

Student Guide



Aikido and the Dynamic Sphere (1970) by A. Westbrook and O. Ratti

2018

Introduction

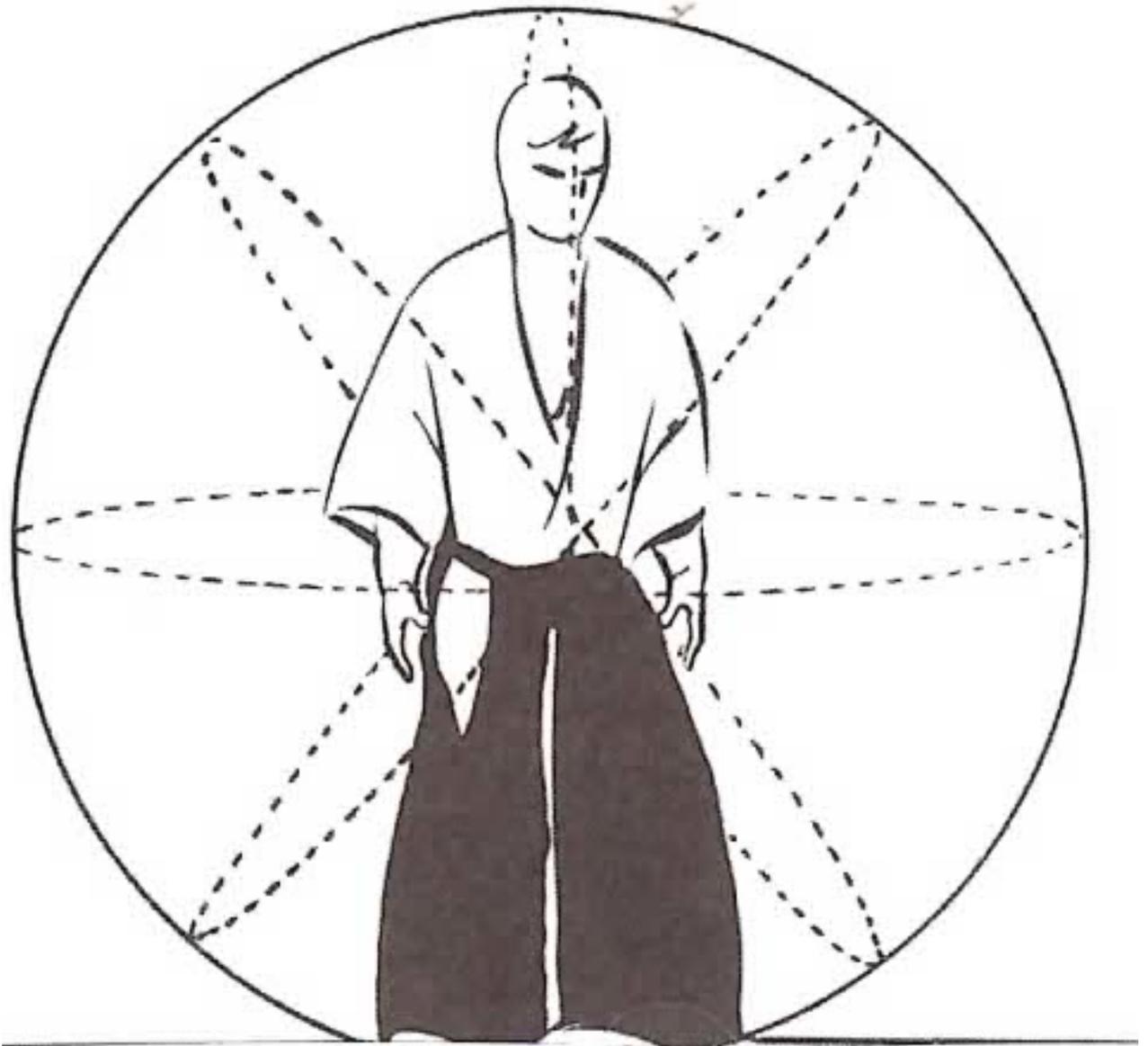
Why does someone train in a martial art? Why do you wish to? What do you hope to gain from the experience? How has your previous experiences coloured the way you see the world? These are important questions you must ask yourself when beginning anything really. If you were bullied at school and want to learn how to defend yourself after watching the Karate Kid or want to be an MMA fighter or a Ninja or a Jedi or whatever then there are books and schools aplenty and videos and all manner of things to provide you the knowledge required to do anything you want to do. There are many different styles of martial arts and variants within those styles as there are flowers in the world. Each has it's own characteristics and merit.

It will takes years of training in Ki Society Aikido to become an effective martial artist so this should not be your primary concern. The movements and techniques are not designed to teach you how to fight, but designed to teach you how to move with purpose, conviction and Ki. There is no enemy. The bully or attackers in front of you is not your enemy, he or she is just damaged somehow and you should not fear them but understand them and not become them. Understanding is the first step in harmonisation with your surroundings. If something or someone wishes to hurt you, moving away from harm is a natural response. If that attack continues again and again then it must be guided to conclusion or a peaceful resolution. The Art in Aikido is providing that resolution in a way in which all parties including yourself and your attacker are safe. The Bullied should not become a bully. Fighting fire with fire only leads to more fire.

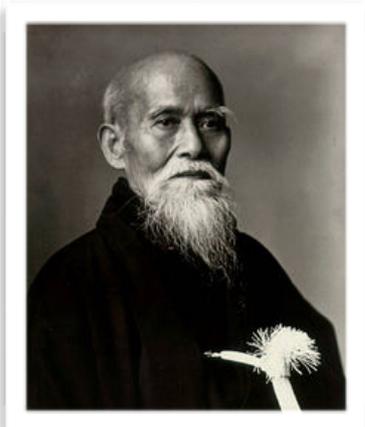
“The Purpose of my study is to have a universal mind that loves and respects all creation” Kochi Tohei.

Four Basic Principles for Mind and Body Unification.

1. **Keep One Point:** Be Calm and Focus the mind at the one point in the lower abdomen
2. **Relax Completely:** Release all the stress from the body, like the moment just after a yawn or a good night sleep. Ready for anything, attached to nothing.
3. **Keep Weight Underside:** Let the weight of every part of your body settle. A loaded spring coiled between heaven and earth.
4. **Extend Ki:** Visualise the limitless energy radiation from your one point and flowing around your entire body



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Wikipedia

Master Morihei Ueshiba

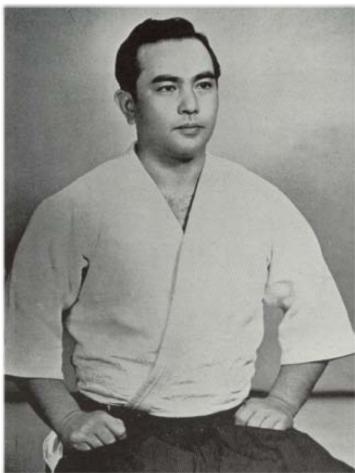
Morihei Ueshiba (1883 - 1969) known as O-Sensei or Great teacher is the founder of Aikido which now has many different styles and variants and is practiced by many people across the world. O-Sensei was a master of many traditional martial arts including a number of styles of Japanese Jujutsu (hand to hand combat), Kenjutsu (Swordsmanship) and Sojutsu (Spear Fighting).

Master Ueshiba developed his art of Aikido during the Second World War and detested violence and fighting. The loose translation of Aikido is the way of peace and incorporates many philosophical and spiritual elements of Japanese culture called Bushido (Japanese Chivalry or Way of the Warrior).

Ueshiba's vision of a true warrior is

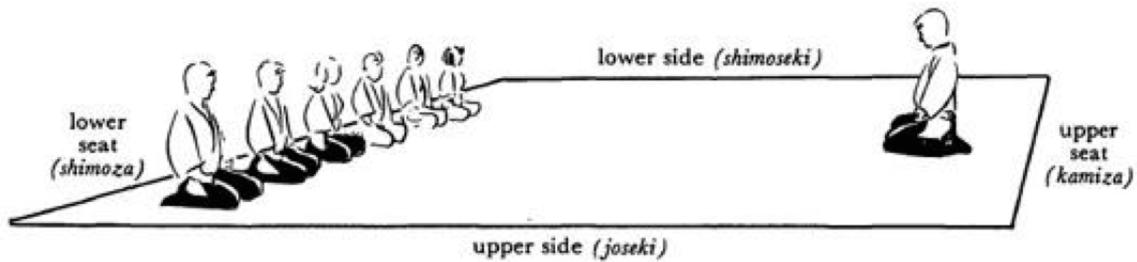
"The way of the warrior has been misunderstood. It is not a means to kill and destroy others. Those who seek to compete and better one another are making a terrible mistake. To smash, injure or destroy is the worst thing a human being can do. The real way of the warrior is to prevent such slaughter - it is the art of Peace" (1)

Master Koichi Tohei



p13 Aikido The co-ordination of mind and body for self defence. (1982)

Koichi Tohei (1920 - 2011) was O-Sensei's chief instructor and friend and formed his own school after 1974 which Brisbane Ki Society is affiliated with. Shin Shin Toitsu Aikido : "Aikido with Mind and Body Coordinated". The Sole difference within this school as apposed to the other forms of Aikido is the focus on Ki and the development of Ki Testing and teaching methods. Martial techniques are only one of many means for personal Ki development according to Tohei which also includes mediation, Misogi exercises, Kiatsu massage and mediation.



The Mat

p68 Aikido and the Dynamic Sphere

Dojo Etiquette

Differences in various dojo etiquette practices and in different martial arts can often be a little confronting and confusing. This is again something not to worry about too much if a beginner makes a few mistakes that's ok but it is also something to be respected. At Brisbane Valley Aikido the general class etiquette is to get to class a few minutes early and get changed into your Gi or training outfit in the changing areas and help with putting down the mats. If you get to class a little late that is ok too, but if the class is started you should not make too much noise and wait at the corner on the low side of the mat till you instructor has seen you and invited you to join the class.

The martial arts begin and ends with courtesy and the various bowing practices are a little difficult to understand but are never a bow of submission but a bow of mutual respect. This is similar to a hand shake in the west and is a formalised greeting. When stepping onto the dojo matting, shoes are to be removed and a student bows to the mat itself. Before class students are encouraged to stretch, meditate or have limited practice in small groups with a senior student. The start of every class is signalled by the most senior student who will start a line in front of the Kamiza or upper seat and clap loudly twice. The rest of the students will quietly line up in rank in readiness for the class to begin. The claps signal the start of the session and requires the student to empty their mind of all thought and you should not talk to another student when lined up so as not to disturb them. The instructor will enter just as formally bowing to the mat, the Kamiza and then to students. The Kamiza, the high seat represents those who have gone before us and the lessons they have taught us and is a symbol only and not related to any religion or idol. When the instructor bows to it, the entire class also bows to it.

