

AIKIDO YOSHINKAN INTERNATIONAL

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I Y A F INTERNATIONAL YOSHINKAI AIKIDO FEDERATION



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AIKIDO YOSHINKAN INTERNATIONAL

Vol. 4 No. 2 September 1993

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

Gozo Shioda

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INTRODUCTION

SOKE SHIODA GOZO

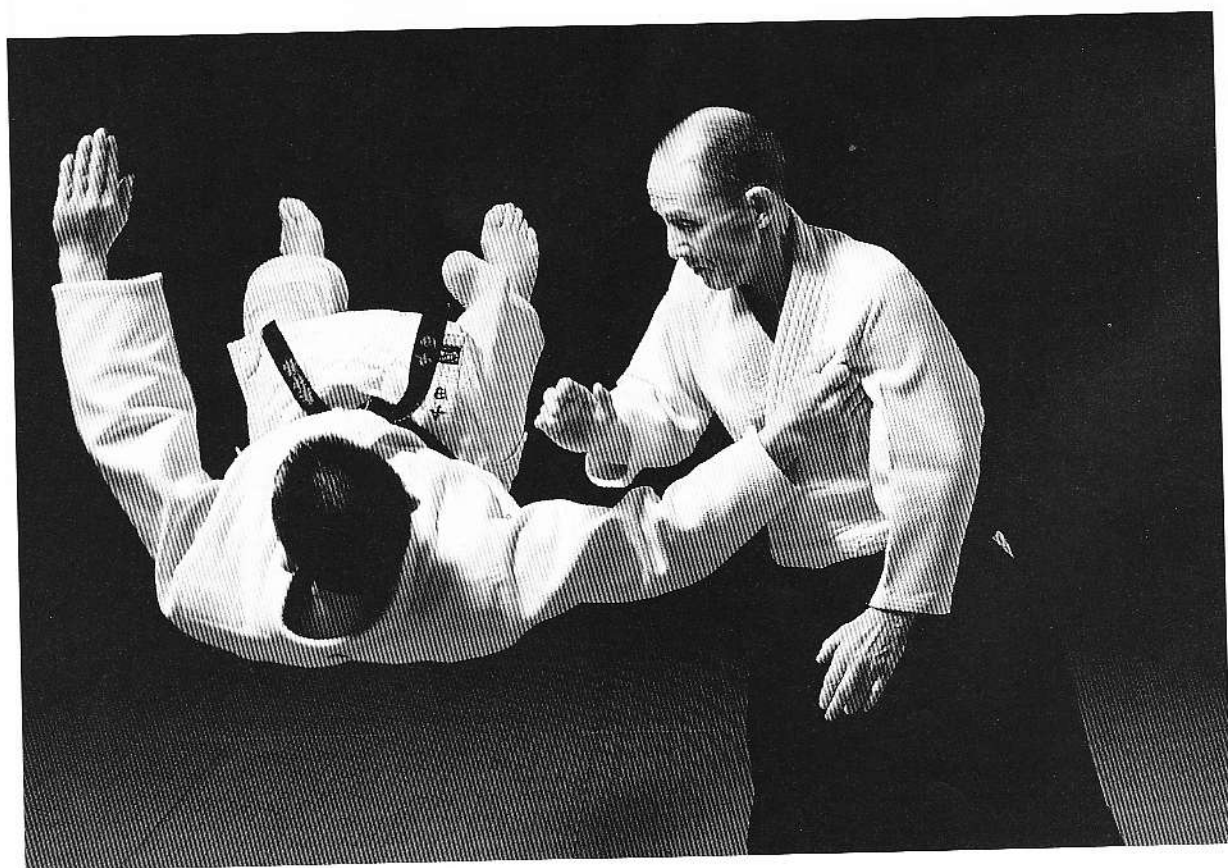
As the founder of Yoshinkai Aikido, I felt particularly honored and proud to know that the police officers involved in the top-level security for the G-7 summit in Tokyo in July are Yoshinkan Aikido trained. It gave me great pleasure to see that the prowess of these men and women has been acknowledged to such an extent that they have been placed in the public eye nationally and internationally where, should the situation call for it, their techniques and abilities would serve them well. This, I feel, is further testimony to the fact that Yoshinkan Aikido is indeed a true and wonderful martial art.

All policewomen practice aikido as part of their compulsory training, while every year a select group of 10 male riot police officers, all *dan* ranked in other martial arts, participate in a gruelling nine-month course held at the honbu dojo under my direct jurisdiction. To date, over 300 officers

have graduated from this highly specialized course.

In the past, *uchideshi* (live-in students) and other dedicated students were permitted to participate in the Tokyo Metropolitan Riot Police Training Course. In recent years this had proven to be so popular with non-Japanese trainees that it was decided to establish the International Instructors Course to be run in conjunction with and parallel to the riot police course, with the idea in mind that the graduates would assist in the propagation of Yoshinkan Aikido by providing high-level instruction upon returning to their respective countries.

The 13 trainees of the Third International Instructors Course were joined by their counterparts of the 29th Tokyo Metropolitan Riot Police Training Course at the beginning of August. It is my hope that they will train fervently together and toward a greater understanding of themselves and their technique. I wish them well.



NEWS

◆Executive Changes Made

The Aikido Yoshinkai Foundation Incorporated Board of Directors Annual General Meeting, held on Tuesday, June 22, 1993, saw Mr. Hayashi appointed to the position of honorary president and Mr. Yamada become president.

◆Sensei Are Promoted

On Saturday June 5, 1993, Susumu Chino Jokyo and Michiharu Mori Jokyo of the honbu dojo tested for *go* (fifth) *dan*. Both *sensei* impressed students and spectators with strong displays of Yoshinkan Aikido throughout their grading. In recognition of their services and their promotions, Soke Shioda Gozo has since awarded them the title of *kyoshi*. Congratulations from the IYAF.

◆Annual Demonstration Scheduled for September

The 38th All-Japan Yoshinkan Demonstration is scheduled to take place on Sunday, September 26, 1993, at the Nakano Sports Center in Tokyo.

Spectators will again be treated to demonstrations by leading Yoshinkan *aikidoka*. Regular students will display their skills in competition for basic or freestyle technique demonstration awards. The day also provides an opportunity for instructors and students to meet informally.

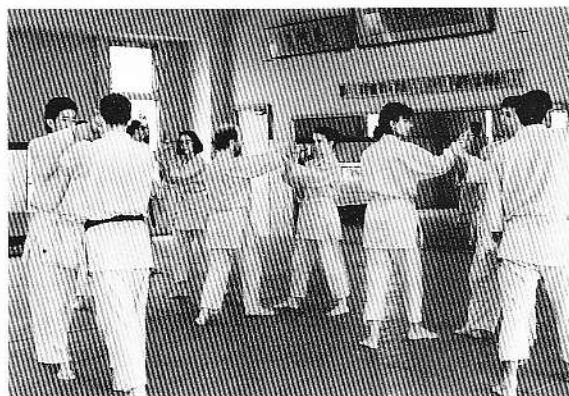
Highlights of the 38th All-Japan Yoshinkan Demonstration are expected to be released on video in November 1993.

◆Honbu Dojo Kokusai Course Proves Popular

The *kokusai* (international) course was initiated in the honbu dojo on November 1, 1989 (see AYI Vol. 1 No. 3). It provides non-Japanese-speaking students with an English option and was designed to supplement the regular and *kenshu* (intensive)

classes while meeting the needs of the growing number of foreign residents in Tokyo interested in aikido.

The course has grown steadily. Classes are available on a daily basis and boast an average attendance of 30 students. They are now conducted under the guidance of Robert Mustard Shidoin, Roland Thompson Shidoin, Silva Kheru Shidoin, and Pamela Hunt Shidoin with the assistance of senior foreign students. The depth of the international staff at the honbu dojo illustrates Yoshinkan Aikido's commitment to internationalization.



