

# A Beginner's Guide to Northern Virginia Ki-Aikido



**“Let us have a universal spirit that loves and protects  
all creation and helps all things grow and develop. To  
unify mind and body and become one with the  
universe is the ultimate purpose of our study”**

*Soshu Koichi Tohei Sensei*

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# Aikido: The Way of Harmony

Aikido is a modern Japanese martial art and a way of personal growth. The guiding principle of Aikido is *HARMONY*: inner harmony of mind and body; harmony with others people; and oneness with Nature. The name AIKIDO means, "The Way of Harmony with Life-Energy."

Aikido was developed in the early 20th century by Morihei Ueshiba O-Sensei. He mastered many martial arts and combined them with his spiritual and ethical insights to form modern Aikido. He taught, "Aikido is love. If you think that 'martial art' means to have enemies and opponents and to be strong and defeat them, you are mistaken. The true martial art is to be one with the universe and to have no enemies. The essence of the martial art is the spirit of loving protection of all beings."

Koichi Tohei Sensei was born on January 20th, 1920 in Tokyo. He graduated from the Economics Department of Keio University. When he was young, he suffered from pleurisy and he was very weak. Determined to strengthen both mind and body, he undertook intensive training in Zen meditation and Misogi breathing methods.

At the age of 19 he began the study of Aikido under the founder Morihei Ueshiba Sensei and ultimately achieved the highest level of 10th Dan. After the war, he studied mind and body unification from Tempu Nakamura Sensei. From 1953, he traveled all around the world and spread Aikido, starting with the United States of America.

In 1971, he established the Ki society, which focused on spreading Ki Principles and Shinshin Toitsu Aikido (Aikido with Mind and Body Coordinated), and started many dojos throughout the world.

As an art of self-defense, Aikido is based on the non-violent resolution of conflict. An attack is neutralized through fluid movements. The energy of an attack is redirected to its source. Aikido techniques utilize and develop a person's balance, awareness, and inner strength. Students of Aikido learn to

remain calm in stressful situations, to find alternatives to conflict, and to protect themselves and others.

Aikido has been described as a “philosophy with a physical expression” and “meditation in action.” As a path of personal development, it is challenging and rewarding on many levels: physical, psychological, social, spiritual. The training is non-competitive yet intense, as each person strives to “defeat” the discord within themselves - to find internal and external harmony.

# You Are Ready!

Congratulations on beginning your training journey! It took courage for you to enter the dojo and take your first steps in the study in Aikido. We encourage you to continue your training and join us in the general classes after you complete the Intro Class.

It is very common for people to feel both excited and nervous at this point. We are all here to support you as you begin your study. Over the next several weeks you will learn:

- The basics of dojo etiquette
- How to bow in and out of class
- How to ask people to train with you
- How to thank them when training time is over
- How to experience in your mind/heart and body a number of techniques
- The art of receiving techniques with falls and forward and backward rolls
- The basic Aikido philosophies and principles of blending, centering, and non-violent resolution.

These are the fundamentals of Aikido. No one expects you to master them during this class; all of us continue to practice these fundamentals class by class, day by day. Through the months and years of your continued training, your practice will be to refine and deepen your understanding of these principles.

Beginning Aikido is like learning a new language. You learn words and link those words into sentences. Over time you learn to craft, with practiced tools and techniques, fluid creative passages that tell a story no one but you can tell.

# Thriving in Class

Students of all abilities come through the Intro Classes. Just like you, they are in the process of learning Aikido, regardless of what other training they may have. You may be concerned that you are holding other students back. In truth, you are offering them a gift with your training, as fellow Aikido students on the “Way to Peace.” This strengthens their practice. Do not underestimate your value to the other students of the dojo.

## Quiet Mind, Silent Training

The actual physical experience of training (attempting to do the techniques) will teach you right from the beginning. As you pair up to practice the techniques the instructor has demonstrated, especially when working with other beginning students, it’s best not to try to teach each other with spoken words. Just move together, and feel the quiet taking shape at the center of your practice.

## Aikido Can Be Practiced At Any Speed

It’s okay to slow people down, even to verbally ask them to slow down. And it’s okay for you to do each technique, either as uke or nage, as slowly as you feel comfortable with. Slow, steady practice will build strong foundations.

Aikido challenges us to push the limits of our comfort zone. We want you to be challenged, but we also want to foster an environment in which you can feel safe in order to grow and learn.

## It Is Not About Your Skill Level

What you can do is enough, really. You’ll have enough fundamentals under your belt (so to speak) to enter the General Class. Your enthusiasm and sincerity are what we value most. Everyone brings unique personal elements to practice. Aikido is often described simply as the art of becoming more deeply yourself.

# **It Is Not About Your Age**

People of all ages train in Aikido, from six to ninety-six and beyond.

