



**NORTHERN VIRGINIA KI-AIKIDO
INSTRUCTOR/STUDENT
HANDBOOK**

**MEMBER DOJO OF THE
EASTERN KI FEDERATION**

NORTHERN VIRGINIA KI-AIKIDO

HEAD INSTRUCTORS

STEVE WOLF SENSEI

GREGORY FORD-KOHNE SENSEI

EASTERN KI FEDERATION

DAVID SHANER SENSEI – CHIEF INSTRUCTOR

EASTERN KI FEDERATION

TERRY PIERCE SENSEI – CHIEF INSTRUCTOR

NEW JERSEY KI SOCIETY

CHUCK AUSTER SENSEI – CHIEF INSTRUCTOR

VIRGINIA KI SOCIETY

合氣道

TABLE OF CONTENTS

WELCOME
HOW TO GET STARTED
UNIFORM
CURRICULUM
FOUR BASIC PRINCIPLES TO UNIFY MIND AND BODY
FIVE PRINCIPLES OF *SHINSHIN TOITSU AIKIDO*
FIVE DISCIPLINES OF *SHINSHIN TOITSU AIKIDO*
TYPICAL ATTACKS AND THROWS
DOJO ETIQUETTE
TESTING
NORTHERN VIRGINIA KI-AIKIDO
THE EASTERN KI FEDERATION
THE KI SOCIETY INTERNATIONAL
PARTS OF THE BODY
GLOSSARY OF TERMS USED IN *AIKIDO*

APPENDICES

CLASS SCHEDULE (See website, <http://www.vakisociety.org/merrifield/schedule.cfm>)
PRACTICE FEE SCHEDULE (See website, <http://www.vakisociety.org/merrifield/fees.cfm>)
DUES AND TESTING FEES

EKF STRUCTURE and GUIDELINES
SEMI-ANNUAL REPORT TO EKF
WAIVER and RELEASE
STUDENT PROFILE
APPLICATION FOR DAN and KYU GRADES

SHINSHIN TOITSU AIKIDO HITORI WAZA (AIKI TAISO)
CRITERIA FOR EXAMINATION
TAIGI

WELCOME!

Northern Virginia Ki-Aikido strives to promote personal well-being and harmony in daily life for all its members through martial arts training, specifically *Ki* Development and *Shinshin Toitsu Aikido* as taught by **Master Koichi Tohei**, Tochigi, Japan. **NVKA** seeks to provide the means by which students can benefit realizing the principles of mind and body unification.

HOW TO GET STARTED

- Before beginning training **all** students must sign a **Northern Virginia Ki-Aikido** waiver.
- Students should pay dues for the first month(s) and a one-time \$25 NVKA initiation fee at the beginning of their training. Go to <http://www.vakisociety.org> for fees and dues. Checks are to be made payable to the **Virginia Ki Society** and may be left in the lockbox at the *dojo*.
- Class Schedule – For the current schedule, go to www.vakisociety.org
- Location – Our address is 2929-E Eskridge Road, Fairfax, VA 22031. This is located near the Lee Highway Multiplex and the Northern Virginia Regional Post Office.

UNIFORM

Aikido students, like students of other martial arts, wear a uniform consisting of a loose fitting tunic and pants (*dogi*) secured by a belt. *Aikido* students traditionally wear a *judo*-style *dogi* for its durability, but a karate-style *dogi* is acceptable. Beginning students are not required to wear a traditional *dogi*, but may wear clothing in which they can move easily. Shorts are not recommended as we perform many exercises on our knees on a canvas mat. When purchasing a *dogi*, it should be white (bleached or unbleached).

The *dogi* should be kept clean and neat at all times and not worn to and from the *dojo*. The belt shows both rank and, because it is positioned low on the hips, reminds the student to concentrate his or her mind on the *hara* or one point just below the navel.

The black split skirt, or *hakama*, also concentrates the mind on the *hara*. Traditionally, *samurai* wore the *hakama* to conceal their feet. The positioning of the feet reveals one's intentions for movement. At **NVKA** today, wearing the *hakama* is a privilege reserved for those men and women who have reached the *Aikido* rank of 3rd *kyu*.

CURRICULUM

The skills taught in *Ki* and *Aikido* are applicable to physical balance and centering, mental focus and calmness, and thus help students to achieve their full potential in the classroom, at work, in athletics, the performing arts, and in daily life. **Northern Virginia Ki-Aikido** seeks to provide the means by which students can benefit from learning the principles of mind and

body coordination. These principles can be learned by men and women of all ages. From children to senior citizens, we encourage everyone to practice together in a safe, compassionate manner. And while *Aikido* is a Japanese art and we wish to preserve its beautiful traditions, anyone, regardless of philosophical and religious persuasion, is always a very welcome member of our organization.

As developed by Tohei Sensei, Ki Development is the way to experience Ki through the realization of mind and body oneness. There are five disciplines designed to help practitioners experience Ki in this way. Each discipline works together in achieving mind and body oneness and realizing the power that is naturally ours.

1. *Aikido* (martial art techniques)
2. **Kiatsu** (personal health and healing)
3. **Ki Breathing**
4. **Ki Meditation**
5. **Sokushin no Gyo** (bell meditation)

The study of mind and body unification is not just reserved for the martial arts. It is a powerful tool to improve your performance in daily life.

In Ki Society classes, only the principles of *Ki*, rather than the techniques of *Aikido*, are studied and practiced deeply and thoroughly. There are many people - including the elderly, the sick, and the weak - who do not care to throw or be thrown by an opponent and yet want to learn how to relax and how to unify their mind and body. The Ki Society offers these people the opportunity to do this.

