Renewal Through Keiko

**Create A New Self With Daily Keiko[[1]](#endnote-2)**

**Shirata Rinjirō**, *Kaichō, Tōhoku Aikidō Renmei*

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***Dōka[[2]](#endnote-3)***

True victory. Self victory. With loving concern

I do *aiki* and salvation, my soul is revived!

正勝　吾勝　御親心に　合気して　救い　生かすは　己が御魂ぞ

A sword is brandished. The opponent thinks I am in front of them

The attack comes and I am behind them

太刀振るい　前にあるかと　襲い来る　敵の後に　我は立ちけり

The way of the gods from ancient times. Oh polished sword,

Become transparent! Shine brightly! In divine love

惟神　錬り上りたる　御剣は　澄めよ　光れよ　神の愛に

**Concerning *Aikido*...**

A person who correctly spreads and maintains the whole of *aikidō* is a model instructor[[3]](#endnote-4). Not only are the personal views of imitators useless to him, but imitators and personal views are sacrilege to those who adore *aikidō*. Do not expound superficial simplistic methods, instead explain the founder of *aikidō* in an earnest straightforward way, keeping the training of those who adore *aikidō* and the awareness of the model instructor in mind. The founder said, “It is fine if you do not understand what I say. Your guardian deity[[4]](#endnote-5) understands perfectly and accepts it with great pleasure. Eventually, you will understand.”

***Aikidō* as *Aiki*[[5]](#endnote-6)**

The founder said, “In ancient times there were martial artists[[6]](#endnote-7) who used the word *aiki*, but the *aikidō* that I advocate and what the practitioners of ancient martial arts call *aiki* are completely different.”

The founder said:

*Aiki* is not the art of fighting with an opponent or defeating an enemy. It is a way to unify the world and make human beings a single family. The essence of *aikidō* is to harmonize oneself with the movement of the universe, one has the experience of unifying oneself with the universe itself. Someone who comprehends the essence of *aikidō* has the universe within them and can say with confidence, “I am the Universe.”[[7]](#endnote-8)

For me, this lead to a comprehension of the martial.[[8]](#endnote-9)

However quickly and skillfully an opponent attacks, I am not defeated. That is not because my technique is faster than my opponent’s technique. I say it is not a question of fast or slow. From the beginning I am victorious because the opponent who has decided to fight with me, the universe itself (self in unity with the universe), decides to violate the harmony of the universe. That is, the moment a feeling of fighting against me arises, the enemy is already defeated. At that point length of time, whether fast or slow, doesn’t exist at all.

*Aikidō* is the principle of non-resistance[[9]](#endnote-10). Because it is non-resistant, it is victorious from the start. A person who has malicious intent is already defeated.[[10]](#endnote-11)

(Takemusu Aiki, Chapter 12, from the first page)

***Aikidō* as *Aikidō***

I am probably not the only one who feels a strange kind of ambience every time I bow before the large scroll, “*Aikidō Morihei,*” that hangs in the *honbu dōjō*.[[11]](#endnote-12) When sitting in contemplation of his photograph and *“aikidō,”* one feels compelled to bow in worship. One experiences the rise of profound emotions in one’s heart.

*Aikidō* is…

1. The same as the reading of the characters 読んで字の如し

The way that joins *Ki* 気を合わせる道

The way tying *Ki* together 気を結び合う道

The way connecting the *Ki* of Heaven, Earth, Man[[12]](#endnote-13) 天・地・人の気結び道

Heaven Earth Man[[13]](#endnote-14) 天地人

The way of the Spirit that Generates *Ki* [*Kimusubi*[[14]](#endnote-15)] 気産霊の道

The way unifying Heaven Earth Man[[15]](#endnote-16) 天地人一体の道

*Aiki* with the Universe 宇宙との合気

Self as Universe — “I am the universe.” 我即宇宙

2. The way connecting heart to heart[[16]](#endnote-17) 心と心を結ぶ道

The vital union[[17]](#endnote-18) of *Ki* to *Ki* 気と気のイキ結び

The way of the Spirit that Gives Birth to Life [*Ikimusubi*[[18]](#endnote-19)] 生産霊の道

