

AIKIDO YOSHINKAN

INTERNATIONAL

Vol. 3 No. 2

SEPTEMBER 1992

I Y A F INTERNATIONAL YOSHINKAI AIKIDO FEDERATION



合氣道養神館



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

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

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- Self - Defense Techniques
"Techniques d'Auto - Défense"
- Freestyle Techniques
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- Demonstration of Gozo Shioda Sensei
"Demonstration de Gozo Shioda Sensei"



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- Techniques Set # 2 - Canada Team

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- Canadian Yondans
- Karasawa Sensei - Canada
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- Women Self Defence - Canada Team
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- Gozo Shioda - Soke of Aikido Yoshinkan

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AIKIDO YOSHINKAN INTERNATIONAL

Vol. 3 No. 2 September 1992

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Tel: 81 (03) 3368-5556 Fax: 81 (03) 3368-5578

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Cover: Calligraphy, "Aikido Yoshinkan," 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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INTRODUCTION

SOKE SHIODA GOZO

I believe that the readers of *AYI* are striving hard in their daily training. It has been brought to my attention that one of them has a question on *ken* (sword) with regard to aikido. (See Communication, page 16.)

The principle of *ken* has great relevance to aikido. The same also applies to *jo* (stick) and *tanto* (knife). Although we practice only a few *kata* (forms), movements with these weapons can develop skills that would not be learned otherwise—how, for example, to judge *maai* (distance between your partner) and timing.

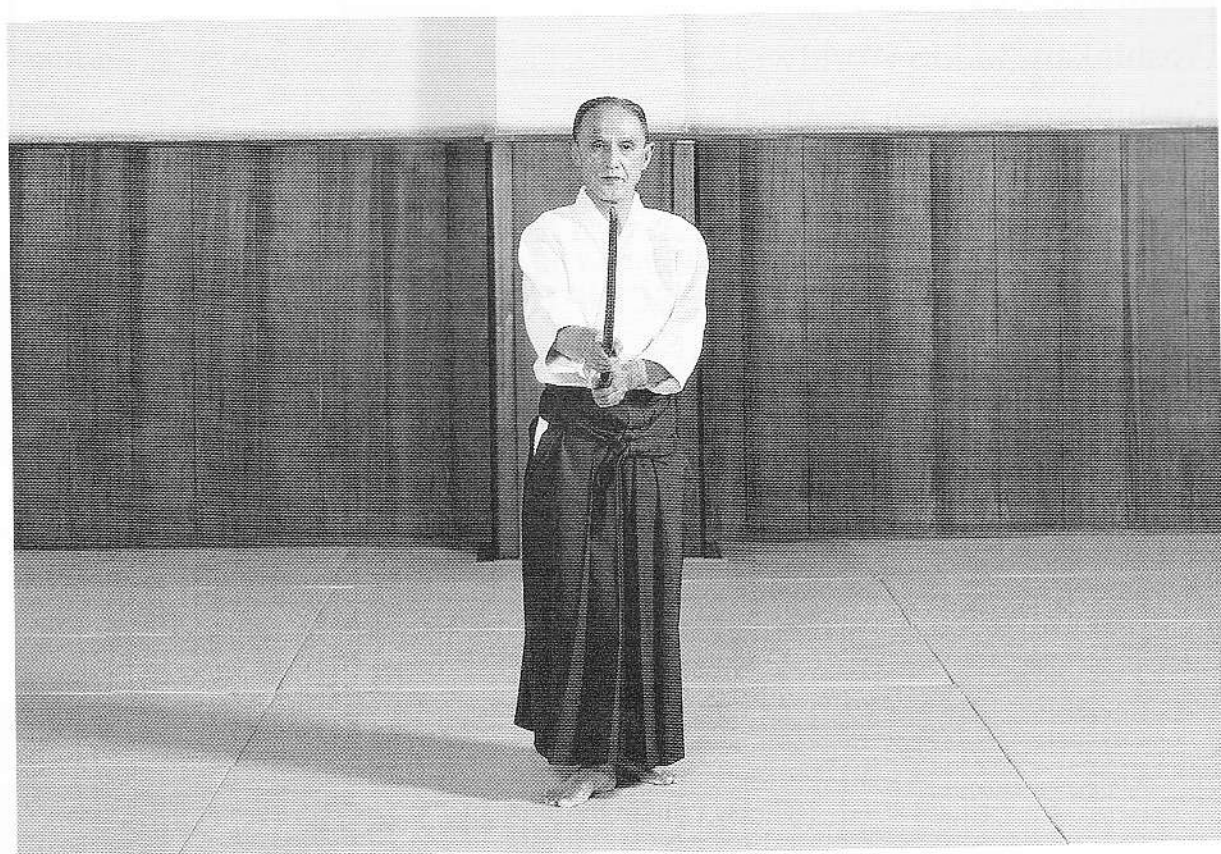
Aikido practitioners often fall into either of two traps in their training: obsessive training with a particular weapon or complete neglect of weapons training when in attack. In addition, too often weapons training is rendered meaningless through improper movement with the weapon.

Ken, as used in aikido, is called *aikiken*, and *jo*, *aikijo*. You should try to perform *kata* with these weapons as if you are bare-handed.

In recent years, I have sometimes noticed people overseas who are not satisfied with bare-handed attacks trying to perform *kata* using *ken* when they do not even know the correct routine forms. In my opinion, this is one of the elements that contributes to deviation from the basics.

It is my desire that if you are a practitioner of Yoshinkan Aikido your priority should be on building a strong foundation in your basic movements and techniques—before handling any weapons.

The ultimate in aikido is beauty. My message to all those who train in aikido is that you should not just work on the superficial aspects of the *kata*. You should also bear in mind the importance of correct mental attitude and of maintaining humbleness at all times.