The instructor will bow to the students, the students bow to the instructor, the students bow to each other. We are all equals, we all have the right to be respected and are dependant and independent to each other to train, to learn, to teach and to be thankful for our humanity.

Shokushu (Ki Sayings)

It was important to both Tohei and Ueshiba Sensei that Aikido was just not another martial art based on learning skills to subjectate an opponent by force. The beginning of every class the instructor will select a reading from Shokushu Tohei's book of Ki sayings or another book to help the class focus on moving away from the physical world and into the forging of the spirt. Talking about and understanding ourselves and how we interact with the world and reflecting on our successes and failures is the best way to change and adapt our future behaviour. The discussion or reading can be quite long or short depending on the mood of the students and the Sensei but if it is long it is important to remain focused for the whole time. This is a very important to not think about what you want to say or what you want for dinner or a thousand other things that might be going on in your mind but focus on what is being said with out evaluation or judgement. This is called Shoshin or beginner's mind. Even if you have heard something 1000 times if you have an open mind you may hear it differently each time.

Shunryu Suzuki states on page one of his book (Zen mind, Beginner's mind) "In the beginner's mind there are many possibilities, but in the expert's there are few". Each time something is done or talked about you should always approach it this way. Repetition is how you learn a task but each time you repeat something it is not exactly the same. You are not exactly the same, nor the task, nor time or space or the person in front of you. Be in this moment because it will not happen again.

Some examples of Ki Sayings from Tohei's book

1/ Our Motto

Let us have a Universal Mind that loves an 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.

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 on with the Universe, we can use the great power that is naturally ours.

How to Tie a Belt Source : Wikipedia



Grading System

The Grading syllabus and the use of coloured belts or Obi came about when martial arts moved into the western cultures and was designed to encourage the wearer. Traditionally in Japan there was only two levels. Black and White. A White belt is received upon visiting any dojo and is said to represent a seed below the snow, full of unrealised potential. Each Rank after is called a Kyu level. In Ki Society Aikido

generally around the world; Yellow is 5th Kyu, Orange is 4th, Green is 3rd, 2nd is Blue and Brown is 1st Kyu. Shodan is the lowest level of the black belt and literally means a beginning grade. If you have achieved a Black Belt in any martial arts this is something very special however it is not the end but just the beginning and there are many levels above this. The General rule for your instructor is they can only grade two levels below their own level of skill because you cannot teach what you do not know. It is considered rude to directly ask someone including your teacher what rank they are. A better question would be how long has someone studied a particular martial art. Martial arts skill will increase in time and practice and if you worry about the colour of your belt or the number of Dans you hold you will miss something very important, it's just a belt. designed to encourage and hold up your pants.

5th Kyu Yellow Belt Requirements: Based on prior experience, consultation and recommendation with your instructors. Members are likely to be ready to grade after consistent attendance with a minimum of 25 classes.

Shokyu Ki Exam

- Standing
- Unbendable arm
- Thrusting out arm with weight underside
- Sitting Seiza
- Sitting Seiza and standing up
- Breathing exercises

Hitori Waza

(Single Practice of Aiki Taiso Components)

- Udemawashi Waza
- Udefuri Waza
- Udefuri Choyaku Waza
- Sayu Waza
- Ushiro Ukemi Waza
- Zempo Kaiten Waza

Kumi Waza (Paired Practice, Basic Static Form)

- Katate Kosa-dori Kokyu-nage (Basic Static Form)
- Katate-dori Tenkan Kokyu-nage (Sayu waza - Basic Static Form)

Grading etiquette

The grading is an important time for the student and the entire class and as previously stated is to encourage and help you progress. It is not necessary for you to grade if you do not want to and some students can sometimes get very stressed about the whole thing. Talk to your instructors. You may train for fifty years and never grade if you wish it and you may ask to grade after you have met the criteria but this is impolite in Japanese culture and it is usually up to your instructors to invite you to grade. It is also not a competition or about favouritism. If you have graded above someone you started with or after it means very little and you should not be proud or angry about this. We are all on the same path and criticism and comparisons will not help or advance your training and should be avoided. Mastery of Aikido is a journey and not a destination.

There are two kinds of grading in Ki Society Aikido Technique based Kyu or Dan exams and specific Ki based exams. A certificate from Japan is awarded and a you may wear the belt of your level there after or you can remain in white if you wish. The Gi uniform doesn't need to be worn at class if you do not wish to as well until you attain 2nd kyu or blue belt and the Ki exam and the technique exam may be performed on separate days if you also wish but they are usually done together and all of this is between you and your instructor.

It is important to note that if you have been asked to grade by your Sensei you have already passed in his or her mind and you do not need to perform everything perfectly it is for yourself that you perform the grading and the rest of the class to demonstrate and celebrate your progress.

| Colour | Grading (Ki Exam) | Minimum Requirements | Meaning |
|--------|-------------------|-------------------------------|-----------------------------|
| White | 6th Kyu | Show up to a class | Purity and Potential |
| Yellow | 5th Kyu (Shokyu) | 25 classes | Stability and Assertiveness |
| Orange | 4th Kyu | 30 classes | Fluidity and Adaptability |
| Green | 3rd Kyu (Chukyu) | 35 classes | Emotion and Sensitivity |
| Blue | 2nd Kyu | 45 classes | Practical and Creative |
| Brown | 1st Kyu | 70 classes | |
| Black | Shodan (Jokyu) | 100 classes and a small essay | All of the above |
| | Nidan | 2 yrs and a small essay | |
| | Sandan | 3yrs and a small essay | |

Thirteen Rules for Disciplinants

Ki in Daily life by Koichi Tohei p135-136

1. Ki training reveals to us the path to oneness with the universal. To coordinate mind and body and become one with nature itself is the chief purpose of Ki training.
2. As nature loves and protects all creation and helps all things grow and develop, so we must teach every student with sincerity and without discrimination or partiality.
3. There is no discord in the absolute truth of the universal, but there is discord in the realm of relative truth. To contend with others and win brings only a relative victory. Not to contend and yet win brings absolute victory. To gain only a relative victory sooner or later leads to inevitable defeat. While you are practicing to become strong, learn how you can avoid fighting. By learning to throw your opponent and enjoy it and to be thrown and enjoy that too and by helping one another in learning the correct techniques you will progress very rapidly.
4. Do not criticise any of the other martial arts or artists. The mountain does not laugh at the river because it is lowly, nor does the river speak ill of the mountain because it cannot move about. Everyone has his own characteristics and gains his own position in life. Speak ill of others and it will surely come back to you.
5. The martial arts begin and ends with courtesy, not in form alone, be in heart and mind as well. Respect the teacher who teaches you and do not cease to be grateful especially to the founder who shows the way. He who neglects this should not be surprised if his students make light of him.
6. Be warned against conceit. Conceit not only halts your progress, it causes you to regress. Nature is boundless, its principles are profound. What brings conceit? It is brought on my shallow thinking and a cheaply-bought compromise with your ideals.
7. Cultivate the calm mind that comes from making the universal a part of the body by concentration your thoughts on the one point in the lower abdomen. You must know that it is a shame to be narrow-minded. Do not dispute with others merely to defend your own views. Right is right, wrong is wrong. Judge calmly what is right and what is wrong. If you are convinced that you are wrong, manfully make amends. If you meet one who is your superior, joyfully accept his teachings. If any man is in error, quietly explain to him the truth, and strive to make him understand.
8. Even a one inch worm has a half inch of spirit. Every man respects his own ego. Do not, therefore, slight anyone, nor hurt his self respect. Treat a man with respect, and he will respect you. Make light of him and he will make light of you. Respect his personality and listen to his views and he will gladly follow you.

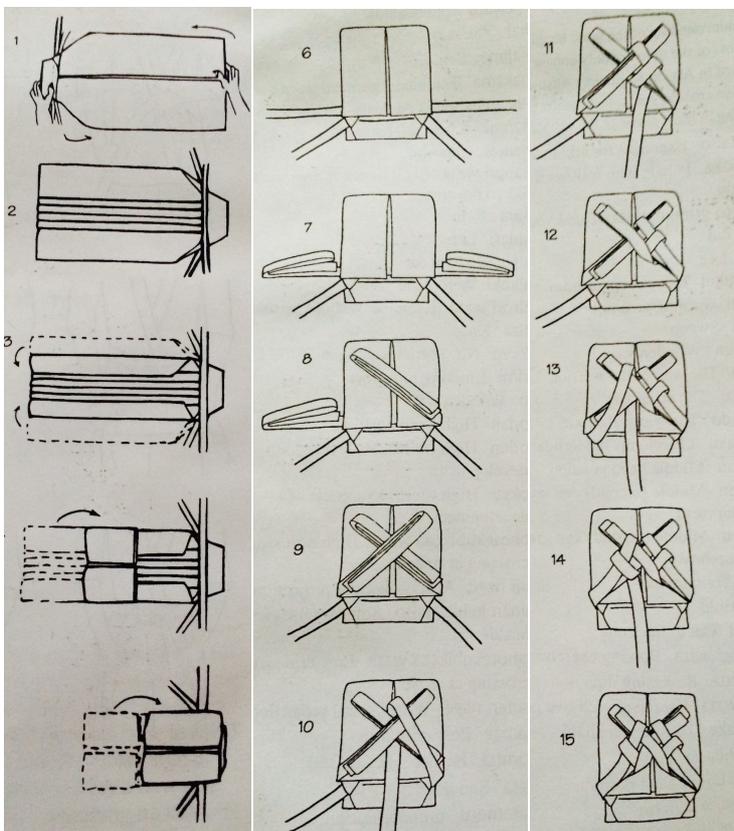
9. Do not become angry. If you become angry it shows that your mind has wandered from the one point in the lower abdomen. Anger is something to be ashamed of in ki training. Do not become angry on your own account. Be angry only when the rights of nature or of your country are endangered. Concentrate on the one point and become angry all over. Know that he who is easily angered loses courage at important moments.
10. Spare no effort when you teach. You advance as your students advance. Do not be impatient when you teach. No one can learn everything well at one time. Perseverance is important in teaching, as is patience, kindness and the ability to put yourself in your students' place.
11. Do not be a haughty instructor. The students grow in knowledge as they obey their teacher. It is the special characteristic of training in Ki that the teacher also advances by teaching his students. Training requires an atmosphere of mutual respect between teacher and students. If you see a haughty man, you see a shallow thinker.
12. In practicing do not show your strength without some good purpose lest you awaken distance in the minds of those who are watching you. Do not argue about strength, but teach the right way. Words alone cannot explain. Sometimes by being the one to be thrown, you can teach more effectively. Do not halt your student's throw at mid point or stop his ki before he can complete a movement or you will give him bad habits.
13. Do whatever you do with conviction. We study thoroughly there principles of the universal and practice it and the universal protects us. We have nothing to be doubtful or to fear. Real conviction comes from the belief that we are one with the universal. We must have the courage today with Confucius: If I have an easy conscience, I dare to face an enemy of the thousand men.

