

# AIKIDO YOSHINKAN INTERNATIONAL

*Vol. 4 No. 4*

*MARCH 1994*

*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. Dan to 3rd. Dan

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

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- 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-Defense"
- Freestyle Techniques  
"Techniques Libres"
- Demonstration of Gozo Shioda Sensei  
"Demonstration de Gozo Shioda Sensei"



YOSHINKAN AIKIDO VIDEO 8

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

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

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with Gozo Shioda - June 22 & 23, 1990

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- Yoshinkan Aikido Black Belt Examinations



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

Gozo Shioda

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# INTRODUCTION

## SOKE SHIODA GOZO

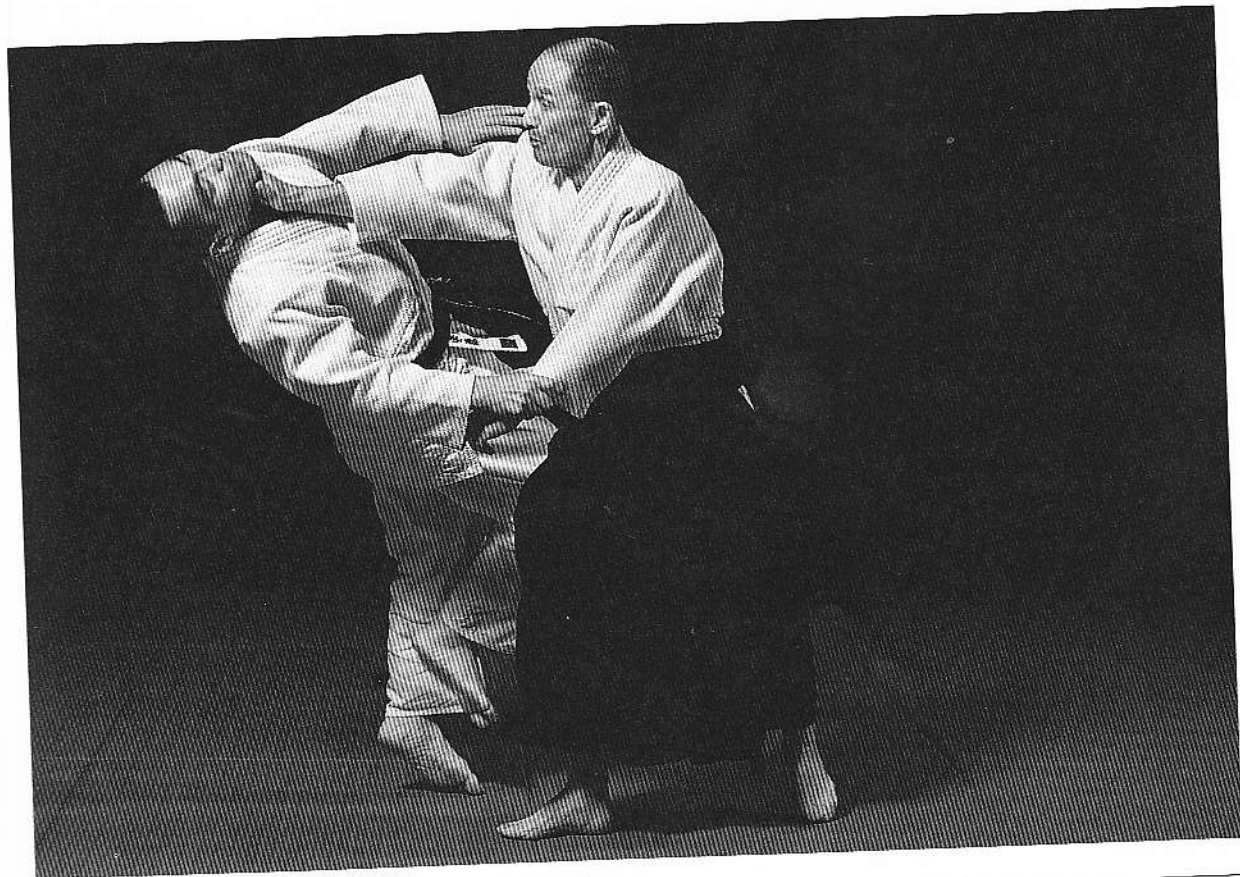
I would like to begin by wishing every Yoshinkan aikidoka a very happy and fulfilling New Year. In Japan, we open the New Year with a traditional ceremony called *kagamibiraki*.

There is an old belief in Japan that at the end of the year the year god visits every house. So, to appease this god, we leave an offering of special rice cakes (*kagamimochi*) at a local shrine. On January 11, the rice cakes are taken down and prepared for eating. It is taboo to cut *kagamimochi* with a knife, so they are cracked with a mallet, and the pieces are placed in sweet-bean soup to be eaten.

*Kagamibiraki* literally means breaking open the rice cakes to be eaten. The act, therefore, of breaking the rice cakes represents cracking open the New Year so that it can be lived to the full. Here at the honbu dojo, we try to convey this feeling as strongly as possible by celebrating the advent of

each New Year with a spirited demonstration. If I were to have a feeling of weakness at the beginning of a New Year, I would feel that my true potential could not be reached in the future.

Of course, the same is true for technique. You should give everything you have to the first *kamae* and then maintain that same intensity throughout your training session. It is my hope that all of you will begin the year 1994 by training with one hundred percent effort and in this way discover your true ability.



## NEWS

### ◆Senshusei Undergo Training Camp

In late autumn, International Instructors Course teachers Robert Mustard Sensei and Stephan Otto Sensei took the Fourth International Instructors Course trainees for a three-day autumn training camp (*gasshuku*). The site for the camp was the rugged, mountainous Chichibu area on the outskirts of Tokyo.

Even though the training dojo was very cold and its tatami mats extremely hard, all of the *senshusei* enjoyed the rigorous training sessions and the hot spring baths that followed. The program also included a three-hour hike through beautiful Chichibu National Forest, which was a nice change for all who participated in the camp after living in a city as big and as concrete filled as Tokyo. The evenings were spent partying and included one Japanese-style indoor barbecue.

### ◆American Police Instructors Visit Honbu Dojo

Early in November 1993, three police officers attached to the Employee Development Training Division of the San Bernardino County Sheriffs Department, of San Bernardino, California, visited the Osaka Police Department, the National Police Department, the Tokyo Metropolitan Police Department, and the honbu dojo as part of a research and exchange tour of Japan. Corporal James D. Morgan led the group, which consisted of Deputy Dale Gregory and William Anthony Kull.

