

# AIKIDO YOSHINKAN INTERNATIONAL

*Vol.7 No.1  
November 1996*

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*IYAF* INTERNATIONAL YOSEINKAI AIKIDO FEDERATION

合氣道養神飯





# GOZO SHIODA: AIKI DIVINE SUBTLETY



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### IYAF Second Step

47min US\$38(in English)

• Yoshinkan History & Introduction • Soke Gozo Shioda, Demonstration • Dojocho Yasuhisa Shioda, Demonstration • Instructors' Demonstration • IYAF Bylaws • FIRST TO THIRD DAN TECHNIQUES



yoshinkan aikido video **8**

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— June 23, 1990 Toronto, Ontario, Canada —

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• Basic Set — Canada Team  
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• Yates Sensei — UK  
• Mustard Sensei — Canada

• Ando Sensei — Japan  
• Techniques Set #2 — Canada Team  
• Rubens Sensei — Israel  
• Nakano Sensei — Japan  
• Baker Sensei — New Zealand  
• Canadian Yondans  
• Karasawa Sensei — Canada  
• Muguruza Sensei — France

• Women's Self-Defence — Canada Team  
• Nagano Sensei — Germany  
• Gozo Shioda — Soke of Aikido Yoshinkan



yoshinkan aikido video **9**

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

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



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# Aikido Yoshinkan International

Vol 7. No. 1 November 1996

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© 1996 AIKIDO YOSHINKAN

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Cover: "Aikido Yoshinkan" calligraphy by Soke Gozo Shioda

"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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# NoticeBoard

## **Shinbeikan Dojo Moves**

New York's Shinbeikan dojo has moved to a new location with over 65 tatami. For information on class times contact them at their new address:

#8 Commercial Street  
Hicksville NY  
11801 USA

phone: 516 938 8079

## **Payments to the IYAF**

All payments to the IYAF should now be made out to: Kiyoko Ono in favour of the IYAF.

Please see the back page for full payment details

## **Where are you?**

AYI is holding returned issues for the following people. If you know these people please ask them to contact us with their correct address so that we can update our database and send them their magazines.

|                    |        |
|--------------------|--------|
| Mintarja Soengkono | Canada |
| Peter Carol        | Canada |
| David Hennessey    | Canada |
| James Kightley     | Canada |
| Chris Snowden      | Canada |
| Chuck Bates        | Canada |
| Daniel Recker      | USA    |
| Terry Veckey       | USA    |
| Robert Burg        | USA    |
| Delfin Labrador    | USA    |

## **1997 Australian Yoshinkan Gasshuku**

Chida sensei will be the guest instructor at a gasshuku to be held over Easter week (March 28 ~31) in Melbourne next year. If you have been wanting to visit Australia and would like to mix in some aikido on your trip this is an excellent opportunity. Interested parties should address correspondence to:

Joe Thambu  
C/O Aikido Shudokan,  
308 St. Georges Rd, Thornbury,  
Melbourne, Australia 3071

fax / phone: 03 9480 1570

## **1997 Instructors Course**

Applications for the 97/98 Instructors course are currently being accepted. The course begins April 1, 1997 and runs for 11 months. People interested in the course should contact the IYAF.

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

## **International Gasshuku in Japan**

The IYAF is in the planning stages for a week long gasshuku (training camp) in Japan in the spring of 1997. Please see page five for further details.



# Japanese News

## Honbu Instructor Changes

In the beginning of April this year Inoue Shihan left his position with the Tokyo Metropolitan Police and returned to the honbu dojo as Dojocho (head of the dojo). In order to welcome Inoue Sensei a party was held on Saturday May 11. It was not only a welcome back for Inoue Sensei, but also a thank you and farewell to Nakano Sensei and Ando Sensei. Members from all over Japan traveled to Tokyo to welcome back Inoue Sensei and to thank Ando Sensei and Nakano Sensei for their efforts over the years.

The party was held in the dojo, and a special commemorative barrel of Japanese sake was provided to supplement the refreshments available. The opening toast was given by Soke Gozo Shioda's elder son, Tetsutaro. Terada Sensei, Inoue Sensei and he broke open the sake barrel to much applause.

Inoue Sensei then gave a short speech, commenting that when he had first entered the dojo he had never expected to find himself in the position he was now in. Inoue Sensei went on to comment that Soke Gozo Shioda's principles must not be forgotten and that we should all strive to train aikido with this in mind. Inoue Sensei concluded his speech thanking both Nakano and Ando Sensei and wishing them good luck for the future.

Nakano and Ando Sensei will still be involved heavily with Yoshinkan Aikido, but have resigned as full time teachers at the honbu dojo. Nakano Sensei has established his medical clinic near the dojo, and Ando Sensei is devoting more time to his own dojo in Urayasu on the other side of Tokyo. They will both be teaching and taking part in gradings periodically at the honbu dojo.

## Urayasu Demonstration

Sunday 19, May marked the first demonstration by Ando Sensei after officially leaving the Yoshinkan Honbu Dojo to concentrate on further developing his own, highly successful dojo in Urayasu. Ando Sensei and Nakajima Shihan take turns hosting this unique event in which both Yoshinkan and Aikikai demonstrate their form of Aikido. This time Ando Sensei hosted the event and, as is his responsibility as host, spoke of the meaning and interpretation of Aikido that Soke Shioda passed on to him.

In addition to speaking about Yoshinkan Aikido, Ando Sensei demonstrated basic and advanced techniques against various strikes, grabs, weapons and multiple attackers. His technique was crisp, strong and very, very fast. Many remarked on the fact that Ando Sensei looked very good throughout the day and the demonstration, commenting on the fact that concentrating on his Urayasu dojo seems to have reinvigorated him. We wish him luck.



