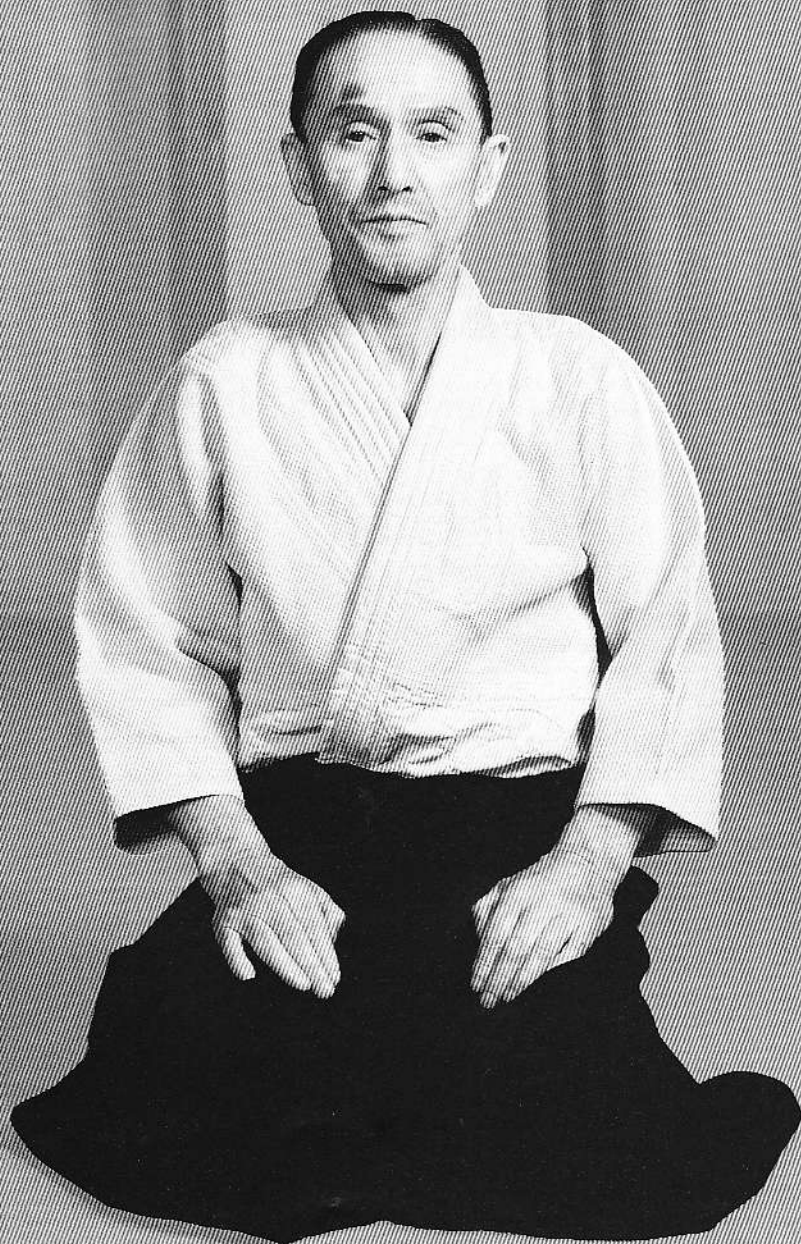


AIKIDO YOSHINKAN INTERNATIONAL

Vol. 5 No. 2 Special Memorial Edition

November 1994

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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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The Funeral of Soke Gozo Shioda

Soke Gozo Shioda's memorial services were held on Thursday, July 21, and Friday, July 22, at the Housenji Temple in Nakano Sakaue, Tokyo.

The Thursday service was a *tsuyasai*, or "vigil service," held from 6:00 p.m. until 7:00 p.m. The Friday gathering was a *kokubetsusai*, or "farewell ceremony," held from 12:30 p.m. until 2:00 p.m. The services were led by Shinto priests. The Thursday service had approximately 900 people attending, while 800 attended the Friday service.

Thursday's service commenced with Soke's body being brought to the honbu dojo for a final farewell, or *aisatsu*, with the honbu staff and *senshusei* before being taken to Housenji Temple.



There was a gathering of those who had been close to Kancho Sensei over

the years at the *tsuyasai* service. Dignitaries included two members of the Japanese government, Shizuka Kamei Sensei, minister of Transport, and Bunbei Hara Gichou, speaker of the lower house of the Diet. The assistant commissioner of the Tokyo Metropolitan Police Department also attended, as did Aikikai Doshu Kisshomaru Ueshiba Sensei, Katori Shinto Ryu's Sugino Sensei, and Goju Ryu Karate's Goshi Yamaguchi Sensei.



Other celebrities included Akira Maeda, a famous Japanese professional wrestler who had received many training tips from Kancho Sensei over the years.

Many instructors came from abroad to pay their last respects, including Kimeda Sensei from Canada, Morita and Utada Sensei from the United States, Nagano Sensei from Germany,

Muguruza and Payet Sensei from France, Rubens Sensei from England, and Ramasamy Sensei from Malaysia.

After the Friday kokubetsusai, Kancho Sensei was cremated late in the afternoon, and his ashes were collected and placed in a *kotsu tsubo*, or "funeral urn," for a final private Shinto ceremony called *kikotsusai*.