International Instructors Course graduate Darren Friend teaches *nikajo osae* to a group of beginners.

Over 200 students from 27 countries have helped lend an international flavor to the dojo. Some of them comment on the *kokusai* course as follows:

Takeshi Tanaka—*nidan*, Japan. The training is hard and strong, very similar to older Yoshinkan. I've learnt a lot working with non-Japanese, who are usually bigger than most Japanese; I have to alter my technique. I only understand about half of the instruction, but it's not a problem because I follow the actions.

Matty Keren—*nidan*, Israel. I enjoy the *kokusai* classes. The teaching is personal; the teachers care about me and my progress. I've been away for 16 months and have come back to train again. Not many other, if any, aikido schools have structured instruction in English; it's a real treasure for foreigners—they should use it while they can.

Mariana Verdaasdonk—*shodan*, The Netherlands. The *kokusai* class varies a lot in mood and

tempo and provides a contrast to the kenshu class. I like receiving instruction from Japanese and non-Japanese, you can see techniques from different perspectives. English explanations are helpful. Kenshu class is also great—I really enjoy it—and together they provide a good balance.

Douglas Barnes—*ikkyu*, Canada. We can learn more about each technique from the many instructors at the honbu—everybody has a slightly different idea. I use the kenshu class for basics and try to apply these principles in the kokusai class. The kokusai class has a friendly atmosphere generated by the instructors and the students. It seems more relaxed and yet more intense.

Edward Tanksley—*nikyu*, U.S.A. The kokusai course scheduling is convenient. The quality of teaching is good, it's personalized, and there is more space, so we can train without bumping into each other. We also have the opportunity to practice a good range of techniques.

Christopher Ross—*kyukyu*, England. I joined the kokusai course because I was nervous about being taught only in Japanese. In fact, the Japanese instructors are friendly and easy to follow, although some of the finer points are missed. By referring queries to the international staff and attending the international classes, I feel confident about joining in any of the honbu dojo courses.

Danielle Clayman—Australia. I enrolled in the kokusai course because I wanted to learn the basics in English even though I speak Japanese. I think you can miss a lot in the explanation. As a beginner, I feel completely stupid. I think the instructors course is great. These people train so hard to take it back to their own countries. I'm interested in doing it but won't be in Japan. I definitely want to continue training wherever I go.



Certificates are being provided for students that participate in kenshu training at the honbu dojo.

◆Inoue Shihan to Visit Germany

At the direct invitation of Hiromichi Nagano Sensei of Aikido Yoshinkan eV, Germany, Kyoichi Inoue Shihan, accompanied by Kazuo Masuko (a riot police *senshusei* [special student] from the 19th riot police course), will be visiting Munich for a series of clinics and demonstrations from October 9 to October 21, 1993. For further details, please contact Hiromichi Nagano, Aikido Yoshinkan eV, Ostpreussenstrasse 12, 8000 Munich 81, Germany. Phone: (89)93-32-97, Fax: (89)93-32-22

◆Chino Kyoshi to Visit California

Honbu dojo instructor Chino Kyoshi, accompanied by an international assistant, is scheduled to conduct a 10-day tour to the Los Angeles region in early December. During his visit, he will conduct clinics and tests and hold demonstrations in three host dojos.

For further information, please direct all inquiries to either the honbu dojo or Sam Combes, Kadokan Dojo, 1510 South Euclid Avenue, Anaheim, CA 92802, U.S.A. Phone (415)345-1501, Fax (714)535-3603.

◆Senshusei Undergo Kyu Test

The first test of the *senshusei* in the Third International Instructors Course was held on Thursday, June 10. The *senshusei* were graded on *kamae* (stance), *kihon dosa* (basic movements), as *shite* and *uke* for *dai ichi kihon waza* (first basic techniques), and on their overall spirit.

Of the seven *senshusei* who were required to test, Michael Kimeda (Canada) received *sankyu*; Alexis Levy (France), Antonio Martinez (England), and Jennifer Porter (U.S.A.) received *yonkyu*; and David Fryberger (U.S.A.), Slavko Ilic (Canada), and Nick Jones (England) received *gokyu*.

The AYI congratulates all *senshusei* on their very commendable performances and wishes them well with the next section of the course, the *dai ni kihon waza* (second basic techniques).



総合演武大会 9月26日(日) 入場無料

主催 財団法人 合気道養神会

中野区立体育館

中野区中野 4-11-14
1階 中野駅より徒歩5分

〒160 東京都中野区中野 4-11-14
TEL 03-3346-1111 FAX 03-3346-1112

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

IYAF—International Yoshinkai Aikido Federation

FIST

From Saturday July 17 to Friday July 23, Silva Kheru and myself (Pamela Hunt) attended the ninth FIST (Feminist International Summer Training) in St. Michielsgestel, The Netherlands.



Women martial artists from around the world meet for FIST.

FIST is designed to bring women practitioners of martial arts from all over the world together to train and learn new techniques from each other while sharing experiences gained through martial arts training. This year's camp attracted 155 women from 14 countries. Highly qualified instructors taught a wide variety of martial arts and self-defense skills in three training sessions a day. Aikido, judo, jujitsu, karate, tae kwon do, arnis, t'ai chi, kung fu, poekoelan, and self-defense options were all available, with supplementary workshops held at various times throughout the week on subjects such as healing and massage.

I had a twofold purpose in attending. I wished to introduce the principles and practice of Yoshinkan Aikido to people who were unfamiliar with them while establishing ties internationally. And, as a woman instructor based in Japan, I was concerned with what's happening in women's martial arts around the world. I was particularly interested in the self-defense aspects of the camp—a relatively untouched area in Japan.

The camp schedule was well arranged, so that it was possible to receive advanced tuition in your own martial art with plenty of opportunities to experience new skills and techniques. As such, I trained in the aikido and aikijo and ken sessions

under the excellent and experienced tuition of Barbara Summerhawk Sensei and Midori Kajihara Sensei and then participated in numerous self-defense classes ranging from self-defense teacher training through ground survival and how to elude different grabs in different situations.

These last two areas were taught by Linda Ramzy Ranson Sensei of New York and were a definite highlight of the camp for most concerned. Ranson Sensei is recognized as one of the premier authorities on self-defense and rape prevention and brings a very efficient, practical approach to her instruction and techniques. She is very strong in her beliefs and endeavors to convince women that they have a basic right to be safe in their lives and that they have the choice to fight back to defend themselves and to maintain a high-degree of self-respect. I was also interested to participate in some arnis training sessions. It was my first exposure to this Filipino stick-fighting art, and I found some similarities to aikido in the disarming techniques and locks applied.

As a first-time participant in a women's martial arts seminar, I found it a very interesting experience. It was extremely encouraging to see women practicing together in an area that has yet to reach anything near its potential growth and development, and I look forward to being involved in similar events in the future.

We would like to express our thanks to the organizers of FIST and to Soke Shioda Gozo for allowing us to attend.

Comment from Silva Kheru—The FIST camp was a great experience where women martial artists from a range of countries could get together to exchange skills and experiences within the martial arts world. I was amazed at the diversity and strength of the practitioners I met and trained with. I had the opportunity to do some sparring with kicks and punches through self-defense and ground survival—kicks, grabs, knife attacks—and in aikijo, aikido, and the basics of some other martial arts. It was an invaluable experience, and I would like to encourage more women martial artists to network in this or a similar way so that we can learn more from each other, which in turn can only make our own martial arts stronger.