Ando Shihan demonstrates jiyuwaza

## Ono Becomes IYAF President

As of October 1st this year the seat of President of the IYAF will change. The new President, Kiyoko Ono Sensei has been asked to lead the IYAF. A short ceremony to inaugurate Ono Sensei will be held later this month at the honbu dojo. Ono Sensei has extensive experience in promoting sporting organizations in Japan and we at the honbu dojo look forward to her suggestions and input.

Here follows a short profile of Ono Sensei.

1936 February 4th Born in Akida Prefecture

1958 Graduated from Tokyo University, Department of Physical Education.

1960 Participated in the Rome Olympics



Ono Sensei

1964 Participated in the Tokyo Olympics, Bronze Medal Women's Team Gymnastics

1965 Tokyo City Oda ward Ikegami sports appreciation club formed. Promoting many International sports.

1972 Prime Ministers office special task force for children's problems, committee member.

1977 Ministry of Education Insurance & Sports Education Committee Member  
Ministry of Education Central Education Committee Member  
Ministry of Education Social education Committee Member  
NHK broadcast program Committee Member

1979 Tokyo City Sports Promotion Committee Member

1982 Tokyo City Juvenile Welfare Committee Member

1984 City Glory of Culture Committee Member  
City Central Planning Committee part time Member  
Tokyo Life and Education Promotion Panel Member

1986 Elected to Parliament, Member for Tokyo

1989 Japan Olympic Committee Member Women's Section Head

1990 Environment Agency Parliamentary Vice-Minister

1991 Group leader for the Crude Oil and Environment Specialist team in Saudi Arabia

1992 Elected to 2nd Term House of Councilors  
Liberal Democratic Party Women's Bureau, Director General

1993 Director General International Bureau

1993 Liberal Democratic Party Tokyo City Group Women's Section Head

# Second International Gasshuku Planned

A little over a year ago, approximately 30 Yoshinkan practitioners from all over the world gathered at Lake Yamanaka, Japan for the *First International Instructors Gasshuku* (training camp). For the first time Yoshinkan instructors and potential instructors met together in Japan to learn from each other and from the top instructors in Japan.

## We want to do it again.

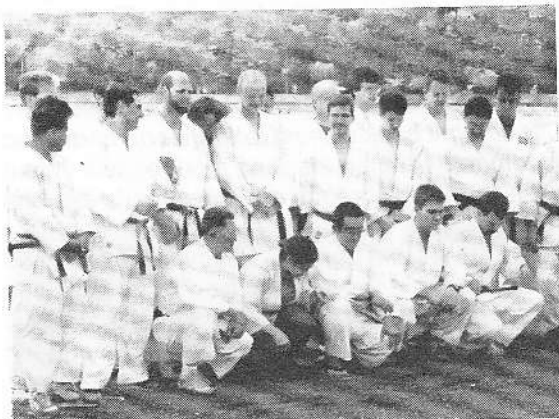
The Second International Instructors Gasshuku will be held in late May or early June of 1997. This event is open to those holding the rank of first kyu and above. Plans are being drawn up, and the end result will depend on feedback and interest shown from Yoshinkan people around the world. We need to hear back from you as soon as possible to finalize our plans regarding venue, accommodation and date.

We are encouraging this event for a number of reasons. We want to give everyone a chance to come to Japan and experience (for a short time) living and training in Japan, while receiving instruction by the highest ranked instructors in the world today. We hope this will give people the opportunity to enhance and refine their personal awareness of kihon dosa, kihon waza and the spirit of Yoshinkan Aikido. This event will also give people a chance to meet each other and to further their knowledge of where (and by who!) Yoshinkan Aikido is practiced worldwide. It will also give the honbu dojo a venue for the passing on of knowledge and understanding to the greatest number of instructors in the quickest time, thereby helping to standardize kihon dosa and techniques on a global scale.

One exciting change to be incorporated into this gasshuku will be inviting the Japanese members of Honbu Dojo to fully participate. This will give the Japanese members a chance to meet others who practice aikido, and feel that they too are part of an international organization.

The current plan calls for a week of training under the direction of the Yoshinkan Honbu

Dojo and the IYAF. The first three days will be at the honbu dojo where participants are invited to join in all regular and kenshu classes. This gives the most enthusiastic people a chance to practice up to 7 hours a day. Following the training at the honbu dojo, we will leave the confines of Tokyo and travel out to the country to a ryokan (Japanese Inn) to train for a further three days in the country.



Participants from the First Gasshuku

We are aware that Tokyo is a very expensive city, and we will do everything in our power to keep the costs down, including providing home stays for as many people as possible. This will be done on a first come, first served basis. At the moment, we estimate that the cost per person for accommodation, basic living expenses, transportation and airport tax will be approximately ¥80 000 ~ ¥90 000 for the week long event (excluding airfare). We will have further information in the next issue of the AYI when we get feedback from you and finalize our plans.

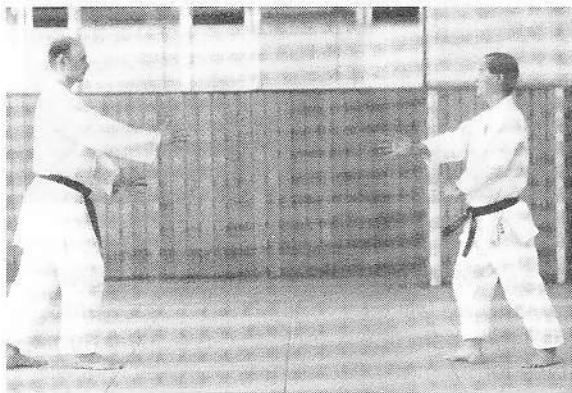
Our thanks to all those who have written in for more information. We will be corresponding with you directly. For anyone else wanting further information, please contact the IYAF.

