



Aikido Shimbokukai
Member Handbook

Copyright 2014, Aikido Shimbokukai

TABLE OF CONTENTS

Introduction

Aikido

Philosophy and Principles

Aikido History, the Founder and the Ueshiba Family

Aikikai Foundation and Hombu Dojo

Organization Information

About the Aikido Shimbokukai

Mission

Organizational Structure

Membership

Membership Guidelines

Membership Agreement

Annual Dues

Training

Dojo Etiquette and Training Guidelines

Etiquette Guidelines

Bowing

Hombu Dojo Training Guidelines

Examinations and Rank

Information

Adult Rank Examination Requirements

Instructor Certification

Children's Rank Examination Requirements

Aikido Vocabulary

Introduction

The Aikido Shimbokukai is an association of instructors, dojos, and aikido practitioners whose common bond is the practice and development of Aikido.

The purpose of this handbook is to provide information to Aikido Shimbokukai members related to Aikido training and to our organization.

This includes introductory information about Aikido, information about our organization, training guidelines, testing and rank guidelines and requirements, and basic vocabulary one might find useful in training.

This is not intended to dictate to members how they should direct their Aikido training and development. Please use this information to supplement the instruction and guidance received from your teacher.

Aikido

Aikido is a Japanese martial art developed in the 1920's by Morihei Ueshiba O-Sensei, which evolved from the older forms of Jujutsu. It is a discipline that focuses on development of the body and the mind, and trains one to move in harmony with oneself and others. Literally, Aikido translates as "the way of the spirit of harmony".

Aikido, in addition to being an effective form of self-defense is also a means of personal development and conflict resolution. It's the hope that all students endeavor to become well-rounded students, embracing the training both on and off the mat.

Philosophy and Principles

Aikido is a traditional Japanese martial art that can be practiced by men and women of all ages and physical conditions. Instead of meeting force with force, or an attack with a counter attack, in Aikido we train to redirect the attacker's power, using it to unbalance and disrupt the attacker, rendering further attack impossible. Aikido techniques generally culminate in a throw or an immobilization of the attacker, which neutralize the attack without knowingly causing harm to the attacker.

In Aikido, we train in both the role of the attacker ("uke") as well as the defender ("nage" or "tori"), so a variety of skills are developed. In addition, training in both these roles gives great insight into the execution and effectiveness of the techniques. In training one should earnestly seek to develop both roles, and provide one's partner with appropriate challenge. Aikido training is largely "kata" training (a predetermined series of movement). In order for growth to occur, practice requires cooperation and appropriate challenge. The purpose of this training is to allow the body and mind to understand the principles and essence of the techniques and with repetition over time, learn how to respond in an appropriate manner without thought. With solid training in basic movement and kata, one will become able to respond freely in all situations.

Aikido History, the Founder and the Ueshiba Family

Aikido was created by the Founder, Ueshiba Morihei O-Sensei (1883-1969), early in the 1900's. O-Sensei trained in jujutsu, sword and spear arts in his youth, and developed himself physically. He also pursued spiritual matters, and, in a moment of enlightenment, had the insight that beating another was not the ultimate goal of one's development. From that time he strived to create a more harmonious world, within himself, with others, and with the universe. This was the creation of what we know today as Aikido. O-Sensei passed away on April 26, 1969, and he was posthumously declared a Sacred National Treasure of Japan by the Japanese government. O-Sensei's son, Ueshiba Kisshomaru, succeeded him as the leader of Aikido, assuming the role of Doshu (Leader of the Way). Ueshiba Kisshomaru Doshu was responsible for the spread of Aikido throughout the world, and for systemizing curriculum and training. During his lifetime he received both the Medal with Blue Ribbon of Honor and the Third Order of the Sacred Treasure from the Japanese government. Kisshomaru Doshu oversaw the world of Aikido until his death in 1999, after which he posthumously received the Court Rank of the Fifth Grade, and at which time his son, Ueshiba Moriteru, assumed the role of Doshu.

Ueshiba Morihiro Doshu currently is the world leader of all Aikikai-style Aikido, which has spread to over 95 countries and touched thousands and thousands of lives. He currently serves as the head of Hombu Dojo and as the Chairman of the Aikikai Public Interest Incorporated Foundation. In 2013 he received the Medal with Blue Ribbon of Honor from the Emperor of Japan.