NEWS

◆Spring Gasshuku Conducted

The spring *gasshuku* (camp) for the Second International Instructors Course was held from June 13 to June 15. The course participants and two instructors escaped from the frenetic bustle of life in Tokyo to the quiet of Kozushima Island, about a 10-hour ferry ride southeast of Tokyo.

Aikido training was held in a small dojo overlooking the Pacific Ocean. Other activities included hiking, jogging, swimming, a barbecue on the beach, and a relaxing soak in an outdoor hot spring. It was an excellent opportunity for the relatively newly arrived international trainees to experience a different facet of life in Japan.

Once again course organizers would like to express their heartfelt gratitude and appreciation to the Education Department of the Japan Agricultural Cooperative for its most generous sponsorship of the training camp (see *AYI* Vol. 2 No. 4).

◆Annual All-Japan Yoshinkan Demonstration Scheduled for September

The 37th All-Japan Yoshinkan Demonstration is scheduled to take place on Sunday, September 13, 1992, at the Nakano Sports Center in Tokyo.

Following last year's record number of participants and spectators—a reflection of the growth of and interest in Yoshinkan Aikido—this year's demonstration is expected to be an even larger success.

Aikidoka from all over Japan and of all ages and levels are given the opportunity to display their skills and enthusiasm in a day that also serves to forge and reforge aikido friendships. As in the past, groups compete for best demonstration awards under two categories: basic and freestyle techniques.

The day culminates with demonstrations by Japan's leading instructors of Yoshinkan Aikido.

Highlights of the 37th All-Japan Yoshinkan Demonstration are expected to be available on video by November 1992.

◆Senshusei Undergo Kyu Test

The first segment of the Second International Instructors Course was completed on Friday, June 12, with a test of the *dai ichi kihon waza* (first basic techniques) for *yonkyu*, *gokyu*, and *rokyu*.

Of this year's instructor trainees, only two *senshusei* (special students), Randall Stoner and Romar Gutierrez, both from the United States, were required to test at these levels. Both were awarded *yonkyu*. *Senshusei* holding *dan* ranks prior to the commencement of the course are not required to grade until the instructors test held at the conclusion of the course.

Of the nine riot police officers, two regional police officers, and two Japanese instructor trainees that tested from the Tokyo Metropolitan Riot Police Training Course, eight were awarded *yonkyu* and five were awarded *gokyu*.

Congratulations to all *senshusei* on their fine efforts.

◆Chida Shihan to Visit Toronto

Chida Shihan, head instructor at the honbu dojo in Tokyo, is scheduled to conduct a 10-day tour to Toronto, Canada, from October 16 to October 26. During his visit, he will hold demonstrations, conduct clinics and classes, and test some of Canada's highest ranked *aikidoka*.

For further information, please direct all enquiries to the Seidokan Dojo, Halton Hills Yoshinkan Aikido Association, c/o Dr. Fred Haynes, 358 Delrex Boulevard, Georgetown, Ontario, Canada L7G 4H4. Phone (416) 874-1295 or fax (416) 873-6133.

YOSHINKAN AIKIDO

合気道

養神館



総合演武大会 9月13日(日) 入場無料

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〈主催〉 財団法人 合気道養神会
Tel. 03-3368-5558
Fax. 03-3368-5578

中野区立体育館 (中野区中野4-11-14)
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開場 午前11時 開演 12時 終演 17時30分

〈後援〉 財団法人 日本船舶振興会・全国農業協同組合中央会
〈協賛〉 全日本養神館合気道連盟

この事業は、財団法人日本船舶振興会の補助を受けて実施するものであります。

MALAYSIAN TOUR

From May 4 until May 16, 1992, Yasuhisa Shioda Shihan traveled to two destinations in Malaysia to promote the IYAF and to spread, through direct teaching, the techniques of the Yoshinkan Honbu Dojo.

The 12-day tour included visits to two major cities, Penang and Kuala Lumpur, where Shioda Shihan held daily clinics in basic technique and helped prepare both students and instructors for a demonstration to be held in Kuala Lumpur on May 14.

The Mushinkan Dojo in Penang was the first stop on the tour. Head Instructor Francis Ramasamy and 10 of his students gave Shioda Shihan a warm welcome, meeting him at the airport and then escorting him to stay at Ramasamy Sensei's house in Penang. The next day, Shioda Shihan was interviewed by the *News Straight Times* newspaper and shown around Penang. Then, from 5:30 p.m. to 7:00 p.m., Shioda Shihan oversaw a training clinic at the Mushinkan Dojo.

Over the next five days, Shioda Shihan held daily clinics with over 30 students in attendance at each clinic, all of them preparing for the upcoming demonstration in Kuala Lumpur. On the fifth day, a small demonstration was held in the Mushinkan Dojo. Among the 60 people in attendance were the consul general of Japan in Penang, Mr. Suzuki, and the principal of the Japanese school in Penang, Ms. Kojima.



Mushinkan Dojo in Penang

The second part of the tour began on May 11, when Shioda Shihan flew to Kuala Lumpur with Ramasamy Sensei and Mr. Choong, president of the Mushinkan Dojo. Shioda Shihan stayed at the Grand Olympic Hotel, which is famous among sportsmen. The same evening, he began clinics at the National Sports Complex in Kuala Lumpur, where he met the head instructor of a newly established Yoshinkan club, Sonny Loke Sensei, and his 10 students. The clinic format was the same as that used in Penang, with students training in basic technique and joining in demonstration training.



Demonstration in Kuala Lumpur

On May 12, Shioda Shihan met with the director of the Japan Foundation in Kuala Lumpur, Mr. Ando. Then, on May 13 a welcoming party was held in honor of Shioda Shihan.

On May 14, Shioda Shihan was interviewed by the *Star* newspaper in Kuala Lumpur, after which final arrangements were made for the demonstration, which was to be held the same evening at the National Sports Complex. The demonstration was sponsored by the Japan Cultural Centre in Kuala Lumpur.