# Technique Explanation

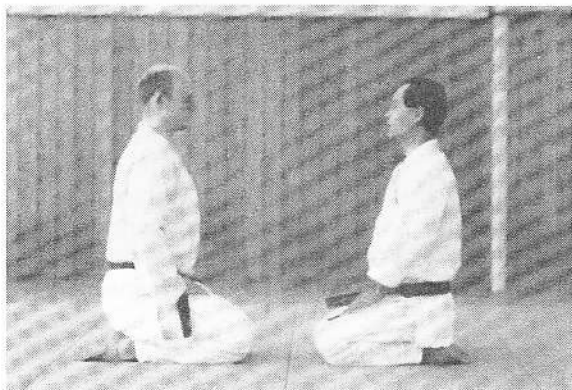
## Ryotemochi Kokyu Ho Ichi

*Kokyu ho is a training method, and not an actual technique. It is way to work on balance, hand body coordination, and kokyu (breathing method).*

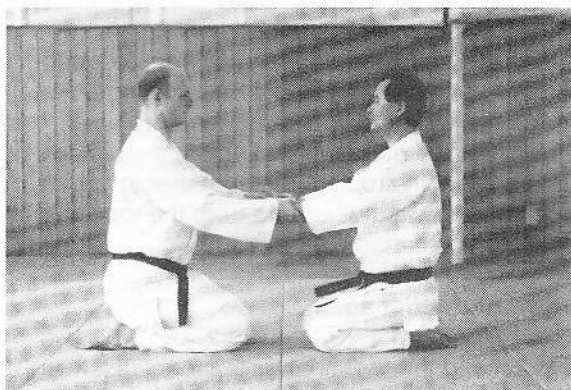
*In addition to working on balance and hip power, kokyu ho techniques help one develop the sensitivity to the way uke moves. Each kokyu ho technique works on a different movement and grasp from uke. In kokyu ho ichi, uke grabs the side of shite's wrists and pulls straight back with no lateral or up or down movement.*



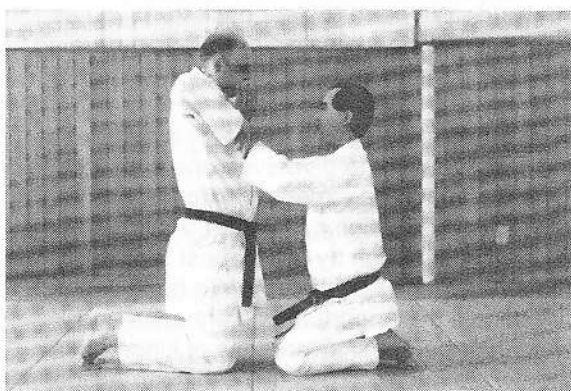
1. Shite and uke face each other in migi ai hanmi kamae.



2. Both shite and uke shuffle in together until their fingertips are almost touching the others chest. From this point they move into a strong seiza, maintaining their focus on each other and ready for the attack.

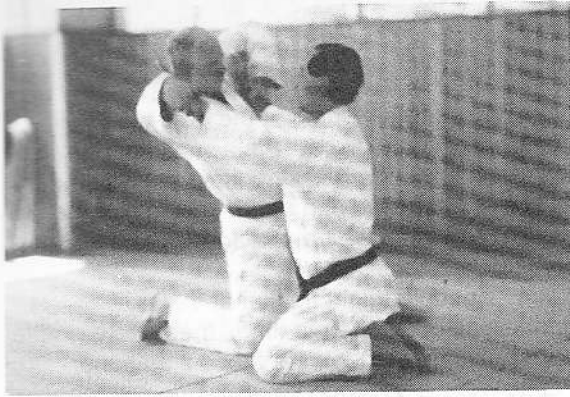


3. Shite offers his wrists at chest height. Uke grabs from the side and pulls directly back towards himself.

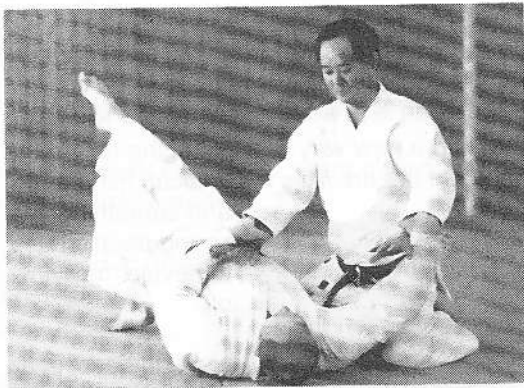


4. As uke pulls back shite moves both of his arms forward (as in hiriki no yosei ichi) while coming up on his toes. At the end of this movement shite's hands are in front of uke's armpits with palms facing one another and shoulders relaxed. Uke should also be on his toes, with his weight pushing down on shite's arms. Shite maintains this position through the power from his toes, through his back and lats and into his arms, as in hiriki no yosei ichi.





5. Shite moves to perpendicularly to the left by pushing sideways off the right knee, while maintaining the same shape as in step number 4. The distance traveled to the left depends on how tight uke is. Shite should move to the point where uke almost loses his balance. For a relaxed and flexible uke, this will be where the arm is totally extended to the side. Tighter uke's will have the arm bent. Uke should, at this point, have the left leg extended straight out directly to the side, using it to help maintain his balance.