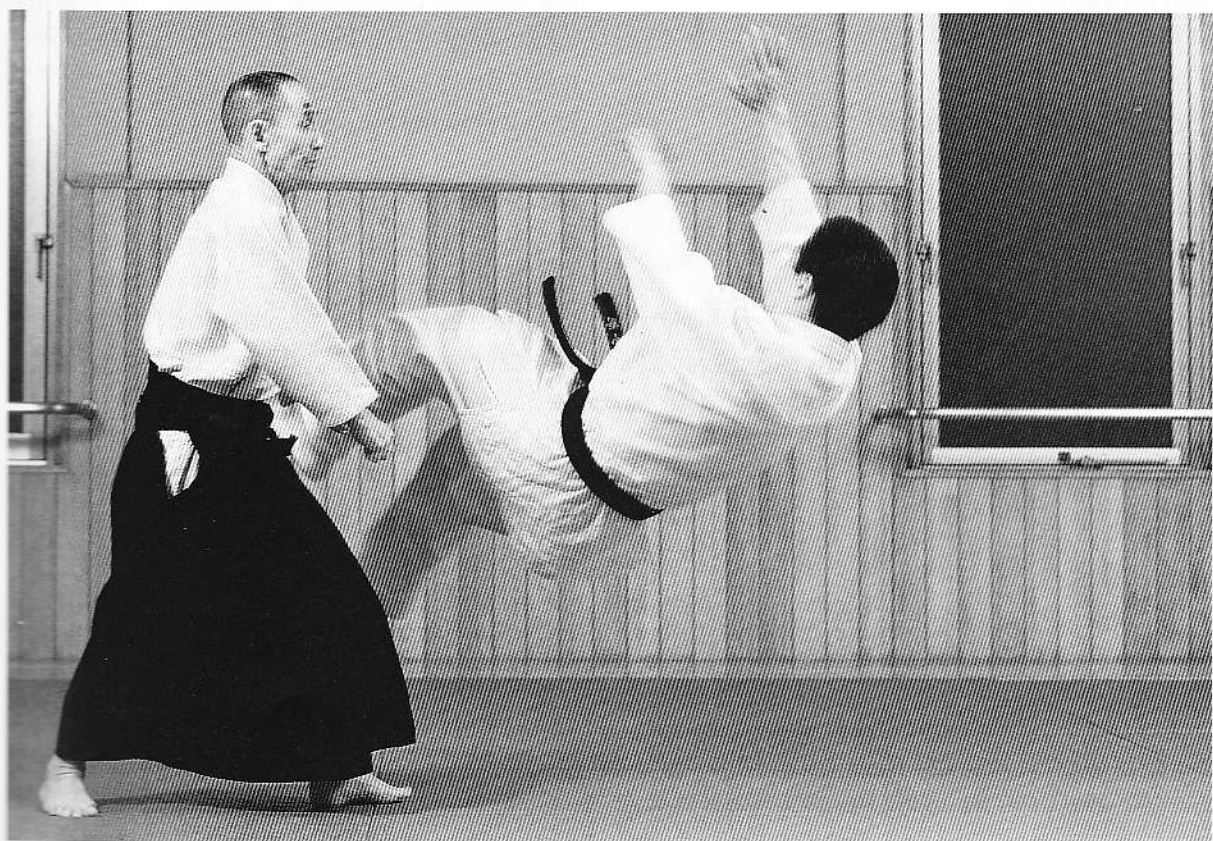
Later, the *kotsu tsubo* was taken to Aoyama Bochi, where Kancho's remains were finally laid to rest in the family grave on September 4.

Kancho Sensei's death and funeral were widely reported, with accounts throughout the Japanese media. Articles appeared in many leading daily



newspapers, and television and radio reports were filed from Housenji Temple.

The turnout of mourners for Kancho Sensei's funeral services was indeed on a scale one would expect for a prime mover whose life work helped so significantly to establish aikido as a widely recognized and respected form of budo.



The Life of the Founder

Adversity Makes Strong

Soke Gozo Shioda Sensei was born in Shinjuku, Tokyo, in 1915. His father, Seiichi Shioda, was a prominent pediatrician and medical academic. Soke Shioda Sensei was a sickly child and attributed his very survival at a time when infant deaths were commonplace to his father's specialist skills.

This difficult start to life may have been behind his father's constant encouragement to him to pursue various forms of exercise, so that Soke Shioda Sensei was soon gripped by the idea of becoming as strong as possible and took up gymnastics and kendo. He became sufficiently skilled as a gymnast to be selected to represent the Kanto (greater Tokyo-Yokohama) area in national competition while still in junior high school.

The Original Yoshinkan

Dr. Seiichi Shioda's penchant for traditional and newly emerging forms of Japanese martial arts led to the construction of a dojo, known as the Yoshinkan, at the family home in Yotsuya, Tokyo. Various teachers

were invited to demonstrate and to instruct the Shioda family and their friends.

Young Gozo Shioda was soon taken with the prowess of the newly codified judo after witnessing a *judoka* overcome a kendo teacher. Judo at that time was in transition and was practiced quite roughly, and this may have appealed to Soke Shioda Sensei's devil-may-care childhood character, perhaps even enhancing an already unusual level of physical courage.

Commences Judo Training

Soke Shioda Sensei enthusiastically began to practice judo, showing the determination and superabundance of energy that were to characterize his entire approach to life. He was aggressive, confident in his own abilities, and naturally talented and made rapid progress, quickly advancing to third *dan* by his mid-teens.

In honing his judo skills, he liked nothing so much as to challenge police judo instructors. These people were all formidable if not brutal opponents and provided him with the ultimate by which to test his technique. He reveled in having to push himself to the limit everytime he stepped onto the mats.

His precocious practice with powerful, skilled adults put him in a class all his own when matched against boys his own age in inter-school competition. So much so, that he would not infrequently defeat the entire opposing team, one after another, on his own.



The Kobukan Dojo

A turning point in his life came at age 17, when his father sent him to watch a class led by Morihei Ueshiba Sensei, whose dojo, the Kobukan, was located a couple of miles away at Ushigome. Ueshiba Sensei's school was then somewhat exclusive. Fees charged were enormous, equivalent to roughly ¥100,000 a month, or approximately US\$1,000, at current values, and some members of the dojo voluntarily paid up to five times as much, reflecting their substantial means. Because of this, and because of the requirement for suitable introductory sponsorship to guarantee good character, many of the members of the dojo were from Japan's most prominent families and from the senior ranks of the Imperial Army and Navy.

Ueshiba Sensei was rumored to be invincible and to teach a powerful martial art. But only to those who could stand the disciplined atmosphere and accommodate themselves to his highly spontaneous teaching methods.