The cociousness possessed by living existence[[19]](#endnote-20) 生命の自覚

3. The way of unity 和合の道

The way of harmony 調和の道

The harmony of World Humanity 世界人類の調和

The way of living together 相共に生きる道

The way that is the harmony of Heaven Earth Man 天地人の調和道

4. The noncompetitive way[[20]](#endnote-21) 争わざる道

The non-resistance principle 無抵抗主義

The invincible way 不敗の道

The way that extinguishes belligerence 闘争心消滅の道

5. The way of True Victory, Self Victory 正勝吾勝の道

The *budō* that is the Divine Martial Art that does not Kill 神武不殺の武道

The *budō* of living together 相生の武道

The *budō* that lets the opponent live 相手を生かす武道

The completely victorious way 完全勝利の道

6. War is Love[[21]](#endnote-22) 武は愛也

The *budō* of *Misogi*[[22]](#endnote-23) みそぎの武道

The soul calming *budō* 鎮魂の武道

*Dōka*: The divine work of *ki* calms the soul. God(s) of heaven and earth please guide us in the art of *misogi.*

気のみわざ　魂の鎮めや　みそぎ技　導き給え天地の神

7. *Budō* that is prayer.

In a prayer for peace, pray for the happiness of all as if the world has been tied together with *aiki*; which was the founder’s purpose for building the *Aiki* Shrine in *Iwama*.[[23]](#endnote-24) The founder’s selfless prayer, morning noon and night. Even today the founder’s room is adorned with three photographs that are enshrined for worship: The Emperor *Meiji* (*Meiji* the Great in military dress), *Taishō*, and Emperor *Shōwa* in Japanese court dress. It is a prayer celebrating their imperial lives for the prosperity of Japan.[[24]](#endnote-25)

Personal opinion. Consider the ideas in The Book of Five Rings that are related to the divine spirit of the master swordsman, *Miyamoto Musashi*.[[25]](#endnote-26) In novels it says that *Musashi* was awakened by the priest *Takuan*,[[26]](#endnote-27) but the master swordsman of *Hayashizaki Iaijutsu*[[27]](#endnote-28) prayed at the *Shinmei* Shrine[[28]](#endnote-29) and awakened. The founder of *Yōshin ryu*[[29]](#endnote-30) prayed to *Hachiman sama*[[30]](#endnote-31) and had the inspiration of *Yōshin ryu*.

The founder studied under *Ōmoto kyō* teacher *Deguchi Onisaburō*[[31]](#endnote-32) and from deep study of “the way of the gods” and *bujutsu* training had the realization “war is love.”[[32]](#endnote-33) He preached the love of the great cosmos and the love of the created universe. He preached the mysterious influence of *ichirei niki sangen shikon hachiriki*[[33]](#endnote-34) that is the living foundation of the activity of *Genkō Ōmioya Ōkami*[[34]](#endnote-35), the mysterious effect of the reverberation of the *kotodama*[[35]](#endnote-36) of the cosmos, and the original occult mystery of the cosmic creation of heaven and earth.[[36]](#endnote-37)

Furthermore, for human salvation, humans are children of the *kami*; the cadet line of the *kami*[[37]](#endnote-38). Humans are by nature *kami*. The three worlds of life, the afterlife and the divine,[[38]](#endnote-39) all things in flux through the endless cycle of rebirth,[[39]](#endnote-40) human existence living continuously without extinction, and the past, present, and future divinity existing together.[[40]](#endnote-41)

The *kami* protect us and guide us toward improvement and realization, unifying the divine and humankind.[[41]](#endnote-42) Confucius’ philosophy perceived unexplored truths and established the condition of imperturbable religiosity in the human spirit.[[42]](#endnote-43)

Furthermore, he preached that all creation has the same origin.[[43]](#endnote-44) A snowflake and a huge boulder exhibit universal benevolence.[[44]](#endnote-45) There are no people created above others and no one is created below everyone else; the highest *kami*[[45]](#endnote-46) creates all things. The mysterious effect of all and everything as a singular spirit[[46]](#endnote-47) proclaims that there is nothing that is not dependent on the creation of the *kami*. All and everything is in the hand of[[47]](#endnote-48) the highest *kami*.

***Dōka***

The beautiful shape of heaven and earth is a single household made by the lord.

美しきこの天地の御姿は主の創りし一家なりけり

***Aikidō* as a *Budō* of Harmony**

If it comes, meet it, if it goes then send it along. If it opposes, harmonize. 1 • 9 is 10, 2 • 8 is 10, 5 • 5 is 10. One must harmonize by using this.[[48]](#endnote-49) This is the legendary master swordsman, *Kiichi Hōgen’s*[[49]](#endnote-50) elementary explanation of harmony.