6. Cutting both arms down as in shumatsu dosa, shite pushes off his toes sliding his knees forward across the mat until reaching uke. In this position shite forms a triangle above uke centered on the armpit. The right hand is above the chest and the left hand is equidistant on the other side of uke's armpit. Shite should make sure that his hips are down, toes are up and that he is in a balanced position.

## A Change in Waza

In late summer Inoue Dojochō began to implement a change in the way the honbu dojo practices techniques.

This change affects the way shite and uke move in and out of *kamae* (basic stance) between techniques. In the past when we changed from right side to left, or from number one techniques to number two techniques, both uke and shite would step away from each other to stand with their feet together, then step back towards each other in the correct *kamae*.

The new method for changing *kamae* calls for both shite and uke to always start in *migi ai hanmi kamae* (both partners right *kamae*). Shite and uke change into the appropriate side *kamae* for the technique as they move together to begin the technique. Shite and uke do not step back out of *kamae* when changing position, but rather move forward (shuffle or cross step) into the appropriate *kamae*.

The new method of practicing techniques increases the intensity and feeling between shite and uke at all times. When you step back to change *kamae* a wide space is created between you and your partner. From this distance an attack is no longer possible, so the connection between you and your partner is cut.

When we maintain *mae* (distance) between techniques we keep our focus on uke because we are aware that uke could attack at any time, and is ready to. This enhances our awareness of *mae*, and helps us to maintain our focus for longer periods of time.

We encourage other dojos to adopt this new method of training. If you have any questions or comments, please let us know.

# Aikido Shugyo

Twenty-first Installment, continued from Vol. 6 No 6

## A FIGHT FOR LIFE IS THE ACCOMPLISHMENT OF SHUGYO

As long as we follow aikido shugyo (ascetic training) as a martial art, we cannot avoid the real fight for life. It is not a contest. Here, if we lose it is the end and that is what we fight for. In these conditions the true techniques are the techniques which come instinctively from our inside. If we have not experienced that we cannot gain the real satori (spiritual awakening) of martial arts. In the olden days when a student had arrived at the end of his training process he had to leave to go traveling. It can be said that that was ascetic work of the warrior. While on their travels they would undoubtedly experience confrontations where they had to fight for their life. If they were able to return home without losing once, they could obtain their menkyo kaiden (upper rank) license. For me, my trip to China was in a sense my ascetic warrior experience.

The experience of a confrontation to fight for my life is at the origin of my satori. If I lose now, I am going to die. We can express ourselves totally for the first time when we experience this

state. By merely training at the dojo we'll have no opportunity to discover this sensation. When we reach the edge between life and death, then for the first time we can get to know what the martial art is that we have learned.

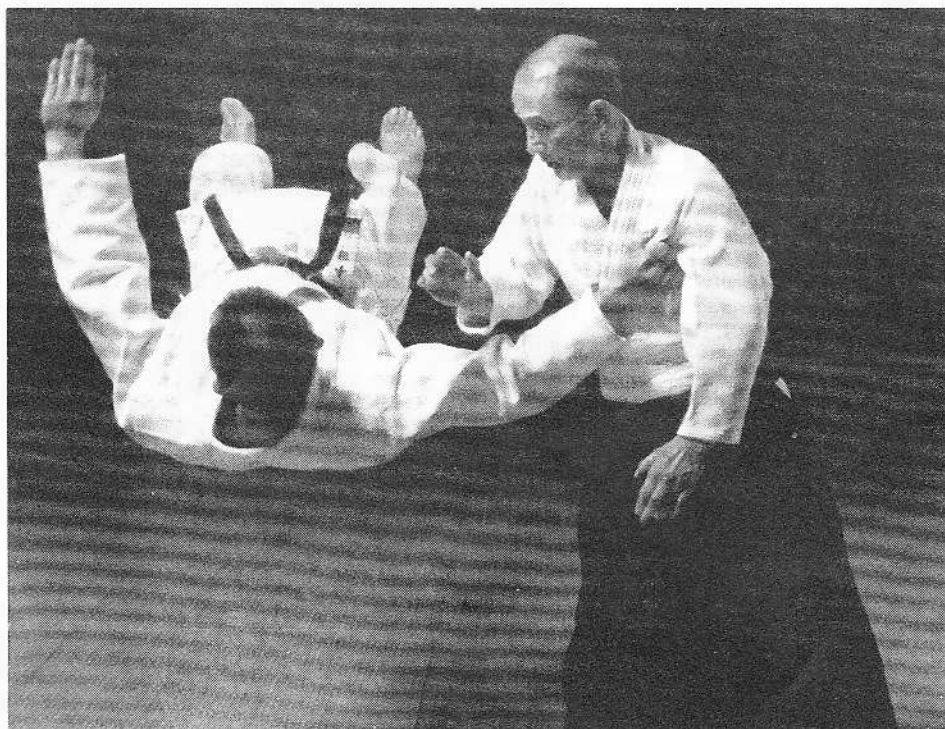
Today's people might think that this is dangerous but in the old times there were ample opportunities to encounter these situations. Fights were a common habit, along with people coming to the dojo for a challenge. Personally I was not always looking for these situations, but for those studying a martial art in the sense that we should test ourselves we can say that it was a period suitable for shugyo.

Of course times have changed. The barbaric time of violence is over (although after seeing the recent Gulf War we might beg to differ). Probably because it is difficult to experience a confrontation to fight for our life martial arts have generally turned towards competition, but in doing the essence of budo has also disappeared somewhere.