The demonstration featured an exciting joint display of aikido by instructors and students from Penang and Kuala Lumpur and climaxed with an impressive appearance by Shioda Shihan. The demonstration had been well publicized and drew an audience of over 80 people. Altogether, about 15 people representing instructors and students from both dojos participated in the demonstration.

Techniques displayed included basic movements and techniques; *kankyu waza* (slow and fast techniques); self-defense techniques; and freestyle techniques, including the use of weapons. The demonstration was very well received and was enjoyed by everybody.

The next day, May 15, Shioda Shihan met with the director of the Sports Council in Kuala Lumpur to discuss future cooperation between the Sports Council and Yoshinkan Aikido. From 7:30 p.m. to 10:00 p.m. the same evening, a farewell party was held in honor of Shioda Shihan, who returned to Tokyo the next day.

The IYAF and Shioda Shihan would like to thank all those who made the tour the success it was.

IYAF REGISTRATION SINCE JUNE 1992

Registered Dan Rankings

CANADA

Enore Gardonio	<i>godan</i>
Roy Tjahja	<i>nidan</i>
Masao Imai	<i>shodan</i>
David Oikawa	<i>shodan</i>
Mark Derry	<i>shodan</i>
Michael Jacobs	<i>shodan</i>
Rod Rhem	<i>shodan</i>
Brian Ulrich	<i>shodan</i>
Tim Webb	<i>shodan</i>
Scott Bonneville	<i>shodan</i>
Gary Gascoigne	<i>shodan</i>
Bonnie McAuley	<i>shodan</i>

MALAYSIA

Francis Ramasamy	<i>rokudan</i>
Michael Sandasamy	<i>yondan</i>

U.S.A.

Jesse Nichols	<i>sandan</i>
Julie Cody	<i>nidan</i>
Bryan Singleton	<i>shodan</i>

Registered Instructors

CANADA

Mark Derry	level 6
Michael Jacobs	level 6

Rod Rhem	level 6
Brian Ulrich	level 6
Timothy Webb	level 6

IRELAND

Christina Neylan	level 6
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NEW ZEALAND

Mark Baker	level 3
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IYAF INSTRUCTORS CERTIFICATES

The IYAF would like to clarify some points regarding IYAF Instructors Certificates. The purpose of these certificates is to establish a direct link between Soke Shioda and instructors. Instructors possessing such certificates may grade their own students, obtain *kyu* and *dan* certificates from the honbu dojo, and use the name Yoshinkan Aikido and the Yoshinkan symbol.

Certification as a registered instructor, however, does not entitle the holder to instruct in a dojo outside of his or her own without a direct invitation from the head instructor concerned. It is important to respect the infrastructure of the dojo and the wishes of the host instructor.

INTERNATIONAL INSTRUCTORS COURSE

The Yoshinkan Honbu Dojo is now accepting applications for the 1993-1994 Third International Instructors Course. The course is held over an 11-month period and is run parallel to and in conjunction with the Tokyo Metropolitan Riot Police Course. The course is very challenging—mentally and physically. It is the most intensive aikido course available and is immensely rewarding for those who are committed to aikido.

For further information and for application forms, contact the IYAF Instructors Course, Aikido Yoshinkan Honbu Dojo, 2-28-8, Kamiochiai, Shinjuku-ku, Tokyo 161, Japan, or fax 81-3-3368-5578.

SPECIAL FEATURE—AIKIDO SHUGYO

Fifth Installment, continued from Vol. 3 No. 1, June 1992

USE THE ENEMIES' POWER

There is a strong tendency to relate *taisabaki* (the body turn) only to aikido. It is not, however, exclusive to aikido. Originally, it was part of all martial arts and was used extensively in combat. At one time, *budo* was for use on the battlefield; therefore, if it was not efficient against many enemies it was useless. Fighting front on was inefficient and foolhardy, exposing one's back to multiple attacks from varying angles—better to use *taisabaki* to evade and control attacks from all directions.

In modern, competitive *budo*, much of this has been forgotten. In judo, opponents fight one-on-one, facing and holding each other. In karate, too, training is mainly for competition; opponents strike each other from a fixed distance. This is how they are evaluated.

This kind of training is suitable for one-on-one competitions categorized by weight divisions. However, against many opponents or in a situation where an opponent uses a weapon it is difficult to say if one would be able to defend oneself.

An real-life attack by a group of enemies and an attack in a competition are different. Generally, the first time we encounter attackers in real life it is from far off, which is desirable. As I wrote earlier, we should try to make the attacker jump forward strongly and then avoid the attack just as it is about to reach its target.

Some people assert that "aikido techniques might work on a karate-like punch where the attacker steps strongly forward but not against a punch as in boxing, where the body is not as committed." This kind of thinking is common among people incapable of imagining any way of fighting other than in competition.

A real life-and-death fight is not like a movie or a novel. You will never find the situation where you have pure aikido techniques against pure

boxing techniques. The point is not the kind of technique you are going to use. The real strategy of any martial art is to anticipate your enemy's attack before it happens and to then use this foresight to your advantage.

Think back to the Shinjuku incident. A fight is psychologically won or lost if you can find or create some unease in your enemy's mind.

You, by contrast, must be peaceful and cool-headed. If you are not calm, you will not be able to foresee your opponent's movements and intentions. When you become hotheaded, you become stiff and cannot perform *taisabaki*, and your movements become a collision of strength.

People who have strong arms and confidence in their strength generally make a mistake at this stage. The desire to apply their technique comes first, so that they collide directly with their opponent and lose the "detached" feeling that enables us to perceive situations and thereby avoid trouble. This might be all right against only one opponent, but with numerous opponents we will be caught and everything will be finished.

Often in the night spots around Tokyo, drunk students can be seen facing and grasping each other as in judo. They appear to have some knowledge of judo, but because they resist each other they cannot move or do anything. Again, the problem is not the technique, but the fact that they haven't trained to fight in a noncompetitive situation. It would be better for them not to start or to do a technique. If one opponent shows any sign that he is going to do something, the other person should simply move forward and pivot. He would evade his opponent's attack, and, in the event of multiple attackers, his opponents would collide into each other and incapacitate themselves.