When the *Kōbukan Dōjō* opened in its current location in *Tokyo*,[[50]](#endnote-51) the founder often quoted this explanation of harmony by *Kiichi Hōgen* and recited it for us. Mr. *Okumura* of *Honbu Dōjō* has published it in *Aikidō Shinbun.*[[51]](#endnote-52)

More specifically, if a guest arrives you must go to the entrance and receive[[52]](#endnote-53) them. You must show the guest who is leaving out. Harmonize if you are opposed, that is harmony that is not defensive[[53]](#endnote-54). Stand at the ready, meet them, and strike.[[54]](#endnote-55) You must not chase after things that are leaving. If opposed you must not fight against it.[[55]](#endnote-56) Starting a fight is useless for *aiki* in martial technique.

In the period when the founder preached, “War is love.”[[56]](#endnote-57) and “The universe is me.”[[57]](#endnote-58) it turns out he didn’t use this explanation. Because *aikido* has the idea of not using technique that defeats the opponent when in conflict with them, he proclaimed that it is in harmony with the universe[[58]](#endnote-59) and didn’t bother with *Kiichi* *Hōgen’s* explanation of harmony.

***Aikidō* as a *Budō* of Non-Resistance**

I am victorious from the start because I am non-resistant.[[59]](#endnote-60) *Takamusu Aiki* Chapter 12

*Aikidō* is a *budō* that does not oppose,[[60]](#endnote-61) therefore it is a *budō* of non-resistance. Because it is a *budō* of non-resistance it is not hit, it is not cut, it does not receive, it does not stop things.[[61]](#endnote-62) The opponent’s sword and spear are not received or stopped and do not contact.[[62]](#endnote-63) The opponent’s fist and kick are not received or stopped and do not contact; everything misses, drains away and is caused to hit empty air.[[63]](#endnote-64) This is what is called non-resistance.

If this is so, how should it be done? That is, if it comes, meet it, in the martial arts. It is *taisabaki,[[64]](#endnote-65)* that is *fudōshin*[[65]](#endnote-66) standing erect in a momentarily invincible position that cannot be struck.[[66]](#endnote-67) It is the *taisabaki* exercise of *irimi tenkan* to the flank.[[67]](#endnote-68) While moving your *fudōshin* to an invincible position, start with a welcoming strike that blinds them [*metsubushi*].[[68]](#endnote-69) The optimal attack, immediately.[[69]](#endnote-70) Therefore, because the opponent has been attacked in a completely defenseless situation, it is non-resistance. While they are not able to resist they can be struck and controlled.[[70]](#endnote-71)

Moreover, the spirit to oppose is not awakened in the opponent. It’s a situation where even if they try to fight back they can’t oppose and it turns out there isn’t any spirit of opposition. That is, the opponent becomes non-resistant too and not only is there harmony for me without any kind of resistance, but neither combatant is damaged.[[71]](#endnote-72) The *budō* of mutual development.[[72]](#endnote-73) The *budō* of *misogi*.[[73]](#endnote-74) There isn’t any maliciousness or spirit of opposition.[[74]](#endnote-75)

“Malicious people and people who have a spirit of opposition are defeated from the start.” *Takamusu Aiki* Chapter 12

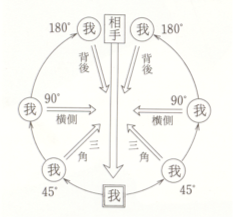
Personal opinion. Concerning the principle of non-resistance in accordance with the previous remarks: ① The movement of the *fudōshin* to a position of invincibility and *metsubushi* ② then the optimal attack comes in a flash and consequently the opponent is defeated from the start. I am *Masa Katsu Agatsu*.[[75]](#endnote-76)

The *budō* of invincibility[[76]](#endnote-77) = the movement of the *fudōshin* to a position of invincibility and *metsubushi*—a distracting blow from the side or *metsubushi* while moving behind them.

The specific non-resistance of *bujutsu* is *taisabaki*. The movement of the *fudōshin*. Causing the opponent’s attack to hit empty air. Diverting. Missing. Passing.[[77]](#endnote-78)

*Atemi* within movement and *taisabaki*:

* 1. *Atemi* like *metsubushi*[[78]](#endnote-79)
  2. *Atemi* that is distracting[[79]](#endnote-80)
  3. *Atemi* that is a killing blow isn’t done[[80]](#endnote-81)



Reasons. *Aiki* is harmony and the *budō* of living together.[[81]](#endnote-82) It is the divine martial art that does not kill, the *budō* that lets the opponent live, and is not the *bujutsu* that defeats[[82]](#endnote-83).