IYAF BYLAW AMENDMENTS

The staff of the IYAF would like to thank all those members who made recommendations or who responded to the proposed amendments to the IYAF Bylaws. It is very encouraging to receive feedback from instructors and students around the world. The proposals are being collated at present, prior to further discussion and consideration.

IYAF REGISTRATION SINCE MARCH 1993

Registered Dan Rankings

AUSTRALIA
Wendy Buchanan *shodan*

CANADA
Philip Akin *yodan*
Chuck Bates *sandan*
Richard Cresswell *sandan*
David Penny *sandan*
Michael Cook *nidan*
Michael Jacobs *nidan*
Michael Long *nidan*
Stephen Ohlman *nidan*
Tim Webb *nidan*
Brian Duncan *shodan*
Guy Edrington *shodan*
Akimitsu Iwata *shodan*
Stanley Jeffers *shodan*
Joe Kazmar *shodan*
Rick Keegan *shodan*
Lynn Pryer *shodan*
Steve Ratz *shodan*
Christine Simpson *shodan*
Frederic Springer *shodan*
David Steuerman *shodan*

ENGLAND
James Hall *shodan*

GERMANY
Gerhard Kurz *nidan*
Gerald Wagner *shodan*
Andreas Ziegler *shodan*

U.S.A.
James Carney *shodan*
Kelly Morita *shodan*

Honbu Dojo Dan Rankings

John Coffey *sandan*
Matty Keren *nidan*

Registered Instructors

CANADA
Chuck Bates level 4
Jesse Nichols level 4
Scott Bonneville level 5
Akimitsu Iwata level 6
Steve Ratz level 6

ENGLAND
James Hall level 6

GERMANY
Gerhard Kurz level 5
Rene Pandis level 5
Heinrich Sachs level 5
Ralf Siebenmark level 5
Wolfgang Spielvogel level 6
Kurt Wirsing level 6
Alfred Zacher level 6

Registered Dojos

CANADA
Shinwakan Chuck Bates

U.S.A.
Renseikan Alvin McClure

YOSHINKAN IN THE SOUTHERN HEMISPHERE

Since the formation of the IYAF, Yoshinkan Aikido has rapidly expanded worldwide. This is particularly obvious in Australia, where, from a single established Yoshinkan dojo until the early 1990s, the Yoshinkan now boasts the following list of dojos.

New Zealand, meanwhile, boasts a comparatively long history in Yoshinkan Aikido that stretches back to 1965.

More recently, South America, too, has been introduced to Yoshinkan Aikido, through the Hikari Dojo, which joined the IYAF in October 1992.

AUSTRALIA

Renshinkan Dojo

Head Instructor: Paul Cale, *ikkyu*

Number of Dojos: 1

Dojo Registered: March 1992

Mailing Address: 595 Westernport Road, Lang

Lang, Victoria 3984, Australia

Phone: (59)975-637

Fax: (59)975-221

Shinobu Aikido Dojo

Head Instructor: David Dangerfield, *nidan*

Assistant Instructor: Wendy Buchanan, *shodan*

Number of Dojos: 1

Dojo Registered: November 1992

Number of Students: approximately 60

Dojo Hours: Mon., Wed., Thur., Fri. 4:30–8:00 pm;

Tues. 6:00–7:30 pm

Dojo Address: Briggs Street, Palmwoods, Sunshine Coast, Queensland 4555, Australia

Phone: (74)459-997

Shinbukan Dojo

Head Instructor: Scott Roche, *shodan*

Assistant Instructor: Richard Hungerford, *shodan*

Number of Dojos: 1

Dojo Registered: June 1991

Number of Students: approximately 30

Dojo Hours: Tues., Thurs. 7:30–9:30 pm; Sat. 9:00–10:30 am

Mailing Address: 23 Pope St., Aitkenvale, Townsville, Queensland, Australia

Phone: (77)252-726

Shudokan Dojo

Head Instructor: Joe Thambu, *yodan*

Assistant Instructors: Peter Kalaritis, *nidan*; Alun

Jackson, *shodan*; Jon Marshall, *shodan*

Number of Dojos: 3

Dojos Registered: March 1991

Number of Students: approximately 160

Dojo Hours: Children's Classes Mon., Wed., Thur.

4:30–5:30 pm; Sat. 11:00–12:00 pm

Adult Classes Mon., Wed. 6:30–7:30 pm, 7:45–8:45 pm; Tues., Thur. 10:00–11:30 am, 6:30–8:00 pm;

Fri. 6:30–8:00 pm; Sat. 12:30–1:30 pm, 2:00–3:00 pm

Dojo Address: 308 St. Georges Road, Thornbury, Victoria 3071, Australia

Phone: (3)480-1570

Fax: (3)460-3102

Mark Baker, *yodan*

In the process of establishing a dojo in Brisbane.

Mailing Address: Apt. 82, The Gardens, 204 Alice

Street, Brisbane 4000, Australia

Phone/Fax: (7)229-6623

NEW ZEALAND

New Zealand Yoshinkan Aikido Center

Head Instructor: Eddie Wong, *rokudan*

Assistant Instructors: Raymond McLaughlin, *nidan*; Marcus Pearson, *nidan*

Number of Dojos: 1

Dojo Registered: October 1991

Number of Students: approximately 50

Mailing Address: 112 Holly St., Avondale,

Auckland, New Zealand

Phone: (9)828-5422

BRAZIL

Hikari Dojo

Head Instructor: Eduardo Pinto, *sandan*

Number of Dojos: 1

Dojo Registered: October 1992

Number of Students: approximately 30

Dojo Hours: Wed., Fri. 7:00–8:00 pm; Sun. 9:00–11:00 am

Dojo Address: Rua Armenia 613, Presidente Altino, 06210-138, Osasco, São Paulo, Brazil

Phone: (11)702-1665 / (11)702-7783

Fourth International Instructors Course

Applications are now being accepted for the 1994-1995 Fourth International Instructors Course.

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

The International Instructors Course is held over an 11-month period at the Yoshinkan Honbu Dojo in Tokyo and is run parallel to and in conjunction with the Tokyo Metropolitan Riot Police Course.

Applications for the Fourth International Instructors Course close on November 10, 1993.

For further information and for application forms, contact:

International Instructors Course

Aikido Yoshinkan Honbu Dojo,

2-28-8, Kamiochiai, Shinjuku-ku,

Tokyo 161, Japan

Phone: 81-3-3368-5556

Fax: 81-3-3368-5578

SPECIAL FEATURE—AIKIDO SHUGYO

Ninth Installment, continued from Vol. 4 No.1, March 1993

THE PRINCIPLES OF KOKYURYOKU (BREATH POWER)

I said previously that the power of focus and concentration determines the way we use our strength. On top of that is heart, or spirit, and rhythm. All these factors together form *kokyuryoku*.

By heart, or spirit, I mean the ability to be in a state of emptiness. This is the power of concentrating our feelings, the impact of which is very strong. We often think that we are going to do something this way or that way because human beings get trapped into plans—we like to plan and to remember things. In budo, it is necessary to eradicate plans and memories and, instead, place ourselves into a state of emptiness. In this state, any fear disappears, anxiety is removed, and we start to really trust our abilities and to gain increasing confidence in ourselves. We are, in short, in a very serene state of mind.

At this stage, we can read our opponent's intentions, not with our head, but with our body. We can feel how our opponent is going to attack. In other words, we start to move and to feel with the heart.

Another very important facet of *kokyuryoku* is rhythm. We should develop *onkyu* (slow and quick) rhythm. By rhythm, I do not mean a uniform and monotonous motion. Instead, the rhythm of our movements should match the given situation. Essentially, it is our breathing that masters our rhythm, inhaling or exhaling according to the situation. When it is necessary to inhale, we inhale. When we must exhale, we exhale. This is what governs the rhythm of our movements. Rhythm is the result of breathing. When rhythm and breathing meld, we must add *shuchuryoku* (power of concentration). True *kokyuryoku* is attained when these three come together to form one. When this happens, our opponent loses the ability to resist and becomes completely dependent on us.