The power most people think they have is only like the small visible segment of an iceberg, which floats above the surface of the water. They have forgotten that they also have the power of mind and body unified which is like the much, much larger, unseen part of the iceberg beneath the surface.

FOUR BASIC PRINCIPLES TO UNIFY MIND AND BODY ***(Shinshin Toitsu no Yondai Gensoku)***

To realize the (original) unity of mind and body

Principle of the mind:

1. *Seika no iten ni kokoro o shizume toitsu suru.*

Calmly realize (your) mind at the one point in (your) lower abdomen.

Keep One Point

Principle of the body:

2. *Zenshin no chikara o kanzen ni nuku.*

Completely release all tension from the entire body/mind and emotion.

Relax Completely

Principle of the body:

3. *Karada no subete no bubun no omome o sono saikabu ni oku.*
Let the weight of every part of the body settle at its lowest point.
Keep Weight Underside

Principle of the mind:

4. *Ki o dasu.*
Ki is extending (naturally).
Extend *Ki*

FIVE PRINCIPLES OF *SHINSHIN TOITSU AIKIDO*

1. ***Ki* is Extending.**

To be safe and successful in both the *dojo* and daily life you must learn to allow your *Ki* to extend naturally.

2. **Know your partner's mind.**

In order to take the appropriate action for a given situation, you must understand your partner's intent. Diligent training is required to cultivate this sensitivity.

3. **Respect your partner's *Ki*.**

The martial arts begin and end with courtesy and respect.

4. **Put yourself in the place of your partner.**

If you know your partner's mind and respect their *Ki*, then it is simple and natural for you to be willing to put yourself in their place. Many techniques begin with physically putting yourself in your partner's place.

5. **Perform or lead with confidence.**

Without confidence, successful performance of any task is difficult.

FIVE DISCIPLINES OF *SHINSHIN TOITSU AIKIDO*

***AIKIDO WAZA* – *AIKIDO* TECHNIQUES**

All *Aikido* techniques begin and end with the principle of non-dissension. We must be able to remain peaceful in our daily lives and in all situations. *Shinshin Toistu Aikido* teaches non-dissension by eliminating the idea of a conflict in our hearts as well as in the hearts of others.

If you physically struggle to throw a person, you are performing with a fighting mind. A fight is bound to result. But if you move a person's mind, their body will gladly follow. By leading their mind, you avoid conflict and collision. You lead them to a place where they already have chosen to go.

"There is no conflict in the Absolute Universe, but there is conflict in the relative world. If we unify our mind and body, become one with the Universe, and practice its principles, others will follow us gladly. Do not say that this is a world where we must struggle to live each

day. The true way to success is exactly one and the same as the principle of non-dissension, and that is the way to peace."

KI NO KOKYU HO - Ki Breathing

Breathing is something we all take for granted, yet it is an experience we can not do without for more than a few minutes. To breathe properly is to breathe with mind and body unified.

Just as breathing is essential to sustaining life, it is also essential to developing our Ki and life power. Ki breathing exercises, as designed by Tohei Sensei, are a central part of training and represent another opportunity to directly experience and realize for yourself the oneness of mind and body as well as your original connection to the Ki of the Universe. You are already One with the Universe.

Even when tired, this method of breathing will quickly restore our energy. Ki breathing exercises are simple and can be performed in almost any situation.

"Breathe out so that your breath travels infinitely to the ends of the Universe, breathe in so that your breath reaches your one point and continues infinitely there. Ki breathing is an important way of unifying mind and body.

At night when all is quiet and calm, do this alone, and you will feel that you are the Universe and that the Universe is you. It will lead you to the supreme ecstasy of being one with the Universe. At this moment the life power that is rightfully yours is fully activated."

KI NO ISHI HO - Ki Meditation

Being calm in daily life can often be the difference between performing well and performing poorly. In extreme situations, it can even be the difference between life and death.

Tohei Sensei, in an effort to teach us the realization of mind and body oneness, has developed a method of Ki Meditation. This form of meditation focuses our mind to the one point in the lower abdomen. When the one point is infinitely condensed by half, mind and body are unified and true calmness is obtained.

In this state, are we able to effectively manage whatever complexities the world may offer us.

"We begin with the number one in counting all things. It is impossible that this one can ever be reduced to zero. Because just as something cannot be made from nothing, one cannot be made from zero.

Ki is like the number one. Ki is formed from infinitely small particles, smaller than an atom. The universal Ki condensed becomes an individual, which in turn condensed becomes the one point in the lower abdomen, which in turn infinitely condensed never becomes zero, but becomes One with the Universe. Thus we understand the definition of Ki."

KIATSU RYOHO – PERSONAL KI THERAPY

The name *kiatsu* refers to connecting with Ki. "Ryoho" means therapy. Therefore, *Kiatsu Ryoho* refers to a form of personal therapy based upon Ki "connection" through the unification of mind and body. In this way, the *kiatsu* "therapist" is enabling a connection with the healing power of the Ki of the Universe.

Tohei Sensei has developed *Kiatsu* as a way for us to realize the oneness of mind and body and the healing power that is naturally ours. Rather than focusing on "points", *Kiatsu* directs Ki through "lines" or meridians that run throughout the entire body. By connecting with another person through Ki, you fill their mind and body with plus energy, accelerating the healing process made possible by the Ki of the Universe.

"We have learned the coordination of mind and body and Ki breathing. Therefore we can bring the Ki of the Universe into our bodies at any time.