## **Attacking and Falling**

The art of attacking and falling (*ukemi*) is often misunderstood as either helping our partner complete a form, or resisting our partner's technique. The attack must be performed with commitment, but without malice; the fall must be done with grace, but without plan or attachment to style. Generally, a fall or roll is taken to avoid being put into a harmful position or position of imbalance. There are many times when our partner, through lack of technique or intent, seems unable to place us in a harmful position or one of imbalance, however it is advisable that you train for the time when your partner is more competent or suddenly has a realization and completes their technique with greater velocity. *Ukemi* means to maintain awareness throughout the attack and the fall. Falling correctly *is* keeping one's balance.

## **Progress In Aikido Is A Non-Linear Process**

So, we do our best to keep it simple. Aikido is a non-competitive practice based on the concept of victory over oneself. Let patience and paying attention be part of your practice. Go at your own pace. If you stray from the present, quietly bring yourself back. Remember that belts and exams are just signposts of the journey. Set your goal simply to come to class, and do your best. Your growth in Aikido will evolve naturally.

## **The Secret of Aikido: Showing Up**

Set a regular class schedule — more is great! If you come to class regularly, your skill will increase and your training will deepen naturally.

## **Frustration is Normal**

Frustration happens. The techniques work at many different levels and can take a long time to learn; Aikido training is a lifelong journey. Sometimes we feel stuck along the way — often just before we make some kind of a

breakthrough. It is part of our practice to stay focused on our own training and not compare ourselves to anyone else, except that everyone does from time to time, leading to frustration. We all lose and regain our focus repeatedly — that's why it's called "practice!"

It happens at all levels. You may often see advanced aikidoka get frustrated with their baggy pants (hakama). Please be kind and respectful to them and try not to laugh (too much) if they trip over their hakamas. But in all seriousness...

Aikido is a subtle art, and we all encounter real challenges in uncovering its mysteries. Embrace this as part of your learning, the polishing of your spirit. Don't ever think you're the only one feeling fear or frustration — you are not alone. Talk to people about what you're running up against. Ask students who've been around for a while about their experiences.



# Basic Dojo Etiquette

In an Aikido dojo, the observation of basic forms of etiquette is integral to the creation of a respectful and attentive atmosphere that is conducive to learning. Although Japanese forms are unfamiliar to most Westerners, over a period of time they not only become comfortable expressions of courtesy, but also, as we come to understand the levels of meaning behind the forms, they can enrich and further our practice. Most basic to these forms is a bow: a gesture of respect and gratitude, and a way to place one's mind into a state of non-dissension, which is necessary for deep training.

In the dojo, please observe the following guidelines:

- \* A standing bow is done when entering or leaving the dojo, and before stepping onto or off the mat.
- \* The formal bow at the beginning and end of class consists of two seated bows: one to the *shomen* (the front wall of the dojo with the Ki symbol), and a mutual bow between teacher and students.
- \* The formal bow at the beginning of class is usually followed by a short reading from the *Shokushu Ki Sayings* written by Soshu Tohei. Sometimes this reading is done by a student before the *Sensei* formally opens class.
- \* At the beginning of class, during the mutual bow between the instructor and students, everyone says *Onegaishimasu* ('I humbly wish to learn and work with you.'). At the end of class, everyone says *Arigato Gozaimashita* ('thank you'). The same ritual is followed when starting and finishing training with a particular partner.
- \* Effort should be made to be on time for class and stay for the full class period. Students should be dressed out and neatly and attentively lined up on the mat five minutes before the scheduled class start time. If unavoidably late a student should sit quietly at the side of the mat until the instructor invites them onto the mat. If leaving the dojo early, please

inform the instructor before hand, and offer an individual bow to the instructor just before leaving the mat.

- \* Traditionally, the instructor is addressed as *Sensei* in the dojo.
- \* The proper way to sit during class is in *seiza* — formal Japanese sitting posture. A cross-legged sitting posture (*agura*) is acceptable if *seiza* is impossible. If a student has a particular problem with knees or feet that interfere with the ability to sit *seiza* make sure the instructor is informed of the problem. In any case, an attentive posture should be maintained. Slouching, slumping, leaning, or lying down is not conducive to the practice of balance and centering.
- \* Generally, students should not sit with their backs or feet towards the *shomen* (from wall of the *dojo* with the *Ki* symbol); traditionally this is the place for the instructor to sit while watching class.
- \* If it is necessary to pass by when people are lined up in *seiza* facing the *shomen*, walk in back of the them rather than in front.
- \* After the instructor demonstrates a techniques, students bow, choose partners quickly, and begin to practice. It is appropriate and encouraged for more junior students (*kohai*) to seek out and train with their seniors (*sempai*). Conversely, if you notice a more junior student looking for a partner, invite them to train with you.
- \* When the end of particular practice is signaled (often by two or three claps), unless otherwise instructed, students should stop practicing immediately, bow to their partners, and quickly line up in *seiza* for further instruction. Do not be idle during practice times. Use your limited time in the dojo well.
- \* For reasons of safety, respect, and courtesy, it is essential that the teacher's instructors be followed exactly. Many Aikido techniques can be dangerous if not practiced properly. Emphasis should be placed on learning as much as possible through intent observation and concentrated practice, and questions should be saved for when they are really necessary.