It is essential to note that we have no special intention to make the opponent act like this—it just happens. To induce an opponent into such a state where the opponent feels compelled to cooperate against his will without ourselves being aware of this state is the principle of *kokyuryoku*.

It can also be said that we must become almost unconscious of the existence of the opponent to ensure the attainment of *kokyuryoku*.

Kokyuryoku is not related to any set of forms. In the old days, Ueshiba Sensei never taught in detail. Whatever we did, he would say, "that's fine, that's fine." By this, he encouraged us to avoid becoming trapped by form. What is important is to set up the best situation for yourself. But even as I say this, I know that achieving the best situation is oftentimes something that is difficult to do.

KOKYURYOKU ORIGINATES IN EMPTINESS

Kokyuryoku is not something that we discover through special training or exercise. The everyday repetition of aikido techniques forms the basis for attaining *kokyuryoku*. Only after steady training, day after day, will you one day, by chance, achieve *shingitai*, whereby the heart, the mind, the body, and the technique become one, making *kokyuryoku* possible.

Rather than saying that we have achieved it, it is better to harbor the knowledge that, one day, without knowing when, we will find ourselves utilizing *kokyuryoku*. This may, for example, suddenly occur if we ever find ourselves confronted with a life-and-death situation. In such a situation, we might easily find that the extreme demands placed upon us serve as a catalyst for our attainment of *kokyuryoku*. Suddenly something happens, and before we realize what is going on the opponent is on the ground. I myself am surprised because I do not know what is happening. Even now when I think about it, I cannot define clearly how things occur while I am empowered by *kokyuryoku*.

This is *kokyuryoku*. It is not something we can achieve at will. In fact, if we are conscious of it, it doesn't work. It should happen naturally. A let's

do this, let's try that mindset merely traps us in plans and thoughts that offer little prospect of achieving kokyuryoku. We must be without a plan, and this is a very difficult thing to accept.

Even if we have been fortunate enough to achieve kokyuryoku once, this does not mean that we are going to be able to achieve it again straightaway. For a while, we will not be able to achieve it through trying, and then, without conscious effort we will achieve it again. As we accumulate qualitative training time, we ultimately cross a line.

Then, one day, at anytime, we will find ourselves the masters, albeit fleetingly, of kokyuryoku. It's difficult to describe, but at that precise moment, there will be a feeling of ecstasy, of immense pleasure, of a myriad emotions that together make for a very, very wonderful experience.

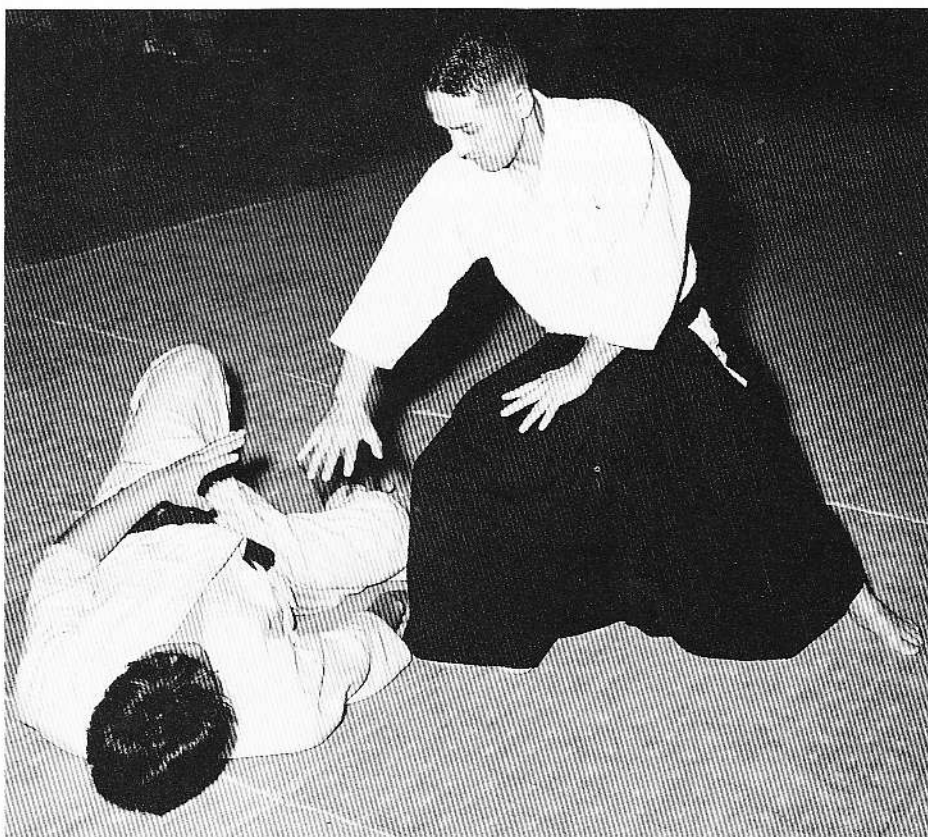
This experience will happen suddenly and unexpectedly and will offer an inexplicable sensation of strength and comfort.

I believe that it is difficult to experience this kind of emotion through normal, everyday life. At that moment, all our ego is lost. Often at the dojo

during special practice or classes for black belts when I demonstrate something, I am in a state of complete emptiness, there is nothing at all. I never have any will to resist my partners. I lose consciousness of myself and of my partner. My partner and I become one.

That is why when I move my hand my partner moves in that direction. If I move in the opposite direction, my partner will move that way—everybody moves with me. Why? I do not know. But if we can reach true emptiness, we can do the impossible.

This is something I cannot teach, even if I am asked to. This is a sensation, a feeling that we have to capture for ourselves. Everybody studies and does a lot of research on aikido techniques. It is unfortunate that these people remain mired in a stage of research and never reach further. It happens sometimes that no matter how much effort we put into studying and researching, we are unable to reach a conclusion. The thoughts we have in our heads are muddy. Even if we have the right feeling there, we lose our purity when we add our own thinking.



The uppermost objective is that which springs naturally from inside. It is, therefore, very important to know and to feel with our skin and body. "Become one with nature," Ueshiba Sensei said, and only recently have I started to get an idea of what he meant. Ueshiba Sensei used to talk about God and the universe and a lot of incomprehensible things. At long last, I have an inkling of what he meant.

THE PROBLEM OF WHO IS FASTER

I would now like to discuss the importance of speed in addition to *shuchuryoku* and *kokyuryoku* and their manifestation.

It must first be said that fast movements are not necessarily better than slow movements. By this, I mean that just being fast is not enough, nor, for that matter, is just being slow. We should endeavor to lose the concept of speed. We should not be concerned about doing something fast or slow. Rather, we should harmonize with our opponent, adjusting our speed accordingly. This is what Ueshiba Sensei meant by "a movement that becomes natural."

In aikido, the notion of speed is definitely a bilateral relationship. Ueshiba Sensei said that when two opponents face each other, "the problem is who is faster." When, for example, an opponent attacks, we shouldn't collide with him. Instead, we should pivot and avoid the assault. The opponent will pass by, having lost his balance.

Thus, it is the defender who initiates the first move. To express it differently, the defender has been quicker than the attacker, in anticipating and responding to the attack. If we are too late and move forward too early, we will miss our target. Therefore, we should first of all face the opponent and invite or induce an attack. Then, at the very moment when we anticipate the opponent's movement, we must stop his momentum by moving in. Doing so, we can be quicker than the attacker.