When a water pump is dried out, no water can flow from the well up through the pump. To start this flow again we must put some water back into the pump. In the same way, Ki does not flow strongly in a person suffering from illness or misfortune. Let us practice Kiatsu to put Ki back into these people, stimulate their own flow of Ki, and give them a fresh start to happiness."

SOKUSHIN NO GYO - Purification - "Bell" Meditation (MISOGI)

Sokushin no Gyo is a form of meditation that involves an active body. These actions can be tiring and often test the endurance of both mind and body.

Tohei Sensei developed Sokushin no Gyo as a means to realize the oneness of mind and body while in an active physical state. Without mind and body unified, Sokushin no Gyo is difficult and even impossible to sustain. But when we realize the oneness of mind and body by relaxing completely, the Ki of the Universe naturally fill us up. Sokushin no Gyo strengthens our will and our conviction to give 100% in everything we do.

"Just as a top spinning very rapidly becomes steady, the most rapid movement results in calm.

Like the eye of the typhoon which is always peaceful, inner calm results in great strength of action. Calm and action are exactly one.

Only when we keep one point and unify our mind and body, can we find spare time even when busy. Keep a calm mind and you will be able to perform to the best of your ability even in an emergency or when facing important tasks."

TYPICAL ATTACKS AND THROWS

The name of an art or technique in *Aikido* is made up of both the type of attack by the *uke* (attacker), and the type of throw by the *nage* (thrower). The name is usually a phrase, the first part of which identifies the attack, and the second part of which identifies the throw. The following is a list of the basic types of attacks and throws.

ATTACKS:

<i>Shomenuchi</i>	cut to center of head
<i>Yokomenuchi</i>	cut to side of head
<i>Munatsuki</i>	blow to chest (front punch)
<i>Katatetori</i>	single hand grab
<i>Katatekosatori</i>	cross-hand grab
<i>Ryotetori</i>	grab of both wrists
<i>Katate ryotemochi</i>	two-hand grab of one hand
<i>Katatori</i>	shoulder grab
<i>Kubishime</i>	choke
<i>Ushirotori</i>	grab around arms from behind
<i>Ushiro tekubitori</i>	grab wrists from behind
<i>Ushiro katatori</i>	grab shoulders from behind
<i>Ushiro hijitori</i>	grab elbows from behind

THROWS:

<i>Kaitenage</i>	wheel throw
<i>Kirikaeshi</i>	cut-back

<i>Kokyunage</i>	breath throw
<i>Koshinage</i>	hip throw
<i>Shihonage</i>	four-way throw
<i>Koteoroshi</i>	wrist down
<i>Ikkyo</i>	first technique
<i>Nikyo</i>	second technique
<i>Sankyo</i>	third technique
<i>Yonkyo</i>	fourth technique
<i>Gokyo</i>	fifth technique
<i>Zenponage</i>	forward throw (sometimes wave throw)

DOJO ETIQUETTE

The *Aikido dojo* is the place where we cleanse and enrich our mind and body. Such a place offers effective use only when it is filled with thoughts and feelings of respect, gratitude, right attitude, integrity and positive mutual support. When you come into the *dojo*, you will notice that everyone works very hard and sincerely to maintain these feelings. Any feelings to the contrary should be left outside the *dojo*. Following traditional forms of etiquette in the *dojo* is an essential aspect of our training and should be practiced with sincerity.

Bowing

Bowing is an appropriate way of showing gratitude and humility, while at the same time placing one's mind in a state of non-dissension, which is necessary for the right training. When to bow:

- Upon entering and exiting the *dojo*
- When stepping on or off the training mat
- At the beginning of each training session, bow to the *shomen* (front side of the room), and then to the instructor, saying "*onegai shimasu*," which translates as "I humbly wish to learn and work with you."
- At the end of each training session, bow again to the *shomen*, and to the instructor, saying: *arigato gozai mashita* meaning "Thank you (*Sensei*, for teaching the class)," then bow to your partner or partners and thank them as well
- Bow whenever requesting help from an instructor

On the Mat

1. Treat the instructor with respect at all times.
2. Refer to the instructor simply as "*Sensei*" or surname followed by "*Sensei*."
3. Please do not interrupt the class to question unnecessarily. If you must ask a question, wait until an appropriate moment.
4. Please do not interrupt the instructor or have another conversation while he or she is talking or demonstrating.
5. Please do not leave the mat during class without first obtaining the permission of the instructor.
6. When training with your partner, speak only as absolutely necessary.
7. Please do not argue about a technique. If there is a problem that cannot be resolved, ask the instructor for help.

8. Please do not interrupt another student's training to ask for assistance. Wait until the instructor is available to help.
9. When receiving personal instruction, remain quiet until the instructor has completed his explanation. Then bow.
10. It is inappropriate for a student (including black belts) to offer instruction when he or she is not formally teaching the class, or has not been specifically requested to assist by the instructor. This is an essential point of your personal development, and should be followed carefully, particularly among those who assist or teach in other classes.
11. When an instructor is teaching a point, do not attempt to move ahead to another point, thinking you know what is next.
12. Do not compare one instructor with another. Every instructor has something unique to share with you. Your job is to discover it.
13. It is considered good form to fold the *hakama* of visiting high ranking guests and instructors. You will learn the proper method of folding as you progress.
14. Arrive at the *dojo* with plenty of time to sign in, change into your *dogi*, and report to the mat at least 15 minutes before class is to begin.
15. If you are late for class, wait at the side of the mat until the instructor signals that you may join the class.
16. All participants should be sitting in a straight line and in attentive meditation when the instructor steps onto the mat to begin class.
17. The formal sitting position on the mat is *seiza*. If you have an injury, check with the instructor, and/or if the instructor suggests, you may sit cross-legged (*agura* or "half-lotus"), but do not sit with legs outstretched or lean against posts or walls, or lie down during class. Do not sit with your feet facing the *shomen*. Once in the *dojo*, you are there to train.
18. Please do not be idle during practice. You should be training or, if necessary, seated formally awaiting your turn.
19. A place of martial arts training should be kept spotless. If you see, for example, rubbish or dirt on the mat, don't wait for someone else to correct it. This is part of your training.
20. No rings, watches, or jewelry of any kind should be worn during practice. These items can injure yourself and others.
21. No gum chewing or eating is allowed on the mat during training.
22. Your body and, in particular, your feet, must be very clean before you step onto the mat.
23. Do not wear heavily scented perfume or cologne.