The Hakama

The Hakama is a traditional form of Japanese clothing which ties at the waist and fall generally to the ankles. Is a symbol of a senior student in Ki Society Aikido and is worn by students attaining 2nd Kyu (Blue) and above in Australia. The Garment is an important training tool and gives the warrior feedback when their body is out of alignment. It is a privilege to wear a Hakama and the flowing pleats symbolise the seven virtues of Budo that a senior student is to aspire to and add beauty to any movement. In Brisbane Ki society the honour of folding the Sensei's hakama falls to the highest ranked non-hakama grade. If they are unable to perform this a senior student will assist. In Japan this is a privilege that is usually given to the highest rank in the class.

Folding the Hakama

Aikido Ki Society Australia Student Guide William Reed p128



The Seven Virtues of Bushido Symbolised in the Hakama

- Jin** Benevolence
- Gi** Honour and Justice
- Rei** Courtesy and Etiquette
- Chi** Wisdom and Intelligence
- Shin** Sincerity
- Chu** Loyalty
- Ko** Piety

The Seven Virtues of Bushido.

Like the knights of Arthur the samurai followed a code of chivalry called Bushido; Benevolence, Honour and Justice, Courtesy and Etiquette, Wisdom and Intelligence, Sincerity, Loyalty and Piety. These virtues are something to aspire to in and out of the dojo. Aikido is the way of harmony within yourself and those around you. If someone attacks you physically or verbally for no apparent reason how should you respond? Anger and fear can be felt on both sides of a conflict and often exacerbates the situation. Fight or flight responses are almost hardwired into us but often there is another way.

The Ethics of Self Defence

| | | |
|---------|--|---|
| Panel A |  | To attack someone and hurt them for no reason |
| Panel B |  | To cause someone to attack you and hurt them |
| Panel C |  | To be attacked by someone for no reason and hurt them |
| Panel D |  | To be attacked by someone for no reason and not hurt them |

p34 Aikido and the Dynamic Sphere

Panel D is the highest form of ethical self defence and is an ideal that all Ki society members should strive for in their martial training

The ethics of defence in the above photo shows us the possible outcomes of a violent attacks but can also be transferred into verbal attacks as well. How often has someone said something to you that you found offensive and you quickly fire off some sort of response that you have regretted later. Words can be weapons and cut more deeply than any sword and can affect us for many years to come, depending on the context. The person attacking you now may be responding about something that happened today or years before by you or someone like you.

Honour and pride can be hurt or wounded and can describe the feelings you and your aggressor may have in this situation. The Japanese call it saving face. Westerners might call it one up man-ship. Balance in any conflict is the ability to navigate a situation so that everyone comes out a winner. You bow to your opponent in the dojo to respect his or her Ki and the equality of your humanity. If someone attacks you verbally listen. Maybe you did something wrong that you were unaware of and could learn from it.

Neither man in Panel D was injured in the situation but the aggressor learned that he was not in control. Those that attack you are often off balance themselves. Violence intertwined with anger and hate can easily be avoided by someone who themselves is

balanced. There is no enemy, only someone you have yet to understand. You have no control over the bully in front of you but you do have the ability to control yourself and your own actions. Aikido and bushido offer you the way. Physical techniques and spiritual armour.

Uke, Nage, leading and following

Learning and teaching Aikido is both hard and easy at the same time as sometimes our lives can be. The relationship between teacher and student and between the individual students is the most important thing within a dojo and creates the living atmosphere of the place. Koichi Tohei's rules for disciplinants in Ki society elude to the dangers within ourselves and our communities if respect is not freely given to a Sensei, student, friend, enemy, training partner or significant other. The conflict of the world around us is a mirror to the conflict within ourselves and if we can understand ourselves through our training then there is no conflict. We are all mirrors of each other and although you may have a different opinion, race, religion or sexuality to someone else if you forget that the person in front of you is just like you, you might harm them or they you.

Following and allowing a training partner to learn a technique is an important skill. Allowing someone to manipulate your body into wrist locks and throws also involves an enormous amount of trust between Uke and Nage. Trust can take years to build depending on the person and seconds to lose. Fear, pain and confidence play a big role. By going with an attack, attempting to understand it, learn from it and be relaxed within conflict situations provides you with an understanding of yourself and those around you.

Most of the time a person attacking you is off balance in some way. The point of Aikido is to harmonise with an attacker and maintain balance within your mind and body. To do this takes time and you will require the help of others. "By learning to throw your opponent and enjoy it and to be thrown and enjoy that too and by helping one another in learning the correct techniques you will progress very rapidly." (Ki in daily life by Koichi Tohei)

Excerpt from Thirteen Rules for Disciplinants by Koichi Tohei

4. Do not criticise any of the other martial arts or artists. The mountain does not laugh at the river because it is lowly, nor does the river speak ill of the mountain because it cannot move about. Everyone has his own characteristics and gains his own position in life. Speak ill of others and it will surely come back to you.

5. "The martial arts begin and ends with courtesy, not in form alone, be in heart and mind as well. Respect the teacher who teaches you and do not cease to be grateful especially to the founder who shows the way. He who neglects this should not be surprised if his students make light of him."

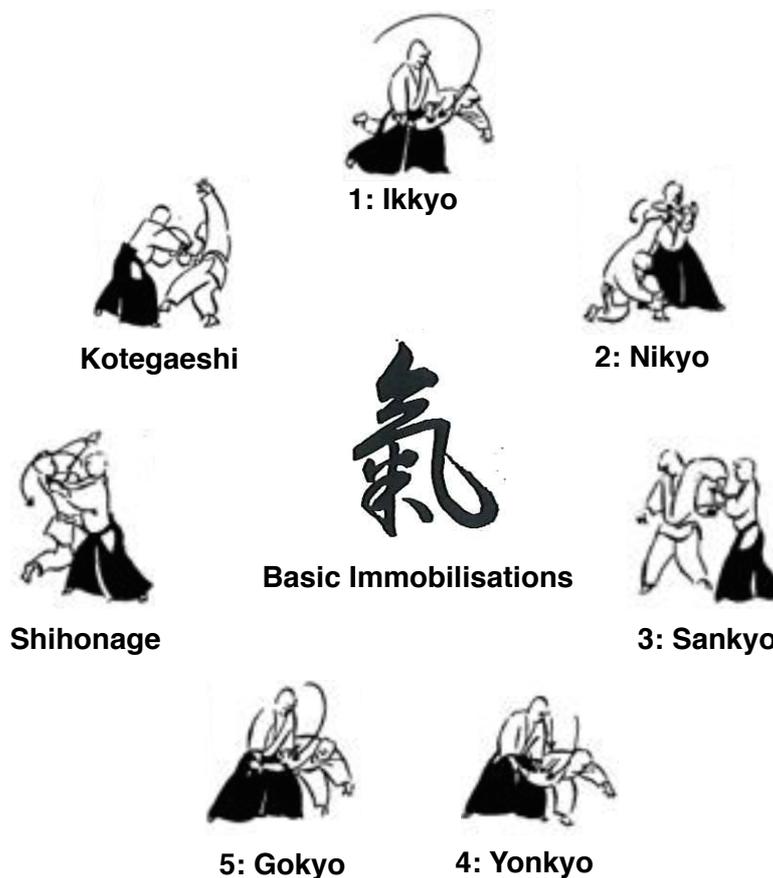
Nage - Partner executing the technique

Uke - Partner initiating the attack

Basic Techniques and Movements

The table below shows the basic movements of Aikido but there are variants upon variants of how each movement can be obtained depending on how a specific attack is applied or changed during combat. If you have ever been in an actual fight you will think that the movements of aikido looked very choreographed and stylised and that none of this would work in a 'real fight'. I hope you never have to be in a 'real fight' and again aikido will not teach you how to fight. Balance within yourself and your surroundings is your only real defence and you might have a multiple level black belt and still loose or be overwhelmed by one or more attackers if you loose sight of this. Training in martial arts does not guarantee you victory but it will give you options and an ability to use those opportunities to help yourself out of danger. Each attack, lock, pin, immobilisation and projection all have names and counters and if you practice for long enough you will begin to develop your own. This is why the variants exist and practicing them are important. There is no two attacks and responses that will be the same and your ability to blend with your opponents Ki, not slacken your own or trip over your own feet will decide the outcome.





Taigi

The 31 Taigi were originally grouped together by Tohei Sensei in 1978 to help young instructors and students learn the various Aikido movements. Competitions were held at the Japanese headquarters for a number of years after to encourage people from all over the world to improve their timing and grace. These competitions have been largely abandoned and are a rare occurrence now. Each Taigi has been grouped together for a purpose and have a theme. Some are grouped together as a learning aid as possible responses for a similar attack, others are specifically grouped to test the living calmness or Seishi of the attacked by constantly changing the attack and contain weapons. The students involved both require a certain level of skill to perform the Taigi arts well and both Uke and Nage (Attacker and attacked) must harmonise with and respect each other's Ki so that no injuries occur. Below is a list of the taigi with room for notes. The names of course are all in Japanese with the Uke's Role in bold if it's contained in the name.