All three of these officers are involved, as part of their duties, in training their fellow officers in defensive tactics. It was for this purpose that they visited the honbu dojo. While at the honbu dojo,

they were treated to impromptu demonstrations and to instruction from both Inoue Shihan and Chida Shihan.

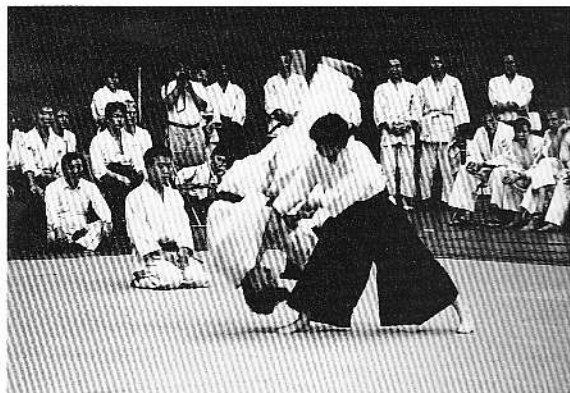
In the words of Corporal Morgan: "the time spent at [the dojo] was the most productive, energizing, and rewarding experience we had while on our tour of Japan. The discipline in the dojo and the clear effectiveness of your system were exactly what we were looking for. The hospitality and one-on-one exchanges have left us with a standard to emulate for all future instruction."

The honbu dojo staff wish Corporal Morgan and his colleagues all the best in their future self-defense endeavors.



The three visiting police officers pose with Inoue Sensei, honbu dojo staff, and the *senshusei*.

## WOMEN INSTRUCTORS IN YOSHINKAN AIKIDO



Sumiko Sakano Shidoin, a female instructor at the honbu dojo, demonstrates a technique on Michiharu Mori Sensei.

### "AIKIDO

—a martial art deriving its effectiveness—like judo and karate—from the flow of ki  
—techniques that, when thoroughly mastered, enable the gentle to overcome the strong  
—exercise and sport for men and women of all ages, based on natural movements and harmony of mind and body"

Because of my experiences as both a student and a part-time instructor of aikido, and after recently re-reading the above statements on the back of Soke Shioda Gozo's book *Dynamic Aikido*, I felt stimulated to discover what kind of women are involved in aikido and what their experiences have been.

According to current data, only 16 of the approximately 140 instructors registered with the IYAF are women. While this may or may not be a pretty typical indication of the female-male ratio in martial arts—30:70 is often the ratio quoted—I feel that this handful of women deserve some recognition for their achievements in a domain that is often stereotyped as a male one.

It seems that a large proportion of women initially just happen on aikido but are then quickly attracted to the beauty, gracefulness, and apparent ease of the movements, while also being im-

pressed with the strength and effectiveness of those movements. In addition, the combination of both physical and mental exercises in a nonaggressive environment appeals to most women who do become involved. In fact, women's approach to and avoidance of conflict is said to parallel aikido's underlying principle of harmony.

Recognition must also be given to the obvious physical advantages women discover in doing aikido. A women's physique, with its lower center of gravity and smaller, lighter build, lends itself very easily to the natural features of aikido. And in so far as women tend to grow up without emphasizing upper-body strength in the way their male counterparts do, learning aikido, where there is so much emphasis on moving from the lower body, requires less unlearning for many women than for most men.

Women, in fact, can attain in aikido the same pinnacles as men. To quote one instructor: "Aikido is the perfect martial art for women! It shows us how to let our true power work without becoming aggressive and volatile. We don't need to become one of the boys in order to train or defend ourselves." After all, we mustn't forget that some of the greatest masters of martial arts have been people of diminutive stature.

A question that is commonly asked of women martial artists is one relating to sexist reactions. Unfortunately, we live in a sectarian society—whether the bias be toward race, sex, or occupation—so naturally female achievers invoke reactions in other people, overt or subtle, negative or positive.

It appears, however, that in so far as the average aikido dojo goes sexism doesn't stand out too much as an obstacle, and any untoward comments or reactions are usually a learned response from the uninitiated rather than a direct personal attack. Despite periods of frustration and a genuine desire for an equal status, most women seem to be able to utilize their training by maintaining a focus on why they are in the dojo to overcome or ignore any conflict.

Neither is sexual inequality a problem when it comes to the type of classes taught by women, as

these range from children's classes to assisting with riot police courses. Physically, teaching does pose a few problems when there are extreme size differences between the possibly smaller women instructor and her larger male students; however, the students are usually receptive—some do require an adjustment period—and willing to learn.

Additionally, students are offered a more overall and balanced approach to aikido as a martial art by being taught by a woman instructor. Men don't need to be inappropriately patronizing or gentle with women, whereas women can practice their power in a direct and focused way, rather than the more indirect ways all too common in our society.

Some advice to future and current female students is that as a woman student it's important to find a dojo where you feel comfortable and then to practice at your own speed and level. Don't feel daunted by the apparent physical ability of male students. A women's strengths lie in different areas, and it may take some women a little longer to become confident with some aspects of aikido, such as *ukemi* or punches.

An exciting feature of aikido is that some of its facets are visible and others are invisible. Just as aikido can be practiced both in and out of the dojo, the depth of understanding of yourself and what you are capable of and the personal growth that accompanies several years of study can be applied off the mat in numerous environments, whether at work, at home, or in a social setting. Remember, that lessons in concrete basics, such as *kamae*, can be translated into lessons in interpersonal relations.

Although a very strong core of women practitioners and instructors exists, some with many years of experience, there is an overwhelming need and desire for more women to become involved in aikido so that it will indeed be the martial art for everyone. To achieve this it's essential that women receive the support and assistance of all dojo members and instructors. So, please train equally with all your partners, and treat them as the human beings and individuals they are.

In conclusion, I would like to thank all the women who took time out from their busy schedules to respond to the questionnaire that they were sent. Unfortunately, because of space restrictions I was unable to go into as much detail as I would have liked, but I hope that I have managed to provide

a general overview of the current situation facing women practitioners of the art of aikido. I wish you all well in your training.

Sumiko Sakano

Thanks again to

Patricia Blok Canada <i>Sandan</i>	Mary Joan Bradley Australia <i>Shodan</i>
Segal Drory Israel <i>Sandan</i>	Evelyn Dysarz U.S.A. <i>Yodan</i>
Abigail Elias U.S.A. <i>Nidan</i>	Pamela Hunt New Zealand <i>Sandan</i>
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Hiroko Ueda Japan <i>Sandan</i>	Krysia Zalewska England <i>Shodan</i>

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## CHINO SENSEI VISITS CALIFORNIA

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Between December 3 and 13, 1993, Chino Kyoshi toured on behalf of the honbu dojo through Huntington Beach, Long Beach, Costa Mesa, and Anaheim in sunny California. He was accompanied by Paul Stephens Shidoin, who acted as his assistant and translator. Upon their arrival in glorious sunshine (despite the winter season), they were treated to a huge breakfast by the hosts of the tour: Sam Combes, David Dye, and Geordan Reynolds



Sensei. The breakfast proved an opportune occasion to discuss the tour's exciting schedule.

