

What is Aikido



Ai - Harmony, unity; to be in accord with or to join.

Ki - Spirit; life force or universal creative energy.

Do - The way or path.

The movement of Aikido is the dynamic movement of the universal energy forces. The power of Aikido is the power of a strong and unified spirit, mind and body moving in harmony with everything around it. Its origin is Budo. Its development is the result of two thousand years of a cultural process of change and refinement, a continuing martial contest of natural selection. It is an evolution etched in blood.

The study of Budo and the development of Aikido was the life work of Morihei Ueshiba, a figure of great renown who traveled the length and breadth of Japan studying under the greatest masters of many arts. Hard work, severe discipline and all the money he could earn were poured into his mastery of the sword, the spear and the arts of self defense. Deeply interested in the study of spiritual thought, he had also practiced many different spiritual disciplines. Yet he was unable to unite his spiritual beliefs with his physical accomplishments.

A short time after returning from military action in the Russo-Japanese War, he retired to a small house located on a mountain outside his village. There he lived and studied silently; his days spent training his body and his nights spent deep in prayer. It was at the end of this time of severe training that he had the realization he had been seeking all his life. At that moment nature's process became clear and he knew that the source of Budo is the spirit of protection of all things.

"Budo is not felling the opponent by force; nor is it a tool to lead the world into destruction by arms. True Budo is to accept the spirit of the universe, keep the peace of the world, correctly produce, protect and cultivate all beings in nature."

Morihei Ueshiba intimately recognized and understood the harmony and power of the creative process from which all things evolve. His art was the sword, his creative way was Budo. His understanding and enlightenment is creatively expressed by the protection of all life through a powerful and graphic application of universal truth. Aikido is creation, not destruction. It is a positive energy which creates harmony and justice out of violence.

To talk of harmony and justice is simple. But to apply those principles to the conflicts which we face everyday requires a deep understanding and sincere trust. Logic may tell us that truth lies within the process of harmony, but the moment something of value rests on the outcome of a situation we no longer trust that logic. The beautiful ideas and eloquent phrases are forgotten under the pressures of reality. In philosophy a theory of truth is expressed in words, but the truth of Aikido is expressed in action, the theory proven in practice. By the physical

application of its principles we develop a deeper understanding in the heart instead of the mind. Through practice and experience we learn to trust its power.

Aikido training is to challenge yourself, not the other. You will develop confidence by facing your fears, and negative fighting spirit will become creative fighting spirit. The stress and pressure of serious Aikido training brings this spirit to the surface, exposing it so that it can be examined and refined in a controlled atmosphere of respect and mutual study. Discovering your physical limitations will cause you to reflect on the deepest meanings of harmony and conflict, and to strive for a level of consciousness above the selfish ego, closer to a universal consciousness.

The physical movement of Aikido is the embodiment of the principles of the spirit. Negative force is not met with conflict, but joined, controlled and redirected through the power and balance of spiral movement. This is the shape of Aikido and the dynamic shape at the foundation of all the energies of existence. Aikido movement can only be understood from its roots in universal law and the processes of nature. Its sincere practice and study deepens our appreciation for the perfection of nature's balance and brings us back into harmony with our environment, with other people, and with ourselves.

This is the essence of Budo. It is not the art of fighting, or narrow technique, but an art of personal refinement and of protecting the quality of life. Aikido is first and always Budo. Without the heart of a warrior and the deep desire to protect society, to protect all life, Aikido becomes an empty dance. Budo is its spirit.

These principles are the life blood of Master Instructor, Mitsugi Saotome. For fifteen years until the Founder's passing in 1969, Saotome Sensei lived as his personal disciple, studying under his guidance the practice and philosophy of Aikido. In 1975 Saotome Sensei left a highly respected position as a senior instructor at the World Aikido Headquarters in Tokyo to come to the United States. When asked why he made this decision he replied, "I meditated on O Sensei's (Great Teacher) spirit for three days and three nights and I felt it was his wish that I should go. This country is a great experiment, a melting pot of people from many different cultural backgrounds living together, the world condensed into one nation. The goal of Aikido and O Sensei's dream is that all the peoples of the world live together as one family, in harmony with each other and with their environment. The United States has the opportunity to set a great example."