- \* When requesting help from an instructor, offer a bow. After the instructor helps you, or your partner, offer a bow to the instructor again.
- \* *Dogis* should be kept clean, and fingernails and toenails should be kept short. Your body, and especially your feet, should be clean. No jewelry should be worn during practice. Do not wear heavily scented perfume or cologne. Do not use alcohol or drugs before class.
- \* If you are ill, over-tired, or injured do not attempt to train at the dojo. Ki breathing and Ki meditation will help.
- \* Slippers/sandals (*zori*) should be part of your training outfit. When stepping onto the mat, they should be slipped off, with the toes facing away from the mat.
- \* *Yudansha* (students with black belts) should not fold their own *hakama* at the end of class. Offer to help, and ask for assistance if you do not know how to properly fold one.
- \* The mat should be swept before each class. It is the student's responsibility to keep the *dojo* clean. *Dojo* literally means 'place of the way.' It should be a place for *misogi* (purification) and for our sincere personal work. The cleanliness of the *dojo* reflects the character of the students, the Head Instructor, the Eastern Ki Federation, and the Ki Society as a whole.
- \* According to Soshu 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.

Observation of these forms of etiquette will help to create a good atmosphere in the dojo. But more important than the superficial observation of any form is the the sincere and openhearted attitude towards training which gives meaning to the forms.

# Tests and Promotions

## Tests Are a Natural Extension of Training

Training is a long process. Each level you reach is about deepening your understanding of basic Aikido techniques, many of which you will be introduced to in the Beginner's Class.

A test is an acknowledgement of your achievements and an invitation to go further in this endless process of leaning and development. It is not designed as a razor's edge pass/fail experience. In fact, your *Senseis* will not ask you to test for the next rank until they feel you are ready.

For each test, you choose a partner or *uke*. Your *uke* can be any students who is senior to you in rank, and they will help prepare you.

For Ki tests, you will bow in with the Authorized Examiner, who will administer the test. During Aikido tests, your *uke* will bow in with you and then provide you with designated attacks which you will respond to with appropriate techniques during the *kumi waza* portion of the test. On tests you demonstrate a sample of what you have practiced in class. The people watching your test — your dojo community — are proud of you, support you, and respect your efforts. They will be your silent cheerleaders during exams.

Still, tests can feel daunting, especially the very first ones for Shokyu and 5th kyu. Just remember, tests are simply another part of training, and you'll do fine.

## Belt Colors And Ranks

We follow the guidelines set forth within the Eastern Ki Federation. Students wear five different belt colors as they progress in training and test through the ranks: the white belt for *mukyu* (unranked), blue belt for 5th kyu, purple belt for 4th and 3rd kyu, brown belt for 2nd and 1st kyu, and black belt for Shodan and above.

*Yudansha* (black belts) also wear the hakama, a part of traditional Japanese clothing which was worn by Samurai. These senior students are happy to help you with any technique that's confounding you, all you have to do is ask. Remember that people wearing hakama may look formidable, but they're just students who love Aikido and have trained a long time.

## Ki Testing Criteria

<p><b>Shokyu</b> over 10 years of age</p>	<p>Standing with mind and body unified Unbendable arm Thrusting out one hand with its weight on the underside Sitting seiza Siting down and standing up Breathing exercise</p>
<p><b>Chukyu</b> over 13 years of age 24 hours since shokyu</p>	<p>Sitting cross legged: - while being pushed from behind - while being raised by one knee Thrusting out one hand and being pushed by the wrist Bending backward Stooping forward Unraisable Body Oneness Rhythm Exercise (group)</p>
<p><b>Jokyu</b> over 15 years of age 48 hours since chukyu</p>	<p>Leaning: - backward on a partner - forward on a partner Thrusting out one hand and raising one leg Holding up both hands Walking forward while being held from behind Sitting cross-legged while holding both hands of the examiner from underneath while being pushed by the shoulders Oneness Rhythm Exercise (leading)</p>