Thrown by O-Sensei

On his initial visit very early one morning, Soke Shioda Sensei felt sure he was witnessing a fraud as he watched Ueshiba Sensei throw his opponents about so easily, without any apparent effort. He was invited to try his judo skills against Ueshiba Sensei to see for himself. On launching an attack, a kick, he believed that Ueshiba Sensei would expect him to try to get a judo-style hold on him and would be caught off guard. Instead, he found himself flying through the air. He hit the ground head first without understanding what had happened.

"Feeling is believing" is often pointed out as the only way to appreciate the power of aikido technique, and a young Shioda was immediately convinced that this was the real thing—a superior form of *budo*. The very next day, May 24, 1932, he joined the Kobukan Dojo and commenced his aikido career under Ueshiba Sensei.

Wartime Travels

Soke Shioda Sensei trained with Morihei Ueshiba Sensei until 1941, when he graduated from Takushoku University and, at the end of the year, married. He spent the war in an administrative support capacity in China, Taiwan, Celebes, and Borneo, eventually returning to Japan in May 1946.

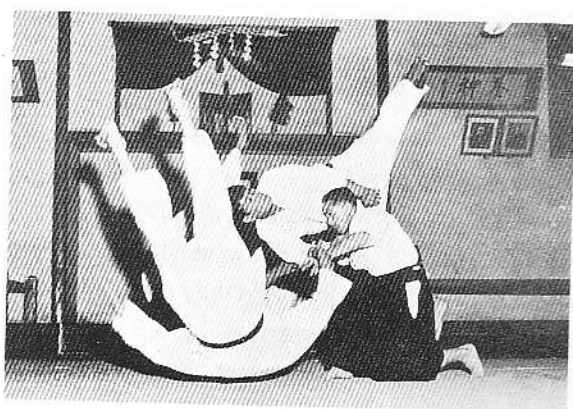
After a brief period at Iwama, Ueshiba Sensei's country residence, dojo, and farm, to recover his strength after wartime privations and to resume his formal practice, he returned to Tokyo and worked for the Nihon Kokan Steel Company. His involvement with this company led to an invitation to teach aikido to its employees commencing in 1952.

Aikido Yoshinkan Established

Following the lifting of the ban on the practice of martial arts that had been imposed by the MacArthur government, the Nippon Sogo Budo Yaitai, or Life Extension Association, sponsored the first postwar demonstration of *budo* in 1954.

Soke Shioda Sensei participated in front of an audience of 15,000 spectators and was awarded the grand prize for the best performance. He also attracted the atten-

tion of a number of prominent businessmen who got together and proposed that he establish his own dojo. In this way, the Yoshinkan, named after his father's dojo, was born. The first Yoshinkan dojo was located in Tsukudo Hachiman.



The original Yoshinkan Honbu Dojo in Tsukudo Hachiman.

Aikido and Police Training

Since his early judo experiences, Soke Shioda Sensei had maintained regular contact with police martial arts instructors. During the 1950s he traveled all over Japan demonstrating the effectiveness of his aikido to local police forces.



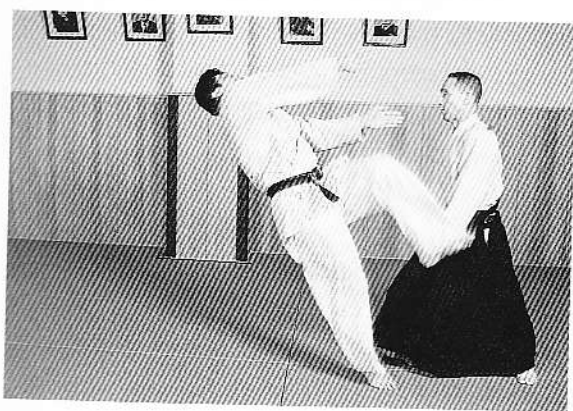
Soke Shioda Sensei demonstrates jiyu waza sannin dori (freestyle techniques against three attackers).

His involvement with the police gradually lead to a number of police aikido courses, culminating in the compulsory Yoshinkan Aikido training of the Tokyo Metropolitan Women's Police Force and the annual training of an elite group of *kidotai*, or "riot police." The Riot Police Course is now in its 30th year.

Promoting Aikido: The International Instructors' Course

In 1990, Soke Shioda Sensei launched another course, this time for Yoshinkan Aikido practitioners from around the world seeking to become instructors. The International Instructors Course is now in its fourth year.