Ueshiba Sensei excelled in the arts of *sasou* (inducing or luring) and *sabaku* (pivoting the body). With just a slight movement of his body, he would completely take control of his opponent, and by doing so would leave his opponent and any on-lookers thinking, "Sensei is fast."

On the other hand, if his opponent attacked slowly, Sensei would invite him to make a move. He

would nonchalantly raise his hand in front of the opponent in such a way that the attention of the opponent would focus strongly on Ueshiba Sensei's hand, which would then disappear, drawing the opponent forward. Ueshiba Sensei would then execute an appropriate technique.

The interesting point is that at this stage the opponent moved forward by himself. So, even if Sensei moved just a fraction his opponent would feel that Sensei had moved very fast. When that happens, it is possible to play with the opponent as with a child. For example, Ueshiba Sensei could throw a partner even as big as the wrestler Mr. Tenryu as easily as a leaf.

I once asked Sensei in what state of mind he was when he did this.

Mr. Tenryu was very tall, and although Ueshiba Sensei was very much smaller, amazingly when they faced each other Mr. Tenryu did not look that big. Sensei said, "I imagine I am looking down on Mr. Tenryu from above, and that I had only to put him in my hand and crush him."

In retrospect, what Sensei was saying was that the way in which you control your feelings when facing an opponent is of the utmost importance. Not only should the strength be disconnected but also the feelings. To bump into a furious opponent is not to one's advantage. According to Ueshiba Sensei, we should deprive the opponent of his intention to fight, moving forward into his inner space so that we can lead him at will.

I was on very close terms with Mr. Tenryu. He once confided in me: "This teacher [Ueshiba Sensei] is very strange. If you try to utilize strength, he makes you release your force, and you cannot use it."

The only person really able to train with and dominate this giant of a man was Ueshiba Sensei.

TECHNIQUES EXPLANATION

KATATE MOCHI SOKUMEN IRIMINAGE NI (2)

As in *katate mochi sokumen iriminage ichi* (1), *shite* breaks *uke*'s balance by moving out of the line of *uke*'s power and throws in a direction behind *uke*. *Katate mochi sokumen iriminage ni* (2) differs from the number one technique in that *uke*'s pushing power is used by *shite* to control and throw *uke*.



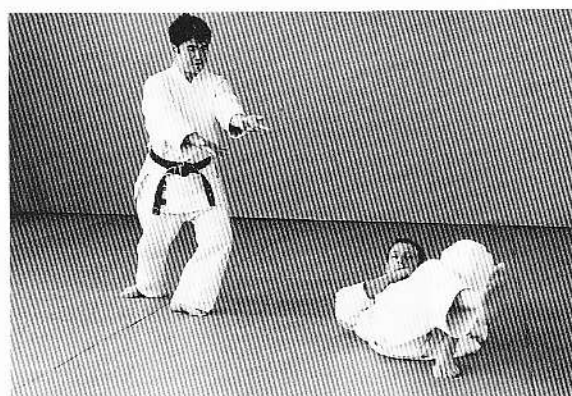
Shite and *uke* face each other in *hidari gyakuhanmi kamae*. *Shite* and *uke* move in together, and *uke* grabs *shite*'s left wrist and pushes.



Moving with *uke*'s push, *shite* keeps his weight strongly on his left foot and pivots his right leg to the rear. In unison with the pivoting motion, *shite* moves both arms as in *tai no henko ni* (2). At the finish of this movement, *shite* should have the left hand strongly in front of his body, with the right hand slightly lower than the left. *Shite*'s hips should be low and strong, with both legs strong and balanced.



Without moving the right foot, *shite* pushes strongly with the back leg and his hips and slides the left leg behind *uke*. *Shite*'s left hand moves in a circular motion across *uke*'s chest and neck, as in number one. *Shite* should make sure to slide across *uke*'s body and not push *uke* backward or raise his own shoulder. The right *tegatana* (handblade) is placed across *uke*'s abdomen. The right leg follows the left. At the completion of these unified movements, *shite*'s left hip should touch *uke*'s right hip, and *shite*'s posture should be strong and balanced, with the weight strongly forward and with *uke* off-balance.

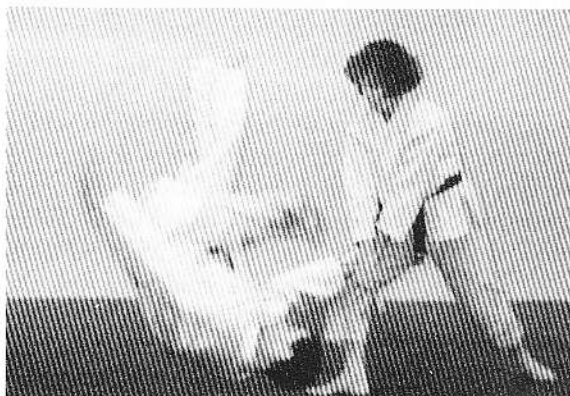


As in the number one technique, *shite* pushes strongly forward using his hip power and brings both hands down together to throw *uke* to the rear. It is important for *shite* to slide forward using *suriashi* (sliding steps) and not to swing the arms or use the power of the arms. *Shite*'s body and arms should be in one line, and *shite*'s right foot should slide forward such that *shite* finishes the movement with a strong, balanced posture. At the finish of this movement, *shite* should have a strong, focused *zanshin* (alert and ready manner maintained after the completion of a technique).

YOSHINKAN IN THE U.S.A.

Shuwakan Dojo

Christopher Howey (sandan) started Yoshinkan Aikido as a university student in 1972 in Michigan. The following year, he introduced Evelyn Dysarz (sandan), now his wife, to aikido. Since their early days, they have both been very active in Yoshinkan Aikido in North America, teaching and training at various locations while pursuing their academic and professional careers. They have two children, Megan and Jason (Jason holds a children's shodan). Their Shuwakan Dojo has been in existence for almost five years and became officially affiliated with the IYAF in November 1992. In June 1993, they moved to spacious new facilities.



Evelyn Dysarz Sensei executes a kotegaeshi on Christopher Howey Sensei.

Soke Shioda Gozo named our dojo the Shuwakan when we registered with the IYAF. *Shuwakan*, we understand, means "the place for the attainment of a harmonious mind." We take our name very seriously and strive to be a school where students can search for a greater awareness of themselves, their relationships to others, their responsibility to their art, and perhaps their most awesome responsibility—that of defending themselves. Our aim is to facilitate that search by maintaining the traditions that provide the framework—the techniques, traditions, and style of Yoshinkan. We agree with Soke Shioda Gozo's approach to teaching and the belief that he has passed down to us that our art will grow and mature only if we prepare new teachers to follow along on this path.

When David Rubens Sensei visited us a couple of years ago, he said he felt the emphasis at our dojo was strongly oriented toward the psychological and spiritual aspects of aikido and not so much on rigorous physical training. There is some merit to that perception. Most of our students (we have an enthusiastic core of about 20 adult aikido students—7 of whom are *yudansha*—15 children, and 12 T'ai Chi students) are college educated and have responsible jobs and families and are between 35 and 50 years old. Many have *dan* rankings in other martial arts. By and large, they are searching for a greater understanding of themselves and what it means to be a good person in today's complicated world. While physical training is very important to them, an understanding of what it means to pursue a *do* (way) is probably more important. They are drawn to aikido because they can appreciate the importance of a strong form of self-defense that does not stress fighting and competition. Most of our students have been very successful in highly competitive careers and other endeavors. At this point in their lives, they are not seeking charismatic gurus that will tell them how to lead their lives—they are looking to be a part of a community of students that is striving together for a common purpose. Our purpose is to be the best *aikidoka* that we can be—perhaps we will never be the best in the entire world, but that is not important in our dojo. What is important is to be the best that we can be.