# Aikido Testing Criteria

<b>5th kyu</b>	<b>Hitori Waza</b>	<b>Kumi Waza</b>
Shokyu	Udemawashi	Katatekosatori kokyunage
Three months	Udefuri	Katatetori tenkan kokyunage
30 hours	Udefuri choyaku	Katatetori ikkyo irimi & tenkan
<i>"Where is your mind?"</i>	Sayu	Katatekosatori koteoroshi
	Ushiro ukemi	Kokyudosa ( <i>all tests</i> )
	Zenpo ukemi	
<b>4th kyu</b>	<b>Hitori Waza</b>	<b>Kumi Waza</b>
Shokyu	Shomenuchi ikkyo	Katatori ikkyo irimi & tenkan
30 hours	Zengo	Munatsuki koteoroshi
<i>"What is the rhythm?"</i>	Happo	Yokomenuchi shihonage
	Zenshin koshin	Shomenuchi kokyunage
	Shikko	Katatetori irimi kokyunage
		Katatetori kokyunage zenponage
<b>3rd kyu</b>	<b>Hitori Waza</b>	<b>Kumi Waza</b>
Chukyu	Funakogi	Katatori nikyo irimi & tenkan
30 hours	Nikyo	Katatori sankyo irimi & tenkan
<i>"Do you have control?"</i>	Sankyo	Katatori yonkyo irimi & tenkan
	Koteoroshi	Yokomenuchi zenponage
	Tenkan	Ryotetori zenponage
		Ryotemochi irimi kokyunage
		Katatetori kaitennage irimi & tenkan
		Ryotetori shihonage
<b>2nd kyu</b>	<b>Hitori Waza &amp; Taigi</b>	<b>Kumi Waza</b>
Chukyu	Kaho tekubi kosa	Ushirotekubitori zenponage
Six months	Joho tekubi kosa	Ushirotekubitori kubijime sankyonage
50 hours	Ushirotori	Ryotetori tenchinage irimi & tenkan

<p><i>"Beginnings of power"</i></p>	<p>Ushiro-tekubitori zenshin Ushiro-tekubitori koshin Tobikoshi ukemi One Taigi from #1 - 9</p>	<p>Ushirotori kokyunage zenponage Ryotemochi kokyunage enundo Munatsuki ikkyo irimi &amp; tenkan Royteteri zenponage, three arts Randori (one person)</p>
<p><b>1st kyu</b> Chukyu Six months 50 hours  <i>"Ki moves first"</i></p>	<p><b>Hitori Waza &amp; Taigi</b> Lead hitori waza Two taigi from # 1 - 9</p>	<p><b>Kumi Waza</b> Zagi-handachi shomenuchi kokyunage Zagi-handachi munatsuki koteoroshi Zagi-handachi yokomenuchi zenponage Munatsuki zenponage Munatsuki sudori Munatsuki kaitennage Ryotemochi koteoroshi Ryotemochi kokyunage hachi-no-ji Yokomenuchi koteoroshi enundo Yokomenuchi kokyunage hachi-no-ji Shomenuchi koteoroshi Shomenuchi ikkyo irimi &amp; tenkan Ushirotekubitori koteoroshi Ushirotekubitori ikkyo irimi &amp; tenkan Keri waza, three arts Ushiro ryokatatori, three arts Randori (two person)</p>
<p><b>Shodan</b> Jokyu Six months 70 hours  <i>"Show"</i></p>	<p><b>Hitori Waza &amp; Taigi</b> Three taigi from #1 - 15</p>	<p><b>Kumi Waza</b> Yokomenuchi, five arts Katateteri, five arts Ushirotori, five arts Tantotori, five arts</p>

Ushirotori, five arts

Kengi dai-ichi

Jogi dai-ichi

Randori (four person)

**Nidan**

**Hitori Waza & Taigi** **Kumi Waza**

Jokyu

Three taigi from #16 - 23 Munatsuki, five arts

One year

Shomenuchi, five arts

120 hours

Bokkendori, five arts

*"Clarity of power"*

Kengi dai-ni

Jogi dai-ni

Randori (five person)

**Sandan**

**Hitori Waza & Taigi** **Kumi Waza**

Shoden

Any number of Taigi Any of the above

Two years

*"Calm and Action are one"*



# Hitori Waza

Everyone should count together, practicing their kokyu and coordination with the group. Counting is specified in parenthesis.

1. Nikyo (1-2-3-4, 1-2-3-4, 1-2-3-4, 5-6-7-8)
2. Koteoroshi (1-2-3-4, 1-2-3-4, 1-2-3-4, 5-6-7-8)
3. Sankyo (1-2-3-4, 1-2-3-4, 1-2-3-4, 5-6-7-8)
4. Tekubi-shindo (none)
5. Funakogi (1-2,1-2, 1-2, 1-2, 3-4, 1-2, 3-4, 5-6, 7-8)
6. Ikkyo (1-2, 1-2, 1-2, 3-4, 1-2, 3-4, 5-6, 7-8)
7. Zengo (1-2, 1-2, 1-2, 3-4, 1-2, 3-4, 5-6, 7-8)
8. Happo (1-2-3-4-5-6-7-8, 1-2-3-4-5-6-7-8)
9. Kaho tekubi kosa (1-2-3-4, 1-2-3-4, 1-2-3-4, 5-6-7-8)
10. Joho tekubi kosa (1-2-3-4, 1-2-3-4, 1-2-3-4, 5-6-7-8)
11. Sayu (1-2-3-4, 1-2-3-4, 1-2-3-4, 5-6-7-8)
12. Sayu choyaku (1-2-3-4, 1-2-3-4, 1-2-3-4, 5-6-7-8)
13. Udefuri (1-2-3-4, 1-2-3-4, 1-2-3-4, 5-6-7-8)
14. Udefuri choyaku (1-2-3-4, 1-2-3-4, 1-2-3-4, 5-6-7-8)
15. Zenshin-koshin (1-2-3-4-5-6-7-8, 1-2-3-4-5-6-7-8)
16. Ushirotori (1-2 3-4, 1-2 3-4, 1-2 3-4, 1-2 3-4)
17. Ushirotekubitori zenshin (1-2 3-4, 1-2 3-4, 1-2 3-4, 1-2 3-4)
18. Ushirotekubitori koshin (1-2 3-4, 1-2 3-4, 1-2 3-4, 1-2 3-4)
19. Tenkan (1-2, 1-2, 1-2, 3-4, 1-2, 3-4, 5-6, 7-8)