Giant Steps



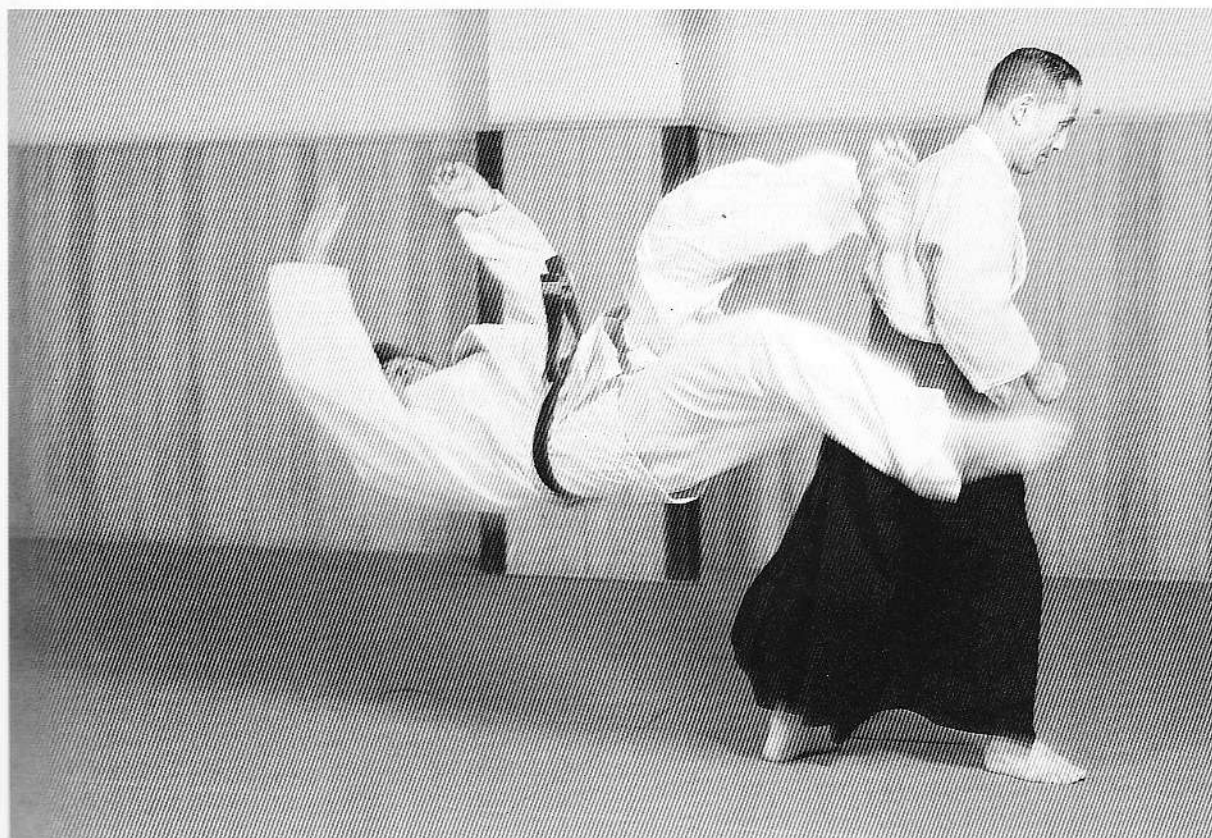
Soke Shioda Sensei's complete mastery of aikido was confirmed in 1961 when Morihei Ueshiba Sensei awarded him the degree of ninth dan. His outstanding contribution to the promotion of Japanese martial arts in general and aikido in particular was further acknowledged by the honorary award of tenth dan by the International Martial Arts Federation in 1984, along with the title Meijin, or Grand Master.

During the 40 years since its establishment, the Yoshinkan has expanded all over Japan, the Americas, Europe, Australia, New Zealand, and Southeast Asia. Throughout this time, the reputation of Soke Gozo Shioda Sensei, described by *Black Belt* magazine as "aikido's little giant," attracted a long line of distinguished visitors to the Yoshinkan Honbu Dojo, all of whom were eager to observe the diminutive Soke Shioda Sensei subdue opponents a third his age and in some cases more than twice his height and weight. No one was ever disappointed.

Members of the Japanese and the British royal families, including Crown Prince Hironomiya, observed demonstrations, as did Robert Kennedy in 1962.

In his latter years, Soke Shioda Sensei traveled extensively to demonstrate his vision of aikido as an effective means to promote meaningful interaction between cultures. In 1990, he established the International Yoshinkan Aikido Federation to follow up on his vision of aikido and life and to coordinate the extraordinary growth in interest worldwide in Yoshinkan Aikido.

Soke Gozo Shioda Sensei was convinced that through the silent language of aikido, all differences between peoples and between cultures disappear, making peace and harmonious coexistence a reality, rather than a pipe dream.



Tsutomu Chida Sensei Remembers



Q. Could you tell us about the first time you saw Kancho Sensei and your impressions at that time?

A. The first time I saw Kancho Sensei was in 1969 when I visited the honbu dojo and later that year watched a demonstration where, as usual, Kancho Sensei gave the last demonstration of the day.

Q. Could you tell us what impressed you?

A. All the *uchideshi* (live-in students) were very strong, and during the demonstration all the teachers would take turns performing *nikajo osae* (second control). By seniority, each *uchideshi* would perform the technique. The third dan teachers could easily take down the second dan teachers; however, they could not do the technique on teachers of higher rank.

At that time, the top teachers at the honbu were Kushida and Inoue Sensei. These two could always take down their juniors, but not each other. Kancho Sensei finally came up to them and suddenly they were both on the ground. Everybody was delighted—and enthralled.

The teachers were strict and severe at demonstrations. We were always nervous, but alert, when around them. They would per-

form techniques on us powerfully, but we were glad and didn't care.

Q. So, was it the environment that impressed you?

A. One of the reasons I became an *uchideshi* was that when I first showed interest, Kancho Sensei asked me, "Wouldn't you like to be an *uchideshi*?"

I began studying aikido after high school and had plans to become a doctor and enter university to study medicine. I was training in *ippan*, or "general," classes for a period before entering university.

It was during one training session that Kancho Sensei said to me, "Even if you become a doctor there are so many in Japan that you would not add up to the dirt under your little finger nail. But, if you join the dojo, you could become as significant as a thumb. Doctors attend to the needs of the people, you could attend to the needs of the country." This perspective convinced me, and I soon became an *uchideshi*. At that time Kancho Sensei was very severe, and even those who wanted to join and had courage were frequently unable to continue.

Q. Was it hard training that caused people to leave?

A. Yes, even those who initially had really wanted to be an *uchideshi* would escape from the dojo, carrying their luggage, in the early morning. This was a very common occurrence. Anyone could become an *uchideshi*, but to continue was difficult.

Q. Could you give us an example of what *keiko* (training) was like then? Would Kancho Sensei teach?

A. Kancho Sensei would teach Thursday's *kenshukai* only. The remaining lessons were taught by Kushida Sensei and Inoue Sensei.

In those days the *riai* (theory, intent, philosophy) of the technique would not be explained in detail. We would perform the *waza* in *hajime* style (fast, continuous repetitions). Classes started at 10:00 a.m. and sometimes finished two and a half hours later. "Hajime! Hajime! Hajime!..." The techniques were performed repeatedly and quickly without too much explanation. The meaning within the techniques had to be discovered by the student.