Saotome Sensei directs his Aikido Schools of Ueshiba headquarters dojo, Aikido Shobukan Dojo in Washington, DC and his AikiShrine Dojo in Florida. He and his students have established many dojos in the United States and he conducts training camps and seminars throughout the country and abroad. The Aikido dojos he founded in Japan are still thriving and he occasionally travels there to teach and give demonstrations. He has given demonstrations of his art throughout the world. His two books *Aikido and the Harmony of Nature* and *The Principles of Aikido*, published by Shambhala Publications, have been translated into many different languages. *Aikido: living by design* recently published by Arete Press and edited by Susan Perry graphically explores Saotome Sensei's unique ability to realize Aikido philosophy in his many artistic pursuits and in his daily life.

Hiroshi Ikeda Sensei began Aikido training under Saotome Sensei in the Aikido club at Kokugakuin University. He then joined Saotome Sensei's Reimeijuku Dojo in Tokyo in 1970 and in 1976 followed Saotome Sensei to the United States to continue his training. He taught in Sarasota, Florida from 1978 until he moved to Boulder, Colorado establishing the Boulder Aikikai in 1980. While directing his dojo in Boulder and his martial arts supply company, Bujin Design, Ikeda Sensei still finds time to travel extensively in the US and abroad teaching his insightful and sophisticated approach to Aikido. His mission in teaching is to inspire students to continually discover something new about their Aikido and about themselves.

Aikido is not a sport. It is a discipline, an educational process for training the mind, body and spirit. An Aikido dojo is not a gymnasium. It is the place where the way of the discipline is revealed. Physical technique is not the final objective, but a tool for personal refinement and spiritual growth. The correct attitude of respect, sincerity and modesty, and the proper atmosphere are essential to the learning process. And as Aikido is a martial way, they are essential to the safety of each individual. The following rules are necessary to the maintenance of this atmosphere and vital to your study of Aikido.

(Taken from the Aikido School of Ueshiba Hand Book, 3rd Edition)

Rules of the Dojo

- This dojo follows the traditional rules of proper conduct. Its spirit comes directly from the Founder of Aikido and it is the place of the succession of his teachings. It is the responsibility of each student to cooperate in creating a positive atmosphere of harmony and respect and to honor those teachings.
- Cleaning is an active prayer of thanksgiving. It is each student's responsibility to assist in cleaning the dojo and to cleanse his or her own mind and heart.
- You cannot buy technique. The monthly membership dues provide a place for training and a way in which to show gratitude for the teaching received. It is each student's responsibility to pay dues on time.
- Respect the Founder and his teachings as succeeded and handed down by Saotome Sensei. Respect the dojo, respect your training tools and respect each other.
- It is necessary to respect the way in which the instructor of the class directs the training. Receive instruction and carry out suggestions for training sincerely and to the best of your ability. There is no room for argument on the mat.
- It is the moral responsibility of each student never to use Aikido technique to harm another person or as a way to display his or her ego. It is a tool to develop a better society through the character development of the individual.
- There will be no competition or conflicts of ego on the mat. The purpose of Aikido is not to fight and defeat an enemy, but to fight and defeat your own aggressive instincts.
- The strength of Aikido is not in muscular force, but in flexibility, timing, control and modesty. Be aware of your limitations.
- Everyone has different physical abilities and reasons for study. These must be respected. True Aikido is the proper and flexible application of technique appropriate to any changing situation. It is your responsibility to cause no injury to your training partner or yourself.
- There will be no power struggles within the dojo. The dojo membership is one family and the secret of Aikido is harmony.

(Taken from the Aikido School of Ueshiba Hand Book, 3rd Edition)

Proper Dojo Etiquette

Aikido is not a religion, but the education and refinement of the spirit. You will not be asked to adhere to any religious doctrine, but only to remain spiritually open. When we bow it is not a religious performance, but a sign of respect for the same spirit of universal creative intelligence within us all.

The opening and closing ceremony of each Aikido practice is a formal bow directed to the shomen, two claps, another bow to the shomen and a bow between the instructor and students. The bows directed to the shomen symbolize respect for the spirit and principles of Aikido, and gratitude to the Founder for developing this system of study. The two claps symbolize unity, "musubi". You send out a vibration with the first clap and receive its echo with the second. The vibration you send and the echo you receive are dictated by your own spiritual beliefs and attitudes.

The words spoken at the beginning of practice between the students and instructor are, "Onegai shimasu." Loosely translated it is a request which when spoken by the student means, "Please give me your instruction."