# Oneness Rhythm Exercise

All exercises except the first and last are done for two eight count repetitions

1. Both hands dropping to the knees (8 counts, one repetition)
2. Both arms swing to the left for two counts, then right for two counts with the body following.
3. Left arm over the head and the right hand down the right left for four counts, then switch to the other side for four more counts.
4. Holding the left hand lightly with the right hand, bend over and swing arms between the legs for two counts, then raise the arms above the head for two counts. Don't over-stretch.
5. Still holding the hands as above, move body to the left and then drop the elbows down to the left for two counts, then repeat on the right side.
6. With hands dropping as in the first movement, nod head down for two counts, then lift the chin for two counts.
7. With the hands dropping as before, drop the left ear toward the left shoulder for two counts, then to the right side for two counts.
8. The hands lightly on hips, turn the head quickly to the left two times returning to center between each turn. Then two counts to the right.
9. With hands still on the hips, bend knees for two counts, then raise on the balls of the feet and touch the heels back down for two counts.
10. With arms still on the hips, stretch out the right leg, bending the left knee for four counts. Repeat on the other side.
11. Nikyo Waza: Taking four steps, turn to the left 360 degrees starting with the left foot applying nikyo waza to the left wrist. Then turn the other direction, and the other wrist for four counts.

12. Koteoroshi Waza: Apply koteoroshi waza to the left right, step forward for two counts (right foot, left foot), then back for two counts (left foot, right foot). Repeat with the other wrist, but the same footwork.
13. Mawashi waza: Swing the left arm for four counts, then the right arm for four counts. Repeat for another eight counts. Then swing both arms down the center for counts, then up the center for four counts. Repeat for eight counts.
14. Funa Kogi Waza: Facing 45 degrees to the left, with the left foot forward, thrust out both hands for two counts, then back to the hips for two counts. Repeat for four more counts, then turn to the right and repeat.
15. Sayu Waza: Swing both arms through full circles to the left while moving to the left. Then move to the left for two counts. The counts are on the down.
16. Tekubi Furi Waza: Shake the hands once on each count for four counts, then shake them quickly for four counts. (eight counts, one repetition)

# Shokushu

## 1. Our Motto

Let us have a Universal Mind that loves and protects all creation and helps all things grow and develop.

To unify mind and body and become one with the universe is the ultimate purpose of our study.

FOUR MAJOR PRINCIPLES TO UNIFY MIND AND BODY:

1. Keep one-point
2. Relax completely
3. Keep weight underside
4. Extend Ki

## 2. The Value of Our Existence

Our lives are born of the Ki of the Universe. Let us give thanks for being born not as plants and animals, but as human beings blessed with a Universal Mind. Let us pledge to fulfill our missions by helping to guide the development and creation of the Universe.

## 3. The Way to Union With Ki

The absolute Universe is One. We call this Ki.

Our lives and our bodies are born of the Ki of the Universe.

We study thoroughly the principles of the Universe and practice them. We are one with the universe. There is no need to despond, no need to fear. The way we follow is the way of the Universe which no difficulty nor hardship can hinder.

Let us have the courage to say, "If I have a clear conscience and a calm spirit, I dare to face courageously any obstacle I may encounter."

## **4. Unification of Mind and Body**

Mind and body were originally one.

Do not think that the power you have is only the power you ordinarily use and moan that you have little strength. The power you ordinarily use is like the small, visible segment of an iceberg.

When we unify our mind and body and become one with the Universe, we can use the great power that is naturally ours.

## **5. The One Point in the Lower Abdomen**

The Universe is a limitless circle with a limitless radius. This condensed becomes the one point in the lower abdomen which is the center of the Universe.

Let us calm our mind in this one point and become one with and send our Ki constantly to the Universe.

## **6. Relaxation**

We are accustomed to having trouble with unnecessary nervousness. Nervousness causes blood vessels to contract, making it difficult for the impurities to leave the body, and thus makes one susceptible to many diseases.

Relaxation is truly an elixir of life. Let us spread the true method of relaxation which enables us to meet each day with a spirit like that of a mild spring breeze. If we practice this, we need never get nervous and excited in our daily affairs.