Q. When was the first time you took Kancho Sensei's *uke*?

A. I took it as soon as I joined the dojo, but he would not perform the techniques strongly on new students, so I did not know how strong he was at the beginning. In fact, Kancho's techniques would not hurt, but Kushida Sensei's and other sensei's techniques would. My wrist would crack under their power. (Laughs).

Kancho Sensei would be soft in applying the technique, and it would not feel like it was working. However, I was so worried about being a bad *uke*—so much so that the senior teachers would get angry—I would try especially hard for Kancho Sensei. But I actually thought that the other teachers were stronger than Kancho Sensei. (Laughs).

After Kushida Sensei left for America in 1973, Kancho Sensei's techniques started to hurt. He would perform the techniques strongly, so suddenly I understood his real strength, but up until then he had been soft. The feeling was a fuzzy hardness. For example, at demonstrations Kancho Sensei would be charming with the audience, but powerfully severe on his *uchideshi*.

Q. You spent a lot of time with Kancho Sensei, so could you tell us one of your most impressionable memories?

A. Life has many sad moments, and for Kancho 1973 was not an especially happy time. Kancho's aikido, of course, was very strong at this time. This is perhaps only natural, as he had developed his own dojo and style. But economically and emotionally things were tough. By about 1972, the then dojo manager had become very dominant. He

demanding, for example, that the car used to pick up Kancho Sensei also stop at the train station to pick up him up. This man had become too strong; consequently, Kancho's interest in dojo affairs diminished.

In November 1973, we moved to a new dojo, in Musashi Koganei. Kancho Sensei would come to the dojo in the afternoon. While he was at the dojo, he would not speak strongly or with spirit, but only in a very low voice.

At that time, we would work and train in two shifts. The early morning shift and the afternoon shift, which lasted until late at night. If we were on an afternoon shift we would still train in the mornings, but we would take it easy. Once, as my training partner and I faced each other, my partner told me I had a funny face, and we both chuckled at his joke. Kancho Sensei heard of this and called us in front of him. He was very angry. He said training should be done as if at the risk of one's life and demanded to know what we found so funny about training?

At that time, I was very pleased by Kancho's anger because he had seemed such a toy of the dojo manager. His anger showed me that when it came to training and what really mattered at the dojo, he was still very much in charge.

So that is my fondest memory. For Kancho Sensei, you either didn't train or, if you decided to train, you committed to training as if your life depended on it. That was Kancho Sensei's philosophy on training. And when he imparted it to us on that occasion, it raised my spirits to see him so much alive with anger. Until then, he had seemed uninspired and dispirited, even though he could still easily get the better of everyone in training.

It was through this difficult period that we saw Kancho effect the changes to the Yoshinkan techniques and style leading to what we have today. Ultimately, Kancho Sensei returned to his powerful, inspiring self, and things were smooth again.

Memories of Kancho Sensei

Takeshi Kimeda, Canada

My fondest memory of Kancho Sensei was in 1980, when he visited North America for the first time. Aikido had been growing in Canada, and more and more people were gaining an interest and starting to hunger for a great master of Kancho Sensei's ability.

The Toronto demonstration was held at the Japanese-Canadian Culture Center, and the auditorium was packed solid. Several hundred people had to be turned away at the door, and spectators were, quite literally, climbing the walls and sitting on the upper window ledges to get a good view.

As Kancho Sensei entered, the large crowd was taken aback by his small size. But when he stepped onto the mats and began to move, there was absolute silence. Everyone was mesmerized. The packed audience made no noise except to "oo" and "ah" as uke were thrown aside. And all present cringed in unison when someone was "buried."

The demonstration was incredible. *Iriminage* without contact. Knocking opponents over with one finger. It was the finest demonstration I ever saw him give. When it was over, the capacity audience gave him a standing ovation for more than five minutes.

Together with all my students, I was so filled with pride to have been there and to have practiced with and to represent that magical artist. The feeling was incredible, everyone was walking on air.

Kancho Sensei was not just a great master. He was also a wonderful personality. He took great pleasure in talking with and getting to know his students. He did not just practice *budo*, he lived the harmony that he espoused.

I will miss Kancho Sensei dearly. I am proud to continue with the art that he has left to us. I feel it

is both my duty and honor to promote Kancho Sensei's Yoshinkan Aikido.

David Lynch, New Zealand

It is over 30 years since I was an *uchideshi* at the Tsukudo Hachiman dojo, but some of my memories of Shioda Sensei from those days are still quite vivid. In contrast to the "hard man" we saw in his demonstrations, he had a compassionate side and tolerated things I did that, looking back, made me a liability in the dojo.

One of my chores was to drive Kancho Sensei around Tokyo, but I would frequently get lost, as I could not read the signs and never had a very good sense of direction. Once, after a long day, Sensei went to sleep in the back of the car, then woke up and asked, "Where the hell are we?" My Japanese was not as bad as my navigation, but it was woefully lacking in the honorific expressions that a *deshi* should use when addressing his sensei, so my reply to his question was, "Dammed if I know!" Instead of getting angry and firing me on the spot, Sensei laughed, with his uninhibited, penetrating laugh that used to ring out like a *kiai* shout.

On other occasions, before I learnt that I really can't drink, I went out on the town with other *uchideshi*, ignoring the dojo curfew, and was in no fit state the morning after to do my chores in the proper spirit. Again, Sensei seemed to understand, though I remember being "confined to barracks" for a while after one such performance.

Sensei was a cheerful drinker, and I remember many a night sitting in the large, very hot, dojo bath with him as he sang traditional Japanese songs, some of which had been changed to include an aikido refrain. There was plenty of partying, eating, drinking, and singing. Some of the *deshi* had great voices, and we all clapped hands to

from Around the World

accompany their songs. There was no microphone, as this was, thankfully, before the advent of *karaoke*. Shioda Sensei was as wholehearted in these revels as he was when doing aikido.

But Kancho was above all an incredibly strong aikido master, whose demonstrations were awe inspiring. I only took his *uke* a couple of times and don't regret this, as there was a real sense of danger, especially when it came to weapons work. I used to watch the demonstrations with a feeling of anxiety that Sensei might be overwhelmed in the multiple-attack sequences, which never happened, or that someone might be badly injured, which did not happen in my time either. Those demonstrations were serious events, and there was a great deal of relief and laughter when they were over.