When spoken by the teacher it means, "Please do what is expected of you." Or "Please receive my instruction." The words spoken by the student to the instructor at the end of practice are, "Domo arigato gozaimashita." "You have my respect and gratitude for what you have just done." This is the most respectful way of saying thank you.

Proper observance of etiquette is as much a part of your training as is learning techniques. In many cases observing proper etiquette requires one to set aside one's pride or comfort. Nor should matters of etiquette be considered of importance only in the dojo. Standards of etiquette may vary somewhat from one dojo or organization to another, but the following guidelines are nearly universal. Please take matters of etiquette seriously.

- Upon entering and leaving the practice area of the dojo make a standing bow.
- Always bow when stepping on or off the mat in the direction of the shomen.
- Be on time for class. Students should be lined up and seated in seiza approximately 3-5 minutes before the official start of class. If you do happen to arrive late, sit quietly in seiza on the edge of the mat until the instructor grants permission to join practice.
- Respect your training tools. Gi should be clean and mended. Weapons should be in good condition and in their proper place when not in use.
- Never use someone else's practice gi or weapons.
- A few minutes before class time you should be warmed up and formally seated in quiet meditation to rid your mind of the day's problems and prepare for study.
- It is important to be on time for practice and participate in the opening ceremony. If you are unavoidably late you should wait, formally seated beside the mat until the instructor signals his or her permission for you to join the class. Quietly perform a simple seated bow as you get on the mat.
- The only proper way to sit on the mat is in seiza (formal sitting position). If you have a knee injury you may sit cross-legged, but never with legs outstretched, never reclining, and never leaning against walls or posts.
- Do not leave the mat during class except in the case of injury or illness.
- During class when the instructor demonstrates a technique for practice, sit quietly and attentively in seiza. After the demonstration bow to the instructor, then to a partner and immediately begin to practice.
- When the end of a technique is signaled, stop immediately, bow to your partner and quickly line up with the other students.
- Never stand around idly on the mat. You should be practicing or, if necessary, seated in seiza awaiting your turn.
- If it is necessary to ask a question of the instructor you should go to him or her and bow respectfully (standing bow). Never call the instructor over to you.
- When receiving personal instruction, sit in seiza and watch intently. Bow formally when the instructor has finished. When another near by is being instructed you may stop your practice to watch. Sit formally and bow as before.
- Respect those more experienced. Never argue about technique.
- Respect those less experienced. Do not pressure your ideas on others.

- If you understand the movement and are working with someone who does not, you may lead that person through it. Do not attempt to correct or instruct your training partner unless you are authorized to do so.
- Keep talking on the mat to an absolute minimum. Aikido is experience.
- Fingernails and toenails must be short. Feet must be clean. Shoes or sandals are never allowed on the mat.
- No eating, drinking, smoking or gum chewing on or off the mat during practice.
- No jewelry should be worn during practice, including rings and pierced earrings.
- Never drink alcoholic beverages while still wearing practice gi.
- You are welcome to sit and watch a class at any time, but the following rules of etiquette must be followed.
- Sit respectfully, never with legs propped up on the furniture or in a reclining position.
- Do not talk to anyone while they are on the mat and class is in progress.
- Do not talk or walk around while the instructor is demonstrating or during the opening and closing ceremony.
- Although there seem to be many forms of etiquette to remember, they will come naturally as you continue to train. Please do not resent it if you are corrected on a point of etiquette for each one is important to your safety and to the learning experience.
- No shoes on the mat.
- Be on time for class. Students should be lined up and seated in seiza approximately 3-5 minutes before the official start of class. If you do happen to arrive late, sit quietly in seiza on the edge of the mat until the instructor grants permission to join practice.
- If you should have to leave the mat or dojo for any reason during class, approach the instructor and ask permission.
- Avoid sitting on the mat with your back to the picture of O-sensei. Also, do not lean against the walls or sit with your legs stretched out. (Either sit in seiza or cross-legged.)
- Remove watches, rings and other jewelry before practice as they may catch your partner's hair, skin, or clothing and cause injury to oneself or one's partner.
- Do not bring food, gum, or beverages onto the mat. It is also considered disrespectful in traditional dojo to bring open food or beverages into the dojo.
- Please keep your fingernails (and especially one's toenails) clean and cut short.
- Please keep talking during class to a minimum. What conversation there is should be restricted to one topic - Aikido. It is particularly impolite to talk while the instructor is addressing the class.
- If you are having trouble with a technique, do not shout across the room to the instructor for help. First, try to figure the technique out by watching others. Effective observation is a skill you should strive to develop as well as any other in your training. If you still have trouble, approach the instructor at a convenient

moment and ask for help.