Unlike the old times we are in a world where we cannot go out looking for a challenge. The problem then is to adapt to the actual situation and to find a new way of challenging to find the essence of the art. This is a difficult thing to do

and something young people have to devise from now on.

Nevertheless, even if they fail to find the essence of budo, aikido will not disappear from the world. Through the practice of aikido techniques we know how to make one with the universe which is also one of the great meanings of aikido.



# AYI Interview

## Inoue Dojocho

*In April 1997 Inoue Shihan retired from his teaching position with the Tokyo Metropolitan Police Department to rejoin the Honbu Dojo. He is now Dojocho - head of the Honbu Dojo.*

*This is part one of a two part interview conducted with Inoue Shihan in May 1997. Part two will be published in AYI 7.2*

**AYI:** Inoue Sensei why did you start aikido?

**Inoue Sensei:** I had entered an international language school in order to study English. It was there that I met another student who was practicing aikido. he told me about aikido and so I wanted to do it. From there i made up my mind to do aikido.

**AYI:** Inoue sensei, how old were you then?

**Inoue Sensei:** I was a 20 years old and a 3rd year University student.

**AYI:** ...and at that time did you meet Kancho Sensei (Soke Gozo Shioda)?

**Inoue Sensei:** Yes, Kancho Sensei was 39 or 40 years old at that time, he was very fit and strong. The Yoshinkan dojo, was formed in Showa 30 (1955). I entered the dojo the same year in November.

**AYI:** So it was virtually from the beginning that you were with the Yoshinkan?

**Inoue Sensei:** Yes, 4 or 5 months after it was opened I entered.

**AYI:** Inoue sensei, you have been made "Dojocho" of the Yoshinkan honbu dojo. What does it mean to be Dojocho?

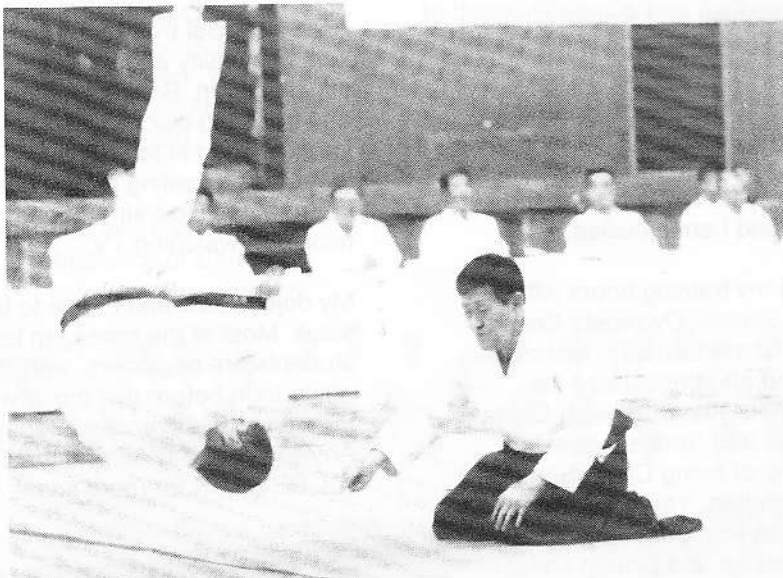
**Inoue Sensei:** Of course it involves the dojo's growth and development, as well as various things that have to be handled carefully. Also the dojo's aikido techniques, these things mustn't be allowed to become loose or disconnected. This must be united and brought together as one.

**AYI:** Inoue sensei, you have been practicing aikido for more than 40 years. Have you tried any other budo styles?

**Inoue Sensei:** Ah yes I've practiced other forms a little bit, but I haven't specialized in any one area. Judo and Kendo I've tried, I also did fencing for a year. I practiced iai until 3rd dan. I have practiced various budo but I have only done aikido for a long time.

**AYI:** What kind of budo will suit or fit with aikido?

**Inoue Sensei:** I think any form can fit with aikido, it depends on the persons ideas and perspectives. That is, that is to say, you cannot think of them separately. If you think in terms of budo, then you will quickly be able to think of it together with aikido.



Inoue Dojocho with Itoh Shido-in



# Letters to AYI

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## An Encounter With The Extraordinaries

Sonny Loke, Mushinkan Kaulalampur

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An urge to learn more about Yoshinkan Aikido drove me back to the Honbu Dojo again this March. I have trained for 23 years under Francis Sammy Sensei in Malaysia, and I have endeavored to follow his unique style of Aikido. I consider it to be quite an achievement to be one of the few seniors left still training under Sammy Sensei.

My understanding of the goal of Aikido is to harmonize with others, with nature and also with oneself. When we can achieve this, there will be no conflict physically or mentally with anyone or anything, and everything will be in harmony. Therefore we should practice Aikido not only in the dojo, but we should apply the same principle to everything in life.

In Aikido, as in everything, every Master has his own style. No one can claim that this style is right and that that style is wrong. The basics are the same but each individual Master will develop his own style.

I have been teaching Yoshinkan Aikido part-time in Kuala Lumpur since 1991, and decided to do it full-time June last year after attending the 1st International Instructors Gasshuku. It was a big step for me and I am grateful to Sammy Sensei and Robert Choong Sensei for their encouragement and blessing.

My reason for going to Honbu was to update and standardize my teaching methods; to make them as close as possible to those used there. At first it was not easy for me to adjust, but I have tried my best and I am satisfied.