All I can do to express my gratitude toward Shioda Sensei, my first aikido teacher, is to try harder to understand aikido and to pass on what I can to others. Kancho Sensei, I bow deeply to your memory and thank you from the bottom of my heart for accepting me as a student so many years ago, in my raw form, with tolerance and laughter.

Jacques Muguruza, France

When I was training at the Yoshinkan Honbu Dojo in Musashi Koganei, I had little opportunity to converse or to understand perfectly what was explained because of the language barrier. I remember one afternoon, Kancho Sensei, who used to train the riot police and uchideshi every day, asked each uchideshi to stand in *kamae*, one by one, in front of him in the center of the dojo. That was the only exercise we had to do that day. When my turn came, I stood in *kamae* in front of Kancho Sensei. He was extremely vigilant over each and every detail. At one point, while he was observing me, he was about to make a remark, but before he moved or said anything, I corrected the position of

my lower hand. Kancho Sensei didn't do or say anything, except to nod his head with approval.

Such moments of close communication, where words were not needed, were simple in nature and happened often. However, for someone with only a little Japanese and no other means of relating to Kancho Sensei, they had great significance and were very positive. I had a few occasions to communicate with Kancho Sensei this way. Of course, it is not exceptional or sensational, but it is imprinted upon me as a heart-to-heart communication and remains a good memory of the sensei-deshi relationship.

My second memory relates to the time when I was at the point of leaving the honbu dojo to return to France. After five years of daily training, my last *hansei*, or "self-analysis," was to summarize what I had done and from these experiences try to clarify my feelings and intentions about the future. I mentioned all the good and beneficial things I had gained from the training and the spirit of Yoshinkan. I also explained in broken Japanese that being the opposite of all persons present, a westerner among Japanese, my purpose could not be to become a good Japanese (*Nihonjin*) or even, despite being French, to become a good Frenchman (*Furansujin*), but rather a good human being (*Ningenjin*—I made up the Japanese term).

I felt that the dimensions of aikido were much bigger and brighter than the limits of a group or a nation. I had the responsibility of educating and developing myself as fully as possible to give as much help to the people around me as I could.

Kancho Sensei understood my feelings very well, and his feeling and words were warm and of a dimension much more powerful than a local or national level. I felt that this was the essence and mission of aikido. To help realize peace on earth.

At this point, I felt the circle was complete. And though I was aware that my technical and spiritual

levels could still improve if I remained in Japan, I felt that my task, or work, was in France. It was not until three years later, in France, that I clearly understood my reasons for leaving Japan. This was when my feelings and my understanding finally came together. Even when facing difficulties, I still keep to this way.

Kevin Blok, Canada

Although there are many special memories for me with Kancho Sensei, my favorite was in 1984 at the Shinjuku dojo grand opening party at the Keio Plaza Hotel. After a wonderful day of demonstrations at the dojo, we feasted at the hotel party afterwards. Everyone was in a festive mood, but things began to grow even more lively when Kancho Sensei began his Momotaro song. When he reached the part where he does his aikido techniques, I was amazed to see many of his senior students attack him, wearing suits and ties no less. I remember Kancho Sensei throwing Takeno Sensei and his landing many feet away on his back on the hard tiled floor! After this, Kancho Sensei put on a Detroit Tigers baseball cap and students lifted him onto their shoulders. Everyone cheered wildly as Kancho Sensei was paraded around the room. The exhilarating energy of that day will stay with me always. I will never forget Kancho Sensei. He will be sorely missed.

Jacques Payet, France

I spent perhaps 10 years of my life with Kancho. I think I am very lucky, as I saw maybe two Kanchos. The first time I met him, I was scared of him. I always kept my distance and couldn't talk freely to him. He was somebody who was too far above me, like a god. I never bothered to talk to him. I was studying Takeno Sensei's technique, Chida Sensei's technique, not Kancho Sensei's.

I left Japan and went back to Europe, but thought "I need aikido, I want aikido." It was hard to do aikido in Europe, so after a while I returned to Japan, and there I found a totally different Kancho. He was an old man who seemed sad and needed somebody to talk too. One time during the evening

training, between seven and eight o'clock, he called me and told me to bring beer. And just the two of us drank and laughed. He said "Jacques, maybe one day you will be able to do some aikido. It doesn't matter, don't worry about *kihon dosa* or whatever, I don't know how to do *kihon dosa*, it doesn't matter, just drink beer."

So at two different times, I met two different men.

Robert Mustard, Canada

Although I have many memories of Kancho Sensei and am fortunate to have taken his uke many times, two things stand out in my mind. The first is that Kancho always used to say, "The most important thing in aikido is kamae. Everything you need to know about aikido is contained in kamae."

Although I had been training in Japan for many years and had attended many *kurobikai* (black-belt) classes, I had never seen Kancho do kamae. But in one *kurobikai*, Kancho was talking about the importance of kamae, and we were all sitting in *seiza* listening to him, when he suddenly snapped into kamae. I wish I could accurately describe in words what it looked like. It was as if his spine became an iron bar. Energy shot out of his hands so powerfully that I instinctively flinched backwards. I was pleased to note that it seemed to have had the same effect on Chida Sensei.

The second memory I would like to share concerns taking Kancho's uke. I had attended the *kurobikai* classes for a long time, and like everyone who witnesses Kancho's classes, really wanted to take his uke to see what it felt like. But he never used me. I used to send mental messages to him like "Use me for uke, use me for uke!!," but it never worked. One *kurobikai* class Kancho seemed particularly energetic, and while it was certainly impressive to watch, it was also very frightening for me, and my mental messages were "Don't use me! Don't use me!!," as I inched my way backwards, away from him, in *seiza*. His eyes were on fire, and it was really strange! I was scared. I was also relieved when class was over.

