Japanese teacher over a foreign teacher, so I enrolled with Yamashita Sensei. Later, I found out that he had an aikido dojo, so I started training with him. He also helped me with a lot of problems that I was having at the time. I just started to love aikido from there. I got a good job, and life started going pretty well.

About a year later, Shioda Shihan and Payet Shidojin (see *AYI* Vol. 1 No. 3) came to our dojo in California. Their aikido was just incredible; I'd never seen anything like it. Everything was great, but the *kihon dosa* were particularly impressive.

I decided that I really wanted to study at the honbu dojo, and to do the course was another big plus on my list. After talking to them, I found that I could come to Japan. I couldn't make it in time for the first course, but I worked hard, saved hard, and sold my car, sold everything, and arrived in May 1991.

I was very attracted to the thought of doing the course. For me, it wasn't so much that I would learn honbu style, or perfect aikido, but it was something that I figured that I could do for myself. Nobody else can do it for you; it was an inner

goal to do it and to get through it. That's why at the beginning of the course when it was really tough I kept on telling myself that I was going to have to be kicked out to leave. I felt I had to get through this to prove something to myself. I could use this feeling for the rest of my life.

I now take aikido a lot more seriously—it's so interesting when it really works. I definitely want it to be part of my future, and I definitely know that I don't want to be an engineer.

The course has taught me a lot outside of aikido techniques. I've learnt that if I push myself I can do something, and I've learnt discipline and respect for others and what they can do. I've never been around people that have commanded so much respect—it's a different kind of feeling to anything that I'd seen in my own country.

In conclusion, I'd like to thank my sponsor in Japan, Mr. Sano, and the *sensei* at the honbu dojo for persevering with me and for always giving their utmost to the students. And to anybody else who is considering coming to Japan to train—it's worth it!

### IYAF International Instructors Course

The Yoshinkan Honbu Dojo is now accepting applications for the 1994-1995 Fourth International Instructors Course.

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

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

**For further information and for application forms, contact:**

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

# YOSHINKAN IN NORTH AMERICA

## SPANNING THE DISTANCES AMONG N.A. AIKIDO CLUBS

Phone calls, more clinics, more visitors, or more magazine articles? Do you have any suggestions to help bring the North American clubs closer together? The distance between a club in Windsor, Ontario, and that of one in Costa Mesa, California, is considerable. We infrequently catch a fleeting glimpse of each other through a phone call, a letter, or perhaps even the occasional magazine article. Yet some distance remains.

During the past year in Ontario, we were fortunate to have had the pleasure of training with Chida Shihan. In the year ahead, we will have another visit by a honbu dojo instructor (see below). These visits are, and will continue to be, important and necessary for the growth of Yoshinkan Aikido in North America. The clinics provide an infusion of knowledge and techniques from the honbu dojo and are an excellent opportunity for various clubs to get together for training. They end with both students and instructors looking forward to the next gathering of fellow aikido practitioners. Each time we meet, the bonds between the distant clubs grow a little stronger. Is it time to do more?

It is understandable that conventions the size of which took place in Windsor and Toronto in 1990 may not happen every year. Yet, wasn't the first IYAF convention a great experience for all of the Yoshinkan students who met for training as well as social activities! Since the 1990 convention, North American IYAF membership has grown steadily. More and more clubs and instructors have joined. Perhaps it is time to find a way to meet regularly on common ground.

The 1990 convention is not being presented as a suggestion for duplication. With Soke Shioda Gozo visiting, it was certainly a unique event. Instead, the question is, is the interest out there to take some time to consider possibilities that could help our North American union grow stronger?

Any ideas?

Now for news from Blok Sensei and the Chudokan Dojo in Windsor.

The honbu dojo has approved a request by the Chudokan Dojo to have Nakano Shihan visit at the end of March. He will be teaching at the Chudokan Dojo, its affiliate dojo, and the three new Chudokan-affiliated clubs in London, Ontario, where aikido classes have already begun at the Kodokan Judo dojo. New classes are also starting in London, at the University of Western Ontario and at Fanshawe College. Chuck Bates Sensei and Kevin Berriman Sensei are the instructors.

Blok Sensei was recently awarded a medal as part of ceremonies commemorating the 125th anniversary of the confederation of Canada. The medal was "conferred upon Kevin Blok in recognition of significant contribution to Canada, community, and fellow Canadians." It was signed by the governor general of Canada and was presented by Steven Langdon, the M.P. of Blok Sensei's federal riding. Mr. Langdon told Blok Sensei that the award was for his charitable work and community service through aikido.

Congratulations Blok Sensei!

James Jeannette

If you would like to have your special event or news announced, please send the information to:  
AYI

James Jeannette

3307 Academy Drive, Windsor, Ontario, Canada  
N9E 2H7

Phone/fax: 1-(519)966-2297

# COMMUNICATION

Dear Soke Shioda Gozo

The instructors and students at the Seidokan thank you very much for the visit by Chida Shihan and Pamela Shido in to our club in Georgetown and the IYAF clubs in Scarborough, Toronto, Kingston, and Trenton. Everyone greatly appreciated the clinics taught by Chida Shihan, and the valuable assistance provided by Pamela.

I would also like to thank the IYAF instructors who sent us letters of encouragement on the opening of our full-time Seidokan Dojo here in Georgetown. In addition to those listed in the previous issue of the AYI we were delighted to hear from Combes Sensei (California); McClure Sensei (Minnesota); and Rubens Sensei (U.K.). Unfortunately we missed the deadline to include these in the last issue of AYI.

We are also very pleased to inform you of the Yoshinkan Aikido clinics that Thomson Sensei conducted in December 1992, in Jacksonville, Florida. These were carried out at the invitation of Cooper Sensei, and have led to the registration of several new instructors and the first Yoshinkan dojo in the State of Florida. Thomson Sensei is scheduled to conduct an additional set of clinics with Cooper Sensei in March this year.

Each of these developments is very encouraging to us and generates confidence that the IYAF will continue to experience steady growth. In closing we would like to thank you once again for all your very kind support and encouragement that has made the IYAF possible.

Sincerely,  
Fred Haynes.  
Seidokan Dojo, Canada

Dear IYAF

I am interested in collecting clubs/ organizational patches from our many IYAF clubs. Would you please post this information in the IYAF magazine, and ask readers to contact me at the following address.

I am also enclosing a copy of our logo so that it may be posted in the magazine. Thank you very much.



Midwest Yoshinkai Aikido Association logo

Yours in Yoshinkai  
Gilbert James  
Midwest Yoshinkai Aikido Association  
P.O. Box 5414, Chicago, IL 60680-5414, U.S.A.  
Phone: (312)324-3465  
Fax: (312)939-8469, contact 765-3645

Dear IYAF

Would it be possible to get a key that we could use to translate people's certificates for them. Very few of us read Japanese and doing much more than figuring out the characters for aikido is hard. I know that some of the certificate is pre-printed, and some filled in by hand--thing is I really can't tell what some of those parts are. It would be really nice if a mock up of a certificate with numbered areas could be made so that we would know where things like our name, rank, etc. were. All of the ranking and registration certificates would have greater significance if some such translation were available. I know that the essential meaning of the certificates is on the back, but that's not the same as knowing where that information is actually located.

Chris Howey

Dear Chris

Thank you for your letter. We trust that the following translations are of use to you. Please note that we have used copies of the certificates as we receive them from the printers. Personalized information and the relevant *hanko* (stamps) are added. Due to space restrictions, *dan*, *kyu*, and children's *dan* translations will be featured in the next issue of AYI.

The AYI