Certainly movement of the *fudōshin* and the *atemi* of *metsubushi* are *bujutsu* characteristics of *aikidō*. Without them there is no *bujutsu* of non-resistance. Therefore, *aikidō* is the *bujutsu* of moving the *fudōshin* to an invincible position (movement to the flank) and simultaneously delivering the optimal attack.

Advice. You must have the posture of *fudōshin*. Do not bend the midsection, do not slouch, do not look down. Even after controlling them maintain an immovable aspect.[[83]](#endnote-84)

***Dōka***

The beautiful shape of heaven and earth is a single household made by the lord.

美しきこの天地の御姿は主の創りし一家なりけり

Beautiful posture is *Aikidō*. Do not bend the *koshi*.

美しい姿が合気道だ。腰を曲げるな。

***Gaka***[[84]](#endnote-85)

The true victorious path is surely the beautiful shape of *aiki*, *taisabaki* and non-resistance.

美しき合気の姿体捌無抵抗こそ正勝の道

***Aikidō* as the Concept of Victory and Defeat in Traditional *Bujutsu***

I let you cut my skin and I cut flesh. I let you cut flesh and I cut bone. I let you cut bone and I cut marrow. This was called the determination to win [*hisshō*].[[85]](#endnote-86)

***Aikidō* as the Optimal Attack**

“I am victorious from the start because I am non-resistant.” as quoted above.

The opponent is unable to oppose non-resistant *taisabaki* with a simultaneous attack nor an attack of their defenselessness. They cannot avoid becoming non-resistant. They become non-resistant. They don’t have the spirit to oppose. They agree with me. That is the divine martial art that does not kill.[[86]](#endnote-87) Living together.[[87]](#endnote-88) Letting the opponent live.[[88]](#endnote-89) The *budō* of love.[[89]](#endnote-90) True *budō*.[[90]](#endnote-91) A genuine loving attack.[[91]](#endnote-92) Manifesting the expression of restoration.[[92]](#endnote-93)

The opponent feels joy. I do not fight. Non-resistant, I do not injure even one combatant and I am in harmony with them. The opponent also becomes non-resistant, their belligerence is extinguished, and they are at peace with me. Performing *misogi* and receiving *misogi* calms the soul.[[93]](#endnote-94)

***Dōka***

True victory. Self victory. With loving concern, I do *aiki* and salvation, my soul is revived!

正勝吾勝　御親心に合気して　救い生かすは　己が御魂ぞ

The divine work of *ki*, the calming of the soul! *Kami* of heaven and earth, please guide our *misogi* technique.

気のみわざ　魂のしずめや　みそぎ技　導き給え　天地の神

*Aiki* is using the power of love from the start and love will increasingly flourish.

合気とは　愛の力をもとにして　愛は益々栄えゆくべし

*Aiki* is the myriad powers of harmony. The people of the way must tirelessly perfect themselves.

合気とは　よろず和合の力なり　たゆまずみがけ道の人々

Things like the brush and mouth cannot express *aiki*. Proceed toward *satori* without speaking.

合気とは　筆や口にはつくされず　言ぶれせずに悟り行へ

Next, I perform *Katatetori Ikkyō*[[94]](#endnote-95) and explain that *katatetori* is *shōmenuchi*,[[95]](#endnote-96) the basis of *ki musubi* that assumes a thrust[[96]](#endnote-97). Learning *katatetori* is the same as learning the basic two *taisabaki* (5th *kyū*, 4th *kyū*) of *shōmenuchi* and direct thrust.[[97]](#endnote-98)

This *Katatetori Ikkyō* is not on the *honbu* examination list. I think the reason is because the sequence is to teach *Shōmenuchi Ikkyō* after learning *Katatetori Ikkyō* and as an examination technique, *Shōmenuchi Ikkyō* is selected as the representative example. As stated above, *Katatetori Ikkyō* is the shortcut for learning *Shōmenuchi Ikkyō,* direct thrust *taisabaki,* and optimal attack.[[98]](#endnote-99)

When considering *taisabaki*, it is generally a circular flowing movement.[[99]](#endnote-100) A circle is the *taisabaki* that expresses a harmonious circular spirit.[[100]](#endnote-101) At the same time it is the shape of the movement of the immovable body[[101]](#endnote-102) which is the expression of immovable spirit.[[102]](#endnote-103) This is called the expression of the spirit of the triangle.[[103]](#endnote-104) Freely transitioning in any direction and moving the body at will.[[104]](#endnote-105) It is the expression of the spirit of the square.[[105]](#endnote-106) I will win because I am non-resistant.[[106]](#endnote-107) This is called *Masa Katsu A Gatsu*, the *budō* of *aikidō’s*〔◯△▢〕.[[107]](#endnote-108)

The body, circular, the mind, immovable in four directions.