I had spent most of my training hours with Chida Sensei, Itoh Sensei, Oyamada Sensei and Chino Sensei. Chida Sensei's technique seems so gentle and effortless. I had the opportunity and honour to partner with Chida Sensei during one of Itoh Sensei's kenshu classes. The 'feeling' of being Chida Sensei's uke is beyond description. You don't feel crude force being applied to you, but you just can't help being brought down and pinned so fast and so swiftly. When Chida Sensei conducts a class, he would ask us to practice different

forms of basic movements before he joins them together to form a basic waza.

Attending the 8th International Seminar of Budo Culture was a complement of this trip. It helped me to recharge after the honbu training and to prepare me for the training thereafter. The seminar further exposed me to other forms of budo and other schools of Aikido.

Paul Stephens and I went to Kofu from March 21 to 24. All we did at Takeno Sensei's dojo was kihon dosa and related kihon waza. It was a trip that I will not be able to forget. Takeno Sensei's commitment and patience towards us were felt deeply in my heart, even some of his students claimed that they had never attended a class in which he put so much emphasis on kihon dosa. The advice he gave me before I left still sounds fresh to me everyday. "It's all up to you now, to practice and develop what you have learned". OSU!

I also had the opportunity to attend Inoue Shihan's last class at the Shinjuku Police Station Dojo on March 25. His unique style of Aikido feels familiar to me. Of course! My sensei, Francis Sammy trained with him during his visits here in the 60's and 70's. I felt so comfortable and blended easily during the training. The training (as always) ended up with coffee or tea and some chitchat before saying "Oyasuminasai" (goodnight).

A very special thanks to Paul and Eva for their kind hospitality and patience during my whole stay in Japan. Besides the normal class, Paul and I used to discuss techniques whenever new ideas flashed in to our minds. We 'exchanged ideas' while waiting for the bus, train (or even on board a packed train), during meals and in the middle of watching TV.

My dojo is new and I have to teach 7 days a week. Most of the time I am teaching and all my students are beginners, with little time left for me to train before this trip. It wasn't easy at all for me to train almost everyday in Japan. Anyway, to the IYAF and the Honbu Sensei - I'LL BE BACK for more soon! Osu!

Sonny Loke



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## Chida Shihan Visits BC

Keith Taylor, Sowakan Dojo

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For the first time in the short history of Yoshinkan Aikido on the West coast of Canada, Chida Shihan came to visit and to give a workshop on the mysteries of Aikido. Chida Sensei arrived on June 21 and we immediately proceeded to Vancouver Island for a few days of rest and relaxation. I had heard that Chida Sensei had the reputation of being a harbinger of good weather wherever he travels abroad and once again he was true to form: when Chida Sensei arrived the rains stopped and the summer began.

A large number of dedicated Aikidoka from all over North America attended this event. There were a little over seventy Aikidoka attending, including students from British Columbia, Ontario and New Brunswick in Canada and California, Indianapolis and Texas in the United States. Eduardo Pinto Sensei and a handful of his students even made the pilgrimage from Brazil. Robert Mustard Sensei did an admirable job of translating Chida Shihan's detailed explanations of the principles of Aikido.

On Friday June 29, 1996, Chida Sensei began the workshop with a two hour class on kihon dosa. Chida Sensei is renowned for his dynamic technique, but it was still disarming to see and experience the basic movements demonstrated with such a degree of precision and smoothness, while still being dynamic and powerful. Through the guidance of Chida Sensei everyone's basics were extended much further, with everyone pushed lower. We all now have a much better understanding of how kihon dosa should be practiced and how it is executed within the techniques.

As the workshop continued and the hours on the mats added up, the brilliance of Chida

Shihan became evident. One of the most interesting things was the way that the techniques were presented. Chida Sensei built up the techniques from what seemed like several different sources. He would explore the philosophy behind the different movements within the techniques until bringing forth the recognizable kihon waza. These principles developed a sense of power all by themselves, which left us with many different avenues to explore for ourselves. These unique explorations can be studied independently be integrated into most, if not all of the techniques.

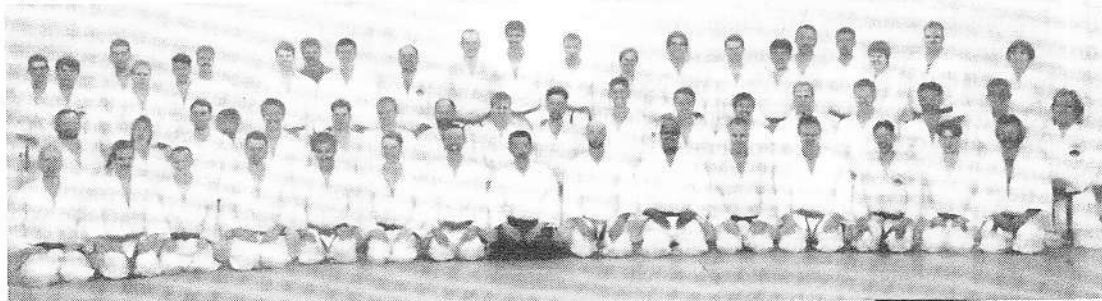
Among the principles presented were various anatomical concepts. These gave us insight into how our own body reacts when moved in certain prescribed patterns. This helped us to develop a discrete direction to focus our energy in order to control and move uke with seemingly no physical strength. Chida Sensei pointed out that the power comes from the front knee in conjunction with the hips.

I would like to take this opportunity to thank the members of my own dojo (Sowakan) for their dedication and sacrifices in carrying out all of the unheralded and unglamorous tasks that are necessary in presenting an event such as this. Many of our out of town visitors were able to stay with the Sowakan students. In this way new friendships were started, which helped everyone to enjoy the weekend.

I would like to thank everyone for coming to Vancouver and for bringing such a bountiful supply of good will. I would, of course, also like to thank Chida Shihan for showing us what Yoshinkan Aikido truly is.