There are always problems to confront in life. We certainly have experienced them in our 20-plus years of participating in this art. Perhaps the greatest problems—and at the same time the least important—are those that occur when *aikidoka* forget that our path is that of harmony and begin to inject personal ambitions and ego into the art. People are clearly social animals. It is almost as clear that when more than two people get together, one of them will become a politician and try to dominate the other. If the attitudes of exclusion and superiority that frequently appear to raise their ugly heads are allowed to prevail, then this art will disappear. Also, it must soon be realized that aikido has surpassed any nation's claim to it. Soke Shioda Gozo has expanded upon Ueshiba Sensei's vision in some very special ways—but this is not the exclusive domain of any single nation—aikido now belongs to the world.

If Yoshinkan is to continue, it will have to be by people that can do what they say. Dictators and elitists will not spread the art—teachers and positive role models will. The creation by Soke Shioda Gozo of the IYAF is the absolutely best thing that has happened to aikido (of any style) since we began our study. If we can all learn to function together and as adults, we will be able to achieve the goals that Soke Shioda Gozo has set in front of us—to teach and study this wonderful art.

Dojo Address:

Shuwakan Dojo
7117 North Olney
Indianapolis, IN 46240, U.S.A.
Phone: (317)849-3534
Fax: (317)251-2070

Shuseikan Dojo



Terrenyce Cooper, a sandan, was born in Jacksonville, Florida, in 1961. He attended local schools, graduated in 1979, and received a wrestling scholarship to attend Hampton Institute in Norfolk, Virginia. Upon returning to

Florida, he began employment with the Jacksonville Sheriff's Office, where he is a field trainer, patrol officer, tactical instructor, and SWAT member. He and his wife, Cheryl, have one son, T.J. II.

Terrenyce started aikido in 1987. Through the assistance and guidance of Alistair Thomson Sensei (Seidokan, Canada), he, his students, and his dojo became officially affiliated with the IYAF late last year.

My aikido study began when I was a young police recruit. Having studied shotokan and aikijutsu for a few years, I was introduced to Yoshinkan Aikido by my kobudo sensei. As I was his only student and the aikido was secondary to my kobudo training, my studies were difficult until I convinced him that it was indeed Soke Shioda Gozo's aikido that I wanted to learn. From that point on, I began a very whole study of Yoshinkan Aikido. It was a very natural progression from my police studies, and my police tactical instructors showed me areas to apply aiki technique in patrol duty. However, I felt that something was

lacking, and I realized this even more after meeting Thomson Sensei—who helped to make my aikido path true. So, my study began in 1985, but with the birth of the IYAF and directly because of Thomson Sensei I am very proud to say that 1992 has tripled my efforts. My dojo and my students represent Yoshinkan Aikido not only in Florida but throughout the south.

I have had a shotokan karate dojo for over 13 years, and until the opening of the Shuseikan I had incorporated my aiki study under the karate banner. Even now, I teach shotokan and police tactics—my aikido makes each stronger. We train year-round, offering aikido five days per week. We have an active roster of 45 students, with a flux attendance of 18 to 25 weekly due to shift rotations. Many of the students are doctors, military people, college students, and police officers. Additionally, we offer specialized training in self-protection and police restraint devices monthly.

Our goal at the Shuseikan is to provide effective, practical aikido and traditional values of the martial way to any person seeking a path of character development by showing them, through training in aikido, that "everything is aikido." As part of this, I aim to protect the image of aikido when teaching it. Because of recent movies and karate stylists claiming proficiency in aikido, I am often confronted by persons putting it on a low scale as ineffective or too spiritual. Competition karate is very prevalent here in Jacksonville. As a result, I am often explaining the benefits of "good" aikido to people who are simply curious, not interested. Because I am committed to promoting the Yoshinkan, I am always looking for new ways to explain what aikido is.

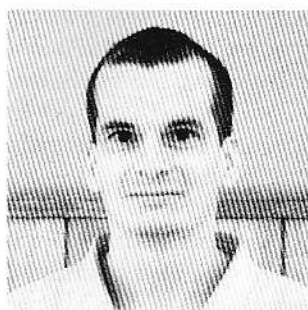
For aikido individuals such as myself, if you have a Yoshinkan background but stand as an independent the IYAF has proven through seniors such as Thomson Sensei that improvement and constant training are developed through friendship and reaching out to other Yoshinkai. I advise other instructors anywhere in the world to seek support from this source.

I have had numerous opportunities to use aikido as a result of my police work and SWAT duties, of which I could write a minor novel. Suffice to say, my aikido life has been very full. For the future, I hope that I can introduce aikido to Florida police groups and SWAT teams as far into the south as possible. Again, I feel that with the support of the IYAF my goals can be accomplished.

Dojo Address:
Shuseikan Dojo
4745 Dundee Circle
Jacksonville, FL 32210, U.S.A.
Phone: (904)388-2787

THIRD INTERNATIONAL INSTRUCTORS COURSE SENSHUSEI PROFILES

Rod Rhem Profile



Rod is from Toronto, Canada, and is 35 years old. He began training with Roger Plomish Sensei and Greg West Sensei in 1988, later moving to the Seidokan Dojo. He holds a nidan.

After high school, I studied biology at McMaster University, where I continued to work as a research technician following my graduation. Until 1988, I had been doing a lot of running, but I felt the need to try something new, so I began looking for a martial art. Through a friend, I discovered that there was an aikido dojo in my university, and after just a few classes I was hooked.

In 1991, I attended a clinic in Georgetown at which Shioda Shihan and Payet Shidoin were teaching. This is where I met Alister Thomson Sensei and Fred Haynes Sensei, who were just starting up the Seidokan Dojo. I also attended a clinic held by Chida Shihan in 1991, and this confirmed my impression that people who have trained in Japan look so much stronger. I heard about the course through the IYAF, and I wanted to try it in order for my aikido to become stronger. I wanted to train under the best in the world.

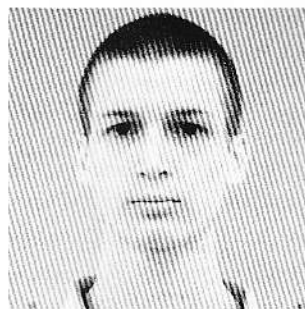
Now, five months into the course, it's getting still harder, with emphasis on *suwari wazi* (sitting techniques) and the heat of the Japanese summer building up. The aikido, however, gets more and more interesting, and I am just beginning to feel myself progress. I am very impressed with the organization and professionalism of the course. Although it is never made obvious, I now realize

that all the instructors have an intimate knowledge of our aikido, our strengths and weaknesses. The *senshusei* (special student) spirit is very strong and pulls everyone along.

I am a small person, and I find it difficult to control a larger partner. However, Soke Shioda Gozo is also physically smaller than most of his ukes, so I hope to learn how to use my strength to the best advantage. If I had not been inspired by Soke Shioda Gozo controlling guys twice his size with ease, I don't think I would have continued training.

At present, I don't know what career path I will follow when I return home, but I will definitely assist in one of the Canadian dojos.

David Jon Fryberger Profile



David was born in 1970 in Annapolis, Maryland, U.S.A. He recently attained gokyu in the senshusei tests.

After I finished high school, I moved to Los Angeles, where I attended acting school. Upon graduation, I worked as an actor in Los Angeles and New York; however, being new to the business, I just had small parts to play.

I started tae kwon do at the age of 13, and as I traveled quite a lot I trained in many different dojos all over America. I really wanted to go to Korea to study tae kwon do in the country of origin, but I could not find a teacher who could put me in touch with a Korean dojo.