After about two or three years, he started to use me for uke, and I felt honored and elated whenever he called upon me. I always did my best to resist him, but never could. His techniques were truly painless, effective, and wonderful. I still haven't figured out how he did it, but I'm committed to trying my best in the future to becoming the best I can be, for him, and for Yoshinkan Aikido.

Andy Walsh, England

I was 19 when I came to Japan. I was a street fighter and just trained with the *kidotai* (riot police) while living a nonfinancial existence. Kancho gave money to me and some others to go away on a summer holiday to Moriyoka. We traveled for miles on Kancho's money.

I was young, impressionable, and lonely. I became an uchideshi, and my duties included helping Kancho Sensei bathe and change clothes. It was like bathing my own father. He spoke to me like I was his son. That five or ten minutes each week with Kancho gave me the strength to continue training and to persevere.

David Rubens, England

My greatest memory of Kancho Sensei was when I went to Canada and acted as his translator. The image I have of him, from this time, is taken from the three or four days of demonstrations, classes, and receptions when myself, Robert Mustard, Mark Baker, and Fred Haynes were all absolutely wiped out. We could hardly stand on our feet, and then the next training session would commence, and we'd train and be wiped out again. On the last day we gave a big demonstration at a university. In front of more than a thousand people Kancho gave an unbelievable performance. After that, there was a reception and later a party, and after that 10 or 12 people went up to Kancho's room. He had gone up with a whiskey bottle in both hands to continue partying.

Somebody came up and told Kancho that there were some people downstairs who wanted to speak with him. He said, "O.K. lets go." So we

went out into the corridor and pressed the button to summon the lift, but it didn't come, so we ran down the stairs.

And that's what I remember about him. He didn't have time to wait for a lift. Life is too short. Let's run down the stairs and party. Kancho enjoyed his life. Whatever he did was 125%.

Roland Thompson, Australia

I was fortunate I did my senshusei course when Kancho was teaching kurobikai. I remember that Thursday used to be the worst day. We'd be in seiza and would do seiza for an hour with Kancho Sensei and seiza for another hour in kurobikai. Later, we got to participate in the kurobikai with Kancho Sensei. During morning training, he'd come to the dojo and there'd be all this activity around him in the dojo. Morning training at 10 o'clock was special, and he'd sometimes come into the dojo and see how the police were doing. There were also three or four very awkward foreigners.

There was a time I remember when we'd just finished a *hajime*, and Chida Sensei kept us there in kamae and we were all exhausted. Kancho Sensei walked around and corrected everyone's kamae. He came up to each individual and corrected them. He came up to me and pushed a point in my back and corrected my hands, and it changed my whole concept of what I was trying to achieve in kamae. He had such a depth of teaching. That was a special time, he gave me so much, with one little touch. I'll never forget that.

Communication

To All Yoshinkan Instructors and Students

The foreign instructors were deeply saddened by the passing of Soke Shioda Sensei and feel truly honored at having had the opportunity to work closely with him, helping the growth and development of Yoshinkan Aikido for foreigners at the honbu dojo.

With Kancho Sensei's passing, we would like to inform all Yoshinkan instructors and students that our resolve to continue Kancho's dream of expanding Yoshinkan Aikido has deepened and strengthened. For the continued growth and development of the IYAF and Yoshinkan Aikido, we must all work together to make a worldwide Yoshinkan group that adheres to Kancho Sensei's wishes and meets his hopes for his creation, Yoshinkan Aikido.

Our techniques and basics must be strong and our spirit unified in representing to the world the best of what Yoshinkan has to offer.

Thank you for your continued support and commitment.

Sincerely,

Yoshinkan Honbu Dojo Foreign Instructors
and Staff of the IYAF

Yoshinkan Organization and Offices following Soke's Death

Following the death of Soke Gozo Shioda it has been decided that the title of Yoshinkai Soke will be reserved exclusively to refer to Soke Gozo Shioda.

Rankings and certificates will now be authorized by the Aikido Yoshinkai Foundation under the signature of its *kaicho*, or "president," Hideo Yamada Sensei.

Tadashi Kuranari Sensei will remain the *kaicho* of the International Yoshinkan Aikido Federation.

Kiyoyuki Terada Shihan will be the *saiko shihan*, the highest-ranking Yoshinkan shihan.

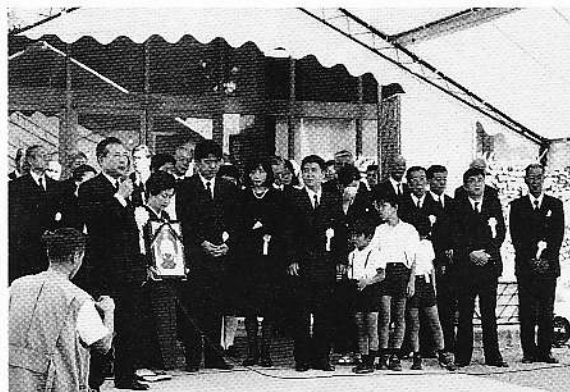
Kyoichi Inoue Shihan will have the title of *shido bucho*, "chief instructor."

Tsutomu Chida Shihan will remain as *shuseki shihan* in the Yoshinkan Honbu Dojo.

Aikido Yoshinkai Foundation

Kaicho Hideo Yamada Sensei

Profile



Yamada Sensei, holding the microphone, speaks at Soke Gozo Shioda's funeral service.