Yours in Aiki,

Keith Taylor



Chida Shihan and a smiling group at the Sowakan Dojo

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## Yoshinkai Firenze

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*AYI has published this letter at the request of the Yoshinkai Firenze Dojo, to clear up some serious concerns that this group has had regarding one of their countries leading members.*

We as members of AIKIDO YOSHINKAI ITALIA have the regrettable duty of informing you about recent unsavory developments in our society, which are likely to prejudice the good name of Yoshinkai in Italy.

Mr. Ivano Zintu, chief instructor of Aikido Yoshinkai, Italy, as well as being representative of both Yoshinkan Aikido and the IYAF in Italy, abruptly closed his Dojo in July, 1995 and has apparently settled abroad, without any information as to his whereabouts. Since his departure nothing has been heard from him. His wife has no means of contacting him and has referred to a telephone number of a mutual friend in Colombia, in an effort to get in touch with him. By leaving in this manner, Zintu has left his wife who is unemployed in dire straits as she has to maintain herself and their four year old daughter.

Furthermore Mr. Zintu was several months behind in his rental payments for the premises from where he ran his dojo. The owner of the premises a Mr. Costanazo Foschi was therefore forced to legally evict him.

Mr. Zintu claimed himself to be a medical doctor declaring himself a specialist in various branches of medicine (depending on the occasion), even at public exhibitions of Yoshinkan! To our knowledge he has never been a member of any medical Society nor ever been to university.

We have to date no documents about the very existence of the association AIKIDO YOSHINKAI ITALIA of which we assumed to be members from the papers presumably issued by Mr. Zintu. We never underwrote a statute of any society as requested by our law; we never received a tax code number to recoup our VAT as is what happens when any association is registered, even a non profit association.

Mr. Zintu had placed advertisements for courses of Yoshinkai in a national magazine (samurai) which were to be held on a monthly basis, but these insertions have never been paid for. During the

Easter fair "Pasqua del Budo" at Genzano (Rome), the editor of the magazine publicly reprimanded the AIKIDO YOSHINKAI ITALIA for the failed payments of these ads. These events naturally disturbed ourselves and the good name of Yoshinkan and all its followers.

After these facts and especially after his disappearance, most of his pupils and also those who were attending his course for instructor have left Aikido and some have gone to other gyms where different styles are practiced, declaring that they want nothing more to do with Yoshinkan.

Due to the incorrect conduct of Mr. Zintu and the problems which he has created in the association, we members who sign this document intend to have nothing more to do with this individual because we regard him as wholly untrustworthy.

The seriousness of this case and our uncertain position within the IYAF led us to write this document so that you could render public our total openness about these facts.

The writers of this document want to disassociate themselves completely from the conduct of Ivano Zintu and declare they want to have no more to do with him and his deplorable behavior.

Beretta Arnoldo  
Casella Cristina  
Ceracchi Roberto  
Cicero Arrigo  
Paoletti Claudia  
Pelligrini Riccardo  
Tamburlani Fabio  
Tosi Silvio  
Foschi Costanzo

Firenze 07/05/1996

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## IYAF Registrations Since

December 1995

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### Dan Registrations

#### Australia

|                   |        |
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| Brendan Arentz    | Nidan  |
| Keltia Lyndsay    | Nidan  |
| Tony Shaw         | Nidan  |
| Tony Arnold       | Shodan |
| Adam Hanson       | Shodan |
| Kevin Willersdorf | Shodan |

#### Canada

|                    |        |
|--------------------|--------|
| Deborah Townsend   | Sandan |
| Robert Crawford    | Nidan  |
| Nick Kilislian     | Nidan  |
| Steve Nickerson    | Nidan  |
| Dave Stinson       | Nidan  |
| Nicodemus Alforque | Shodan |
| Alan Shumak        | Shodan |

#### England

|              |       |
|--------------|-------|
| Marill Poole | Nidan |
|--------------|-------|

#### U.S.A.

|                   |        |
|-------------------|--------|
| Steven Hamilton   | Nidan  |
| Thomas Moore      | Nidan  |
| Jonathan Sharratt | Nidan  |
| Christopher Cole  | Shodan |
| Dewitt Cooper     | Shodan |
| Douglas Lawrence  | Shodan |

### Instructor Registrations

#### Canada

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|------------------|---------|
| Steven Nickerson | level 5 |
| Dave Stinson     | level 5 |

#### England

|              |         |
|--------------|---------|
| Marill Poole | level 5 |
|--------------|---------|

#### U.S.A.

|                   |         |
|-------------------|---------|
| Steven Hamilton   | level 5 |
| Thomas Moore      | level 5 |
| Jonathan Sharratt | level 5 |
| Glen Giacoletto   | level 6 |
| Gordon Shumaker   | level 6 |

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## Q & A

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*This section offers a dialogue between readers and the Honbu Dojo. You can direct questions to particular instructors and IYAF staff, or respond to comments and questions of other contributors.*

**Q.** What is the correct way to tell the students who have just finished one of the kihon dosa movements (ie. Tai no henko ni) to release the grasp and return to kamae?

**G. James**  
USA

**A.** At the honbu dojo we start shite and uke off in right side ai hanmi kamae (see: A Change In Waza, this issue) and say "Sekkin. Yoi." (move in, ready) or "Sekkin. Te motsu." (move in, grab the hand) and then "hajime" (begin). When we want them to stop performing the kihon dosa we say "Yamae." At this point the students return to right side kamae with the exception of when the kihon dosa in question is hiriki no yosei ichi. If they are doing hiriki ni yosei ichi, they stop in the 'yoi' or 'te motsu' position awaiting the command to start hiriki no yosei ni, which is "Hiriki no yosei ni. Yoi", followed by "Hajime."