Training began with a clinic at the Kadokan Dojo and an explanation of *kihon dosa* that emphasized movement of the whole body and sliding of the feet. Combes Sensei's students were joined by *aikidoka* from other local dojos; four students from Minnesota; and Delfin Labrador Sensei, who traveled from Alaska to participate.

The training continued with early morning sessions at the Shindokan Dojo in Huntington Beach with Reynolds Sensei, where *iriminage* was explained. Following one such clinic, a demonstration was given where members of the audience were invited onto the mat for their first taste of aikido. Dye Sensei's Shuyokan Dojo in Costa Mesa was the next venue, where, once again, a *kihon dosa* clinic was given to a full house.

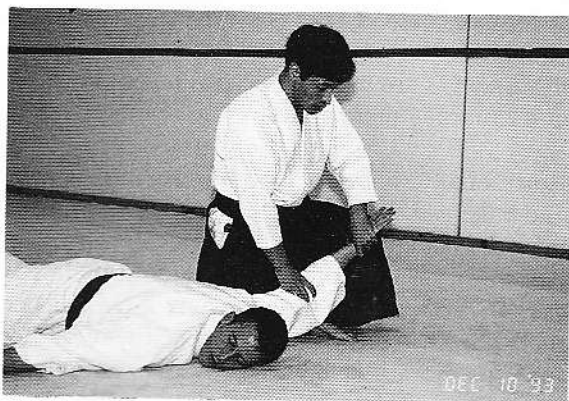
All three dojos are situated within 30 minutes' drive of each other, which allowed Chino Sensei to hold morning and evening classes at different venues. The week's training developed with clinics focusing on the importance of *kihon dosa* within techniques; *shihonage*; *nikajo*; *yonkajo*; and the application of aikido locks to control *uke's* body, rather than to inflict pain.

Tests of various levels were held at all three dojos, and Yamashita Sensei's invitation to hold tests and a clinic for the Sanbukan Dojo members on the last day gave the final touch to the tour.

Despite the wide variety of Yoshinkan Aikido styles practiced in California, Chino Sensei was overwhelmed with the enthusiasm and spirit displayed during training. "Everyone," he remarked, "is so happy to train. In Japan, most children learn some form of *budo* from school age as a matter of course, so the kind of raw enthusiasm present in California is not so apparent in Japan. It was a great surprise and bodes very well for the future growth of Yoshinkan Aikido in North America."

In addition to the busy training schedule, Chino Sensei enjoyed wonderful food in enormous servings. He was introduced to the Costa Mesa chief of police and taken on a tour of the police headquarters, with a helicopter ride thrown in. Chino Sensei was also a guest of the Huntington Beach Police Department for a nighttime helicopter ride, and he proved to be a crack shot on their pistol range. Other Californian experiences included

horseback riding, constant exposure to surf culture, and, of course, shopping.



Chino Sensei demonstrates ikkajo osae at the Shuyokan Dojo in Costa Mesa, California.

## IYAF REGISTRATIONS SINCE DECEMBER 1993

### Registered Dan Rankings

#### AUSTRALIA

Alan Cahill	<i>shodan</i>
Clive Foscett	<i>shodan</i>

#### CANADA

Stewart Fleming	<i>sandan</i>
Michael Yim	<i>shodan</i>
Takey Leung	<i>shodan</i>
Ronald James Welch	<i>shodan</i>
David Oikawa	<i>nidan</i>
Masao Imai	<i>nidan</i>
Jonathan Hanna	<i>nidan</i>
John Newstead	<i>shodan</i>
Randy Orgar	<i>shodan</i>
Sean McDonald	<i>shodan</i>
Greg West	<i>yodan</i>
Roger Plomish	<i>yodan</i>
Gordon Blanking	<i>yodan</i>
Bradley Claeys	<i>sandan</i>
John Parks	<i>nidan</i>
Tom Pakledinaz	<i>nidan</i>
Kevin Berriman	<i>shodan</i>
Kerry Nash	<i>shodan</i>
Blake Moorcroft	<i>shodan</i>

#### GERMANY

Rene Pandis	<i>sandan</i>
Yosef Olbrich	<i>shodan</i>



Reinhard Siegfried	<i>shodan</i>
Peter Zwingel	<i>shodan</i>
Harald Megele	<i>shodan</i>
Julia Heller	<i>shodan</i>

#### NEW ZEALAND

Phillip Walley	<i>nidan</i>
Stephen Young	<i>shodan</i>

#### U.S.A.

Charles Southern	<i>shodan</i>
Theresa Williams	<i>sandan</i>
Bryan Singleton	<i>nidan</i>
Jerome Braun	<i>nidan</i>
Michel Conrad	<i>shodan</i>
Eric Akio Takechi	<i>shodan</i>
Robert Parker	<i>nidan</i>
Rene Gimay	<i>nidan</i>
Nelson Tan	<i>shodan</i>
Jeff Williamson	<i>shodan</i>
Steve Tarani	<i>shodan</i>
Timothy Egberts	<i>shodan</i>

### Honbu Dojo Dan Registrations

Darren Friend	<i>sandan</i>
Segal Drory	<i>sandan</i>
Randy Stoner	<i>nidan</i>
Mark Swilley	<i>shodan</i>

### Registered Instructors

#### AUSTRALIA

David Dangerfield	level 5
-------------------	---------

#### CANADA

Alistar Thomson	level 1
Graham Lewis	level 4
Gordon Blanking	level 3
Michael Long	level 5
Sean McDonald	level 6
Roger Plomish	level 3
Greg West	level 3
Michael Yim	level 6

#### GERMANY

Rene Pandis	level 4
Wolfgang Spielvogel	level 5

#### U.S.A.

Robert Parker	level 5
Rene Gimay	level 5
Nelson Tan	level 6

# SPECIAL FEATURE—AIKIDO SHUGYO

*Eleventh Installment, continued from Vol. 4 No.3, December 1993*

## Chapter 3 Training According to Aikido Logic

There are as many reasons for participating in *aikido shugyo* (ascetic training) as there are people alive: to master budo, as a means to health and beauty, to release stress or to overcome some kind of handicap, or perhaps simply to implement the enthusiasm felt at seeing an impressive demonstration. Others join because they have studied another martial and wish to learn more.