Off the Mat

24. If you are in the *dojo*, but not on the training mat, respect the teaching, stay quiet, and pay attention. Guests should also be informed of this policy.
25. Please see that restrooms and dressing areas are kept clean. Remember - the cleanliness of the *dojo* (including changing rooms, office space and restrooms) reflects the character of the students in the *dojo*, the Head Instructor, the *Ki* Society Chief Instructor and the Federation Chief Instructor.
26. When approaching or leaving the *dojo*, check to make sure that the outside area is clean. Take care of your *dojo* inside and out.
27. The office area is for instructors only and is so marked. If you need something from that area, ask an instructor to assist you, or get permission to enter.
28. Treat your training tools with respect. Your *dogi* should always be clean and mended. Your *ken*, *jo*, and *tanto* should be in good condition and in their appropriate place when not in use.

29. Slippers are not normally worn at the Merrifield *dojo*; however, students should take them to summer camp or when visiting another *dojo*. Slippers must always be left neatly facing away from the mat.
30. Please enter the *dojo* with an open mind. If you think you know already, it will be difficult for you to learn.
31. Please do not come to train when you have ingested any type of drug or alcohol unless it has been prescribed for your health.
32. Please enter the *dojo* with a positive attitude (plus Ki). There is no place for negativity in the training hall.
33. Please do not attempt to train if you are ill or over-tired. Ki breathing and Ki meditation will help you to restore your Ki.
34. There will be no smoking in the *dojo*.
35. Instructors are expected to “lead by example” in all matters of training and development.
36. According to Tohei Sensei, the most important quality for development is good character. Anyone can learn to perform techniques and even experience mind and body oneness. However, the development of instructors is based on the continuous development of good character, integrity, respect and mutual support.
37. Please make yourself knowledgeable of Tohei Sensei’s rules for Instructors and Students.
38. Please do not speak ill of another form of martial arts. "The mountain does not speak ill of the river because it is lowly, nor does the river speak ill of the mountain because it cannot move about. Speak ill of others and it shall soon come back to you."

TESTING

The testing process is an important tool that can provide motivation for the regular practice required to take your knowledge and skills to the next level. Students attending classes at Northern Virginia Ki-Aikido are not required to test; however, students are strongly encouraged to do so in order to benefit from all that the training program has to offer.

To be eligible to test, students must have the required number of class hours and a regular NVKA instructor’s recommendation. The NVKA head instructors are authorized to test through the *aikido* rank of 2nd *kyu* and the *ki* rank of *chukyu*. The NVKA head instructors’ approval is needed to take all tests above those ranks. The class hour requirements for each rank are minimums only; additional practice will be necessary to achieve the proficiency necessary for advancement. For this reason, NVKA offers regular periods of “open mat” time when skills learned in class can be polished.

Tips for Testing

- Learn the Japanese names for each of the *hitori waza* exercises and the *aikido* techniques required for the level being tested.
- The *ki* and *hitori waza* test requirements are an important part of testing. Students’ performance of *aikido* techniques should reflect an understanding of *ki* principles. Students should also demonstrate *ma’ ai*, rhythm, “largeness of motion,” *seishi*, effective pins, and all of the other elements that come from practicing *aikido* with mind-and-body coordination.
- Do not wait for your name to be put on a test list to start practicing for a test. Instructors recommend test candidates on the basis of who has already been practicing for their test.

- Candidates should find one or more training partners to prepare for testing. This can be persons at the same level or more advanced students; however, training partners should not be more than two ranks higher than the testing candidate. Instructors and advanced students are encouraged to mentor newer students. Candidates should feel free to ask for assistance from them.

How well a student performs on an examination is ultimately the responsibility of the student taking the exam. While the NVKA instructors are there to support the candidate's efforts to improve, the candidate must devote the necessary time and effort to pass the examination.

While the sense of achievement that comes with passing an exam can be a great motivation to continue training, **the ultimate goal of training should be personal growth and the desire to improve one's skills, rather than simply acquiring rank.** The real and lasting achievements will come in small increments with regular practice.

NORTHERN VIRGINIA KI-AIKIDO

MISSION STATEMENT: Northern Virginia Ki-Aikido strives to promote personal well-being and harmony in daily life for all its members through martial arts training, specifically *Ki Development* and *Shinshin Toitsu Aikido* as taught by Master Koichi Tohei, Tochigi, Japan.

Northern Virginia Ki-Aikido is a member *dojo* of the **Virginia Ki Society**, a non-profit organization. **Steve Wolf Sensei and Gregory Kohne Sensei**, holding the rank of 3rd *dan Aikido*, are the Head Instructors of **Northern Virginia Ki-Aikido**. The chief instructor of VKS is **Chuck Auster Sensei**, 4th *dan Aikido* and *Chuden* in *Ki Development*. VKS is affiliated with the **Eastern Ki Federation**.