Taigi 5 (Beginner's Taigi)

1. **Shomenuchi** Kokyunage
2. **Yokomenuchi** Shihonage Irimi
3. **Munetsuki** Kotegaeshi Katameru
4. **Katatori** Ikkyo Irimi Katameru
5. Kokyu dosa

Kitei Taigi (Intermediate Taigi)

1. **Shomenuchi** Kokyunage
2. **Yokomenuchi** Shihonage Irimi
3. **Munatsuki** Kotegaeshi Katameru
4. **Katate-dori** Ikkyo Tenkan Katameru
5. **Kata-dori** nikyo Irimi Katameru
6. **Ushirotekubidori** Sankyo Katameru

Taigi 15 (Advanced)

1. **Shomenuchi** Ikkyo Irimi Katameru
2. **Yokomenuchi** Kokyunage (figure 8)
3. **Munatsuki** Zenpo Nage
4. **Katadori** Nikyo Irimi Katameru
5. **Ushirodori** Kokyunage Zenpo Nage
6. **Ushirotekubidori** Sankyo Nage

Positive and Negative Ki

Teaching the Art of aikido can be just as difficult as learning it. There are a multitude of variants and techniques with different skill levels required by each variant. None of this really matters. If you are told to do something by one instructor and then told to do something completely different and contradictory by another you should not argue or complain about it but attempt to understand why there might be a difference. There is no right or wrong. If one Instructor tells you that everything you do is excellent and the next tells you everything you do is wrong, look into yourself and question yourself, not them. What do you think? It is natural to want only compliments and disregard the complaints but are the criticisms helpful and the are the compliments a distraction? Compliments can often go to the head and mess things up just as much as complaints sometimes but complaining is always easier and compliments rarer. Different instructors will have different ideas about how best to teach you a skill and if there is any doubts or concerns about anything you should consult the senior instructor after class with any questions that may arise. The Important thing is not to argue or complain about this on the mat and attempt to follow as best you can. Letting go of what you think you know is the first step in learning something new.

Five Principles for learning Ki

1. Be flexible and open minded.
2. Never tire of training or repeating fundamentals.
3. Be resourceful in applying Ki in your daily life
4. Change your subconscious mind
5. Learn it well enough to teach others

A true student of Aikido wishes to do no harm to anyone and prefers a peaceful resolution to any conflict. Therefore skills developed in sensing trouble and avoiding it are preferred option over using the martial abilities one has developed. You will not be trained in the art of fighting, fighting there is always a winner and a loser, if you harmonise with your aggressor and find balance between yourselves you may just find another friend. Finding Harmony with different Ideas that can seem opposite and contradictory can lead to new and interesting possibilities. Once everyone believed that the world was flat and the centre of the universe, the truth is only relative to your own understanding of it.

Mistakes in Practice, Right Attitude and Attaining Perfection.

Why is it that when we are running late we feel that everything is against us? The traffic lights are all red, the boss or the significant other doesn't see all the good things I've done just the bad, all the bills come after something has just broken and needs to be replaced. The right attitude in this can be very difficult to attain. Mistakes can often lead to more mistakes and the problem whatever it is can often escalate because of this, because your mind is not clear.

How do you feel thankful for this precious gift of life when it is all going wrong. This is the most important time to be thankful. I once heard the Dalai Lama talk about losing his country. He was sorry for the loss but not angry at the people that took it. The next question asked of him was a mother who's son was special in some way. She told him that she worries for her son's future. The Dalai Lama asked politely if the son could be fixed some how and the woman replied no. Will the worrying fix the problem if the problem is unfixable? All parents worry for their children, even in the animal kingdom this is normal if in the correct amount.

Mistakes will happen, bad things will happen be thankful for them, life is a roller coaster full of ups and downs and twists and turns. The joy of the roller coaster is the contrast between these events. There is no perfect way to do something or imperfect way, no good or bad, no time, too much time, no future or past there is only the now.

When you make a mistake in your life can you learn from it? Maybe that one mistake has protected you from making a bigger one in the future so you should be thankful. Many of the greatest discoveries have been made from mistakes. Medical science is full of them. The discovery of antibiotics, X-rays, medicines such as warphine are all examples of mistakes that changed the world because someone noticed what others did not. Perfection is a unattainable goal.

"We should find perfect existence through imperfect existence." p91 (6) Shunryu Suzuki

Respect and love your enemy until there is no enemy at all

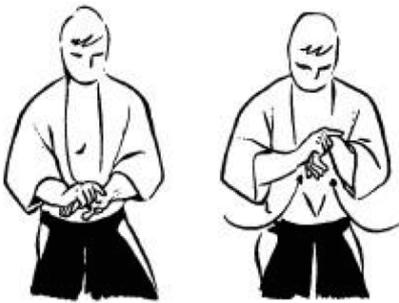
Sun Tzu states in the Art of War (Chapter 3) *"It is said that if you know your enemies and know yourself, you will not be imperilled in a hundred battles; If you do not know your enemies but do know yourself, you will win one and lose one; If you do not know your enemies nor yourself, you will be imperilled in every single battle."*

At the moment we live in a time of relative peace. In a country far removed from a long history of violence and hate. That is not to say that it has never happened or will never happen but the great wars for the most part were fought away from our shores. Human nature can often mean the strong dominate the weak. The opinion of the masses out way the opinion of the individual. Right and might. Bully or be bullied.

To paraphrase Tohei's rules for Aikido Discipulants *"The martial arts begin and ends with courtesy and Even a one inch worm has a half inch of spirit. Every man respects his own ego. Do not, therefore, slight anyone, nor hurt his self respect. Treat a man with respect, and he will respect you."*, *"The mountain does not laugh at the river because it is lowly, nor does the river speak ill of the mountain because it cannot move about. Everyone has his own characteristics and gains his own position in life."* Speaks directly about respecting the person in front of you. Wether they are your mother, lover, friend or enemy they are so because of the journey you and they have taken.

The bully or the enemy is to be respected and loved and not feared. Could you be someone else's bully if circumstances are or were different? Respect for yourself is allowing yourself not to be consumed by hatred and becoming the hated and is about forgiveness. It is very difficult and violence and fear will always be a part of human existence. Acceptance, respect and forgiveness are virtues to strive for. Understanding yourself is the first battle and is the key to understanding others.

Aiki Taiso



Nikyo Waza

Left: count 1-2-3-4 Right: count 1-2-3-4
(perform twice)



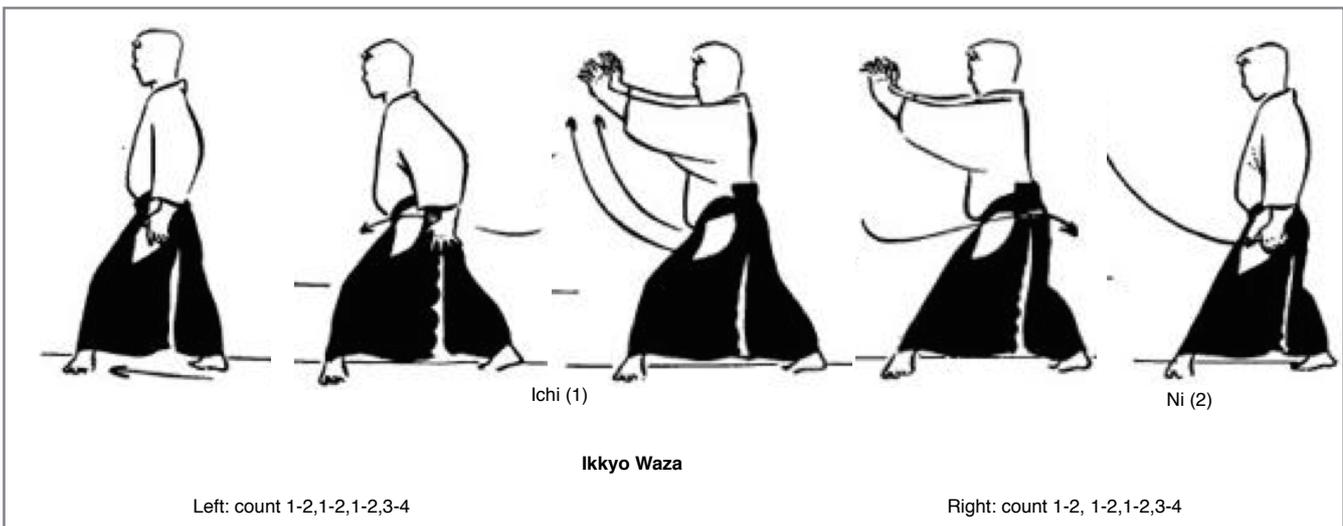
Kotegaeshi Waza

Left: count 1-2-3-4 Right: count 1-2-3-4
(perform twice)



Sankyo waza

Left: count 1-2-3-4 Right: count 1-2-3-4
(perform twice)



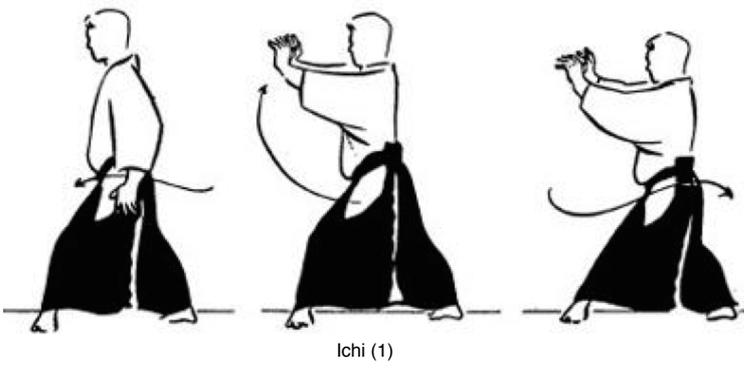
Ichi (1)

Ni (2)

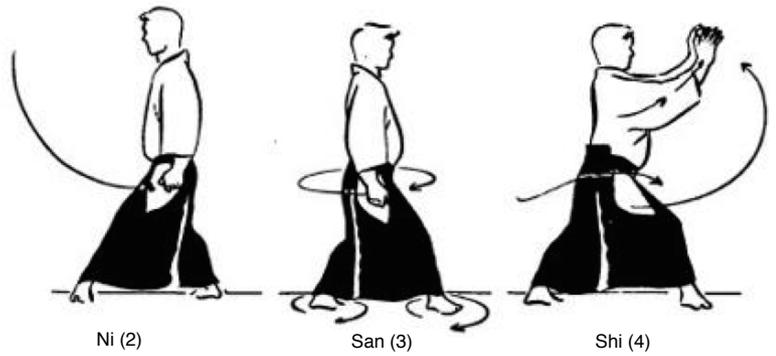
Ikkyo Waza

Left: count 1-2,1-2,1-2,3-4

Right: count 1-2, 1-2,1-2,3-4



Ichi (1)



Ni (2)

San (3)

Shi (4)