The movement of the body just following the waves.

身は丸く心は四方に不動心

体の捌は波のまにまに

I have presented the founder’s (Non-resistance Principle) “I am non-resistant, therefore I am victorious from the start. People who have a wicked heart, maliciousness, or wicked thoughts and people who have a mind that opposes are defeated from the start.” (*Takamusu Aiki* p. 45 top) So how is it possible to cleanse maliciousness, make the spirit pure and harmonize all created things in the universe?

In everyday practice, strong people, weak people, men and women should earnestly pursue *Masa Katsu A Gatsu* with a teacher and don’t think about defeating, winning or throwing the opponent. Only under guidance, slowly with large movements add power and imitate the teacher’s form and movement. Important points are correct body movement, proper form (body shape) and a righteous honest spirit.[[108]](#endnote-109)

In his address to the 25th All Japan *Aikidō* Demonstration (1987), Former Prime Minister Mr. *Nakasone*[[109]](#endnote-110) said that, “*Aikidō* is moving *zen*.”[[110]](#endnote-111) I appreciated his words. It probably appeared to be “moving *zen*” because Former Prime Minister *Nakasone* is an expert in *Rinzai Zen*. He probably perceived that *taisabaki* has the characteristics of cleansing wicked thoughts and ill will, purifying the spirit, and making harmony with all things in the universe possible.

We want ordinary practice as well as big demonstrations to have this quality. We want to truly have beautiful *taisabaki* with the shape of *aiki*. Let’s really work toward this.

The characteristics of *aikidō* are the founder’s non-resistant *taisabaki* and posture of *fudōshin*. The correct spirit is *Masa Katsu A Gatsu*, a mental state that is in harmony with the universe. The founder’s form in demonstrations and when training us, always and everywhere, was a model of the highest form.[[111]](#endnote-112) Gentle and relentless. Truly magnificent. That was everyone’s estimation.[[112]](#endnote-113)

He went beyond conflict and contest (intentionally writing) I am *Masa Katsu A Gatsu Haya Takemusu Aiki Okina*,[[113]](#endnote-114) *Ame Murakumo Kuki Samuhara Rūō,*[[114]](#endnote-115) and the *budō* of the *misogi* of self as universe.[[115]](#endnote-116)

This is a *budō* of:

Unity with the Loving *Ki* of the All Pervading Cosmos,

the great action of the Mysterious Divine Circle of the Singular Spirit,

the Two Original *Ki* divided into *InYō* and harmonized—the mysterious movement of *Ki Musubi* (The Spirit that Generates *Ki*),

the action of the Spirit that Generates the Divine that is Three Original Divine Spirits,

the motivating emotion of the Four Souls,

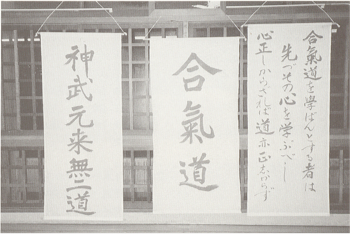
and the mysterious effect of the Eight Powers of Great Mystery.[[116]](#endnote-117)

It is not defeated, it is not thrown, it is assuredly the austere path of the Timeless Generative Spirit.[[117]](#endnote-118)

***Dōka***

The divine work of *ki*, the calming of the soul! *Kami* of heaven and earth, please guide our *misogi* technique.

気のみわざ　魂のしずめや　みそぎ技　導き給え　天地の神

**A person who is trying to study *aikidō*** 合気道を学****ばんとする者は

**must start by studying the spirit.** 先づその心を学ぶべし

**Because if the spirit is not made righteous** 心正しからざれば

**the path is not righteous either.** 道亦正しからず

***Aikidō*** 合気道

**The Essential Unique Path of Divine Martial Art** 神武元来無二道

***Dōka***

The beautiful shape of heaven and earth

is a single household made by the lord.

美しき　この天地の　みすがたは

　主の創りし　一家なりけり

The divine work of *ki* calms the soul.

Gods of heaven and earth please guide us in the art of *misogi.*

気のみわざ　魂の鎮めや　みそぎわざ

　導き給え　天地の神

The path of great cosmic *aiki*

is a light for all, opening the world.