## **7. Living Calmness**

In a natural state, the weight of objects is always underside. Therefore the physical expression of living calmness is that the weight of every part of our body is also underside. Like the calm, still surface of the water that reflects the moon and a flying bird, true living calmness is the condition of our mind that reflects all living things clearly. This is our original and natural state.

By understanding these principles, we can acquire true living calmness.

## **8. Plus Life**

The absolute universe is One. Then two opposing forces appeared, and the relative world was born.

In the Orient this dualism is called yin and yang, in the West plus and minus. A bright, happy life is called plus life, and a dark gloomy one is called minus.

Let us eliminate every minus thought and strive for plus life henceforth.

## **9. The Subconscious**

The subconscious mind acts as a storehouse of knowledge and past experiences. The materials stored in the subconscious mind form the conscious mind.

Henceforth, let us cease putting any minus material into the subconscious. Let us always extend plus Ki and live our life with a positive attitude.

## **10. The Principle of Non-Dissension**

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.

## **11. The Definition of Ki**

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 further 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.

## **12. The Ki Development Exercises**

It is easier to coordinate mind and body when we are sitting or standing still than when in motion. But true unification means to maintain the coordination of mind and body even when we are moving.

The Ki development exercises train one to always maintain the unification of mind and body in our daily life. By applying them to our life, we can perform to the best of our ability in all circumstances.

## **13. The Unity of Calm and Action**

Just as a top spinning 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.

## **14. Fudoshin**

True fudoshin is not a rigid, immobile state of mind, but the condition of stability which comes from the most rapid movement. In other words, like the steadiness of the spinning top, the state of perfect spiritual and physical stability arises from movement which continues infinitely and is so infinitely rapid that it is imperceptible.

This movement is condensed at the one point in the lower abdomen. By putting everything into the one point, we can experience fudoshin and not lose our stability no matter what happens.

## **15. Ki Breathing**

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.



## **16. Kiatsu (Healing with Ki)**

We have learned 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.

## **17. Reiseishin (The Universal Mind)**

Human beings are blessed with a mind that is directly connected to the mind of the Universe. This is known as Reiseishin.

The moon is clearly reflected in the water when the water is calm. In this same way when our mind and body are unified and calm, our Reiseishin manifests itself completely. Once this happens all suffering and wicked desires fall away, and the Universal Mind of love and protection for all things appears in us.

Let us strive to realize Reiseishin.

## **18. The Mind That Seeks Truth**

We call the mind that wants to make the way of the Universe clear and to put it into practice, the mind that seeks truth.

However clever a dog or monkey may be, they cannot realize the Universal Mind. Only human beings have the privilege and capacity to realize it. If you have the mind that seeks truth, you are happy because this is proof that you are a real human being.

## 19. Willpower

An old Oriental saying tells us, "When our willpower is in harmony with the Universe and focused upon a stone, it can pass through it. In such a state the mind can command the wind, rain, and thunder."

But from where does our willpower come? Those who understand and answer this question are those who accomplish important tasks.

When we coordinate the mind and body by stilling the waves of our mind to imperceptible, infinitely decreasing ripples, we can send forth our great willpower that can move the Universe.

## 20. Intoku (Good Done in Secret)

Just as the number One can never be reduced to zero, once we act or speak, our action or speech is never completely erased.

An old Oriental saying tells us, "Sow good, and the harvest will be good. Sow evil and reap evil." We must understand that everything we do comes back to ourselves.

Therefore before wishing for our own happiness and welfare and that of our children, we must do good in secret. To do good in secret means to act without seeking attention and praise, to act without any hope of reward. This is called Intoku.

Among the various ways of performing Intoku, to walk the way of the Universe and lead others along this way is best.

## **21. Setsudo (Teaching the Way of the Universe)**

Selfish people have never understood and traveled the way of the Universe in the past. Therefore when we realize the principles and way of the Universe, the Universe gives us the responsibility to spread them to the world.

Do not think that you cannot help another. What you learn today, you can teach another the next day. The world is full of people who have lost the way of the Universe and suffer from mental illness. Let us do our best to explain the correct principles of the Universe to them.

## **22. The Treasure of Ki Testing**

Having no color, no odor and no shape, the mind is not something that can be grasped by the senses.

However, based on the principle that the mind and body are actually one, we can know the state of this ungraspable mind by testing the body, which is available to our senses.

Ki Tests are not founded on the idea of testing for strength or weakness. The most important factor in Ki testing is to accurately inform the person of the state of his or her mind. Thus, the person performing Ki tests must truly understand and exhibit Oneness of mind and body from the outset and then perform the tests correctly.

# **Lists of Principles**

## **Five principles of keeping one point**

1. Center on the point in the lower abdomen where you cannot put tension.
2. Let your body weight fall on your one point, not on your legs or feet.
3. Your breathing is calm and subtle.
4. You can accept whatever happens without losing your composure.
5. Therefore you can do your best at any time.