Present Employment: Director General of the Public Policy Cabinet

Date of Birth: February 3, 1932

Place of Birth: Tokyo, Japan

Residence: 3-52-12, Yotsuya, Fuchuu City, Tokyo

Education: Graduated from First Traditional High School in March 1949 and from Tokyo University Law School in March 1953

Professional Career:

•*April 1953* Government District National Police Agency Head Office (Passed the Police Agency Entrance Exam for Senior Officers)

•*March 1956* Manager, Investigation Section 2, Wakayama Prefecture Police Agency

•*August 1963* Manager, Metropolitan Police Department, Section 1

•*May 1965* Manager, Metropolitan Security Division

•*July 1966* Division director, Metropolitan Police, Area 1

•*April 1967* Detective sergeant, Kyoto Metropolitan Police Head Office

•*May 1971* Manager, Investigation Section, National Police Agency Security Cabinet

•*May 1972* Manager, Public Safety Section 3, National Police Agency Security Cabinet

•*June 1973* Manager, Security Section, National Police Agency Security Cabinet

•*August 1974* Director, Yamaguchi Prefecture, National Division

•*March 1977* Cabinet manager, National Police Agency

•*August 1980* Vice director, Metropolitan Police Department

•*July 1981* Director, Security Bureau, National Police Agency

•*September 1984* Deputy general manager, National Police Agency

•*August 1985* Director general, National Police Agency

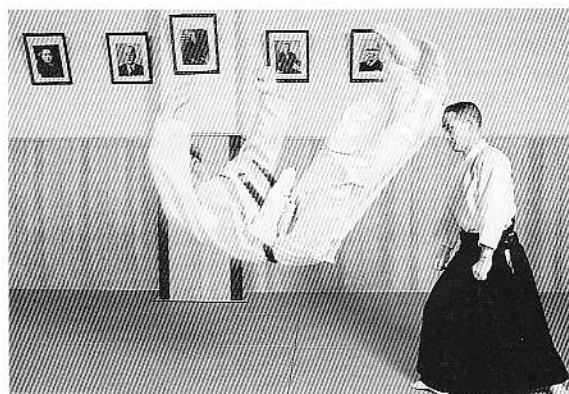
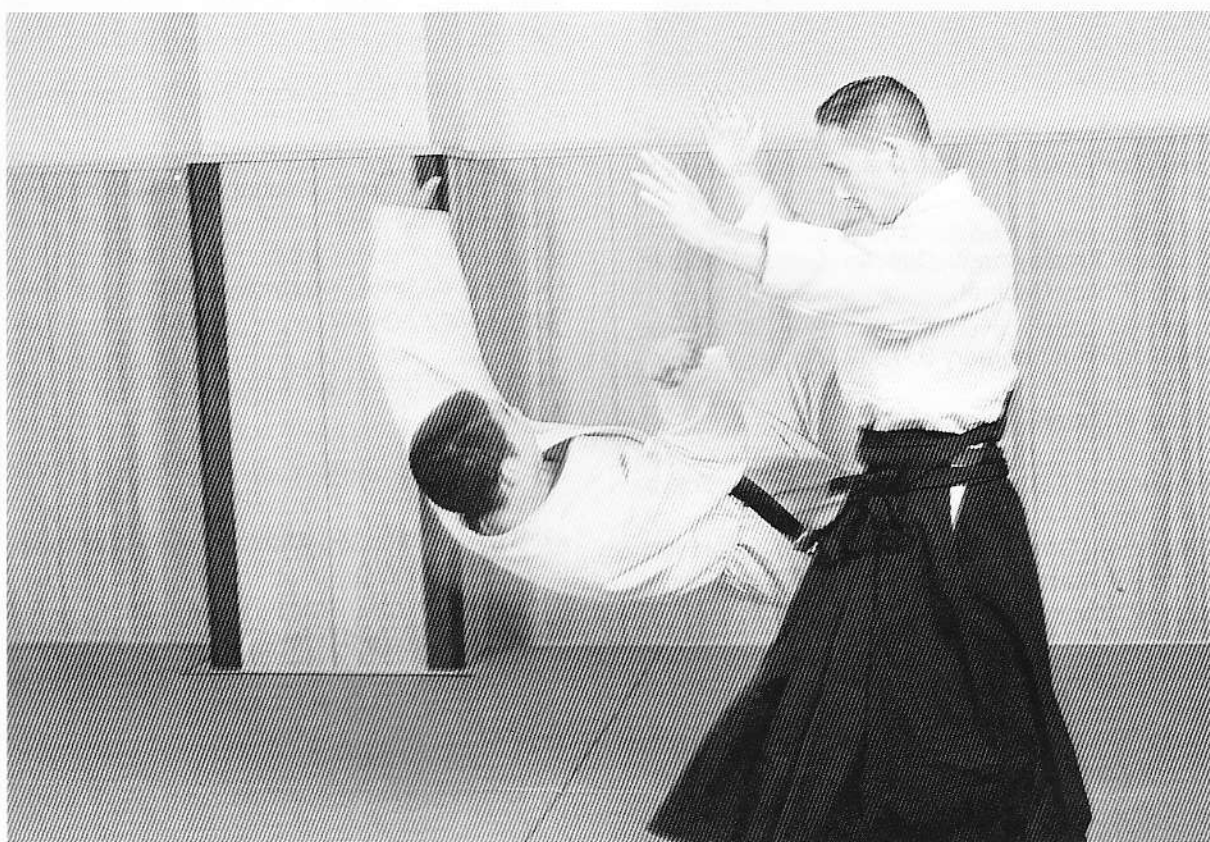
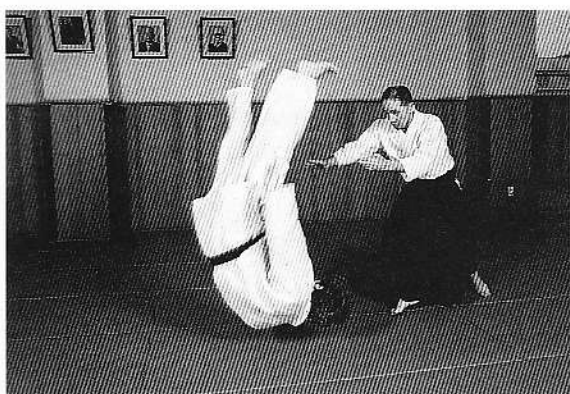
•*January 1988* Retires from police service

•*June 1988* Director, Aikido Yoshinkai Foundation

•*September 1988* Director general, Police Association

•*February 1993* Director general, Public Policy Cabinet

•*June 1993* President, Aikido Yoshinkai Foundation



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