The instructors receive no income and all revenue stays within the club. Monthly dues are set at an amount necessary only to cover the costs of the facility (rent, utilities, etc). Therefore, we wish to emphasize to all members that we are truly a volunteer organization and all members are encouraged to serve the organization so that we may continue to train together and learn the principles of *Ki Development* and *Aikido*. In this way, our goal is to grow and develop together as a *dojo*, community, and member of the Virginia Ki Society, Eastern Ki Federation, and the Ki Society International founded by Koichi Tohei Sensei.

We are responsible to train in earnest in all areas of our practice. This includes everything from keeping the training facility clean, to demonstrating the proper etiquette while training, to demonstrating the proper respect to our instructors. Our instructors are also volunteering their time and energy in order for us all to learn and grow together. Prompt payment of NVKA practice fees and annual dues to VKS, EKF, and Ki Society International is important as they not only cover the day-to-day expenses of running the *dojo*, but also this makes it possible for the local Head Instructors and Chief Instructors of the Eastern Ki Federation to continue their training through reimbursement of travel expenses.

THE EASTERN KI FEDERATION

The Eastern Ki Federation (EKF) is a not for profit organization that links together the talents and vitality of Ki Society and member dojos across the Eastern United States.

On January 1, 2004, Tohei Sensei authorized the formation of the EKF as a part of the Ki Society International (Ki no Kenkyukai) headquartered in Japan, with David Shaner Sensei, 7th dan in *Aikido* and *Okuden* in *Ki* Development, as Chief Instructor. Shaner Sensei is a former *uchi deshi* (live-in student) of Tohei Sensei.

The EKF embraces the teaching of Tohei Sensei who has dedicated his life to the study of mind and body unification. The purpose of the EKF is to further Tohei Sensei's life work: the study of how to realize mind and body oneness in everything we do. (Four Basic Principles to Unify Mind and Body)

For further information on the Eastern Ki Federation go to www.easternkifederation.com

THE KI SOCIETY INTERNATIONAL

The Ki Society International (Zaidan Hojin Ki no Kenkyukai) was established in 1971 by Koichi Tohei, 10th *dan* in *Aikido*. Tohei Sensei was awarded this highest rank directly by *Aikido* Founder Morihei Ueshiba just prior to his death in 1969.

Ki Society International is a non-profit organization recognized by the Japanese government Ministry of Health, Welfare, and Labor; and *Monbusho* (Ministry of Culture and Education). Its mission is to teach the principles of *Ki* which are based on *Aikido* arts and which show the way to coordinate and unify mind and body.

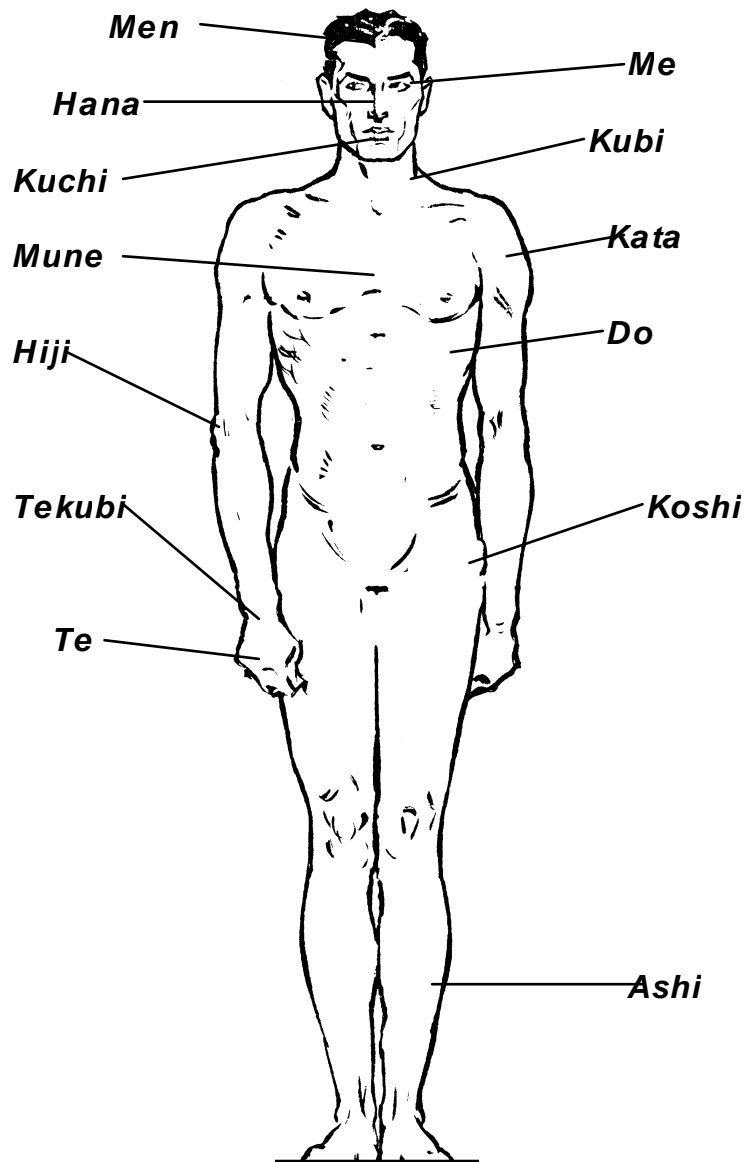
One of the basic aims common to all the nations of the world is to lead their young people along the right way. If we master the principles of *Ki*, we will have the strength of mind and body unified. Also, while the techniques of *Aikido* must not be used except in an extreme emergency, the teachings of Ki Society can be applied in our everyday life.