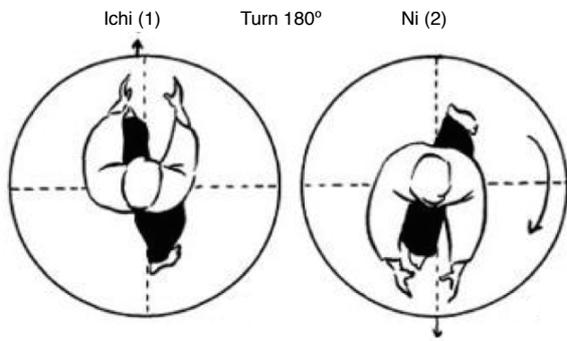
Zengo Waza

Count 1-2

Turn 180°

count 3-4

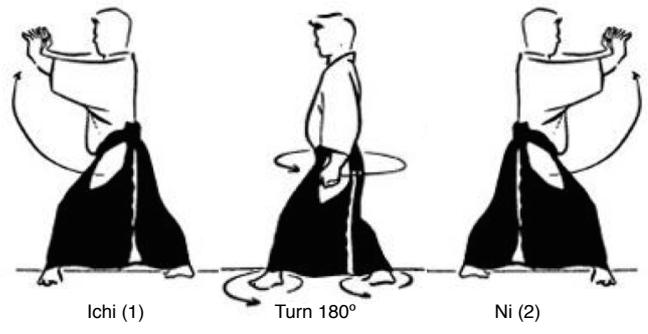
Preform four times



Ichi (1)

Turn 180°

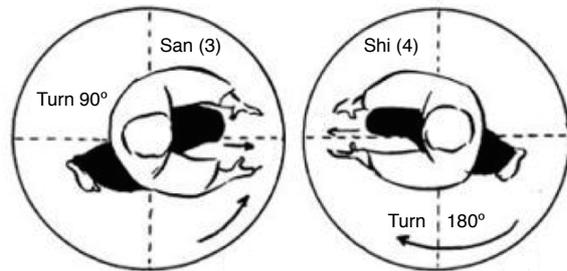
Ni (2)



Ichi (1)

Turn 180°

Ni (2)

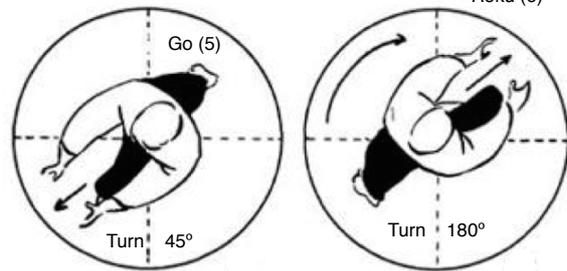


Turn 90°

San (3)

Shi (4)

Turn 180°

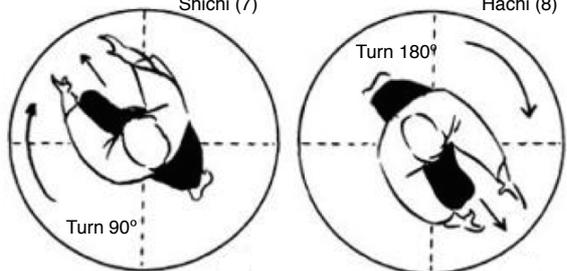


Turn 45°

Go (5)

Roku (6)

Turn 180°



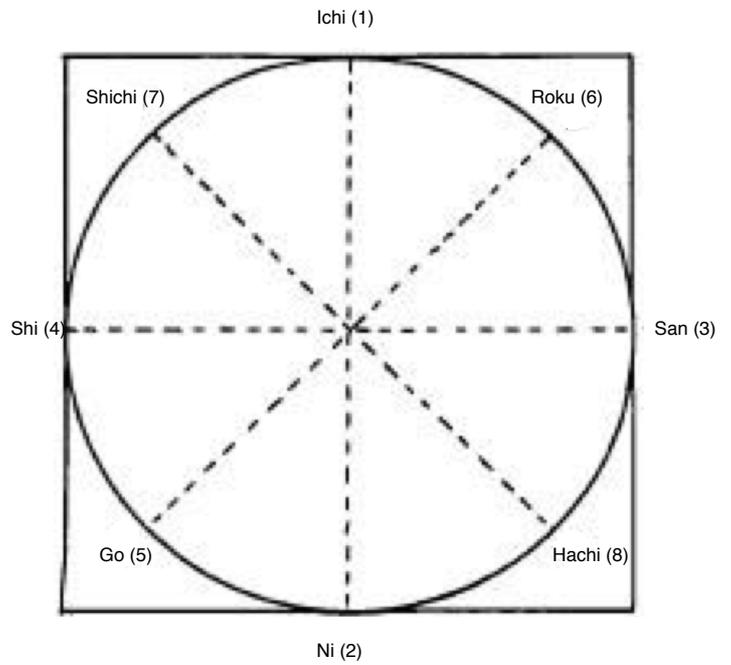
Turn 90°

Shichi (7)

Hachi (8)

Turn 180°

Happo Waza





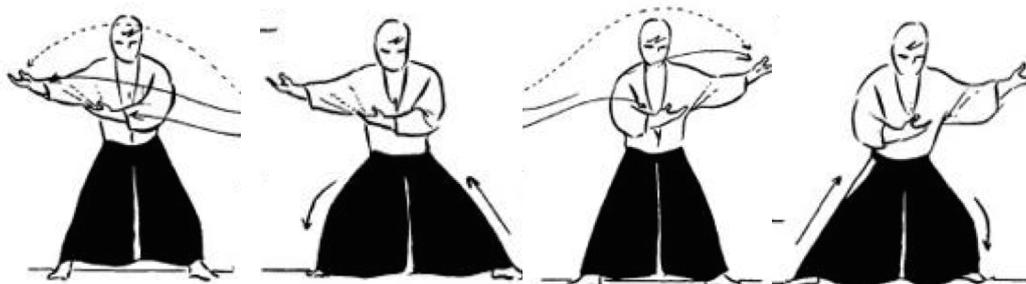
Kaho Tekubi Kosa Waza

Left hand on top:
count 1-2-3-4



Joho Tekubi Kosa

Right hand on top:
count 1-2-3-4
(perform twice)



Left: Count 1-2

Sayu Waza

(Perform four times)

Right: Count 3-4

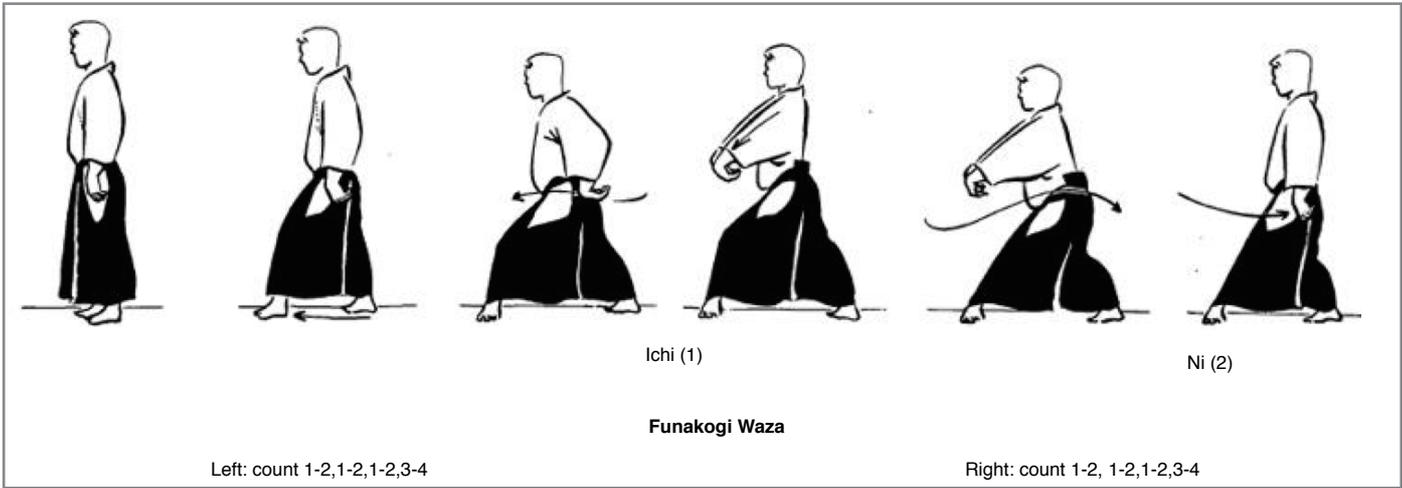


Sayu Choyaku Waza

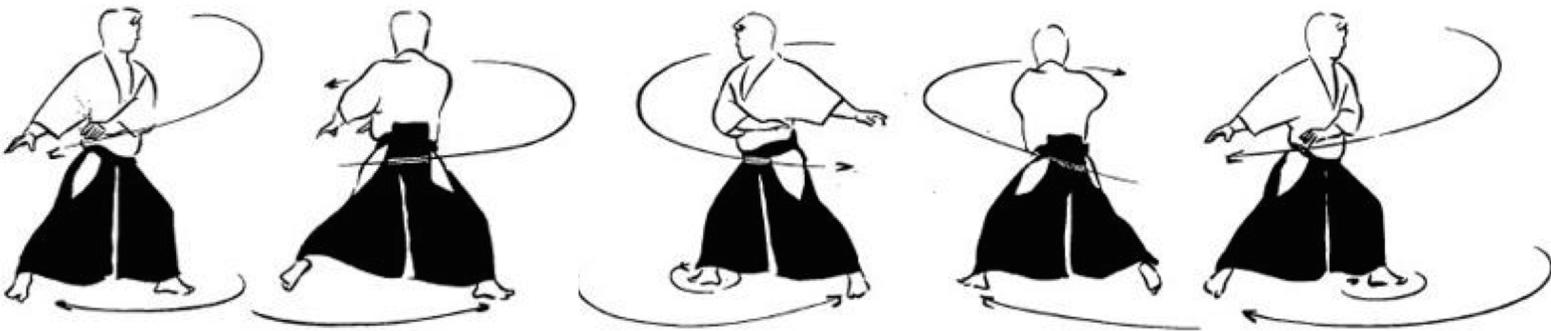
Left: Count 1-2

(Perform four times)