If we have to fight one-on-one repetitively, there is no doubt that we will lose. Therefore, we should use one opponent as a weapon to deal with another opponent. This is the secret—the best strategy to use against a number of opponents. Combine this with the ability to judge, a serene mind, and the performance of *taisabaki*, and you become a formidable opponent.

During demonstrations, we often do freestyle techniques against many opponents. This is an expression of what I have just said; in no way are demonstrations merely showy exercises.

WORLD HEAVYWEIGHT BOXING CHAMPION VISITS THE DOJO

Another fighting art that emphasizes the importance of movement in all directions like taisabaki in aikido is boxing. The difference being that aikido uses fluid and circular motions while boxing uses steps. It is often said that boxing is very effective in real situations, and I agree. When it comes to fighting many opponents, the problem is how to avoid attacks. In this regard, boxers have a lot of training.

On February 7, 1990, the then world heavyweight boxing champion attended a demonstration at the honbu dojo. In a subsequent conversation, I was told that he recognized the importance of taisabaki.

The journalists present reported that when watching our demonstration the boxer's eyes were focused on the leg movements and the lower part of the body. Conversely, the people accompanying him failed to understand aikido because they watched only superficially. The boxer was very interested in the fact that when the opponent comes to punch strongly we meet his force and throw. In other words, he liked *kokyunage*. He commented, "This is timing, not pure strength" and, in so doing, demonstrated his genius as a boxer. Merely by watching carefully, he had understood the essence of aikido.

Boxers for the most part are uncommonly great opponents. After World War II, I had the opportunity, through an introduction from an acquaintance, to demonstrate aikido in the camps of the U.S. Army of occupation. I wanted to open my own dojo, and I was in need of capital. Going around to the camps was good money and good advertising, so it was a great deal for me.

I went to many camps, but not always without incident. Many things happened. One day, I was at the Asagiri camp in Saitama Prefecture. The idea of introducing a traditional Japanese martial art to American soldiers sounds good, but in reality none of them was truly interested in seeing the art of the country they had occupied. They were there to watch a show, lying lazily on the ground, smoking and drinking beer, with sarcastic

sneers on their faces. Inside, I was very upset by their attitude, but as I was demonstrating in front of the occupation forces I could hardly complain.

After a while, a big white soldier confronted me in a boxing-like stance and said "let's have a try." Apparently he was very confident in his boxing ability. We had no choice, so my *uke* for the demonstration, who was also my junior, volunteered to face him.

The soldier's fist came out instantly, a hook. It landed smack on my junior's face and knocked him out. The room full of soldiers was in an uproar, they were whistling, clapping hands, and laughing loudly.

Next, the man faced me, and, saying "hey papa," he mockingly invited me to spar. "If I leave it here, the honor of aikido will be lost," I thought. I resolved to confront him, so I moved toward him. He was twice my stature and looked at me menacingly.

SHIHONAGE ON AN AMERICAN SOLDIER

The soldier delivered a jab from the left. I instantly moved inside him, took his right hand, turned his body and controlled him with *shihonage*. The soldiers who were lying on the ground watching uttered a cry of surprise. I looked at the soldier as if to ask, "How do you like that?"

After that nobody else came forward to challenge us. Holding his painful right elbow, the man stood up, humiliation and misery written on his face. His attitude had undergone a complete transformation, and we had to ask for an interpreter because he continually tried to question me.

He was saying, "I punched with my left fist, so why did you take my other hand?" I answered, "Your punch was just a diversion. In fact, after the left punch you were going to punch again with your right fist. That is why I held it."

The soldier expressed his admiration. Until then, he had doubtless never thought of fighting this way before. One of the basics in aikido is not to rival or compete with each other.

Wondering how to deal with an attack alone stems from competitive thinking and results only in colliding with our opponent. In the situation above, if I had been asking myself what to do with

the left punch and how to deal with it, I probably would have been defeated by the following right punch. Therefore, I merely avoided the left punch and stopped the real weapon—the right punch—first. My opponent could not guess this reaction and was defenseless when his right hand was taken by surprise.

My *kohai* (junior) before me on the other hand was only concerned with the thought of how he was going to avoid the attack. He was so absorbed by his feelings and his partner that he was slow to respond. If we think simply, we might argue that it was because he did not know boxing. If this was so, it would mean that we would have to study all of the world's martial arts to evade an attack. Avoiding an attack, however, is not concerned with that kind of knowledge.

Whatever attack the opponent might use, we must first take his movement inside our *taisabaki*. We should not wait for the attack to come, but rather we should sense when the attack is going to start and control it just before the opponent reaches his maximum strength.

It is wrong to think, "If the attack comes this way we move like this." To avoid this kind of thinking we should get rid of the desire to analyze the movement; it is when we can trust our sense that we can freely move our body. Then the attack used by the opponent is not a problem.

My junior could not control his fear—caused by being so keen to succeed and his feeling of inferiority in not knowing the martial art he faced. "What am I going to do?" preoccupied him, and he lost his natural posture. For that reason, his mind was a second late.

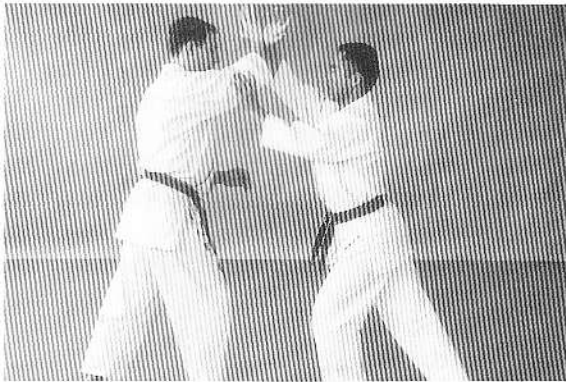
If we wait, there is no way we can avoid the fast punch of a boxer. Only when we have thrown away our ego and our mind has become empty is it possible to execute effective *taisabaki*. You must realize that if you don't reach this understanding, your aikido will not be useful in a real situation.