The Ki Society teaches not "how to say" but "how to do."

The Ki Society hopes to lead many, many people to practice mind and body unification. It hopes to open the eyes of people to their own real, natural power and to send them to a happy, healthful life, helping them to strive for and build a more peaceful society and nation. To train many instructors for this task is also an aim of the Ki Society.

Master Koichi Tohei credits his understanding of Universal Principles to three major teachers – Tetsuju Ogura (*Ichikukai*), Morihei Ueshiba (*Aikido*), Tenpu Nakamura (*Tenpukai*).

PARTS OF THE BODY



GLOSSARY OF TERMS USED IN *AIKIDO*

The following is a list of Japanese terms which you will often hear used in your training. It is essential that you study and learn these terms, not only for practical reasons, but also to help you discover the many aspects of *Aikido* training.

- Agura*.....Sitting cross-legged.
- Ai*.....Harmony, coming together, unification
- Ai (love)*.....The spirit of love is the spirit of harmony. Not selfish, limited affection for a particular person or group, but all-embracing compassionate love for all things.
- Ai-hanmi*.....Mutual stance - When both partners have the same foot forward (right/right).
- Aikido*-*Ai*- Harmony, union with, oneness
.....-*Ki* The essential Life Force, the fundamental creative energy.
.....-*Do* The Way or Path.
- Aiki-ken*Swordsmanship according to the principles of *Aikido*
- Aiki taiso**Ki* development exercises. A series of exercise used as "building blocks" for *Aikido* techniques.
- Atemi*A distracting blow used to change the *Ki* of your partner, i.e. to put him or her off balance so a technique can be applied. It is not meant to inflict injury.
- Atemi waza*Striking or hitting technique.
- Bokken*.....Wooden training sword
- Bokken-dori*.....Sword taking. Techniques used to disarm a partner armed with a sword. (See *tachi-dori*)
- Budo**Bu* Military, martial
.....*Do* The Way or Path.
- Budoka*Martial way practitioner
- Bushido*-The ways which fighting nobles, knights, *samurai* should observe in their life as well as in their vocation; "the precepts of knighthood." Code of moral principles which the *samurai* were required or instructed to observe
- Choyaku*The exercise where one hops or steps as one executes a movement.
- Chudan*.....Middle level. Sword (or hands) held at a lower level.
- Daito-ryu*.....A traditional system of *Aikijutsu*. One of the foundation arts in *O-Sensei*'s early training.
- Dan*.....Black belt rank. There are ten stations of *Dan*, as follows:
- Shodan* - 1st *dan* (beginning *dan*)
 - Nidan* - 2nd *dan*
 - Sandan* - 3rd *dan*
 - Yondan* - 4th *dan*
 - Godan* - 5th *dan*
 - Rokudan* - 6th *dan*
 - Nanadan* - 7th *dan*
 - Hachidan* - 8th *dan*
 - Kudan* - 9th *dan*
 - Judan*- 10th *dan*

Do.....In Japan, any art that is practiced to develop both technical and spiritual maturity is considered a *do*, a “way” or “path” of development

Dogi.....Training uniform - usually white canvas or muslin material. The padded type (*judo*) is best for beginners.

Dojo.....The training hall. the place where the way to harmony with the fundamental life force (*Ki*) is practiced.

FudoshinImmovable mind

Fudotai.....Immovable body

FunakogiA rowing motion.

Gedan.....Lower level. Sword (or hands) held at a lower level.

GokyoNumber five technique

Gyaku-hanmi.....Mirror stance. When both partners have opposite feet advanced (toe-to-toe).

Gyosho*Aikido* arts done with a full blend at the instant of contact, but not necessarily at full speed (i.e. cursive writing).

HakamaA black (sometimes dark blue) split, pleated skirt/pants worn over the *dogi* by people who have earned the privilege

Hanmi.....The triangular stance. This position is meant to be relaxed, comfortable, and natural, and should in no way look or feel artificial or stiff. From the correct *hanmi* position, one can move readily in any direction.

Hanmi handachi.....Techniques where *nage* and *uke* are sitting

Happo.....Eight Directions

HaraBelly (see *itten*)

Honbu Dojo.....Headquarters Training Hall. The Ki Society International *Honbu* is referred to as “*Ki no Sato*” and is located in Tochigi Prefecture near Utsunomia, Japan.

IkiBreath. *Iki* refers more to the physical act of respiration, while *kokyū* signifies a deeper meaning relevant to the topic of breathing.

Ikkyo.....Number one technique

Irimi.....Moving to the inside, or moving into. (Compare with *tenkan*.)

Irimi nage.....Entering throw.

IttenThe central balance point in the human body, located below the navel. All coordinated movement originates from this one point in the lower abdomen

Jo.....Wooden training staff. The correct length is indicated by the distance between the palms of one's outstretched hands or from the armpit to the floor.

Jodan.....Upper level. Sword (or hands) held at an upper level.

Jo-dori.....Jo taking. Techniques for disarming a partner armed with a *Jo*.

Juji-nageCrossed arms throw. A throw executed when one's partner's arms are crossed at right angles.

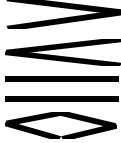
KaguraIn *Sokushin no Gyo*, the 2 persons that assist, and are seated opposite to the *Osa*.

Kaisho*Aikido* arts done from a stationary position (i.e. block writing, printing).

Kaiten.....Wheeling, turning

Kaiten-nage.....The spin throw which makes the partner's body revolve once before he is led down.

Kami.....The divine in all things or that all things in nature are divine. The Japanese concept of *kami* has no direct parallel in Western religious terminology.