All these reasons are valid. Aikido's broad and flexible structure is such that no matter what the reason or objective for training, by practicing aikido it will be possible to get results. However, this is subject to an important qualification that must not be overlooked or misunderstood. Training must be pursued according to the essential logical structure of aikido. If this is ignored or neglected it will not be possible to improve, and the most fascinating aspects of aikido will be beyond reach. It is not enough to believe that we are practicing aikido. Sometimes, we will have strayed far from the correct path, doing something quite different from what is truly aikido.

So, what then is the correct kind of training to follow? I would like to deal with this now by referring to my own experiences. Time has certainly flown, as more than 60 years have passed since I entered the Ueshiba Dojo. But I think it would help you to learn about how I studied and trained.

### ACTIVITIES AS A JUDOKA

Before studying aikido, I practiced judo. My parents had established a private dojo at our home that was the original Yoshinkan dojo. As a result, I was naturally filled with enthusiasm toward judo training and engaging in bouts with others—perhaps rather more than my contemporaries.

On one occasion, I invited some policemen from the Yotsuya Station in Tokyo to visit our dojo to

hold a judo tournament. Although I was only a third-year high school student, I was given permission to participate. I should explain that police judo was then quite brutal. They used a lot of strength and competed fiercely, and the average opponent would be intimidated right from the outset by their powerful demeanor.

At that time, I was, of course, still a youngster and quite small in stature, and so the other *judoka* looked down on me somewhat scornfully. But this was part of my strategy. What I lacked in size, I made up for in speed. I thought that if I kept moving and moved fast enough I could compensate for the physical differences and that by the time my opponent realized he had underestimated me I would have him under control with my technique.

With this strategy, I faced a group of 12 opponents and managed to defeat five in quick succession before falling to the sixth. Despite this setback, my confidence was boosted enormously. After all, my opponents were all strong adults, and policemen too!

At that time, my favorite judo technique was *seionage*, but the way I did it was rather different from the standard or normal *seionage*. I would first create a diversion and then step into position, placing my foot between my opponent's legs. If you move into this position quickly, then by a reflex response the opponent will recoil trying to avoid the movement. At this precise moment, I would apply my *seionage*. Interestingly, everyone was caught in this way, and thinking about it now I believe that this tactic possibly included an element of *sasoi*, an aikido technique where you cause the opponent to initiate a movement.

Another favorite judo technique of mine was *okuri erijime*. I used this technique on many occasions to render my opponents unconscious. But really I was better at *tachi waza* (standing techniques) and would usually score points with a throw.

I used to compete a lot in judo tournaments. At school, as the first competitor for our side, I would sometimes defeat the entire opposing team one after another. In due course, I reached the rank of

third *dan* in judo and felt quite confident about my judo abilities, perhaps even overconfident!

Apart from participating in judo tournaments, I had other outlets for my fighting spirit. If I observed someone being attacked, I would feel furious and would be driven by some inner compulsion to intervene. This characteristic, no doubt, alarmed those around me very much.

One day, the headmaster of my high school, Mr. Abe, came to me and told me that he had heard of an art called aikijutsu and wondered if I was interested in seeing a class. In this way, I came to visit the Ueshiba Dojo, and on reflection I believe that this was Mr. Abe's attempt to stop me from being so cocky and forward and to quieten me down.

#### BEING THROWN BY UESHIBA SENSEI

On May 23, 1932 (or year 7 of the Showa emperor), on Mr. Abe's recommendation, I visited the Ueshiba Dojo. I arrived at five o'clock in the morning—an early hour, but even at that time there was training at the Ueshiba Dojo. I was amazed by what I saw. A senior teacher was being attacked continuously by his young students, and

yet one after another he was throwing them or pinning them to the mat very easily and without visible effort. Laughing to myself, I felt sure that this was undoubtedly all a fake. This impression of mine is, of course, quite common when someone sees aikido for the first time, even today.

After the training session was over, the bald, bearded teacher, Ueshiba Sensei, asked me if I wanted to try. This was what I had been waiting for. I was going to teach this bogus *budoka* a lesson or two. Bearing this in mind, I strode to the center of the dojo. When I asked, "Is anything all right?", to see what kind of attacks I could use, Ueshiba Sensei replied, "Do anything you want." If only I had had the eyes to see it, I should have noticed that the man I was facing had an uncommonly focused stare, was standing in such a way as to show absolutely no openings, and seemed to emanate power from his entire body. These I now know were signs of a real martial artist.

But my eyes deceived me, and if you had looked into them would have revealed that I thought I was the best and the strongest. The fact that my opponent was smaller than me—smaller than a monkey I thought—also led to a false sense of security and lowered my guard.



I reasoned that as this teacher knows I have judo training he will probably expect me to grab him, so I would feint a grab first. Appearing to grab, I suddenly aimed a kick at Ueshiba Sensei. Immediately, I felt Sensei make gentle contact with the inside part of my leg, and I found myself flipping through the air, unable to understand what had happened to me. As I climbed to my feet, holding my spinning head, I realized that I had been thrown. Being thrown in this way by Ueshiba Sensei was, for me, extremely vexing, but more than that I felt tremendously impressed and deeply moved.

Despite my confidence in my physical strength and without even an inkling of what was happening to me, I had been projected into the air by a small old man. This was a truly great master of budo, of a kind I had up to then imagined only existed in novels, not in reality. But there he was, in front of me, and I could not restrain myself from enrolling as his student on the spot.

#### THE DIFFERENCES BETWEEN JUDO AND AIKIDO

What puzzled me most when I first started aikido was that the judo movements I had learned were unhelpful, even completely useless. Being so confident of my judo prowess, I had thought that I would be able to do something to Ueshiba Sensei, and that this was not so impressed me very much. Indeed, it was a huge mistake on my part to think like this. "Forget everything you have learned up until now," Ueshiba Sensei told me.

I now know for certain that if we cling to the old habits of, for example, judo for too long they will become an obstacle to mastering aikido. One example of an inappropriate habit is the way strength is employed. As you may know, judo training includes a lot of pulling, whereas in aikido strength is projected forward. In other words, the manner of utilizing strength differs between judo and aikido. Even if they appear similar, the fundamental process and effect is different. I had a hard struggle overcoming these differences, and I know that many other students who make the transition from judo to aikido have the same experience.