大宇宙　合気の道は　諸人の

光となりて　世をば開かん



**Prayer: May the world be united by *aiki*.** 祈り＝世界が合気で結ばれますように

1. 稽古産新・稽古の徳で日々新たなる自己創造を産み出せ [↑](#endnote-ref-2)
2. 道歌 *dōka*, songs or poems of the way. The *dōka* in this essay are taken from the writings of *Ueshiba Morihei*, founder of *aikidō*. [↑](#endnote-ref-3)
3. 師範 *shihan*, model, master instructor [↑](#endnote-ref-4)
4. 守護神 *shugojin* [↑](#endnote-ref-5)
5. 合気 *aiki*, lit. “fitting or joining” “spirit, mind, air or atmosphere”

   Much of this essay concerns the concept of *aiki* and its meaning in *budō* and *aikidō*. “The most profound and mysterious art in the world is the art of *aiki*. This is the secret principle of all the martial arts in Japan. One who masters it can be an unparalleled martial genius.”

   *Budō Hiketsu Aiki no Jutsu* 1899 quoted in Draeger Modern *Bujutsu* & *Budo* 1974 [↑](#endnote-ref-6)
6. 武術家 *bujutsuka* [↑](#endnote-ref-7)
7. 我即宇宙 *ware soku uchū* [↑](#endnote-ref-8)
8. 武 *bu*, war, martial arts, military arts, military force, valor, military man [↑](#endnote-ref-9)
9. 無抵抗主義 *muteikō shugi* [↑](#endnote-ref-10)
10. 合気道は無抵抗主義である。無抵抗なるが故に、はじめから勝っているのだ。邪気のある人間は、はじめから負けているのだ。 [↑](#endnote-ref-11)
11. Main *dōjō* of *aikidō* located in Tokyo, Japan <http://www.aikikai.or.jp/eng/hombu.htm> [↑](#endnote-ref-12)
12. 気結び *kimusubi,* *ki* tied together— significant wordplay see note 14 [↑](#endnote-ref-13)
13. Alternatively, a person of heaven [↑](#endnote-ref-14)
14. 気産霊 *kimusubi* also connecting opposing forces, see note 12 [↑](#endnote-ref-15)
15. Alternatively, Heaven Earth Man in one body [↑](#endnote-ref-16)
16. 心 *kokoro*, heart, mind, spirit i.e. the seat of consciousness [↑](#endnote-ref-17)
17. イキ結び *ikimusubi,* vital/living/breath connection of *ki* to *ki,* significant wordplay see note18 [↑](#endnote-ref-18)
18. *Ikimusubi* is the triangle i.e. Mankind—between Heaven/Earth, In/Yō [↑](#endnote-ref-19)
19. Also, awareness of life and living existing things [↑](#endnote-ref-20)
20. The path that does not compete [↑](#endnote-ref-21)
21. See note #7 [↑](#endnote-ref-22)
22. Purification [↑](#endnote-ref-23)
23. The Aiki Shrine located at Ueshiba’s residence and dōjō in Iwama, Japan.

    <http://www13.big.or.jp/~aikikai/e_kaiso.html> [↑](#endnote-ref-24)
24. 聖寿の萬々歳と日本の彌栄の祈りであろう。 [↑](#endnote-ref-25)
25. 宮本武蔵 [↑](#endnote-ref-26)
26. 沢庵禅師 [↑](#endnote-ref-27)
27. 林崎居合術 [↑](#endnote-ref-28)
28. 神明神社 [↑](#endnote-ref-29)
29. 楊心流祖 [↑](#endnote-ref-30)
30. 八幡様 [↑](#endnote-ref-31)
31. 大本教出口王仁三郎師 [↑](#endnote-ref-32)
32. 武は愛也 *Bu wa ai nari*. [↑](#endnote-ref-33)
33. 一霊二気三元四魂八力 Singular Spirit, Two *Ki*, Three Origins, Four Souls, Eight Powers [↑](#endnote-ref-34)
34. 元皇大御親大神 Original Imperial Great Parent High Kami [↑](#endnote-ref-35)
35. 言霊 *kotodama*, spirit of the word, the esoteric science of language and sound [↑](#endnote-ref-36)
36. 大宇宙天地創造の元玄妙妙 [↑](#endnote-ref-37)
37. The term used is 生宮 which is used for branches of the imperial family that have been demoted to the nobility such as the *Minamoto* Clan. In Europe a cadet line consists of male descendants of a patriarch’s younger sons. [↑](#endnote-ref-38)
38. 顕幽神三界 *kenyūshin san gai* i.e. manifest, hidden, and divine; three realms of form, desire, and formlessness; past, present, and future existence [↑](#endnote-ref-39)
39. 輪廻転生 *rinne tenshō* [↑](#endnote-ref-40)
40. 人の生命は生き通し、死滅なし、三界神と共に在り。 [↑](#endnote-ref-41)
41. 神に守護され導かれ向上開悟して、神人合一する。 [↑](#endnote-ref-42)
42. 人心の安心立命 [↑](#endnote-ref-43)
43. 万物同根 [↑](#endnote-ref-44)
44. 同観同仁 [↑](#endnote-ref-45)
45. 主神 [↑](#endnote-ref-46)
46. 万物悉皆一霊の妙用 [↑](#endnote-ref-47)
47. 手中 i.e. under the control of [↑](#endnote-ref-48)
48. 来らば、即ち迎え、去らば即ち送る。対すれば相和す。一・九の十なり、二・八の十なり、五・五の十なり。之を以って和すべし。