- Kata*.....Fixed form. Predetermined sequences in set forms. Used in the martial arts as a learning technique. In *Ki-Aikido* we describe them as *taigi*.
- Katana*.....The long sword worn by the Japanese *samurai*.
- Kata-tori*.....Shoulder grab.
- Katate-tori*.....Single-hand grab.
- Ki*.....*Ki*, the life-force of the Universe Itself, which has no English equivalent. An essential element of all aspects of eastern culture -- philosophy, medicine, art, physical training -- the full significance of *ki* only becomes clear through firsthand experience.
- Kiai*.....Literally "harmonizing *ki*," this is a penetrating expression originating in the one point. On the physical plane, *kiai* is manifest as a piercing shout emanating from the depths of one's being. On the spiritual plane, it is manifest as the intrinsic connection between you and your partner. There are 4 basic forms of the *Kiai*, as follows:
- | | | |
|-----|---|---|
| EI | - |  |
| YAH | - | |
| TOH | - | |
| IEI | - | |
- Kiatsu Ryoho*.....Personal *Ki* Therapy through *Ki* connection
- Koho-tento waza*Rolling Exercise
- Kokoro*.....Heart/Mind/Spirit (depending on context)
- Kokyu*Literally "breathing," or "breath," this refers to the *Ki*-power generated through the *Hara*, or one point in the lower abdomen. The concept of *kokyu* is similar to the Hindu idea of *prana*, "life breath of the cosmos." When one's *kokyu* is full and deep, one is in tune with the workings of the universe.
- Ki no Kokyu-ho**Ki* Breathing. A special set of meditation and development techniques aimed at calming the spirit and establishing true *kokyu*.
- Ki no Ishi-ho**Ki* meditation as is taught by Tohei Sensei.
- Kokyu-nage*Breath or rhythm throw
- Kokyu-ryoku*.....Breath-power. The irresistible power that emanates from true *kokyu*
- Kotegaeshi*.....Back of hand turning technique. We now refer to these techniques as *koteoroshi*.
- Koteoroshi*.....Formerly *kotegaeshi* – name has been changed to reinforce the idea that this technique is a downward motion not a twisting motion.
- Koshinage*Hip throw
- Kubi-shime*.....Holding the neck.
- Kyu*.....Ranks prior to *Shodan*. (5th *kyu*, 4th *kyu*, etc.)
- Maai*The correct distance to be maintained between yourself and your partner; the immediate surroundings and one's own position determine this spacing.
- Misogi*(Purification.) Any type of purifying exercise can be referred to as *misogi*. In the *Ki* Society, through *misogi* purification of body and mind, we can remove impurities and restore our true balance and health. Although *misogi* rites usually involve water purification (e.g. in a waterfall), one can consider all *Aikido* techniques to be a form of *misogi*. In the *Ki* Society, we practice a form of *misogi* adapted from the *Ichikukai dojo*, now referred to as *Sokushin no Gyo*.
- Muna-tsuki*Strike to the chest/front.
- Nage*A throw, one who throws, or executes a technique

NikyoNumber two technique
OsaThe instructor who leads *Sokushin no Gyo*, seated on the front or right.
O SenseiGreat, or original teacher. In *Aikido*, refers to Morihei Ueshiba, the founder of modern *Aikido*.
Otomo.....Attendant to an Instructor. Serving as *otomo* represents an opportunity for *shugyo* (“cultivation” 24 hours a day) instead of mere *keiko* (“practice”) in the *dojo*. *Otomo* service is the practice of selflessness in daily life.
RandoriFree style *nage* against multiple attack - usually improvisational.
ReiBow, the command to bow. The formal gesture of respect and gratitude used by *Aikido* practitioners
ReiseishinThe spirit that is one with the spirit of the Universe.
Ryokata-toriGrabbing both of the shoulders
Ryote-doriBoth hands held
Samurai.....One who follows the way. A warrior, knight; one charged with the protection of society. See *budo*, *bushido*.
SankyoNumber three technique
Sayu.....Term indicating left and right direction.
SeizaSitting on both knees with the back straight.
SenseiInstructor. One who gives instruction. More importantly, one who leads the way. Literally, *Sensei* means “one step ahead.”
ShihanExemplary teacher - A title used for the highest ranking instructors. (usually 5th *dan* and above.)
Shiho-nageFour-way throw
Shikko.....Moving from a kneeling position. Also called "*samurai* walk"
ShinMind, spirit, heart
Shinshin Toitsu
Aikido*Aikido* with Mind and Body Unified founded by Koichi Tohei *Soshu*. .
Shomen.....Literally – Front side. The honored symbol of *Ki* and picture of *Soshu* (founder) Tohei mounted in the forefront of the training area. In other traditions this is referred to as the *kamiza* (upper seat).
Shomen-uchi.....Strike to the center of the head.
ShokushuA brief, uplifting statement used prior to training. Tohei Sensei has composed 22 of these *Ki* Sayings which are read and repeated phrase by phrase before each class. Used to center oneself, prepare oneself for training and create a plus atmosphere before class.
Sokuboku.....*Soku* = breath; *boku* = wood. The wooden clappers used to signify the changes in controlled breathing and meditation.
Sokushin no GyoBreath -(Voice)- Mind (Unification) training. The act of purifying mind and body. A side-training discipline in *Aikido*. (see *misogi*)
Sosho*Aikido* arts done at full speed with a strong leading of *Ki* (i.e. "grass" writing)
SoshuFounder – This is the title we use to refer to Master Koichi Tohei.
Soto-mawariTurning out. Movement to the side of one's partner
SuwariwazaTechniques from the sitting position
TaiBody, form, sometimes style
Tachi-doriSword taking. Techniques used to disarm a partner armed with a sword.