While we are on the subject, I'd like to make a few more comments with respect to judo and aikido. Contrasting judo and aikido, the *maai* (correct distancing) and, as I have just explained, the use

of strength are different. However, this does not mean that there are no common features at all. The key concept of using circular motion is the same in judo and aikido.

On the issue of circular motion in judo, I am reminded of the great judo teacher Kyuzo Mifune. If we watch some archive footage of Mifune Sensei's techniques, we can easily see that his movements differ from the way modern judoka move in competitions, that, in fact, his movements are of a completely different nature.

The principle is not to go against a partner's strength, but to avoid any attacks by using circular movements, like the smooth flow of wind. Then, when you feel the moment is right, you must execute your throw with a single breath, using sharp, precise technique. This involves no collision of force at all.

Explaining the secret of this principle, Mifune Sensei used to say, "When pushed, pull; when pulled, turn." Even in today's judo world, we can, I think, hear the echoes of these words.

Mifune Sensei also said: "The circle has no limit." When, for example, we have been driven to the edge of a cliff, the only option is to fall off if we insist on using only straight movements. But this is not so with circular movements. Using circles, even at the very edge of the cliff, the movement can continue without interruption. This is why the circle is limitless. This is the very same principle as *taisabaki* (body turning) in aikido.

In referring to Mifune Sensei, it is worth mentioning his famous technique, *kukinage*. Despite the mystique surrounding it, this technique did not involve throwing an opponent without touching him. Rather, it is an exceedingly powerful technique that does not use close contact; instead it employs *taisabaki*: diverting the attacker's power by turning to achieve a throw. The *kokyū* involved in this technique has a great deal in common with the *kokyūnage* of aikido. Similar considerations apply to the *yobimodoshi* technique in sumo. So, using circular movements to redirect the attacker's strength, without using too much strength ourselves, is not exclusive to aikido. Originally, this idea underpinned all other systems of budo too.

In other styles of budo today, however, the techniques have been limited and restricted by a host of rules drawn up to regulate sports activity, with



an emphasis on competition. Consequently, many movements involve collisions of force. In the old days, the idea was to take control immediately using perfect timing. Today, this kind of thinking is dying out.

Aikido, though, is not fettered by the rules of competition, and attention continues to be given to the original *taisabaki* (body turning) of traditional budo. On this aspect alone, I am sure that should practitioners of other styles of budo choose to study aikido solely for its *taisabaki* movement they would not be wasting their time.

Quite some time ago, some members of the judo team of a university came to our dojo to learn aikido. Although they were very skilled in judo, they decided to learn aikido from the very beginning. After they had trained for awhile, they participated in a judo tournament, and I learned later that what they had studied in aikido had proved quite helpful in providing them with an edge over their opponents. One member had moved forward and executed a throw using *iriminage* to score a point. Since there is no *iriminage* in judo, the judges had a hard time classifying the throw, but named it an application

of either *uchi mata* or *harai koshi*, which, I learned, brought a smile to the judoka's face.

On the topic of what kind of interchange might occur between aikido and judo, I have this to say. If judo were to revive its original spirit, where soft control led hard and the small controlled the large, and interchange of this kind would be most worthwhile and interesting.

My friend Masahiko Kimura once commented: "As a means for self-defense, judo, where all *atemi* have been taken out, has a lot to learn from aikido." As an experienced fighter, Mr. Kimura understood the importance of *atemi* in real conflicts.

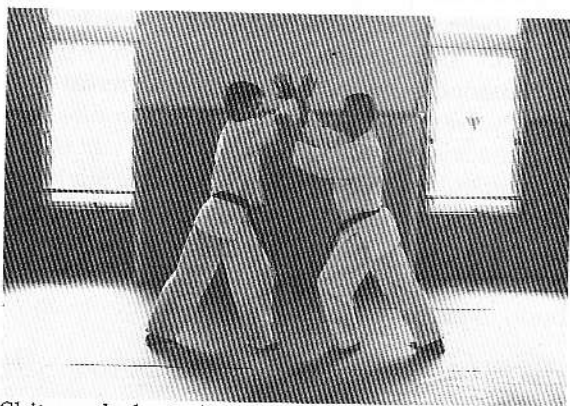
It is difficult to learn the essence of authentic budo through martial arts practiced as sports. Although this may sound impertinent, I would urge any judoka wishing to understand the true essence of budo to train in aikido.



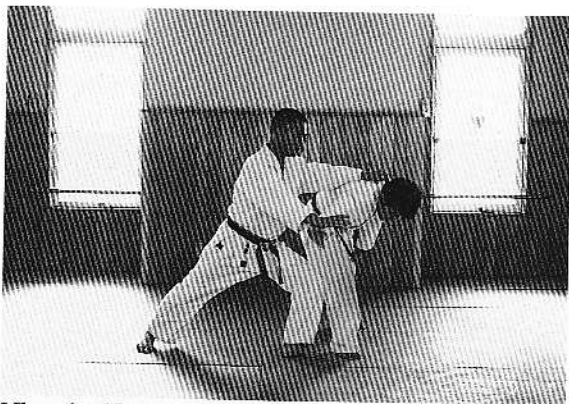
# TECHNIQUES EXPLANATION

## SHOMEN UCHI SHOMEN IRIMINAGE NI (2)

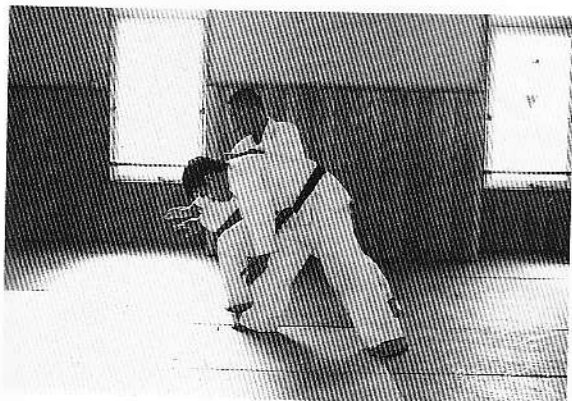
Numbers one and two differ in that *shite* and *uke* stand in *gyaku hanmi*, and *uke* initiates with a strike.



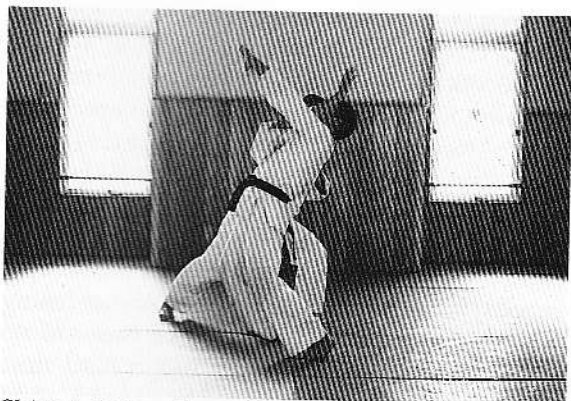
Shite and uke in *hidari gyakuhanmi kamae*.