## **Five principles of relaxing completely**

1. Each part of your body settles in its most natural position.
2. You relax positively, without collapsing or losing power.
3. Your sense of presence makes you look bigger than you actually are.
4. You are strong enough to be relaxed.
5. Therefore you have an attitude of non-dissension.

## **Five principles of keeping weight underside**

1. You maintain your most comfortable posture.
2. Your body feels light and does not sag.
3. Your *Ki* is fully extended.
4. You are flexible and can adapt to changing circumstances.
5. Therefore you perceive everything clearly.

## **Five principles of extending Ki**

1. You are not overly conscious of your body.
2. You make full use of centrifugal force in your movements.
3. You have soft eyes and a poised body.
4. You show composure in your posture.
5. Therefore you are bright and easygoing.

## **Five principles of Ki meditation**

1. You maintain a posture of mastery.
2. You have a sense of freedom.
3. You create an atmosphere of harmony.
4. You are vividly aware of the spirit of life in all things.
5. Therefore you can feel the movement of *Ki* in the universe.

## **Five principles of Ki exercise**

1. Movements center on and begin from the one point in the lower abdomen.
2. *Ki* is fully extended in each movement.
3. Move freely and easily.
4. Do not feel any tension in the muscles.
5. Show and feel a clear sense of rhythm in your movements.

## **Five principles of Ki breathing**

1. Exhale gradually, with purpose and control.
2. Exhale with a distinct but barely audible sound.
3. At the end of the breath, *Ki* continues infinitely like a fading note.
4. Inhale from the tip of the nose until the body is saturated with breath.
5. After inhaling, calm the mind infinitely at the one point.

## **Five principles of Kiatsu Ryoho**

1. Extend *Ki* from the one point in the lower abdomen.
2. Do not let tension accumulate in your body.
3. Press perpendicularly toward the center of the muscle without forcing.
4. Focus *Ki* continuously and precisely at the finger tips.
5. Concentrate on the lines, rather than the points.

## **Five principles of Ki testing**

1. Do not test the physical strength of the body, but test the immovable mind.
2. Test according to the ability of the student.
3. Do not put down the student, but make him understand.
4. Learn by testing others.
5. Do not teach only how to pass the test, but teach the meaning of the test.

# Five principles of Shin Shin Toitsu Aikido

1. *Ki* is extending.
2. Know your partner's mind.
3. Respect your partner's *Ki*.
4. Put yourself in your partner's place.
5. Lead with confidence.

## Five principles of Kenpo with *Ki*

1. Hold the sword lightly.
2. The tip of the sword must be calm and steady.
3. Make use of the weight of the sword.
4. Do not slacken your *Ki*.
5. Cut first with the mind.

## Five principles of Jo with *Ki*

1. Hold the staff lightly.
2. Control the staff with the rear hand.
3. Manipulate the staff freely.
4. When changing the position of the staff, one hand must always have hold.
5. The line traced by the staff is never broken.

## **Five principles of instructing in Ki**

1. Grow together.
2. Be modest.
3. Teach right, not might.
4. Be fair and impartial.
5. Be positive.

## **Five principles of learning Ki**

1. Be obedient.
2. Persevere.
3. Practice in daily life.
4. Change the subconscious mind.
5. Teach what you have learned.

## **Five principles of Setsudo**

1. Believe in the way of the universe.
2. Share the way of the universe with everyone.
3. You must practice what you teach.
4. Teach according to the person.
5. Grow together.



## **Five principles of the education of children**

1. Be resourceful in letting them play and enjoy what they learn.
2. Never allow them to injure themselves or make serious mistakes.
3. Always relate each exercise to their growth, and use positive words.
4. Make it perfectly clear what behavior is good and what is bad.
5. When they misbehave, scold them firmly but with a positive attitude.

## **Five principles for sleeping with Ki**

1. Always unify mind and body before you go to sleep.
2. Believe that the mind controls the body.
3. Calm and collect your thoughts before you go to bed.
4. Maintain a cool head and warm feet.
5. Use your mind to direct the blood to your feet.

## **Five principles of office work**

1. Take initiative to find work without waiting to be told.
2. Make a habit of taking notes to organize and improve your work.
3. Do not postpone something that you can do now.
4. Before going to sleep, plan the next day's work.
5. Make a habit of reviewing your notes first thing in the morning.

## **Five principles of sales**

1. Know the value of what you are trying to sell.
2. Approach your customer or client with positive *Ki*.
3. Focus on customer benefits, not whether or not they buy.
4. Always provide responsible after-sale service.
5. Even when you do not make a sale, always leave a positive impression.

## **Five principles of management**

1. First become a positive person yourself.
2. Do not work for selfish gain, but see how your work benefits others.
3. Be calm enough to be aware of larger trends in society and the world.
4. Always make efforts to help your employees grow and develop.
5. Return your profits and benefits to society in some way.

## **Ten rules in daily life**

1. Have a universal mind.
2. Love all creation.
3. Be grateful.
4. Do good in secret.
5. Have merciful eyes and a gentle body.
6. Be forgiving and big hearted.
7. Think deep and judge well.
8. Be calm and determined.
9. Be positive and vigorous.
10. Persevere.