Taigi.....Body art, technique. A *kata*-like grouping of arts performed by two people (usually) to a specific rhythm and time. There are International *Taigi* Competitions held in Japan every four years.

Tai-jutsuBody techniques. Techniques performed without weapons.

Tanto/tankenWooden training knife. All wooden training weapons are treated as if they were actually sharp steel. The idea here is to train as though the wooden weapon is steel.

TegatanaHand Sword. Since many *Aikido* techniques are based on sword movements, the hand, with the fingers actively projecting *Ki*, should function as a sword.

Tekubi-kosa.....Crossed wrists.

Tenkan.....Turning outside or away.

Ude-furi.....Arm swinging.

UkeOne who is thrown, one who follows

UkemiThe art of falling without injury. It is said that one's ability to throw is only as good as one's ability to fall.

UchideshiLiterally "inside-student" - a student that lives, trains, and teaches at the Headquarters or *dojo*.

Undo.....Exercise.

UshiroBack or behind

Ushiro-kata-toriGrabbing the shoulder's from behind.

Ushiro-toriBear-hug from behind

Waza.....Technique or system of techniques

Yokomen-uchi.....Strike to the side of the head.

Yonkyo.....Number four technique

Yudansha.....Those who hold the rank of *Shodan* (1st degree black belt) and above

Zempo-kaiten.....Forward roll

Zengo.....Term indicating forward and backward direction.

Zagi handachiTechniques where *nage* is sitting and *uke* is standing.

Zanshin.....Continuing mind, the mind that stops at, or on, nothing.

Northern Virginia Ki-Aikido – Dues and Testing Fees

Rank	Yen	US \$ ¹	EKF Fee ²	NVKA Fee ³	Total
Dues Structure					
Initiation Fee	¥4,000	\$40.00	\$5.00 ⁴	\$25.00	\$70.00
Annual Fee	¥1,000	\$10.00	\$20.00 ⁵	\$10.00	\$40.00
Monthly Dues	n/a	Rates vary according to age group – See Practice Fee Schedule			
Ki Development Promotion Fees					
Shokyu	¥3,100	\$31.00	\$5.00	\$0	\$36.00
Chukyu	¥4,200	\$42.00	\$10.00	\$0	\$52.00
Jokyu	¥6,200	\$62.00	\$15.00	\$0	\$77.00
Shoden	¥15,000	\$150.00	\$25.00	\$0	\$175.00
Chuden	¥30,000	\$300.00	\$35.00	\$0	\$335.00
Joden	¥50,000	\$500.00	\$50.00	\$0	\$550.00
Okuden	¥100,000	\$1,000.00	\$75.00	\$0	\$1,075.00
Kaiden	Donation	¥100/US\$	Donation		Donation
Lecturers' Qualification Promotion Fees					
Assistant Lecturer	¥15,000	\$150.00	\$25.00	\$0	\$175.00
Associate Lecturer	¥25,000	\$250.00	\$35.00	\$0	\$285.00
Lecturer	¥30,000	\$300.00	\$50.00	\$0	\$350.00
Assistant Professor	¥50,000	\$500.00	\$70.00	\$0	\$570.00
Professor	Donation	¥100/US\$	Donation		Donation
Shinshin Toitsu Aikido Promotion Fees					
10-6 Kyu	¥1,000	\$10.00	\$5.00	\$0	\$15.00
Gokyu	¥1,000	\$10.00	\$10.00	\$0	\$20.00
Yonkyu	¥1,000	\$10.00	\$15.00	\$0	\$25.00
Sankyū	¥1,000	\$10.00	\$20.00	\$0	\$30.00
Nikyu	¥1,000	\$10.00	\$25.00	\$0	\$35.00
Ikkyū	¥1,000	\$10.00	\$30.00	\$0	\$40.00
Shodan	¥11,000	\$110.00	\$35.00	\$0	\$145.00
Nidan	¥16,000	\$160.00	\$50.00	\$0	\$210.00
Sandan	¥21,000	\$210.00	\$70.00	\$0	\$280.00
Shinshin Toitsu Aikido Recommended Dan Promotion Fees					
Shodan	¥35,000	\$350.00	\$35.00	\$0	\$385.00
Nidan	¥45,000	\$450.00	\$50.00	\$0	\$500.00
Sandan	¥55,000	\$550.00	\$60.00	\$0	\$610.00
Yondan ⁶	¥65,000	\$650.00	\$75.00	\$0	\$725.00
Godan	¥85,000	\$850.00	\$85.00	\$0	\$935.00
Rokudan	¥120,000	\$1200.00	\$100.00	\$0	\$1300.00
Nanadan & above	Donation	¥100/US\$	Donation		Donation

¹ Approximate exchange rate of ¥100 per US\$

² Eastern Ki Federation (EKF) fees to be used as indicated in Structure & Guidelines

³ Local Fees may be added in addition to EKF fees

⁴ Covers cost of banking fees

⁵ \$20.00/year EKF initiation/dues – Renewal fee due June 1 of each year

⁶ Yondan & Above – by recommendation of EKF Chief Instructor only

From Ki no Kenkyukai: "In addition to the promotion fees, the federation may assess the candidates the examination fees which may be used for the growth of the federation. Up to Sandan the candidates must take the examinations according to the specifications in the 'Shinshin Toitsu Aikido Criteria for Examination,' except those who cannot take the examinations for the reasons of physical problems or age, or those who have done much service to the Ki Society. In the case of the above three, the candidates are granted the recommended Dan."