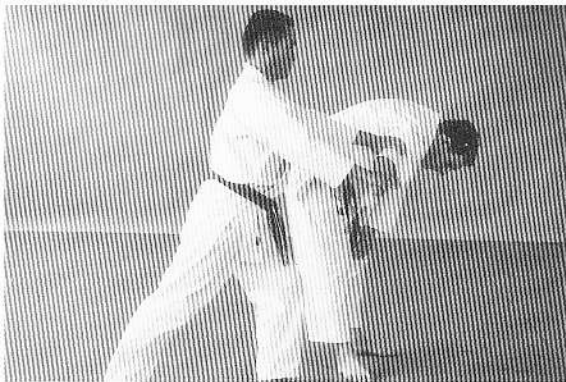
TECHNIQUES EXPLANATION

SHOMEN UCHI SANKAJO OSAE NI (2)

Shomen uchi sankajo oiae ni (2) is a technique where *shite* controls *uke*, who strikes with a *shomen uchi*, by using a pivoting motion and the *sankajo oiae*.



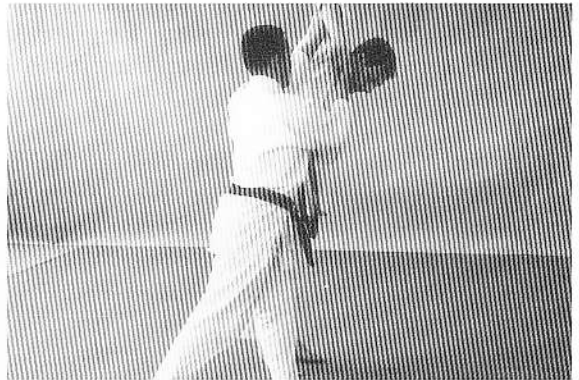
Shite and *uke* face each other in *hidari gyakuhanmi kamae*. As *uke* strikes with his right hand, *shite* blocks, keeping his right hand strong and holding *uke*'s elbow lightly with his left hand.



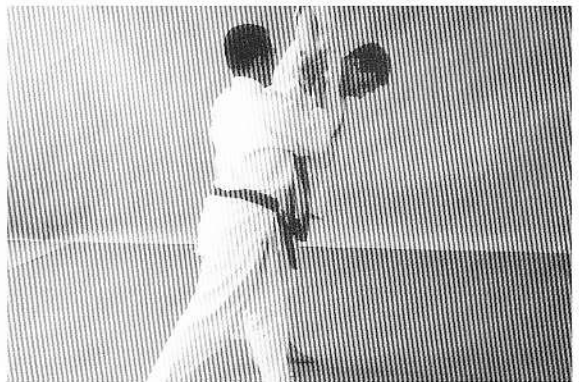
Keeping his weight strongly on his left leg, *shite* pivots 45° and controls *uke*'s right arm in a circular motion to his chest level.



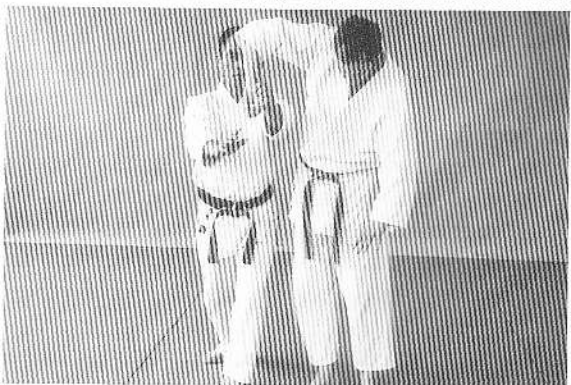
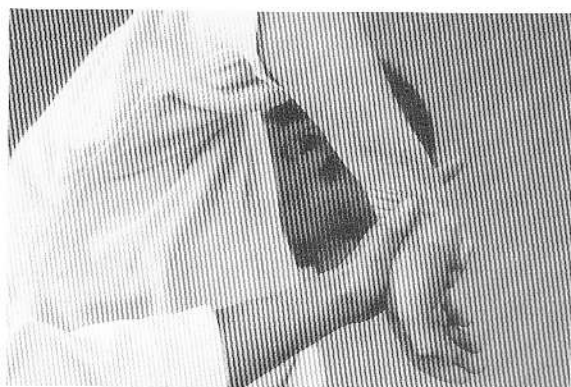
Controlling *uke*'s arm with his left hand, *shite* slides his right hand to *uke*'s right wrist. *Shite* then grabs *uke*'s right hand with his thumb in *uke*'s palm and his forefinger across *uke*'s knuckles.



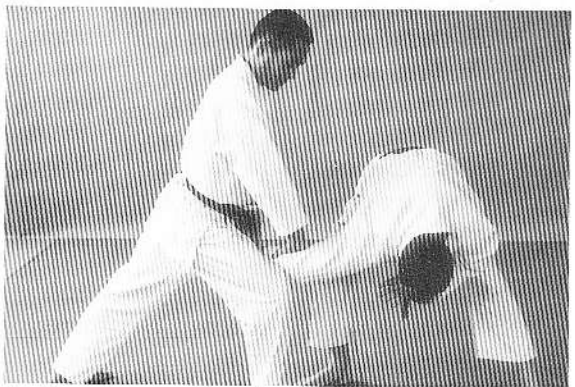
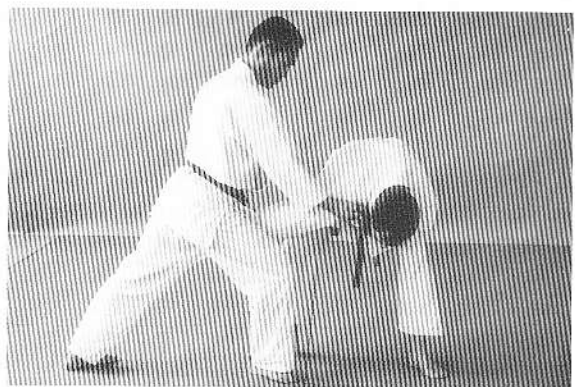
Shite slides to the left and moves *uke*'s right hand in a circular motion so that *uke*'s shoulder is locked and *uke*'s palm is facing outward. *Shite*'s hips should be square. *Shite*'s left hand should be on the inside of *uke*'s elbow, and *shite*'s right hand should be grabbing *uke*'s right hand lightly.