# Glossary

## Attacks

katatetori	wrist grab, same side
katate kosa tori	wrist grab, opposite side (cross hand grab)
ryotemochi	both hands grab one wrist
ryotetori	both hands holding both wrists
katatori	one shoulder grab
ryokatatori	grabbing both shoulders
ushiro tori	“bear hug” from behind
ushiro tekubi tori	both hands holding both wrists from behind
ushiro ryokata tori	both hands holding both shoulders from behind
ushiro tekubidori kubijime	holding one hand from behind, and choking with the other hand
shomenuchi	strike to the center of the head
yokomenuchi	strike to the side of the head
munatsuki	punch to the abdomen
kata-shomenuchi	shoulder grab followed by strike to the center of the head
mae-keri	front kick
mawashi-keri	side kick

## Defenses

kokyunage	breath throw
zenponage	forward direction throw with roll
kaitennage	rotation throw or wheel throw
shihonage	four direction throw
tenchinage	heaven and earth throw

koteoroshi	wrist drop
ikkyo	first wrist lock
nikyo	second wrist lock
sankyo	third wrist lock
yonkyo	fourth wrist lock
gokyu	fifth wrist lock
sudori	disappearing

## Modifiers

irimi	entering
tenkan	blending
hantai	opposite
zagi	nage and uke are in seiza
zagi handachi	nage is seiza, uke attacks from standing
hachi-no-ji	figure eight
jo-dori	attack with a staff
tachi-dori	attack with a sword (also bokken-dori)
tanto-dori	attack with a knife

## General Terms

agura	sitting cross-leg
atemi	hitting vital points
bokken	wooden sword
budo	martial way (literally, “to stop the thrusting spear”)
dan	black-belt rank
deshi	disciple, apprentice

do	torso (e.g. do-uchi with a weapon)
do	path, or way (e.g. Aikido)
dogi	training uniform (also called a gi)
dojo	training hall (literally, “place of the way”)
fudoshin	immovable mind/body
hajime	begin!
hakama	pleated pants worn as a uniform item by yudansha
hanmi	triangular stance (one foot forward)
happo	eight directions
hidari	left
hombu	headquarters (of any organization)
jo	wooden staff
kagura	assistants in sokushin-no-gyo misogi
kaicho	president, refers specifically Shinichi Tohei Sensei
kamae	stance or posture
kata	pre-arranged form
kata	shoulders
katana	sword
kesagiri	cutting diagonally across the body, shoulder to hip
keiko	practice (see shugyo)
kiai	penetrating voice or vibrant presence
kohai	student that is junior to you
kyu	beginner level
maai	distance, spacing, timing
mae	front
migi	right side
misogi	purification
nage	a throw, one who throws

osa	leader of sokushin-no-gyo misogi training
otomo	attendant (usually for a Sensei while travelling)
randori	improvisational Aikido practice
rei	bow, respect
sempai	senior
sensei	teacher (“one born before”)
shiho	four directions
shikko	moving from a kneeling posture (suwari)
shin	mind / heart / spririt (also, <i>kokoro</i> )
shoga	selfish mind
shomen	honored place at the front of the dojo
shokushu	inspiring statements written by Soshu Tohei to be read before class
shugyo	cultivation, particularly an attitude of training 24x7
sokuboku	wooden clappers (taku) from breathing practice
sokushin-no-gyo	purification practice with bells and chanting
soshu	founder, refers specifically to Koichi Tohei Sensei
taiga	universal mind
taigi	a sequence of techniques done with continuity
tanto	wooden knife
uke	one who is thrown (receives the technique)
ukemi	how to safely receive the technique
uchideshi	live-in apprentice (“house disciple”)
waza	technique
yudansha	black-belt practioner
zengo	front and back direction
zenpo	forward direction
zori	sandals

# Counting

Ichi One

Ju-ni Twleve

Ni Two

Ju-sa Thirteen

San Three

Ju-shi Fourteen

Shi Four

Ju-go Fifteen

Go Five

Ju-roku Sixteen

Roku Six

Ju-shichi Seventeen

Shichi Seven

Ju-hachi Eighteen

Hachi Eight

Ju-ku Nineteen

Ku Nine

Ni-ju Twenty

Ju Ten

Ni-ju-ichi Twenty-one

Ju-ichi Eleven

Ni-ju-ni Twenty two

And so on for numbers 1 - 99

# Rank History

## Ki Development

Shokyu \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Chukyu \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Jokyu \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Shoden \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Chuden \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Joden \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

## Aikido

5th kyu \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

4th kyu \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

3rd kyu \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

2nd kyu \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

1st kyu \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Shodan \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Nidan \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

Sandan \_\_\_\_\_ / \_\_\_\_\_ / \_\_\_\_\_

**Northern Virginia Ki Aikido**

*Steve Wolf, Head Instructor*