- Carry out the directives of the instructor promptly. Do not keep the rest of the class waiting for you!
- Do not engage in rough-housing or needless contests of strength during class.
- Keep your training uniform clean, in good shape, and free of offensive odors.
- Please pay your membership dues promptly. If, for any reason, you are unable to pay your dues on time, talk with the person in charge of dues collection. Sometimes special rates are available for those experiencing financial hardship.
- Change your clothes only in designated areas (not on the mat!).
- It is usually considered polite to bow upon receiving assistance or correction from the instructor.

(Taken from the Aikido School of Ueshiba Hand Book, 3rd Edition)

Testing Requirement for Kyu Promotion

The examination system in Aikido is not structured on competition. You will be graded on the following points.

- Your understanding of basic technique appropriate to your level.
- Your spontaneous movement and response appropriate for the attack.
- Your ability to adapt your movement to the force of the attack.
- The concentration and awareness you maintain throughout the examination.
- Continuity of movement is important not speed.
- Confidence and courage are important, not ego.
- Be prepared to uke for someone else of your same level during the examination period. You will be graded on your ukemi.

A technique should be demonstrated continuously both right and left until there is a signal to stop. Both irimi and tenkan movement should be used whenever applicable. You will be expected to know and respond to the Japanese terms. It is necessary to have completed the required hours of training (only one hour per day may count in computing time requirements), and it is necessary that the waiting period between each examination has expired before making application.

The following is a general guideline to the techniques to be demonstrated for each rank. This is a guide only for techniques may be added or dropped at the discretion of the Master Instructor.

Rokyu, 6th Kyu (30 hours/3 months)

- Tenkan
- Shomenuchi Ikkyo and Iriminage Munetsuki Kotegaeshi
- Kalate Dori Shihonage Yokomenuchi Shihonage
- Kokyu Tanden Ho

Gokyu, 5th Kyu (60 hours/4 months)

- All previous techniques
- Shomenuchi Nikyo
- Kata Dori Ikkyo and Nikyo Munetsuki Kaitennage

Yonkyu, 4th Kyu (60 hours/4 months)

- All previous techniques:

- Shomenuchi Sankyo and Yonkyo Yokomenuchi Ikkyo. Kotegaeshi and Iriminage
- Ryote Dori Tenchinage and Shihonage Katate Dori Ryote Mochi Kokyu Tanden Ho

Sankyu, 3rd Kyu (70 hours/4 months)

- All previous techniques
- Ushiro Ryokata Dori Ikkyo Ushiro Ryote Dori Shihonage
- Ushiro Kubi Shime Kotegaeshi
- Ushiro Waza Kokyunage

Nikyu, 2nd Kyu (80 hours/6 months)

- All previous techniques
- Yokomenuchi Nikyo. Sankyo and Yonkyo Koshinage from Shomenuchi. Yokomenuchi, Katate Dori and Munatsuki
- Hanmi handachi:
Katata Dori Shihonage Ryote Dori Shihonage
- Suwariwaza:
Shomenuch; Ikkyo Kata Dori Ikkyo Yokomenuchi Ikkyo

Ikkyu, 1st Kyu (90 hours/6 months)

- All previous techniques
- Jiyuwaza:
Standing
Hanmi handachi Suwariwaza
- Tantodori:
Munetsuki Shomenuchi Yokomenuchi

Any student applying for kyu promotion must be an ASU member in good standing. It is necessary to have completed the required hours of training (no matter how many hours you practice in one day, one day's training only counts as one hour) and it is necessary that the waiting period (number of months) between each examination has expired before applying.

The fee for a kyu certificate is \$45.00 for each kyu grade.

(Taken from the Aikido School of Ueshiba Hand Book, 3rd Edition)

Note: The testing requirement for someone younger than 15 yrs-old follows the Youth Program guidelines. See separate document Lexington Aikikai Youth Program.

Testing Requirement for Yudansha Promotion

Aikido has a basic structure, kihon waza, which allows you to study the fundamental principles of the art. The structure of this training process is the same as a scientific formula. As a formula is an exacting international language that allows scientists to communicate and explore the depths of scientific principle, kihon waza is an international language allowing Aikidoka from all over the world to communicate and explore the basic truths of Aikido. If this basic structure is lost, Aikido is lost.