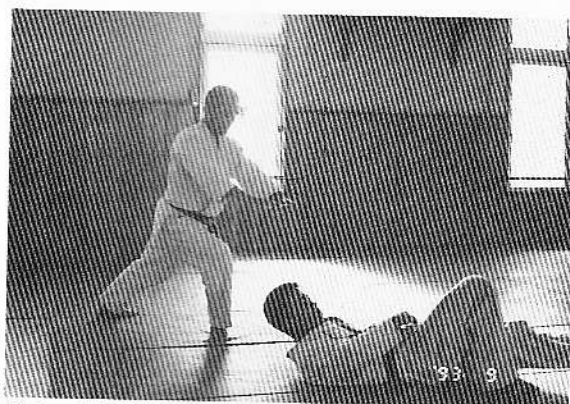
Uke shuffles forward and strikes at shite's forehead with the right *tegatana*. Shite blocks uke's strike, right hand at uke's wrist, left hand at uke's elbow. Shite must block strongly, back straight, stance strong, both legs balanced.



Weight strongly on the left leg, shite pivots 180° to the rear and shifts his weight as in *hiriki no yosei ni* to the right leg. Shite cuts uke's arm down in a circular motion, controlling and breaking uke's balance. Shite's posture should be strong and balanced. Uke, balance broken, should be parallel to shite. Do the movement smoothly, using whole-body power. Shite's right hand is in front of the right leg, and the left hand moves to uke's collar.



Shite right hand punches to uke's face, continues the movement, and shifts his weight from his hips to his left leg to further break uke's balance. Keep the hips low. The left hand controls uke's collar without pulling, the right hand moves across uke's chest and in front of his neck to break uke's balance. Shite should be strong and balanced, the body straight and square, the right shoulder and hip strongly forward. The right hand moves in a circular motion, finishing palm forward.



Shite slides his right foot diagonally behind uke to throw to the rear. Shite slides his right *tegatana* down behind uke. The left hand continues to hold the collar and moves in the same direction as the right hand. Move in one motion. Shite focuses on uke and maintains a strong *zanshin*.

## YOSHINKAN IN THE U.S.A.

### Graham Lewis Profile

Welshman Graham Lewis, aged 34, lives in Hicksville, New York, where his dojo, the Shinbeikan, is located. Graham has studied aikijujitsu, judo, and Tomiki-style aikido. He also spent several years as a professional kick boxer, competing in tournaments. In 1990, he won the New York State kick boxing championship. He has now retired from competition to concentrate on the traditional aspects of martial arts. Graham teaches aikijujitsu and Yoshinkan Aikido at the Shinbeikan Dojo. Last year, Graham joined the IYAF and was graded sandan by Fred Haynes and Jim Stewart.



In aikijujitsu we train mainly freestyle, but recently I have become interested in moving deeper into *kata* and the basis of techniques. I find the Yoshinkan system allows me to brush up on form and gives me a format through which I can explain in detail the various aspects of each technique.

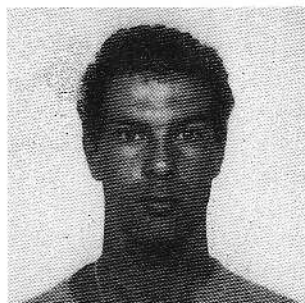
I have 60 adults and about 20 children training six days a week. I am slowly introducing my students to the Yoshinkan system, which I believe is a better teaching tool. I plan to continue in this way, gradually changing over to Yoshinkan.

The Yoshinkan Aikido of Soke Gozo Shioda directly derives from the prewar *aikibudo* and is, obviously, a traditional martial art. This attracted me to Yoshinkan. By joining the IYAF, I have

established a direct link with this tradition, and through this I hope to develop stronger aikido.

## THIRD INTERNATIONAL INSTRUCTORS COURSE SENSHUSEI PROFILES

### Alon Dagon Profile



Alon, who is 27 years old, was born in Israel, where he studied shotokan karate. After traveling extensively throughout his homeland, Greece, Nepal, Korea, Australia, and Southeast Asia, he arrived in Japan two and

a half years ago.

I was introduced to Yoshinkan by a friend shortly after arriving in Japan. In Israel, I competed seriously in sailing-related sports and was a member of the Israeli Olympic team. I studied karate to increase my flexibility.

When I heard about the *senshusei* course, I really wanted to do it. I thought the course would be the best way to develop good aikido. It's a complete package, taking you from the very basics to advanced techniques, *jiyu waza*, and teaching methods.

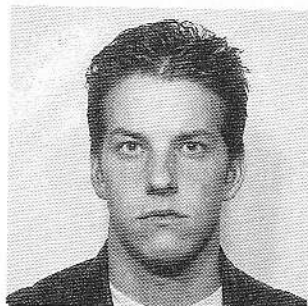
It's been really good so far. I have steadily improved and now understand so much more about why techniques work. I feel a bit bruised and beaten, but manage to continue to push myself through each class.

If you are considering the course, you must really want to do aikido. It's simply too difficult to treat as a hobby activity. You must have complete commitment. Anyone joining the course should arrive early and establish themselves in Tokyo,



and as the cost of living here is so high should think about bringing plenty of money.

## Timothy Joyce Profile



*Tim is a 23-year-old American. He started aikido at the University of Minneapolis while studying there five years ago. He studied Japanese at university and came to Japan in 1991 as an exchange student as part of his degree course.*

I played ice hockey and many other sports in high school, and so at university I looked for something physical to take up. I saw an aikido demonstration at the university club and was intrigued. The mix of physical training and dojo etiquette was very appealing. I tried a class and soon began to train regularly.

While a student in Japan, I trained at the honbu dojo and saw the first course then in progress. I decided I wanted to do it and after graduating came back to Japan in time for the 1993 course.

I'd heard many horror stories about the course, but even so it was a little more than I expected. All the difficulties you face build character and teach you to persevere. By being torn down you can build yourself up again in a stronger version. As far as learning techniques go, the course is very special. I know I am lucky to have access to the best teachers every day.

On the practical side, there is a lot of competition for work in Tokyo and this can be a problem. You should bring as much money as possible and then a little more. No amount is ever enough.