Shite moves his left hand to *uke*'s right hand, places it firmly against the back of *uke*'s hand, and grabs the hand firmly, concentrating on using the baby finger and the base of his thumb.

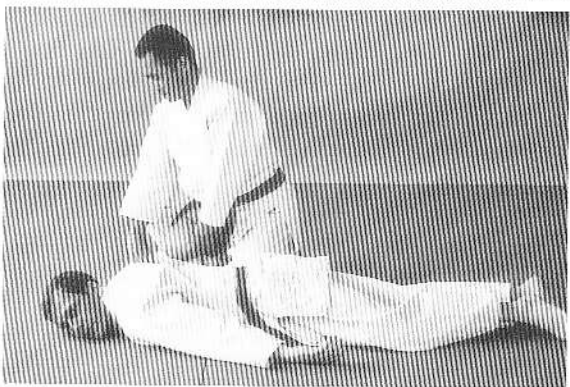
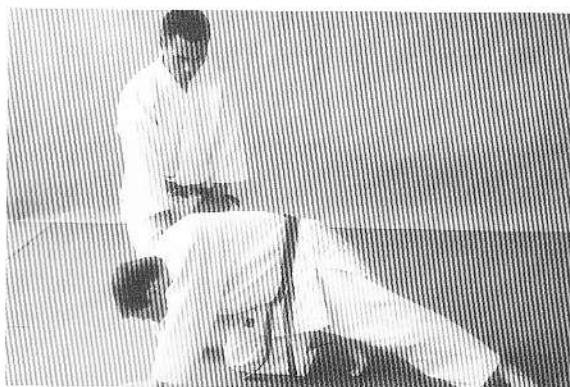


Keeping his weight strongly on his left foot, shite twists uke's wrist in a circular motion while at the same time twisting his, shite's, right hip and shoulder. Shite should pivot 180° and should try to move his body and arm all in one motion.

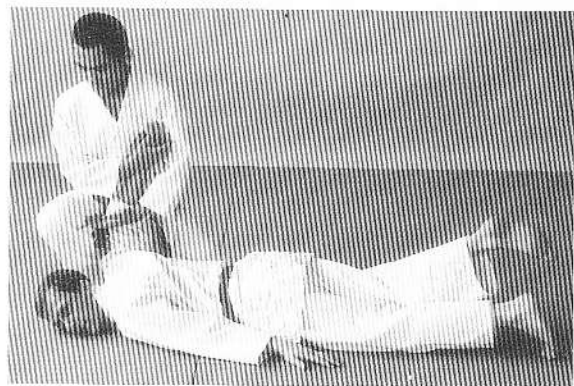


Cutting down with a circular motion, shite brings uke's arm and shoulder down. At the same time,

shite steps back with his left foot. As shite moves, he should strike uke's face with a right handed *atemi*. After applying the *atemi*, shite places his right hand on uke's elbow and steps back strongly, left foot first, followed by the right. Shite should keep both legs strong and should use the power of his hips.



Pushing strongly from his left hip, shite moves his right foot forward, followed by his left, and takes uke down to the mat in a prone position. At this point, shite's body should be straight and his left knee should be in uke's armpit. His weight should be strongly forward. Uke's arm should end up in an L shape.



The pin is the same as in *sankajo osae ichi* (1).

YOSHINKAN AIKIDO IN CHICAGO, U.S.A.

Gilbert James Profile



Gilbert James was born in Chicago, Illinois, in 1934. He has an extensive background in sports and martial arts. While attending college in California, he ran track and played basketball before returning to Chicago, where he played on a

semipro basketball team for five years. He was introduced to martial arts through judo in 1959 and through this association commenced aikido in 1962.

Mr. James recently joined the IYAF and is an IYAF yondan-ranked instructor at the Midwest Yoshinkan Aikido Association. His enthusiasm for and dedication to Yoshinkan is illustrated by the fact that two of his three children and two of his four grandchildren are active in aikido. Mr. James is employed as a graphic artist with the United States Postal Service.

I began training in judo in January 1959. In 1962, a close friend of mine in judo, Robert Hackett [see p. 14 for an announcement regarding Mr. Hackett], informed me that a "new" art was being taught at the Jyujutsu Institute in Chicago.

After watching aikido classes for more than one week, we decided to join. The instructor was Lieutenant Commander Robert Cramer of the U.S. Navy. He was a student of Noguchi Sensei of Hawaii. After several months of training, I noticed that my judo techniques had improved. The philosophy and relaxed feeling of aikido really helped me. I obtained my *shodan* in aikido in May 1965. In 1972, I decided to retire from contest judo. However, I continued to train in aikido and obtained my *yondan* in November 1976.

In the Chicago area, a number of aikido styles are being taught. I have the only Yoshinkan Aikido dojo here. Yoshinkan Aikido started in the Chi-

cago area in 1960 under Lieutenant Commander Robert Cramer. The Midwest Yoshinkai Aikido Association was formed in 1963. The association received a charter in 1965 from Soke Shioda. We are registered with the State of Illinois as a Not-For-Profit Organization.