During the examination you are expected to demonstrate an understanding of the principles of the art through this very exacting structure of kihon waza, clearly and precisely, not your personal ideas or your personal expression. Yudansha examination is not performance art.

The following points are critical:

- The execution of formal kihon waza, an understanding of its proper application and of the fundamental principles it demonstrates - most importantly kokyu; musubi; irimi tenkan.
- Hanmi at all times; before, during, at the conclusion of and following the technique.

- Control of your own center; control of your partner's center; control of the technique.
- Application of power appropriate to the attack.
- The proper pinning technique to demonstrate the conflict is finished.
- Timing.
- Zanshin.
- Attitude.
- Martial Awareness.

The Proper Role of Uke in Yudasha Examination

Taking ukemi for yudansha examination is a very serious responsibility. Each technique is developed to study a specific direction and application of force. As uke you must understand this and have the ability to give an honest, strong and focused attack that is appropriate for the technique required. A weak attack is unacceptable. A deceptive attack is unacceptable. Since you know the technique your partner is being asked to demonstrate it is easy to stop its execution. There are no friends or enemies during examination. It is not uke's job to make value judgments. You do not take ukemi to make your partner look bad. You do not take ukemi to make your partner look good. Do not jump into a spectacular fall if the power is not there. Do not make a point of taking a bored and resisting fall to make it look as though your partner didn't really throw you. Either way is dishonest. Remember, you take ukemi to avoid injury. You are not taking ukemi to show off. Uke must only do what is appropriate to the situation. This requires much training and much soul searching.

Shodan (120 hours and 12 months after receiving ikkyu)

A candidate must have attended at least two seminars with Saotome Shihan and/or Ikeda Shihan since attaining ikkyu grade. During the seminar it is the responsibility of the regional instructor to inform the Shihan so that he may observe the candidate more closely.

- All basic techniques and previous requirements.
- Kumi Tachi: First five basic kata.
- Tanto Dori: A different technique from each ~ Shomenuchi, Yokomenuchi, Tsuki, two different techniques from Ushiro.
- Tachi dori: A total of five different techniques. Attacks will be Shomenuchi, Yokomenuchi, Tsuki.
- Randori: Three people attacking.

Nidan (Minimum 30 months and approx. 400 hours of consistent training after receiving Shodan)

A candidate must have attended at least one Winter or Summer Intensive Training Camp since attaining shodan rank and within one year of the scheduled examination date. It is the responsibility of the regional instructor to inform the Shihan at that camp so that he may observe the candidate more closely.

- All basic techniques and previous requirements.
- Kumi tachi: First twelve basic kata.
- Kumi jo: First six basic kata.
- Randori: Three people attacking with shinai.
- Sandan (Minimum 3 years of consistent training after receiving nidan)
- All basic techniques performed to demonstrate more understanding of the relationship of basic; principle to the technique with maturity and clarity.

It is necessary that the waiting period between examinations has expired before making application. The ASU application form, Request for Examination, for yudansha ranks must be submitted to ASU well in advance of the examination in order to validate qualifications. Please note the words "consistent training" on the time requirements. This is very important.

*"True Budo is a work of love. It is a work of giving life to all beings, and not killing or struggling with each other."
- Master Morihei Ueshiba*

(Taken from the Aikido School of Ueshiba Hand Book, 3rd Edition)

Basic Aikido Vocabulary

This is a list of Japanese terms which you will hear used in the dojo. By studying these definitions you will discover many facets of Aikido philosophy. It is important to your practice that you have a basic understanding of them. Quotation marks indicate the words of the Founder.

Ai

Harmony, unity, to join or become one with. The word carries the feeling of the strength and power of natural forces.

Ki

Spirit; life force or vital energy; the essence of universal creative energy

Do

The Way or Path. "The Way means to be one with the Will of the Universe and embody its function. If you are even slightly apart from it, it is no longer the Way."

Aikidoka:

A practitioner of aikido.

Aikikai:

"Aiki association." A term used to designate the organization created by the founder for the dissemination of aikido.

Ai Hanmi:

Mutual stance where UKE and NAGE each have the same foot forward (right-right, left-left).

Ai Nuke:

"Mutual escape." An outcome of a duel where each participant escapes harm. This corresponds to the ideal of aikido according to which a conflict is resolved without injury to any party involved.