    Actually from the Tiger Chapter of the Chinese military classic, Six Secret Teachings or *Liu Tao* 六韜, compiled circa 4th cent. BCE. See Chris Lee 2012

    <http://www.aikidosangenkai.org/blog/archive/2012-02-22/kiichi-hogen-and-the-secret-of-aikido>

    and Chinese text: <http://www.cos.url.tw/book/1/O-1-001-1d4.htm> [↑](#endnote-ref-49)
49. 鬼一法眼 [↑](#endnote-ref-50)
50. This is the forerunner of the current *Aikidō Honbu Dōjō*. See note #10 [↑](#endnote-ref-51)
51. *Aikidō* Newpaper [↑](#endnote-ref-52)
52. 玄関先まで出迎えなさい go as far as the front entrance or door to meet, greet or receive [↑](#endnote-ref-53)
53. Alternatively, is not passive 受身ならず [↑](#endnote-ref-54)
54. 満を持するis an expression which means to have readied a bow and stand at the ready i.e. watch for an opportunity. It can also be read as: have or maintain fullness, meet and touch, move or strike them. [↑](#endnote-ref-55)
55. Alternatively, must not oppose it 争うべからず [↑](#endnote-ref-56)
56. 武は愛なり*Bu wa ai nari*. [↑](#endnote-ref-57)
57. 宇宙即我なり*Uchū soku ware nari.* [↑](#endnote-ref-58)
58. 敵と闘い敵を破る術でないと観念して以来、宇宙との調和一致であると説かれ [↑](#endnote-ref-59)
59. 無抵抗なるが故に、はじめから勝っているのだ。 [↑](#endnote-ref-60)
60. Alternatively, not fight against 争わざる [↑](#endnote-ref-61)
61. 打たれず、切られず、受けず [does not receive or does not accept]、止めず、なる故に無抵抗の武道。 [↑](#endnote-ref-62)
62. 相手の剣槍を受けず、止めず、触れず。 [↑](#endnote-ref-63)
63. 皆々はずす、流す、空を打たせる。 [↑](#endnote-ref-64)
64. body movement 体捌 [↑](#endnote-ref-65)
65. immovable body 不動身 [↑](#endnote-ref-66)
66. 一瞬不敗の位置、打たれざる位置に不動身が直立する体捌である。 [↑](#endnote-ref-67)
67. 側背に入身転換する体捌き運動である。 [↑](#endnote-ref-68)
68. 先づにお迎の目潰し。 [↑](#endnote-ref-69)
69. the best or optimal attack 直ちに最良の攻撃。 [↑](#endnote-ref-70)
70. 抵抗出来ないままに打たれ押さえられる。 [↑](#endnote-ref-71)
71. 即ち相手も無抵抗となり、何等抵抗することなく我に和合し、相手も一兵も損傷なし。 [↑](#endnote-ref-72)
72. 相生きの武道。 [↑](#endnote-ref-73)
73. みそぎの武道。 [↑](#endnote-ref-74)
74. 邪気も争う心もなし。 [↑](#endnote-ref-75)
75. true victory, self victory. 正勝吾勝 [↑](#endnote-ref-76)
76. 不敗の武道 [↑](#endnote-ref-77)
77. 敵の攻撃には空を打たせる。流す。ハズす。スレ違い。 [↑](#endnote-ref-78)
78. a strike that blinds 目潰し的当身 [↑](#endnote-ref-79)
79. 気を抜く当身 [↑](#endnote-ref-80)
80. *ichigeki hissatu*, one attack certain kill 一撃必殺の当身はしない [↑](#endnote-ref-81)
81. 合気は和合、相生の武道。 [↑](#endnote-ref-82)