I have instructed in both judo and aikido at numerous dojos in the past. Presently, I instruct regular classes at the Shugaku Kan Dojo twice a week and children's classes at the Little Flower Aikido Club of the Little Flower Community Center once a week. The Shugaku Kan Dojo has a small mat area—22 feet x 42 feet—and is shared with three other martial arts groups. As such, it is difficult to obtain additional time for special clinics and promotions.

We have a total of 38 students of various professions: teachers, firemen, bus drivers, bank officers, doctors, etc. Some private police agencies also train in special defensive tactics to extend their regular training. Unfortunately, there is a constant turnover of students due to individual economic problems. And many students must undergo job-change schedules that do not always conform to the aikido schedule. Of course, some drop out because aikido does not allow them to become a "superstar" overnight.

I aim to teach aikido to people to help them develop harmony with themselves and then with others. We all know how to fight, but we do not know how not to fight. I feel that aikido definitely builds character and makes everyone a better person toward peace and harmony in the universe.

It is important to focus on the *shite/uke* relationship in aikido. It is a very fundamental expression of harmony. Two people make one technique. You cannot do techniques by yourself. It is through the *shite/uke* concept that we learn the essential balance that is expressed in the strength/weakness, plus/minus, in/out dimensions of nature as one set.

Everyone should have *shoshin*—come to study with an empty mind, learn what is there. Be receptive to teaching, keep the beginner's mind throughout your training. Be serious, listen to



your instructor. Do not ask so many questions; you must learn to trust him.

Some of my greatest experiences were my visits and training at the old honbu dojo in Musashi Koganei. I visited Tokyo in 1976, 1977, and 1984. Each of my visits was three weeks in length.

Everyone should try to train at the honbu dojo. It has to be a wonderful experience. I was really enlightened by Soke Shioda's movement and instructions. Training with the riot police was also a thrill—albeit a painful one. Soke Shioda's visits to the United States were also very enlightening.

Aikido has become a way of life for me, and the feeling is that it cannot be taken away from me. If I lose an arm or leg, I consider it lost. I cannot lose aikido.

Dojo Address:
Midwest Yoshinkai Aikido Association
P O Box 5414, Chicago, IL 60680-5414, U.S.A.

YOSHINKAN IN WÜRZBURG, GERMANY

In Würzburg, we—more than 40 students of Yoshinkan Aikido—will celebrate the first five years of the existence of the Würzburg Yoshinkan Dojo within the Würzburg DJK Association. The main feature of this event will be a special course held by Kimeda Sensei, who will honor us by coming to Würzburg in October from Toronto, Canada, as he did some years ago.

From 1977 to 1982, Karl Heinz Pohl was taught Aikido by Kimeda Sensei when he was in Toronto to study sinology. Karl Heinz Pohl, who now holds *sandan* and who has become a professor of sinology, started teaching Aikido in Würzburg in November 1983. In April 1987, the Würzburg Yoshinkan Aikido group joined the DJK Association in Würzburg. Since that time, we have been well supported in terms of infrastructure. But we did suffer when Karl Heinz Pohl had to leave Würzburg in 1988.

Nonetheless, it is a sign of the steady growth of Yoshinkan—achieved by teachers like Kimeda Sensei and his follower in Würzburg Karl Heinz Pohl—that now another generation of aikido practitioners has emerged in Würzburg. This group is led by Bruno Weisenberger (*nidan*), Ralf Siebenmark (*nidan*), and Gerhard Schmitt (*shodan*) under the guidance and with the support of Nagano Sensei in Munich.

Nagano Sensei often holds courses in Würzburg and also invites us to Munich, some 300 kilometers south of Würzburg. We thank all of the sensei named above and also all of the sensei not named here who have given those of us in Würzburg the opportunity to learn of and to learn from their aikido in Germany and elsewhere in Europe, in Canada, and in Japan.



For information about the course Kimeda Sensei will conduct in Würzburg, call Bruno Weisenberger at 0049-0931/415621 or fax Gerd Eickelpasch at 0049-0931/16721.

Gerd Eickelpasch

Stephan Otto Profile



Instructors course member Stephan Otto was born in Munich, Germany, in 1967.

Budo is popular in Germany. I started judo when I was 10 and Kyokushinkai karate when I was 15. I also lifted

weights under my father, a former German champion, and won the Bavarian championships in Olympic-style lifting at age 13, 15, and 16.

My interest in martial arts drew me to an aikido demonstration by Nagano Sensei (head instructor of Aikido Deutschland, see *AYI* Vol.1 No.1) in my hometown of Germering in September 1986. I had heard of aikido before and didn't think much of it. I was surprised when it looked strong and interesting, so I joined a class of 35 or so. After six months, only 20 were left. I remained because I felt that I had to continue to figure out what the art was. My main interest, however, was still karate; only later did I switch to aikido.

I visited Japan with Nagano Sensei for the first time for six weeks in August and September 1990 just after I got my *shodan*. Nagano Sensei often talked about the course when it was first announced by the IYAF, and I knew that I wanted to try it. Although it is a bit harder than I had expected, I'm glad for this. I'm pleased that it's demanding; I wanted more than regular training.

After the course, I want to stay in Japan for two more years. The course presents you with so much in such concentration that you must work on it by yourself to figure it out and to make it work. The course merely provides the base.

My dream is to have my own dojo in a nice place where I can do my other hobbies too. I want to instruct—you learn more if you teach, and I like to work with people. Teaching is the output and study is the input. I think that you have to do both to be balanced. Because of the course, I feel stronger, I know more details, and I can demonstrate techniques better. When I'm teaching, I feel stronger in front of the class than if I was just training. If I can catch that feeling even when I'm training, I'll be able to progress much faster.

Robert Hackett Sensei, *yondan*, Association, Chicago, passed

Hackett Sensei was born on and extensive martial arts career first Americans to practice mental United States, he com-Robert Cramer. From that time study of Yoshinkan Aikido and tinued growth and development charter member of the Midwest

(MWYAA) and had been its president since 1967.