At that time, a friend put me in touch with a Yoshinkan Aikido teacher in Japan. His name is Miyashita Sensei, and with his help I came to Japan and found the honbu dojo in early 1992. It was here that I met Mark Baker Sensei and was informed about the instructors course.

I find it hard to explain why I applied for the course, it was something I just had to do. I hope to graduate as an instructor and help bring Yoshinkan Aikido to New York. It's crazy that there is no Yoshinkan dojo there. Now, I can't say

that I enjoy the course, but there is a natural necessity for me to do it. I know I am learning a lot about myself.

I don't think aikido will be a career for me, but I know that it has to stay part of my life. If there is still no teacher in New York when I return, I will try to continue my study through teaching.

Nick Jones Profile



Nick is from England and is 27 years old. He began Yoshinkan Aikido about two years ago with David Rubens Sensei in London. He is in Japan specifically for the course. He was graded to gokyu in the senshusei tests.

After obtaining a degree in urban estate management from London University, I was recruited by a large property company. In 1991, I became an Associate of the Royal Institute of Chartered Surveyors. I have continued to work in this field in both the U.K. and Spain.

As a youth, I practiced kung fu and karate. About six years ago, I saw a TV programme that featured aikido, and it appealed to me instantly. Unfortunately, I was living in Essex and there were no dojos in my area. For some reason, about two years ago I resumed my search for a dojo. At that time, Antonio (my cousin) was apartment hunting in West Hampstead when, by chance, he stumbled upon Rubens Sensei's newly opened dojo. Antonio had not been particularly interested in *budo* (martial arts), but after watching a class he was so impressed he joined up with me.

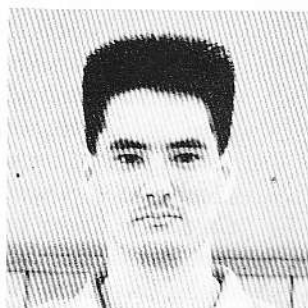
A year later, I decided to apply for the instructors course because I liked aikido and my character is such that if I take something up I tend to become very serious about it. So, with encouragement and assistance from Rubens Sensei I signed up (and so did Antonio)!

Nothing can fully prepare you for the first month of training. Not only is the training so physically and mentally demanding, but there is the considerable stress of surviving in Tokyo.

Now, five months into the course I think it's very, very good. We are studying the second set of techniques, and I am beginning to understand how it all fits together. It really is an excellent basis for the future. Although I find *suwari waza* particularly difficult, the overwhelming group spirit keeps me going.

At present, I have no future plans except getting through each day's training!

Michael Kimeda Profile



Michael was born in Scarborough, Ontario, Canada, in 1970. The son of Kimeda Sensei, Michael has grown up with Yoshinkan Aikido.

Upon leaving high school, I continued

my education at the University of Western Ontario, where I studied administration. I graduated at the age of 22 with an ambition to travel to Japan to meet my family and study the Japanese language. The job scene at home was very bad, and I could only find work driving a taxi; however, I quite enjoyed it and it enabled me to save money for my trip.

When I arrived in Tokyo I had no intention of applying for the instructors course and simply enjoyed regular training. At this time, the Second International Instructors Course was well under way, and I slowly began to appreciate how their strength was developing. I realized that I needed the same intensity in order to progress.

We are about one-third of the way through the course now, and although it's extremely demanding I can feel the training is very good for me. It makes me work hard and focus completely on the technique. I think about aikido a lot more.

After the course, I would eventually like to return home and assist my father with his dojo.

I advise anyone wishing to enter the instructors course to come to Japan at least one or two months before the commencement date in order to find a suitable place to live and to organize themselves financially.

YOSHINKAN IN NORTH AMERICA

THE MYSTERIES OF PROMOTING A DOJO

Living in Canada, it is difficult to know the obstacles faced in Japan while promoting a dojo. The tales I was told in my martial arts studies centered on some hopeful student seeking acceptance by a well-known teacher, so my views of Japan may differ from reality.

In these stories, the student knew nothing and usually didn't deserve to be taught by the famous instructor. The enlightened teacher, however, was always able to see the student's potential. To test the prospect's desire, the teacher would usually think of some challenge. Teacher: Fetch me a bucket of water. Young student: *Hai, sensei!* The student would leap to the well knowing that he was being given the chance at some great insight. Teacher: Do not spill even a drop. All in the world is precious. Young student: *Hai, sensei!* Upon completion of the task, the student, though treated sternly, would be allowed to train. It would be a great honor to be accepted into the school.

In North America, students for the most part don't look upon joining a dojo as an honor. The teacher may have to work to convince people that he is worthy of teaching them and that they are wise to join. This can lead to competitiveness and commercialism in dojo promotion.

People not only call up and ask what it is that you teach and how much the dues are, they also want to know what they get for joining. When I opened a dojo, I wasn't quite clear on this. I thought, perhaps, that the person calling thought they had called a bank and were expecting me to give them a free toaster. After a few people hung up on me, I discovered that a lot of schools give away a free uniform to encourage people to join.

I recently spoke to a woman on the phone about a 10-week course that we were offering. When she realized that the fees were equivalent to regular dues, she actually asked, "What kind of sale is that?" I blurted out, quite innocently, "Ma'am, you called an aikido club, not K-mart."

Can you imagine a teacher at a dojo in North America giving a test to a prospect before letting him or her join? Teacher: Fetch me a glass of water. Young student: Do I look like I'm wearing a McDonalds' uniform? Teacher: Fetch me a glass of water and be sure not to spill a drop. Young student: Get your own water. Teacher: Well, close enough, here's your free uniform. Young student: Don't forget the black belt.

Well, perhaps it hasn't gotten quite all that bad. Promoting a dojo, however, is sometimes a bit of a mystery.

It is well known that the personality of a dojo often reflects that of its instructor, which is why not all forms of promotion are effective for all dojos. Some instructors swear by the use of demonstrations. Yet others use leaflets, flyers, newspaper ads, park and recreation guides, magazine ads, and, of course, word of mouth. A lot can depend on your budget, location, or size of school.

Which is the most effective? It has been suggested by some marketing groups that the most effective method is the one that works. This means that there is no magic formula for attracting new members. So it may be best to try many different kinds of promotions. A pad of paper by the phone could be used to record how callers hear of your dojo. Eventually, there would be enough information to chart it: A graph would then provide the answer, and if the survey is done over a long enough period it will indicate seasonal needs for specialized promotion.

A dojo needs students to survive, and promoting a club in North America can be challenging. Perhaps the biggest draw to a club is its reputation. So when students finally do come, teach them well and treat them well. They are the best advertising.

James Jeannette

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

Phone: (519)966-2297

Fax: (519)966-8953 (Please note this new fax number.)

YOSHINKAN IN OCEANIA

STARTING A DOJO—1

This is the first article in a new section of *AYI* that will be specifically concerned with the development of Yoshinkan Aikido in Oceania. The geographical area toward which the articles will be directed roughly includes Australia, New Zealand, and we hope in the not too distant future the South Pacific too.

Economically, this is one of the last great development areas, with untapped economic resources and potential. Isolated until recently, the people in this area have developed a unique and refreshing approach to life. There is an independence and energy in this region that exists nowhere else in the world. There is a desire to progress and achieve, and a demand for the practical. This is an area whose south seas treasures have been won only through toil and an undying will to survive.

The sporting climate here places unique demands on any new enterprise. Martial arts and sports here in general require high standards in performance. Per population, this area supplies an outstandingly high ratio of top athletes and represents a group of nations that live to compete in any, and all, sporting arenas.