## Slavco Ilic Profile



*Slavco is a 26-year-old Canadian. In Canada, he studied a wide variety of martial arts, including shotokan karate, shaolin kung fu, and taekwondo. At age 16, he was a member of the Canadian junior taekwondo team. He works as a*

*close-protection specialist in Canada.*

I became interested in the fact that aikido does not rely on physical force, unlike other martial arts I have studied. Alistair Thompson told me about the course, and I applied before actually starting aikido in Canada. Later on, I started training at the Seidokan Dojo.

The course helps people build their spirit and discover their limits and then surpass them. For me, this is the most important aspect. As the course is so physically and mentally demanding, this is very significant—you must want to learn more than aikido or self-defense. If you want to carry it on further and continue serious training, the course provides a strong basis for maintaining progress.

Before committing to do the course, I would advise that you thoroughly understand your motivation and what is expected of you. Ask your *sensei* about what the course involves, and ask yourself over and over why you want to do it.



# YOSHINKAN IN NORTH AMERICA

## VISIT TO INDIANAPOLIS FOR TESTING AND WORKSHOPS

During the weekend of October 22, 1993, I traveled to Indianapolis, Indiana, to visit the new dojo of Evelyn Dysarz and Chris Howie and to conduct a *yodan* test for both Chris and Evelyn. IYAF members from Indianapolis, Windsor, and Chicago looked on as the two instructors made the passage from third to fourth *dan*.

As well as the test, aikido workshops were held on Saturday and Sunday, and all *yudansha* were given the opportunity to teach at least one class. This format, which is often used when different aikido clubs get together, never fails to energize and electrify all who are training.

In the workshop setting, those who wouldn't usually get to teach a larger gathering, will often go beyond their normal limits and present something truly insightful about training or technique.

It's a pleasure to see some of the younger instructors beaming with newly discovered confidence as a workshop draws to a close and to know that we have supported each other in the growth of our understanding of aikido.

A highlight of the workshops was the participation of Gilbert James Sensei, of Chicago. James Sensei is a cornerstone for aikido in North America; his Midwest Aikido Association was among the

first aikido organizations recognized by the honbu dojo, in the 1960s. His great experience came through once again in his teaching.

On behalf of North American IYAF members, I would like to thank Pamela Hunt for all her work as our liaison. We have been through many changes, and Pamela's clarity and directness certainly made this easier. I'll miss her early morning faxed "Hiya's." Thanks again Pam.

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

# YOSHINKAN IN OCEANIA

## A NATIONAL YOSHINKAN AIKIDO FEDERATION FOR AUSTRALIA

This article, which interrupts Mark Baker's series of articles on setting up a dojo, is to invite comment on the subject of a national federation for Yoshinkan Aikido in Australia. We hope to reach a democratic and representative position on this issue.

As the IYAF bylaws state that only one national federation will be recognized, it is important for everyone to participate in the discussion of a national federation for Australia. The views presented came from discussions with Joe Thambu, David Dangerfield, Paul Cale, Richard Hungerford, and Scott Roche.

On timing, the general view seems to be that an early discussion and prompt action is best and that acting in advance of contentious issues is sensible. Due to growing interest in Yoshinkan Aikido in Australia, it is inevitable that a national body will be needed in the future. By acting now it will be possible to avoid any pressure that might result from future growth.

A national federation is not intended to be a political entity or a means to impose authority, dictate policy, or control member instructors. The main role and purpose of the federation is to guarantee the freedom and independence of member instructors against the imposition of restrictive practices. Such restrictions, typically, might come from within the martial arts community or from government regulation. A national federation should give advice to the general public and deal with the authorities to obtain official recognition for Yoshinkan Aikido.

The national federation should adopt the objectives of the IYAF and should not depart from the democratic and nonexclusive spirit underlying Yoshinkan Aikido internationally.

*The following rights of members should be given prominence:*

- (1) The rights and benefits mentioned under the bylaws of the IYAF and specifically the right of all members to continuing and direct access to the honbu dojo;
- (2) To be free and unrestricted by state or federal government in the practice and instruction of aikido;
- (3) To be free and unrestricted by any individual, group, or organization within the martial arts community, the sports community, or any other source in the practice and instruction of aikido;
- (4) To practice and instruct Yoshinkan Aikido and to use the terms Yoshinkan and Yoshinkai when authorized by the IYAF or the honbu dojo;
- (5) To guarantee the individuality and autonomy of every instructor and to ensure his or her freedom to teach as he or she sees fit, including the right to teach other martial arts.

There has been a reluctance in Australia to form a national body due to the apolitical stance of instructors and the belief that it would become a vehicle for political interference. This fear must be addressed head on. The powers available to a national federation should be minimal, and it should offer only benefits to members to provide the motive for membership. Membership should be voluntary, and there should be no detriment to any instructor choosing not to join. There should

be no attempt to prohibit membership in any other organization.

The benefits that the national federation would provide would, in addition to the guarantee of the rights mentioned above, include obtaining Australian government recognition for Yoshinkan Aikido as an authentic martial art. This is relevant in several ways: in dealings with grant authorities, in obtaining sponsorship or subsidies, in teaching within the public school system, and in any debate within the martial arts community on the "genuineness" of the various styles of aikido. In policy matters, the federation would offer advice, and members would agree to give serious attention to any policy suggestions, without being obliged to follow them.

The national federation should act to prevent anyone from imposing restrictions on members. Any attempt by one instructor to poach students from another will be prevented. How this is best to be achieved requires further consideration.

Policy questions might include the number of instructors required; short- and long-term visits to Australia by overseas instructors; the technical curricula of Yoshinkan Aikido; other matters, such as publicity; and the need to encourage a democratic and continuing participation in the discussion of relevant issues.

A national federation should aim to be free of politics and should instead concentrate on the transmission of undiluted Yoshinkan Aikido as devised by Soke Shioda. This can best be achieved by organizing to guarantee rights and benefits to members, rather than by imposing rules and limitations.

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Readers are advised that David Dangerfield has agreed to receive your comments on this matter. Please write to him at P.O. Box 185, Nambour, Queensland 4560, Australia, or to the *AYI* magazine at the honbu dojo.

Anyone wishing to be directly involved is invited to call David on (074) 459 997 as soon as possible. We look forward to a full airing of views on the issue of a national Yoshinkan Aikido federation for Australia.