*Robert Hackett Sensei
1915-1992*

of the Midwest Yoshinkai Aikido away on July 28, 1992.

July 6, 1915. He began his long with judo in 1959. One of the Yoshinkan Aikido in the conti-nued training in 1962 under on, he dedicated himself to the was instrumental in its con-in the Chicago area. He was a Yoshinkai Aikido Association

He visited Japan and the honbu dojo on three separate occasions and received his *yondan* from Soke Shioda Gozo in 1976. He became a registered instructor with the IYAF in February 1992.

Hackett Sensei was well respected and highly regarded by all who met him. His philosophy was that each person should do their best.

The *AYI* extends its heartfelt condolences to his wife, Marion, with whom he shared a long and fruitful life, and family and to his colleagues and students.

Messages of sympathy may be sent to Marion Hackett, 6634 South Greenwood, Apartment 19B, Chicago, IL 60637, U.S.A.

Telephone (312) 684-0634

YOSHINKAN IN NORTH AMERICA

As always, there has been a lot of activity in the North American IYAF dojos. Here is an update on some of the IYAF instructors and clubs throughout North America.

First, from the U.S.A.:

David Dye Sensei of the Shuyokan Dojo has professionally put together four training videos that feature police control and restraining techniques of Yoshinkan Aikido. Dye Sensei has been a police officer with the Costa Mesa Police Department since 1967. Persons interested in these videos can call 1-800-332-4442 or contact the Shuyokan Dojo at 1-714-754-7287.

I recently received a fax from Sam Combes Sensei of the Kadokan Dojo, California. Combes Sensei wrote, "I had the opportunity to participate in the Welcome Mat Jyujutsu Dojo seminar on Saturday, June 20, 1992. 'Skip' Koepke Sensei coordinated the event, involving aikido, judo, and jyujutsu. Each sensei taught one technique to deal with some attack called out by the participants. We then went round-robin with various applications and throws. A great time was had by all!"

Evelyn Dysarz and Chris Howie Sensei of Aikido Yoshinkai of Indianapolis were featured in *Aikido Today* magazine's last issue. Many aikido practitioners have been encouraged by Chris and Evelyn's innovative and interesting ideas.

Coming up north to Canada:

Jim Arsenault is happy to announce the opening of a new Aikido Yoshinkan dojo at Canadian Forces Base Borden, near Barry, Ontario. Jim started training in Yoshinkan Aikido with Mark Derry Sensei and Mike Chambers Sensei at the Kingston Forces Base Yoshinkan Aikido Club. All visitors to the Barry area are welcome to visit this new addition to the Yoshinkan family.

In Kingston, Ontario, Fred Haynes Sensei of the Seidokan Dojo in Georgetown, Ontario, recently conducted a weekend aikido clinic. Hosts for this event were the Kingston Kobura Yoshinkan Aikido Club and Kingston Forces Base Yoshinkan Aikido Club. This was the 10th Yoshinkan clinic hosted in the Kingston area over the past two

years. Previous guest instructors have included Alister Thomson Sensei, Fred Haynes Sensei, and Mitsugoro Karasawa Sensei.

Down in Windsor, Ontario, Kevin Blok Sensei of the Chudokan Dojo and James Jeanette Sensei of the Renbukan Club were present as their respective clubs recently gave demonstrations of aikido at Windsor's Japanese Summer Festival. The Japanese festival was part of Windsor's Carrousel of Nations, which highlights the cultures of many different countries. Other instructors in attendance were Patricia Blok and Mark Lemmon of the Chudokan Dojo and Nelson Cheng of the Renbukan Club. Later in the day, members of both clubs joined together to give a demonstration of aikido weaponry. It was a big success!

We would like to include your club news or events in upcoming issues. Please contact:

James Jeanette
3307 Academy Drive
Windsor, Ontario, Canada
N9E 2H7
Phone/fax: 1-519-966-2297

Finally, I'm sure that all of the members of the many North American IYAF dojos would like to extend a heartfelt thank you to Mark Baker. His work and dedication to the formation and operation of the IYAF is greatly appreciated. Best wishes to Mark in all of his future endeavors.

James Jeanette

COMMUNICATION

Dear Sensei,

Thank you very much for renewing my subscription to AYI magazine. I very much enjoy reading the articles, letters and technical features.

I have a question for the AYI magazine. I'm curious about the origins of the *aiki ken* we sometimes practice. Is it designed specifically around aikido or is it based on one of the other *ryu* of swordsmanship? Was it designed and taught originally by O-Sensei Ueshiba? How much of it is unique to Yoshinkan Aikido?

Thank you very much, and please give my regards to everyone at the Yoshinkan.

Ed Kudzia,
U.S.A.

Ed,

Around 1937, Ueshiba Sensei ordered one of his *uchideshi* to acquire the skills of Kashima shinto *ryu* (a style of swordsmanship) and sent another *uchideshi* to master Yagyu shinkage *ryu* (Edo-style swordsmanship). O-Sensei then made them demonstrate and borrowed ideas from these styles to create his own form of swordsmanship.

In Yoshinkan, the *ken* is used only in *kihon dosa*. Ken principles, however, underlie all aikido. The importance lies in the correct raising and cutting down of the *ken*; not in concentrating on any specific form, or *kata*.

Uchideshi at the Yoshinkan Honbu Dojo have been taught Yagyu shinkage *ryu* (Owari Yagyu—the original style) by Soke Yagyu Nobuharu.

ATTENTION IYAF MEMBERS AMENDED NOTICE REGARDING PAYMENT

The IYAF is now utilizing Citibank services to simplify the processing of cheques from abroad.
Effective June 1, 1992,

1. Make **all** cheques payable to **Tsuneo Ando, c/o International Yoshinkai Aikido Federation.**
2. Make **all** cheques payable in **Japanese yen.***
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If you cannot comply with any of the above methods of payment, please contact the IYAF by mail or facsimile, and the IYAF will advise you on an acceptable alternative method of payment.

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