Right: Count 3-4

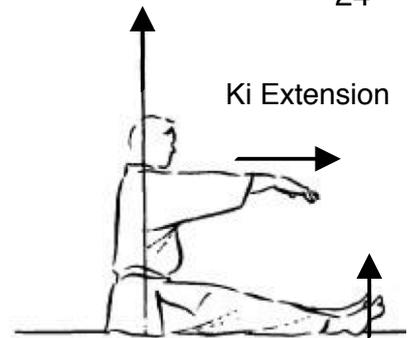


Ude Furi Waza
 Count: 1-2, 1-2, 1-2, 1-2
 1-2, 1-2, 1,2, 3-4

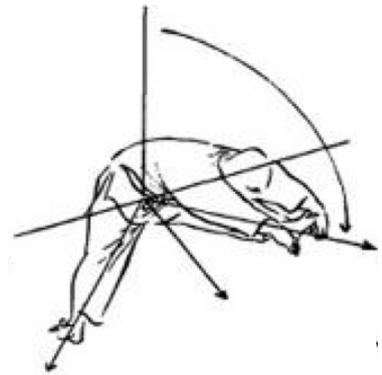
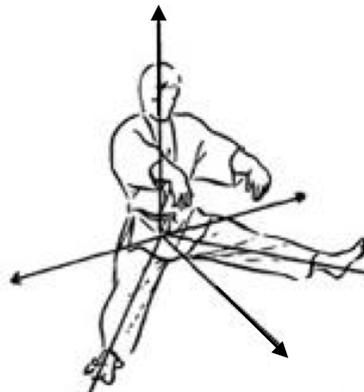
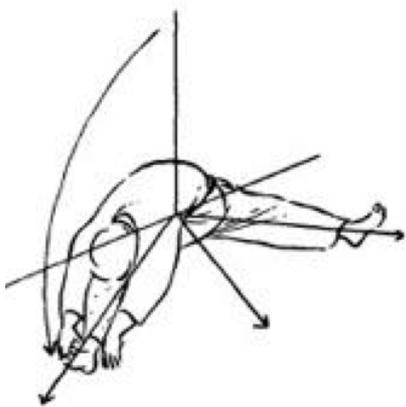


Ude Furi Choyakyu Waza
 Left: Count 1
 Right: Count: 2
 (Perform Four Times)

Junan Kenko Taiso



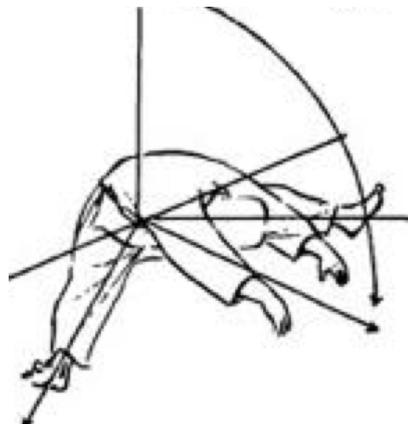
Forward: Count 1-2-3-4 (perform twice)



Left: Count 1-2-3-4

(perform twice)

Right: Count 1-2-3-4



Centre : Count 1-2-3-4



First, shake down knees
Forward : Count 1-2-3-4
(Perform Twice)

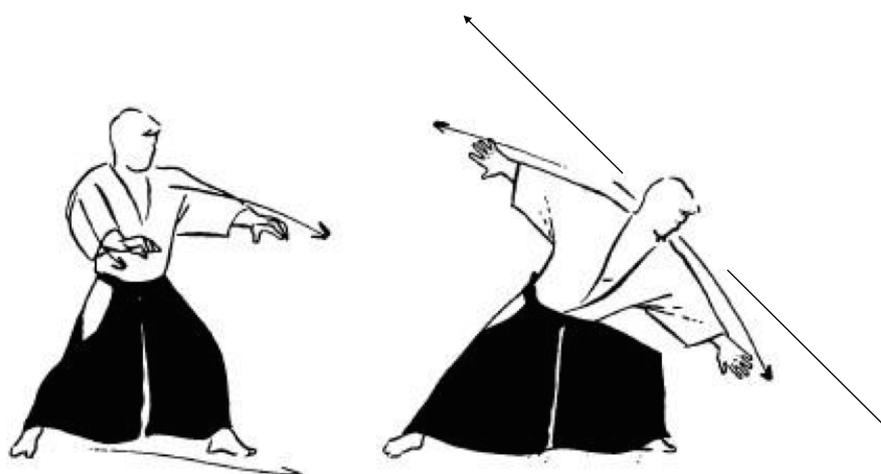
Ushiro Tekubi Tori Koshin Waza (Forward)

Left: Count 1-2 Right: Count 3-4
(Perform Four Times)



Ushiro Tekubi Tori Zenshin Waza (Backward)

Left: Count 1-2 Right: Count 3-4
(Perform Four Times)

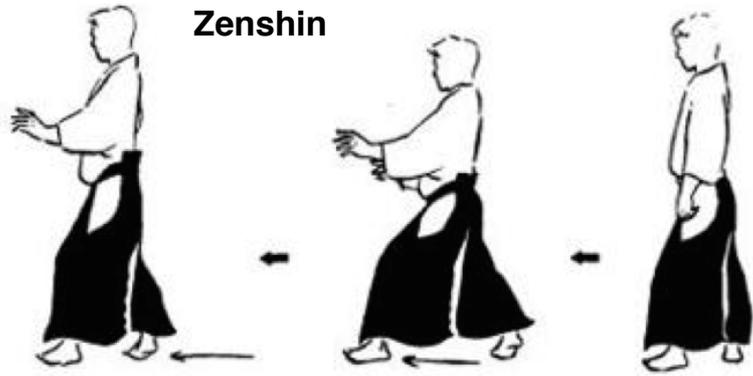


**Ushiro Tori Waza
(Bear Hug Waza)**

Left: Count 1-2 Right: Count 3-4
(Perform four times)

Zenshin

Count: 1 (Ichi)

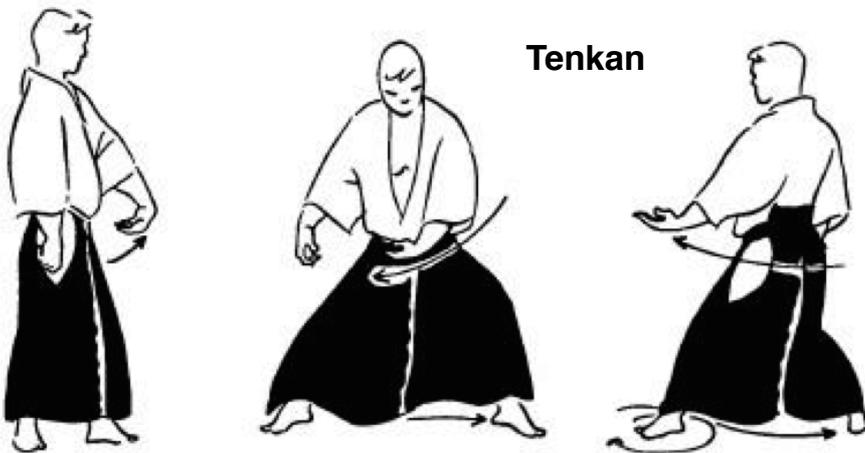


Count: 2 (Ni)

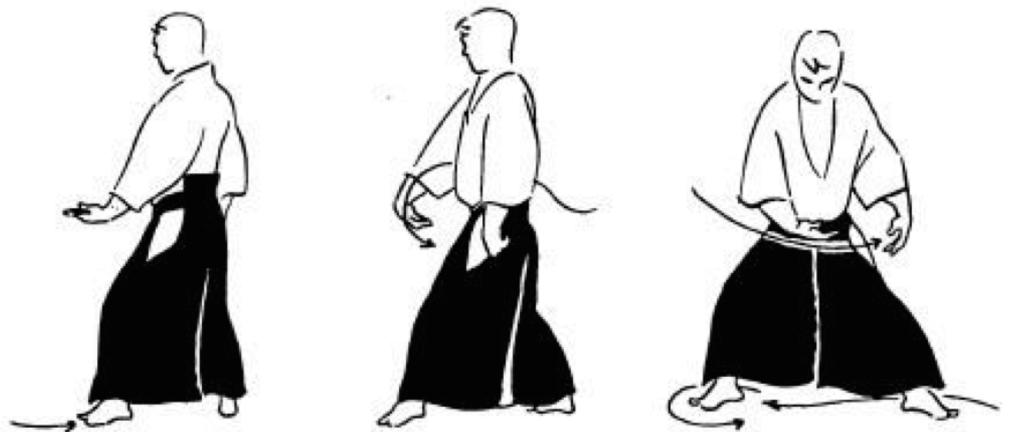


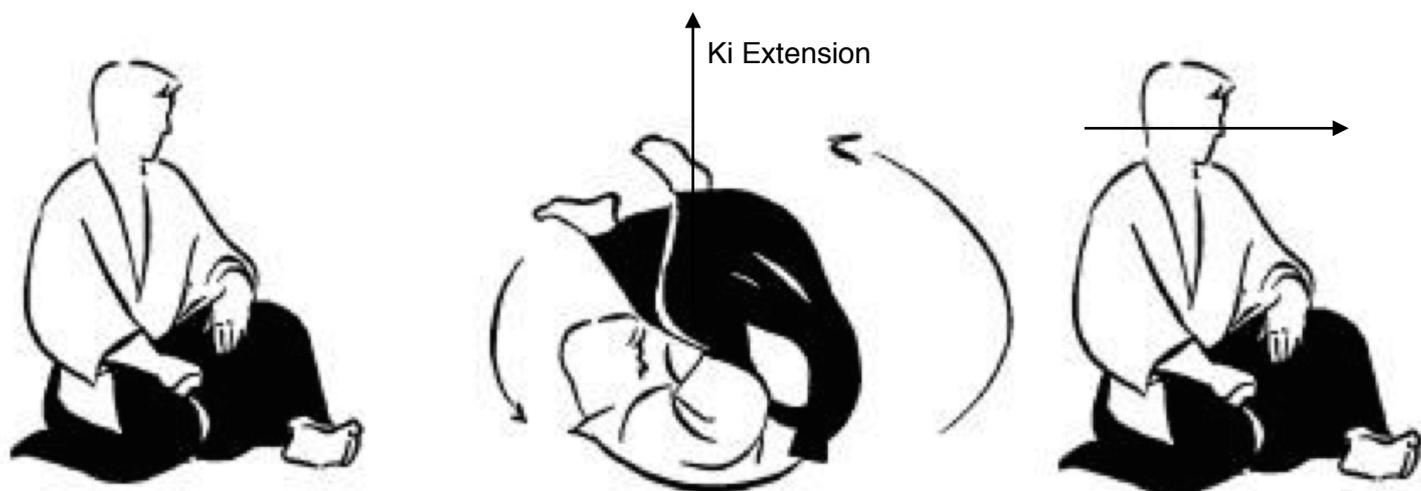
Tenkan

Count: 1 (Ichi)