Ai Uchi:

"Mutual kill." An outcome of a duel where each participant kills the other. In classical Japanese swordmanship, practitioners were often encouraged to enter a duel with the goal of achieving at least an AI UCHI. The resolution to win the duel even at the cost of one's own life was thought to aid in cultivating an attitude of single-minded focus on the task of cutting down one's opponent. This single-minded focus is exemplified in aikido in the technique, IKKYO, where one enters into an attacker's range in order to effect the technique.

Ashi Sabaki:

Footwork. Proper footwork is essential in aikido for developing strong balance and for facilitating ease of movement.

Atemi waza

Techniques of striking.

Bokken

Wooden practice sword.

Budo

Literally the Way of the Warrior arts; but the deeper meaning is the Way of the protection of society, of strength and honor in peace. "A mind to serve for the peace of all human beings in the world is needed in Aikido, and not the mind of one who wishes to be strong and practices only to fell an opponent. There are neither opponents nor enemies for true Budo. Therefore to compete in techniques, winning and losing, is not true Budo. True Budo knows no defeat. "Never defeated" means, "never fighting."

Bushido

The Way of the Warrior. The Way of Chivalry.

Dan

Black belt rank.

Deai

The moment of truth. The moment of the joining of two forces. Now is now.

Deshi

Student.

- Dojo
The place where the Way is revealed. A place for the strengthening and refinement of body, mind and spirit.
- Gi
White training uniform.
- Hakama
Wide skirted pants worn over the gi. Symbol of the Samurai culture and an important part of the Aikido training uniform. You will be expected to wear hakama (dk. blue or black) after receiving 6th kyu rank.
- Hanmi
The relaxed triangular stance of Aikido, stable yet flexible enough to move quickly in any direction. All technique begins, moves through and ends with this stance.
- Hanmi-handachi
Techniques practiced with nage sitting and uke standing.
- Hara
The lower abdomen. The center of life energy, physical and spiritual. Often used as a synonym for "guts", courage. All movement must originate from this point.
- Irimi
Moving into and through the line of attack with no thought of escape. Technique of entering and choosing death.
- Jiyu Waza
Free technique. In testing usually against one opponent.
- Jo
Wooden training staff - 50" long and 3/4" to 1 1/4" in diameter.
- Jo dori
Techniques of staff taking.
- Kamae
A posture or stance of readiness. There are many different stances and within each stance there are different positions for the hands or weapon. Jodan - high position; Chudan, middle position; Gedan - lower position.
- Kannagara
The stream of God. The flow of creative energy which reaches from the past into the future.
- Kata dori
Shoulder grab.
- Katana
Japanese sword.
- Katate dori
Wrist grab.
- Katate dori ryote mochi
Grabbing your partner's wrist with both hands.
- Keiko
Study or practice. The deeper meaning is reflection and refinement; to return to the origin and discover reality. Only through the study of the past and an appreciation for its experience can we understand the present and refine our spirit.
- Kenkyo
Confidence modesty.
- Kiai
The release of spiritual and physical power in the form of a piercing scream originating in the Hara. Literally - a meeting of the spirits.
- Koehi
Junior student. Anyone who begins the study of Aikido after you. You owe them your help and support.
- Kokyu
Breathing; the power of breath and life force. Renewal.
- Kosa dori
Cross hand grab.
- Kotodama
The spiritual function of sound. Every one syllable sound has its own spiritual vibration.

- Kubi shime
A choke hold.
- Kumi Jo
Paired jo practice.
- Kumi Tachi
Paired sword practice.
- Kyu
White belt grade.
- Maai
The distance of time and space between two forces. The movement of mind, the stream of spirit and their direction, as well as physical distance determines the balance and proper use of space.
- Misogi
Purification of mind, body and spirit. Sweating is misogi; cleaning is misogi; fasting is misogi; keiko is misogi.
- Munetsuki
A straight punch to the chest or solar plexus.
- Mushin
No mind; a mind without ego. A mind like a mirror which reflects and does not judge.
- Musubi
Opposites are but different images of the same reality. Musubi is the process of their unification. It is the movement of the spiral.
- Nage
A throw; one who throws.
- Nai kan gyo
Silence and action are training which teaches us to still the mind and see inside.
- Omoiyari
A mind of concern for others' feelings, safety and situation.
- Omote
To the front.
- O Sensei
Great Teacher - the title used for the Founder of Aikido.
- Randori
Freestyle against multiple attack.
- Rei
To bow.
- Reigi
Rei also translates as Holy Spirit; Gi as manifestation. Combined it means proper etiquette, to respect the same creative force and spirit, which is the same in all of us. In essence - we are different, but one in origin; our bodies are different, but our spirits the same; our functions are different, yet we share the same responsibility to God.
- Ryote dori
Grabbing both wrists.
- Ryokata Dori
Grabbing both shoulders.
- Samurai
Originally come from the verb meaning to serve. Noble and honorable, one who has the duty and responsibility of protecting society.
- Sempai
Senior student. Anyone who began their study of Aikido before you. You owe them your respect for their experience.
- Seiza
Formal sitting position, the only proper way to sit on the mat.
- Sensei
Teacher; one who gives guidance along the Way. Literally "born before".
- Senshin
A purified and cleansed heart and spirit; enlightened attitude.