*Again, please contact David Dangerfield:*

*P.O. Box 185, Nambour, Queensland 4560, Australia*

*Telephone: (074) 459 997*

# YOSHINKAN IN EUROPE

*AYI is pleased to include yet another new section focusing on an important geographical region for Yoshinkan Aikido—Europe. We launch this new section with a look of Yoshinkan Aikido—past, present, and future—in Great Britain.*

## AN OVERVIEW OF YOSHINKAN AIKIDO IN GREAT BRITAIN

### The Past...

Yoshinkan Aikido was first taught in Great Britain by Ted Stratton, who had studied under Thamby Sensei of the Shudokan Dojo in Malaysia. In 1974, Yu Sensei, who had been an instructor in Tokyo, arrived, and it was under Yu Sensei that the present Yoshinkan structure took shape. Yu Sensei taught in England for five years, leaving in 1979.

As a result of a request from the British Yoshinkai Aikido Federation (as it was then known), Soke Shioda sent his son, Yasuhisa Shioda Sensei, to England in the early 1980s, where he stayed and taught for three years. Except for these periods, Yoshinkan students in Great Britain have been left to themselves, and despite this have maintained a tradition of strong, basic aikido, with an emphasis on effective techniques.

Tony Yates, the head of what is now called British Aikido Yoshinkai (BAY), commenced his aikido training in 1972, while already ranked second *dan* in judo. He was first attracted to aikido when he was pinned by what he thought was "sneaky judo" but later found out was classical aikido.

Since that time, he has worked to establish a strong and committed nucleus of students and instructors in Great Britain. Although Yoshinkan Aikido in Great Britain does not have a large following, it nevertheless holds a well-respected position within the British aikido community. BAY was a founder organization of the British

Aikido Board, the umbrella organization for aikido in Great Britain, and it continues to play an important part in the board's policy-making decisions. Notable occasions over the last 20 years in Yoshinkan's history in Great Britain include the two visits of Soke Shioda Sensei in 1976 and 1982, the Tokyo trip by 15 members of BAY for the opening of the Shinjuku Dojo in 1984, and the visit by Chida Sensei in 1989.

### ...The Present...

Since the first IYAF Exposition in Toronto, Canada, in June 1990, BAY has changed almost beyond recognition. The arrival of David Rubens Sensei in 1991, after his long stay in Japan and subsequent "Aiki-travels," resulted in a new source of energy for BAY. Soon after his arrival, David opened the Meidokan (West Hamstead Yoshinkai Dojo), a full-time Yoshinkan dojo. This was followed by the opening of the Taidokan, the BAY headquarters dojo, and the promotion of Tony Yates Sensei to 6th dan by Soke Shioda Sensei.

BAY is directed by an executive committee, which includes all Yoshinkan instructors running autonomous dojos or federations. The present committee consists of Tony Yates Sensei (Taidokan), David Rubens Sensei (Meidokan), and Paul Hochkiss Sensei (Shinwa Kai). Paul holds a 4th dan ranking in Aikikai and since joining BAY has had his 4th dan rank confirmed by the IYAF.

BAY is also expanding its horizons internationally. Tony Yates Sensei recently taught a week-long seminar in Bulgaria. David Rubens Sensei and his students visited Denmark for a joint summer camp with the Danish Jujutsu Federation, which has also introduced Yoshinkan Aikido into its syllabus. Both Tony and David attended Inoue Shihan's seminar in Munich in November 1993.

The Munich seminar also provided a chance for the European Aikido Yoshinkai (EAY) to meet. The EAY's executive committee, Tony Yates Sensei



(Great Britain), Jacques Muguruza Sensei (France), and Hiromichi Nagano Sensei (Germany), invited David Rubens Sensei to join them. It is possible that Bulgarian and Danish organizations will also join the EAY in the near future. The existence of the EAY will allow closer contacts between the various national organizations and will give them a more powerful political voice in view of the prevailing trend toward a unified Europe.

### ...And the Future

The future of Yoshinkan Aikido in Great Britain looks very positive indeed. BAY has been approached by those who have trained under Yoshinkan teachers in the past or who wish to train in Yoshinkan Aikido in the future, and it has responded by putting in place a structure whereby autonomous instructors can play a role in BAY while maintaining their independence.

The basis for acceptance into BAY depends on training methods rather than just political affiliation. The common ground for all Yoshinkan practitioners is the acceptance of *kihon dosa* (basic movements) as the foundation of training and techniques. Once this notion has been accepted, instructors are able to introduce Yoshinkan techniques into their syllabus without abandoning the skills they have gained in their previous aikido practice.

Other established federations that practice Yoshinkan Aikido in Great Britain include the Shudokan and the Kenshin Kai, both under the leadership of David Eayrs. These organizations have thriving memberships and practice traditional Yoshinkan Aikido. Recently, there has been growing contact between BAY and these groups and other similar, smaller organizations. It is hoped that in due course these groups will add their skills and energies to BAY.

To celebrate its official renaming as the Meidokan, the West Hampstead Dojo is hosting Kai Kuniyuki Sensei, a Yoshinkan 8th dan from Nobeoka, Japan, for a week-long visit from April 5 through 11 as part of his 1994 European tour.

The Meidokan's celebration will culminate in a weekend seminar and demonstration. This is an opportunity for all Yoshinkan stylists in Great Britain to come together to train and to discuss our common future.

### Now for Something Completely Different—A Word about Britons Abroad

Paul Stephens, who left Great Britain two years ago to take part in the Second International Instructors Course in Tokyo is still in Tokyo, where he is now teaching and helping with IYAF administration.

Antonio Martinez and Nick Jones, meanwhile, have been participating in the Third International Instructors Course and have both successfully passed their *shodan* tests.

Nick has already moved on to Australia, but we hope that Paul and Antonio will eventually return to Great Britain to add their skills and experiences to the growing Yoshinkan Aikido community in this country.

# COMMUNICATION

The IYAF has two issues to communicate to its members. They are as follows:

## Adoption of New Bylaws

The deadline for opposition to a series of proposed new bylaws has passed, and as the proposals were unopposed as of January 1, all of the proposed new bylaws have been adopted by the IYAF.

## Use of Japanese Titles

It has recently come to the attention of the IYAF that a certain degree of confusion exists outside Japan about the use of such Japanese titles as *Kancho*, *shihan*, *shibuchō*, and the many others that are commonly used in Japanese martial arts.

Be aware that Soke Gozo Shioda has been consulted on the issue. According to his wishes, it has been decided that no Japanese titles other than *sensei* are to be used by instructors outside Japan. The reason behind this decision is simple: these titles have no meaning outside Japan and could therefore be misinterpreted, misunderstood, and misused.

The IYAF requests that you respect Kancho's wishes regarding this matter.

The IYAF

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

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

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

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

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

**The AYI always welcomes fresh material from its readers. If you have something to contribute, the deadline for the next issue is April 20, 1994.**

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