Count: 2 (Ni)

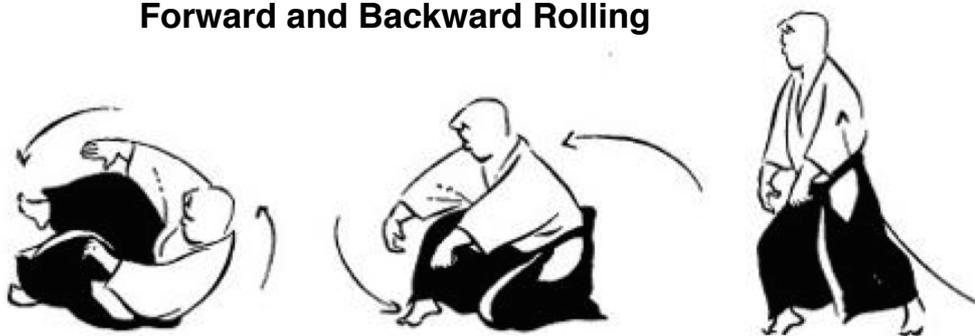




Rocking backwards and forwards: Count 1-2, 1-2, 1-2,
Rocking and standing: Count 1-2, 1-2, 1-2, 3-4



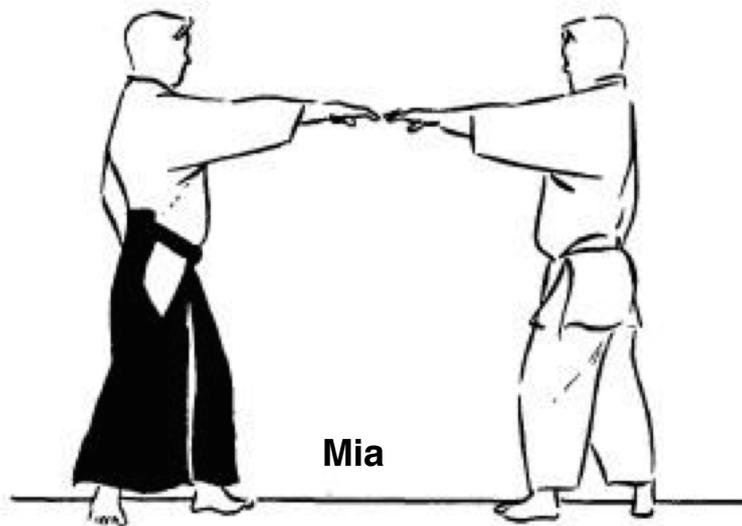
Forward and Backward Rolling



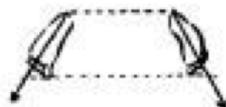
Kokyu dosa

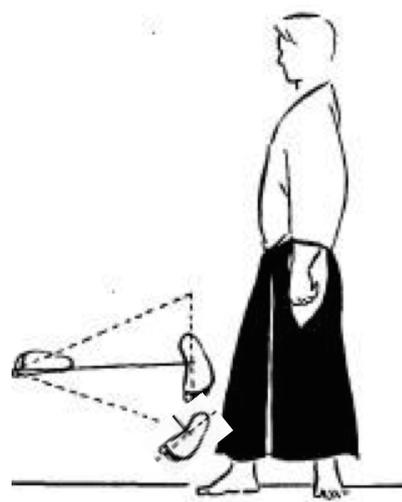
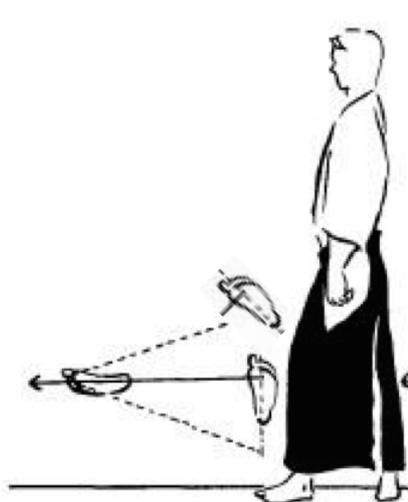
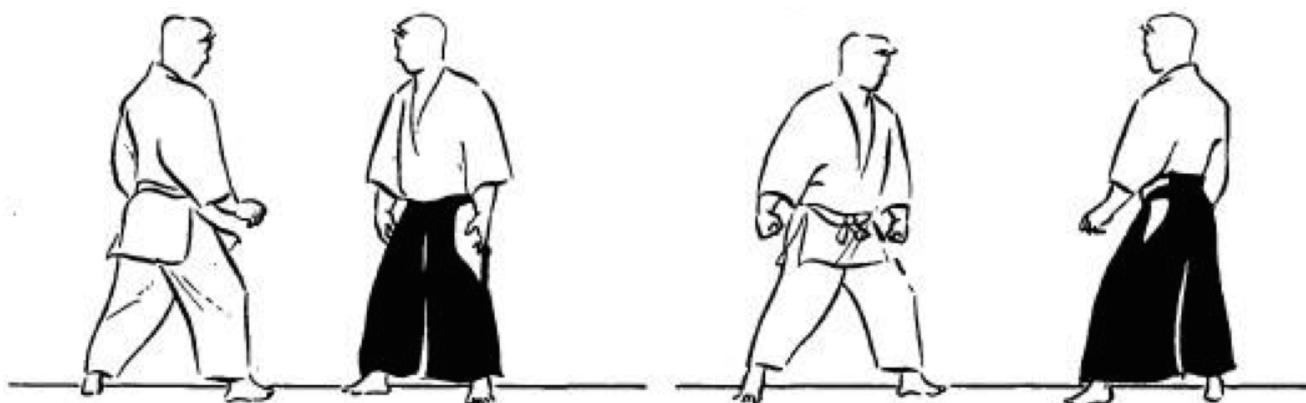


Basic Stances



Shizentai





Glossary of Terms

Ki Aikido Terminology

Counting

| | |
|----|------------|
| 1 | ichi |
| 2 | ni |
| 3 | san |
| 4 | shi |
| 5 | go |
| 6 | roku |
| 7 | shichi |
| 8 | hachi |
| 9 | ku |
| 10 | ju |
| 11 | ju ichi |
| 12 | ju ni |
| 13 | ju san |
| 14 | ju shi |
| 15 | ju go |
| 16 | ju roku |
| 17 | ju shichi |
| 18 | ju hachi |
| 19 | ju ku |
| 20 | ni ju |
| 21 | ni ju ichi |
| 22 | ni ju ni |

References

- (1). Speaking of a vision of the "Great Spirit of Peace" in 1942, during WWII, as quoted in *Adjusting Through Reflex: Romancing Zen* (2010) by Rodger Hyodo, P76
- (2). *Aikido and the Dynamic Sphere* (1970) by A. Westbrook and O. Ratti
- (3). *Ki in Daily Life* (1994) by Koichi Tohei
- (4). *Aikido Ki Society Australia Student Guide* (1980) by William Reed.
- (5). *Aikido The co-ordination of mind and body for self defence.* (1982) by Koichi Tohei.
- (6). *Zen Mind, Beginner's Mind* (2011) by Shunryu Suzuki
- (7). *The Art of War.* (1994) by Sun Tzu
- (8). *Shokushu "Ki Sayings".* (2013) by Koichi Tohei

5th Kyu Yellow Belt Requirements: Based on prior experience, consultation and recommendation with your instructors. Members are likely to be ready to grade after consistent attendance with a minimum of 25 classes.

| | |
|--|--|
| Shokyu Ki Exam | Hitori Waza (Single Practice of Aiki Taiso Components) |
| <ul style="list-style-type: none"> • Standing • Unbendable arm • Thrusting out arm with weight underside • Sitting Seiza • Sitting Seiza and standing up • Breathing exercises | <ul style="list-style-type: none"> • Udemawashi Waza • Udefuri Waza • Udefuri Choyaku Waza • Sayu Waza • Ushiro Ukemi Waza • Zempo Kaiten Waza |
| Kumi Waza (Paired Practice, Basic Static Form) | |
| <ul style="list-style-type: none"> • Katate Kosa-dori Kokyu-nage (Basic Static Form) • Katate-dori Tenkan Kokyu-nage (Sayu waza - Basic Static Form) | |

4th Kyu Orange Belt Requirements: Based on prior experience, consultation and recommendation with your instructors. Members are likely to be ready to grade after consistent attendance with a minimum of 30 classes.

| | |
|--|---|
| Taigi Arts | Hitori Waza (Single Practice of Aiki Taiso Components) |
| <p>Taigi 5</p> <ol style="list-style-type: none"> 1. Shomen-uchi Kokyu-nage 2. Yokomen-uchi Shiho-nage irimi 3. Muna-tsuki Kote-oroshi (katameru) 4. Kata-tori Ikkyo irimi (katameru) 5. Kokyu-dosa | <ul style="list-style-type: none"> • Udemawashi waza • Udefuri waza • Udefuri Choyaku waza • Sayu waza • Ikkyo waza • Zengo waza • Happo waza • Zenshin Koshin waza • Ushiro Ukemi waza • Zempo Kaiten waza • Kokyu dosa |
| Kumi Waza (Paired Practice, Basic Static Form) | |
| <ul style="list-style-type: none"> • Katate Kosa-dori Kokyunage • Katate-dori Tenkan Kokyu-nage (Sayu waza) • Kata-tori Ikkyo (Irimi and Tenkan) • Muna-tsuki Kote-oroshi (Katameru) • Yokomen-uchi Shiho-nage (Irimi and Tenkan) • Shomen-uchi Kokyu-nage | |

3rd Kyu Green Belt Requirements: Recommendation from with instructors. Members are likely to be ready to grade after consistent attendance with a minimum of 30 classes.