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## Kamae

Leslie Mills, Shuwakan Dojo, USA

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Isn't it the best feeling when you are training well, and everything seems to work right? When every pivot is clean and exact, and you keep your partner clearly in your center all the way to the end of the technique? When your body seems to move more easily and dynamically than it usually does, and you almost feel like you are watching someone else when it's really you? Those days are like little rewards for training and practicing and repeating and analyzing. They are like the last sentence in a paragraph that says, "... and if you do all these things, the technique will be effortless".

Several years ago Yasuhisa Shioda Sensei visited our dojo with Jacques Payet Sensei. He spent what seemed like a half of a day (though it was probably more like an hour and a half) on kamae. He fixed us, and adjusted us, and demonstrated the importance of kamae to us. I was only gokyu at the time, but to this day, I still find myself learning kamae over and over again.

Each section of the body plays a role in the technique, and is set up for that role right from the beginning - in kamae. Kamae is where you push forward with the back leg even though you aren't moving - to prepare your energy and your mind set. Your leg forces your hips into a forward and kind of compressed position. You never relinquish that forwardness, that push from the back of the stance. This forwardness is part of your kamae. It makes your base solid, and your balance secure, so that the rest of you can focus on the relationship with uke.

I've heard my sensei tell me to be forward for years without doing it correctly, or at least without doing it to its fullest extent. I thought I was forward, but now that I am REALLY forward, I can see what I missed before. This has been my most recent enlightenment in Aikido - being forward and solid, from the base of kamae.

Here's why I think that a good Kamae affects our ability to do a technique effectively. The Kamae stance points all of the body in a particular direction. It establishes the flow of power from the ground through the hips and

into the current alignment of the upper body. The upper body thus takes its power from the lower body, and the whole body stays connected throughout the movements of the technique. We situate the torso and the arms each step of the way to produce the most potent effect on uke based on the assumption that we are forward, stable and balanced as we move - that we can retain kamae. The stability of the lower body in kamae forms the center for circular movements and the starting point for linear ones for the same reasons - we are forward, stable and balanced. The first thing we do to uke, on the other hand, is to remove his stability. So as long as we keep ours, we are in control.

In every class as we practice basic movements, we move in and out of kamae. Here, at the beginning of every class, I practice keeping that kamae feeling all the way through each basic movement. I pay attention to and look for the forwardness stability and balance as I practice these independent pieces. Then I look for that feeling - that Kamae feeling - as the basic movements are linked together to form techniques, watching to see what my body remembers, how the blending and power are changed, adjusting and experimenting, and learning about Kamae.



# Aiki Games

## Shikkoho Red Rover

David Dangerfield, Shinobu Dojo

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The game begins with the children in seiza at one end of the dojo. The one sitting straightest and with the best concentration is chosen and placed half way to the other side of the dojo. On "hajime" the children must shikkoho their way to the other end of the dojo. The task of the one in the middle is to wrestle one of the others to the ground. (resisting is good here) Once "captured" they join the person in the middle in wrestling the others until all the students are captured. Teachers and assistants can join

near the end allowing the children to finally bring them to the ground.

The game requires a reasonable level of supervision and care, particularly in groups with diverse size and age differences.

During the game the teacher and assistants should call out encouragement to everyone. It should be a noisy and exciting game.

## Seventh International Instructors Course

Applications are being accepted for the 1997-1998 *Kokusai Senshusei Course* (International Instructors Course).

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

The course begins April 1, 1997, and runs for 11 months. It is run parallel to and in conjunction with the Tokyo Metropolitan Riot Police Course.

Applications for the Seventh International Instructors Course close November 30, 1996

For further information contact:

IYAF  
International Instructors Course  
2-28-8 Kamiochiai, Shinjuku-ku  
Tokyo 161  
Japan

Phone: 81-3-3368-5556  
Fax: 81-3-3368-5578

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## To Our Readers

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The staff of AYI would like to apologize for the long delay in publishing and release of AYI 7.1. It is almost four months behind schedule, this being largely due to problems with sponsorship advertising. We would like to take this opportunity to thank all AYI subscribers for their continued patience and support with us. We would also like to thank the QUEST Co., Ltd. for their continued support.

It is not easy to run a magazine such as this on a shoestring budget. Our subscriber pool is just over one hundred and thirty subscribers, which is not really enough to support the magazine without outside financial help. We have run over the figures and options many times looking at different solutions and possibilities, but we are unable to really cut our costs any further. Therefore, from next year we will once again be cutting back to four issues a year, starting with AYI 8.1.

Knowing that this is a reduction in value for money and an increased time lag between issues, we are determined to renew our efforts to bring you more interesting and better articles in the future. We request that if you have something you would like to know, or something you would like to share, to please write us and let us know. We will do our best to accommodate you.

Yours Sincerely,

AYI Staff

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## Revised Method of Payments to the IYAF

Yen denominated cheques can not be accepted because of exorbitant processing fees that often exceed the value of the cheque. Please send all cheques in the currency of your own country, except for cheques from South America and Eastern Europe which should be in U.S. dollars.

Please follow these procedures when making payments to the IYAF:

1. Make all personal or bank cheques payable in your home countries currency (not Yen). South American and Eastern European cheques please use U.S currency.
2. Make cheques payable to: **Kiyoko Ono in favour of the IYAF.**
3. If appropriate, make cheques payable at: **Citibank N.A., Tokyo.**

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