82. 神武不殺、相手を生かす武道、倒す武術でない。*taosu*, defeat, kill, knock down, or ruin [↑](#endnote-ref-83)
83. 絶対に不動身の姿勢。腰を曲げるな、前カガミするな、下を見るな。押さえた後も不動の睨だ。 [↑](#endnote-ref-84)
84. 我歌 personal poem. This poem was written by *Shirata* rather than *Ueshiba*. [↑](#endnote-ref-85)
85. 皮を斬らせて肉を斬る。肉を斬らせて骨を斬る。骨を斬らせて髄を斬る。これを必勝と云った。 [↑](#endnote-ref-86)
86. 我と和合する、即ち、神武不殺。 [↑](#endnote-ref-87)
87. 相共に生きる。 [↑](#endnote-ref-88)
88. 相手を生かす。 [↑](#endnote-ref-89)
89. 愛の武道。 [↑](#endnote-ref-90)
90. 真の武道 [↑](#endnote-ref-91)
91. 真愛の攻撃。 [↑](#endnote-ref-92)
92. 直日の表現発露。 [↑](#endnote-ref-93)
93. みそぎ、みそがれ、霊魂の鎮めとなる。 [↑](#endnote-ref-94)
94. 片手取一教 the first technique from a wrist grab [↑](#endnote-ref-95)
95. 正面打 a strike to the head from above [↑](#endnote-ref-96)
96. 突を想定した気結びの初歩である。 [↑](#endnote-ref-97)
97. 正面打及対突の基本 (５級, ４級 ) の２つの体捌を修得することだ。 [↑](#endnote-ref-98)
98. 対突の体捌と最良の攻撃 [↑](#endnote-ref-99)
99. 円流の捌 [↑](#endnote-ref-100)
100. 円、和輪の心の表現の体捌だ。 [↑](#endnote-ref-101)
101. 不動身 *fudōshin* [↑](#endnote-ref-102)
102. 不動心 *fudōshin* [↑](#endnote-ref-103)
103. 三角の心 [↑](#endnote-ref-104)
104. 四方に自在に変化して体捌。 [↑](#endnote-ref-105)
105. 四角の心 [↑](#endnote-ref-106)
106. 無抵抗なる故の必勝である。This contrasts with the determination to win presented in **The Concept of Victory and Defeat in Traditional *Budō***. *Hisshō* = non-resistance versus *Hisshō* = “You cut skin and I cut flesh.” [↑](#endnote-ref-107)
107. これを正勝吾勝、合気道の〔◯△▢〕の武道と云う。 [↑](#endnote-ref-108)
108. 只唯指導に従い、大きく、ゆっくり、力を入れて、形と動を見習う。大切なことは、正しい体捌と正しい姿形（体形）、正しいすなお心、である。 [↑](#endnote-ref-109)
109. 元首相中曽根氏 [↑](#endnote-ref-110)
110. 「合気道は動く禅」 [↑](#endnote-ref-111)
111. いつでも、どこでも、型にはまった、極まった姿形 [↑](#endnote-ref-112)
112. 柔和で厳しい。実に素晴らしい。万人の誰もがの評価だ。 [↑](#endnote-ref-113)
113. 正勝吾勝速武産合気翁 Old Man of True Victory, Self Victory Manifesting the *Aiki* that Generates the Martial [↑](#endnote-ref-114)
114. 天村雲九鬼荒波羅龍王 The Heavenly Cloud Gathering Nine Demon Stormy Sea Silken Dragon King. A *kami* in the form of a coiling dragon circulating *ki* between heaven and earth, a *kami* of *aiki*. [↑](#endnote-ref-115)
115. 我即宇宙のみそぎの武道である [↑](#endnote-ref-116)
116. 大宇宙偏在の愛気と和合、一霊神円妙の大活動、二元気陰陽に分かれて和合、気結び（気産霊）の妙動、三元神霊の神産霊の活動、四霊魂の情動、八大妙力の妙用の武道だ。 [↑](#endnote-ref-117)
117. 倒さない、投げない、産霊日の行なのだ。 [↑](#endnote-ref-118)