Chukyu Ki Exam

- Standing
- Unbendable arm
- Thrusting out arm with weight underside
- Sitting seiza
- Sitting seiza and standing up
- Sitting cross legged while being pushed from behind

- Sitting crossed legged while being raised by one knee
- Thrusting out wrist
- Bending backwards
- Stooping
- Unraisable body
- Breathing exercises

Taigi Arts

Kitei Taigi

1. Shomenuchi Kokyunage
2. Yokomenuchi Shihonage Irimi
3. Munatsuki Koteoroshi (katameru)
4. Katate-dori Ikkyo Irimi
5. Kata-dori Nikyo Irimi
6. Ushiro tekubi dori Sankyo (katameru)

Taigi 5

1. Shomenuchi Kokyunage
2. Yokomenuchi Shihonage Irimi
3. Munatsuki Koteoroshi (katameru)
4. Kata-tori Ikkyo Irimi (katameru)
5. Kokyu dosa

Hitori Waza

(Single Practice of Aiki Taiso Components)

- Udemawashi waza
- Udefuri waza
- Udefuri Choyaku waza
- Sayu waza
- Ikkyo waza
- Zengo waza
- Happo waza
- Nikyo waza
- Koteoroshi waza
- Sankyo waza
- Funakogi waza
- Zenshin koshin waza
- Ushiro Ukemi waza
- Zenpo Kaiten waza
- Kokyu dosa

Kumi Waza (Paired Practice, Basic Static Form)

- Katate kosa-dori Kokyunage
- Katate-dori Tenkan Kokyunage Sayu Waza
- Kata-dori Ikkyo (Irimi & Tenkan)
- Kata-dori Nikyo (Irimi & Tenkan)
- Kata-dori Sankyo (Irimi & Tenkan)
- Kata-dori Yonkyo (Irimi & Tenkan)
- Muna-tsuki Koteoroshi (Katameru)
- Yokomenuchi Shihonage (Irimi & Tenkan)
- Shomenuchi Kokyunage
- Yokomenuchi Kokyunage Zenpo nage
- Ryotetori Kokyunage Zenpo nage
- Ushiro tekubi dori Sankyo (Katameru)

2nd Kyu Blue Belt Requirements: Recommendation from with instructors. Members are likely to be ready to grade after consistent attendance with a minimum of 40 classes.

| Taigi Arts | Hitori Waza |
|---|--|
| <p>Kitei Taigi</p> <ol style="list-style-type: none"> 1. Shomenuchi Kokyunage 2. Yokomenuchi Shihonage Irimi 3. Munatsuki Koteoroshi (katameru) 4. Katate-dori Ikkyo Irimi 5. Kata-dori Nikyo Irimi 6. Ushiro tekubi dori Sankyo (katameru) <p>Taigi 5</p> <ol style="list-style-type: none"> 1. Shomenuchi Kokyunage 2. Yokomenuchi Shihonage Irimi 3. Munatsuki Koteoroshi (katameru) 4. Kata-tori Ikkyo Irimi (katameru) 5. Kokyu dosa <p>Taigi 14 (Kata-dori)</p> <ol style="list-style-type: none"> 1. Ikkyo <i>tenkan</i> (katameru) 2. Nikyo <i>irimi</i> (katameru) 3. Sankyo <i>tenkan</i> (katameru) 4. Yonkyo <i>irimi</i> (katameru) 5. Kokyunage Ushiro-muki 6. Kokyunage Ushiro-muki Furikaette Yokomenuchi | <p>(Single Practice of Aiki Taiso Components)</p> <ul style="list-style-type: none"> • Nikyo waza • Koteoroshi waza • Sankyo waza • Funakogi waza • Ikkyo waza • Zengo waza • Happa waza • Zenshin-koshin waza • Udemawashi waza • Udefuri waza • Udefuri choyaku waza • Sayu waza • Kaho Tekubi Kosa waza • Joho Tekubi Kosa waza • Ushirodori waza • Ushiro tekubidori zenshin waza • Ushiro tekubidori koshin waza • Ushiro Ukemi waza • Zempo Kaiten waza • Kokyu Dosa |
| <p style="text-align: center;">Kumi Waza (Paired Practice, Basic Static Form)</p> <ul style="list-style-type: none"> • Yokomenuchi Kokyunage Zempo nage • Ryote-dori Kokyunage Zempo nage • Ushiro tekubidori Sankyo (katameru) • Katate-dori Ryotemochi Kokyunage En-undo • Ryote-dori Tenchinage Irimi • Ryote-dori Tenchinage Tenkan • Ryote-dori Kirikaeshi • Ushiro tekubidori Kubijime Sankyo nage • Ushiro-dori Kokyunage • Ushiro tekubidori Kokyunage Zempo nage | |

1st Kyu Brown Belt Requirements: Recommendation from with instructors. Members are likely to be ready to grade after consistent attendance with a minimum of 70 classes.

| Kumi Waza (Paired Practice, Basic Static Form) | Taigi Arts |
|---|---|
| <ul style="list-style-type: none"> • Zagi handachi Shomenuchi Kokyunage • Zagi handachi Muna-tsuki Koteoroshi (katameru) • Zagi handachi Yokomenuchi Kokyunage Zenpo nage • Munatsuki Kokyunage Zenpo nage • Munatsuki Kokyunage Sudori • Munatsuki Kokyunage Kaiten nage • Katate-dori Ryotemochi Koteoroshi • Katate-dori Ryotemochi Kokyunage Hachi-no-ji • Yokomenuchi Koteoroshi En-undo • Yokomenuchi Kokyunage Hachi-no-ji • Shomenuchi Koteoroshi • Shomenuchi Ikkyo (Irimi & Tenkan) • Ushiro tekubi tori Koteoroshi • Ushiro tekubi tori Ikkyo Katameru | <p>Kitei Taigi</p> <ol style="list-style-type: none"> 1. Shomenuchi Kokyunage 2. Yokomenuchi Shihonage Irimi 3. Munatsuki Koteoroshi (katameru) 4. Katate-dori Ikkyo Irimi 5. Kata-dori Nikyo Irimi 6. Ushiro tekubi dori Sankyo (katameru) <p>Taigi 1 (Katatedori)</p> <ol style="list-style-type: none"> 1. Kokyunage tenkan 2. Kirikaeshi tenkan 3. Zenpo nage tenkan 4. Kaiten nage tenkan 5. Shihonage tenkan 6. Ikkyo tenkan (katameru) <p>Taigi 2 (Katate-Dori Ryotemochi)</p> <ol style="list-style-type: none"> 1. Kokyunage Tenkan Jump In 2. Kokyunage Tenkan En-Undo 3. Kokyunage Tenkan Hachi-no-ji 4. Zenpo Nage Tenkan 5. Nikyo Tenkan (katameru) 6. Koteoroshi Tenkan (katameru) <p>Taigi 4 (Ryo-Kata-Dori)</p> <ol style="list-style-type: none"> 1. Kokyunage Tenkan Turn & Bow 2. Kokyunage Tenkan Kirikaeshi 3. Kokyunage Tenkan Bow & Bow 4. Sudori 5. Nikyo Tenkan (katameru) 6. Zenpo nage <p>Taigi 15</p> <ol style="list-style-type: none"> 1. Shomenuchi ikkyo irimi (katameru) 2. Yokomenuchi kokyunage hachi-no-ji 3. Munatsuki zenpo nage 4. Kata-dori nikyo irimi (katameru) 5. Ushirodori kokyunage zenpo nage 6. Ushiro tekubidori sankyo nage |
| <p>Kumi Waza (Weapons) Jo Tori (2 Arts) Tanto Tori (2 Arts) Bokken Tori (2 Arts)</p> | <p>Taigi 25 (Bokken part 1)</p> |
| <p style="text-align: center;">Sanningake</p> <p>Three-person attack for at least 1 minute. If nage is held and cannot throw uke within this time then start again.</p> | <p>Taigi 27 (Jo part 1)</p> |

Shoden Black Belt Requirements: Recommendation from with instructors. Members are likely to be ready to grade after consistent attendance with a minimum of 100 classes and reflective essay

| Jokyu Ki Exam | Taigi Arts |
|--|---|
| <ul style="list-style-type: none"> • Standing • Unbendable arm • Thrusting out arm with weight underside • Sitting seiza • Sitting seiza and standing up • Sitting cross-legged while being pushed from behind • Sitting cross-legged while being raised by one knee • Thrusting out wrist • Bending backwards • Stooping • Unraisable body • Leaning backwards on a partner • Leaning forwards on a partner • Thrusting out hand and raising leg • Swinging up both arms • Walking forward while being held • Sitting cross legged while being tested at the shoulders • Breathing exercise | <p>Kitei Taigi</p> <ol style="list-style-type: none"> 1. Shomenuchi Kokyunage 2. Yokomenuchi Shihonage Irimi 3. Munatsuki Koteoroshi (katameru) 4. Katate-dori Ikkyo Irimi 5. Kata-dori Nikyo Irimi 6. Ushiro tekubi dori Sankyo (katameru) <p>Taigi 3 (Yokomenuchi)</p> <ol style="list-style-type: none"> 1. Sudori slide in 2. Sudori bow 3. Kokyunage irimi 4. Shihonage irimi 5. Kokyunage sudori nage 6. Kokyunage tenkan hachi-no-ji <p>Taigi 6 (Ushiro waza)</p> <ol style="list-style-type: none"> 1. Ushirodori kokyunage 2. Ushirotekubidori uragaeshi kokyunage 3. Ushirotekubidori zenpo nage 4. Ushirotekubidori koteoroshi 5. Ushirotekubidori ikkyo (katameru) 6. Ushirotekubidori sankyo nage <p>Taigi 8 (Ryote-dori)</p> <ol style="list-style-type: none"> 1. Tenchinage Irimi 2. Tenchinage Tenkan 3. Kokyunage Yurei Nage 4. Kokyunage Sayu Undo 5. Kokyunage Zenpo Nage 6. Kokyunage Kirikaeshi <p>Taigi 16 (Zagi)</p> <ol style="list-style-type: none"> 1. Shomenuchi Ikkyo Irimi (katameru) 2. Shomenuchi Ikkyo Tenkan (katameru) 3. Kata-dori Shomenuchi Kokyunage 4. Shomenuchi Kokyunage 5. Munatsuki Koteoroshi (katameru) 6. Yokomenuchi Kokyunage |
| <p style="text-align: center;">Kumi Waza Yokomenuchi Randori (5 arts) Katate dori Randori (5 arts) Ushirotekubidori Randori (5 arts)</p> | <p>Taigi 17 (Zagihandachi)</p> <ol style="list-style-type: none"> 1. Katate-dori Kokyunage 2. Katate-dori Kokyunage Kirikaeshi 3. Shomenuchi Kokyunage 4. Ushirokatadori Kokyunage 5. Munatsuki Koteoroshi 6. Yokomenuchi Kokyunage |
| <p style="text-align: center;">Kumi Waza (Weapons) Jo Tori (3 Arts) Jo Nage (3 Arts) Tanto Tori (3 Arts) Bokken Tori (3 Arts)</p> | <p>Taigi 25 (Bokken part 1)</p> <p>Taigi 27 (Jo part 1)</p> |
| <p style="text-align: center;">Yoningake</p> <p>Four-person attack for at least 1 minute. If nage is held and cannot throw uke within this time then start again.</p> | |