In following issues, we will include schedules of the established groups in Oceania. In this issue, extracurricular schedules have been supplied by Joe Thambu Sensei of Melbourne; David Dangerfield Sensei on the Sunshine Coast; and Scott Roche Sensei from Townsville, in the north. Lack of time before printing prevented us from obtaining articles from other groups in Australia and New Zealand, but we will include such in later issues. The three groups whose sensei are mentioned above form a chain right down the east coast of Australia and are the base for what is proving to be a chain reaction of establishing Yoshinkan dojos.

It seems that when other aikido schools are exposed to the Yoshinkan techniques and the benefits of the IYAF, the first question is "How do I join?" I am sure that we will see a virtual explosion as Yoshinkan rapidly develops. It is difficult

to live here and not get caught up in the optimism and prevailing attitude that anything is possible.

With the potential in growth there are going to be a number of questions raised on how to establish a dojo. We will therefore run a series on how to go about starting. The series will be developed particularly for those people wanting to set up in Australia or New Zealand, but I am sure that practitioners in other countries will find benefit also. The series will not be a "How to" of setting up and will only follow some of the myriad approaches possible. It will attempt to clarify what one can expect to confront and some of the options available.

Unfortunately, a dojo is not going to suddenly materialize simply on the grounds that you do Yoshinkan Aikido. There are numerous groups doing martial arts out there, and in one way or another they are in competition with you. This means that they will be sharing some of, or in many cases most of, the market that you hope to attract. It is, therefore, important that you clearly understand your potential, your strengths, and your weaknesses and where you stand in relation to your competitors.

Some of you will argue that martial arts and particularly martial artists and business don't mix, but the realists will look at a simple lesson in Japanese history, when, with the advent of the Meiji Restoration and the liberation of the business and trading sector of the community, the majority of the samurai class was annihilated overnight. The survivors were those that embraced this new economic weapon as they had once embraced the sword. They knew it to be a dangerous weapon in the hands of an adversary but conversely the ultimate tool to one's own survival and preservation. It is important not only in aikido but in all aspects of life to train your abilities and discover the use of the tools around you and in doing so to add these techniques to your repertoire. Aikido can be directly related to any aspect of life, and the rules of aikido match well with the logic and speed of economics.

Having made a decision to begin work on establishing your dojo, a number of questions arise:

why, where, when, and, of course, how? These we will begin to cover in the next article. For those starting out, it is appropriate to take to heart a quote by Jorn Utzon, the architect of the Sydney Opera House, who, when speaking of his work, said: "The fantastic site, its function, the scale of the project, and the fact that it was in Australia, a new country, a young country with the potential for limitless imagination, made us all absolutely selective and perfect in what we did."

What follows are schedules of events for the Shudokan, Shinobu, and Shinbukan dojos:

Shudokan Dojo

October

- 4 (Mon.) Thamby Rajah Sensei arrives from Malaysia
- 13 (Wed.) Joe Thambu Sensei returns from Japan
- 24 (Sun.) 7th Annual Shudokan Demonstration
- 26 (Tues.) Thamby Sensei, Thambu Sensei, and Kalaritis Sensei visit Queensland state

November

- 27 (Sat.) Grading, all levels

For further details, please contact:

Aikido Shudokan
308 Georges Road, Thornbury, Melbourne
Phone: (03)480-1570
Chief Instructor: Joe Thambu

Shinobu Aikido Dojo

September

- 4 (Sat.) Women's Self-Defense and Security Seminar
- 9 (Thurs.) Demonstration class to celebrate the birthday of Soke Shioda Gozo
- 17 (Fri.) Video night
- 30 (Thurs.) Monthly dinner

October

- 4 (Mon.) New Beginners Course starts
- 26 (Tues.) Thamby Rajah Sensei of Malaysia and Joe Thambu Sensei and Peter Kalaritis Sensei from Shudokan, Melbourne, arrive for one-week visit
- 28 (Thurs.) Monthly dinner
- 30 (Sat.) Test

November

- 5 (Fri.) Video night
- 12 (Fri.) to (Sun.) 14 Trainathon—*Guinness Book of World Records* attempt

- 25 (Thurs.) Monthly dinner
- 27 (Sat.) Women's Self-Defense and Security Seminar

December

- 11 (Sat.) Test
- 18 (Sat.) Annual break-up dinner

For further details, please contact:

Shinobu Aikido Dojo
Briggs St., Palmwoods, PO Box 185, Nambour, Queensland 4560
Phone: (074)459-997
Chief Instructor: David Dangerfield

Shinbukan Dojo

July

- 3 (Sat.) to (Thur.) 22 Following Richard Hungerford's visit to Tokyo in April, when he attained his shodan, Scott Roche Sensei visited the honbu dojo, Tokyo, for a period of intensive training.

September

Kyu gradings

October

Richard Hungerford visits Mark Baker Sensei in Brisbane

For further details, please contact:

Shinbukan Dojo
23 Pope St., Aitkenvale, Townsville, Queensland
Phone: (77)252-726

Mark Baker

Apt. 82, The Gardens, 204 Alice Street, Brisbane, Queensland 4000, Australia
Phone / Fax: (7)229-6623

COMMUNICATION

Dear AYI

Earlier this year I had the opportunity to visit the Shuseikan Dojo in Jacksonville, Florida for a long weekend of aikido training. The dojo is run by Terrenyco Cooper Sensei in conjunction with his karate school. I was accompanying Alister Thomson Sensei of the Seidokan Dojo in Georgetown, Ontario, Canada. This was his third trip to Florida at the invitation of the Shuseikan Dojo, but my first. It was in fact my first visit of any kind to the south-eastern United States.

Thomson Sensei and I arrived around lunchtime on June 25, and were met at the airport by Jim Simpson Sensei, one of the instructors at the Shuseikan. We went more or less directly to the dojo in suburban south-west Jacksonville, where we got straight down to business. On each of the three days of our visit, formal training lasted for at least six hours per day. Many students were present for the whole time every day, arriving before us and continuing to work out during the lunchbreaks. They were certainly dedicated and keen to get the most out of Thomson Sensei's all-too-brief presence.

Thomson Sensei has been one of the few (the only?) contacts other than video-tapes that the Shuseikan Dojo has had with Yoshinkan Aikido since the dojo affiliated with the IYAF less than a year ago. He concentrated on basic movements, a number of different weapons katas, and the kihon dosa to kanren waza (basic movements continuous techniques), as well as teaching several requested techniques.

Several members of the dojo who are members of the police force also quizzed Thomson Sensei about practical applications of the techniques he was teaching. However, when Rick Samples Sensei, another of the instructors, produced a sledgehammer and wielded it at me I felt that he was going a bit too far! (It turned out that he only wanted to pose for a photo.)

I personally found the weekend very rewarding. I had many hours of excellent training, learnt a couple of new weapons katas, and tried to pick up some tips from Thomson Sensei's approach to teaching. The whole experience reminded me of how lucky I am to have access to the high quality instruction at the Seidokan Dojo.

Apart from the aikido, I shall remember my trip particularly for the hospitality we were shown, the new friends I made, and the ubiquitous sweet iced tea. Cooper Sensei and one or two other members of his dojo will be coming to Canada to train at the Seidokan Dojo in August. Cooper Sensei will also be teaching a self-defense seminar with emphasis on kubaton tactics and pressure points. I hope that during their visit I can attempt to return some measure of the hospitality that I received in Florida.

Yours sincerely,

Jim Kightley
Instructor, Shinbukan Dojo, Waterloo
[Ontario, Canada]

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

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

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

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

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



MARTIAL-ARTS VIDEO INFORMATION

These video tapes have been specially produced to help you develop your techniques to the highest level!

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(Kondo Sensei)

COLOR, 70min. U.S. \$ 65

- Demonstration
- Introduction & History
- Daito-Ryu Techniques



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(Shimazu Sensei)

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 - Kumite
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