- Shikko
Knee walking; the only proper way to move from the knees.
- Shomen
The upper seat, the shrine which houses the picture of the Founder and the spirit of Aikido. Not a religious symbol, but a spiritual one.
- Shomenuchi
Strike or cut to the top of the head.
- Shomentsuki
Thrust between the eyes.
- Shinai
A split bamboo practice sword.
- Shugyo
The day to day struggle; the work of education to refine and purify the quality of life.
- Suburi
Striking practice with sword or bokken. The same cut is repeated again and again. An excellent purification/meditation.
- Suwariwaza
Techniques beginning with both attacker and defender in formal sitting position executed from the knees.
- Tachi
Japanese long sword.
- Tachi dori:
Techniques of sword taking.
- Taijutsu
Empty handed techniques.
- Takemusu Aiki
Enlightened Aikido. "Aiki has a form, and does not have a form. Aiki is a life, which has a form and still flows with change; it expresses itself by changing itself. A form without a form is a word and a poem which expresses the universe limitlessly."
- Tanden
The Hara.
- Tanren
Training. Suburi is training; kumi tachi is study (keiko).
- Tanto
Wooden practice knife.
- Tanto dori
Techniques of knife taking.
- Tenkan
Turning to dissipate force.
- Uke
One who receives. The person being thrown.
- Ukemi
Techniques of falling. The art of protecting oneself from injury. The first and most important step to developing good Aikido technique is learning to take ukemi well.
- Ura
To the rear.
- Ushiro
from behind.
- Waza
Technique.
- Yokomenuchi
Strike or cut to the side of the head or neck.
- Yudansha
Black belt rank holders.
- Zanshin
Continuity; remaining aware and prepared for the next attack.

Parts of the Body

Ashi	leg
Do	rib area
Hiji	Elbow
Kata	Shoulder
Koshi	hips
Kubi	neck
Me	eyes
Men	head
Mune	chest
Te	hand
Tekubi	wrist attacks
Shime	choke
Tori or dori	grab
Tsuki	Straight punch or a thrust with a weapon.
Uchi	Strike with the edge of the open hand or cut with a weapon from over the head.
Kata-tori	Shoulder or lapel grab
Katate-tori	Wrist grab
Kosa-dori	Cross hand grab
Mune-tsuki	Straight punch for the heart or solar plexus
Ryote-dori	Two hands grabbing two hands
Ryote-mochi	Two hands grabbing one hand
Shomen-tsuki	Straight punch to the head or the face
Shomen-uchi	Strike to the top of the head
Yokomen-uchi	Strike to the side; usually the temple or the neck
Ushiro	From behind

Techniques - The names of the techniques will have meaning only through study.

Ikkyo

- First form (chapter)
- Nikyo
 - Second form
- Sankyo
 - Third form
- Yonkyo
 - Fourth form
- Gokyo
 - Fifth form
- Shihonage
 - Four corner throw
- Iriminage
 - Entering throw
- Kaitennage
 - Turning or rotating throw
- Koshinage
 - Hip throw
- Kokyunage
 - Breath or rhythm throw
- Tenchinage
 - Heaven and earth throw
- Kotegaishi
 - Wrist out turn
- Kokyu tanden ho
 - An exercise of blending the rhythm of your vital energies with the energies of your partner.
- Tachi-dori
 - Sword taking
- Tanto-dori
 - Knife taking
- Kumi-tachi
 - Two person sword practice
- Kumi-jo
 - Two person jo practice
- Jiyu waza
 - Free style technique