It is thought that Ueshiba Morihiro Doshu's son, Ueshiba Mitsuteru Sensei (known as "Waka Sensei", or "Young Teacher"), will follow in his father's footsteps as Doshu in the future. He currently instructs regularly at Hombu Dojo and at seminar both in Japan and abroad.

Aikikai Foundation

The Aikikai Foundation incorporated in 1940, and in 2011 was registered as the Aikikai Public Interest Incorporated Foundation. It was established in order to preserve and promote the ideals of O-Sensei's Aikido, and is now represented by people in 95 countries throughout the world. The Aikikai Foundation is the parent organization for the development and popularization of Aikido throughout the world, and has the following activities:

- Establishment of Aikido schools, the publication of books about Aikido and Aikido newspapers (Japanese and English).
- Establishment of branch Dojo, dispatching of leaders to domestic and foreign regions and Dojo management.
- Organization of Aikido public exhibitions and workshops.
- Other activities related to the dissemination of Aikido in General.

Issuing rank and certificates legitimized by Doshu.

Hombu Dojo

Hombu Dojo, also known as Aikido World Headquarters, located in Wakamatsu-cho, Tokyo, Japan, is the headquarters dojo of the Aikikai Foundation. The dojo was established by O-Sensei in 1931. Originally named Kobukan Dojo, the name was changed to Hombu Dojo (Headquarters Dojo) in the 1940's. In 1967 the original wooden structure was renovated and a more modern concrete building was constructed. In 1973 the building was once again renovated, and two additional floors were added to the building, expanding the training areas.

Organization Information

About the Aikido Shimbokukai

The Aikido Shimbokukai is an association of instructors, dojos, and aikido practitioners whose common bond is the practice and development of Aikido. This group does not look to limit teaching styles, but rather strives to bring people together for friendship and the exchange of experience and ideas through Aikido training. The Aikido Shimbokukai does not look to control the specific operations and events within its member dojos. Instead, we look to support and encourage individual growth and development, and to provide a venue for the exchange of ideas and experiences. We welcome input from our members, and will strive to be fluid and progressive, in order to remain an organization that serves its members.

Membership is open to any individual or dojo who wishes to join. Membership in another non-Aikikai organization does not disqualify an interested person from joining the Aikido Shimbokukai, though, in following policies of Aikido World Headquarters, an individual cannot concurrently receive rank from more than one organization.

For individuals who wish to join, there are two categories of membership:

- 1.Regular Member - Any person who who is qualified as specified above.
 - 2.Supporting Member – Any person who wishes to support Aikido Shimbokukai while maintaining their membership, testing, and ranking privileges in another Aikikai organization.
- Registration is accepted at any time during the year for both categories.

Aikido Shimbokukai members are connected to Aikido World Headquarters through our Director/Hombu Liaison. Registration is accepted at any time during the year. For individuals, please fill out a Membership Form and submit it along with the membership fee. For dojo that wish to join, please contact us for further information.

One of the many functions the Aikido Shimbokukai fulfills is the legitimization of rank promotions through Aikido World Headquarters. All ranks will be registered with the Aikido Shimbokukai and recognized by Aikido World Headquarters. Dan ranks will be registered through the Aikido Shimbokukai with Aikido World Headquarters through our Director/Hombu Liaison. The Aikido Shimbokukai sets minimum requirements and guidelines for both adult and children's rank examinations.

Other activities we support are various seminars and training events through the year. We strive to organize training opportunities with instructors of various backgrounds and lineages, to thereby enhance and expand growth and exchange. We will also arrange for trips to Hombu Dojo, International Aikido Federations events, etc., so members can experience a variety of activities and participate in a variety of training. Members are encouraged to participate in these activities.

We do not limit our members from attending other organizations' events, or from enjoying exchanges of training and friendship with others. In fact, we encourage our members to follow whatever path appeals to them in the development of their own Aikido.

The Headquarters of the Aikido Shimbokukai will be maintained at the Abiding Spirit Center, located in Crystal Lake, IL, USA.

Contact information:

Aikido Shimbokukai

c/o Lisa Tomoleoni

1210 Old Mill Lane

Algonquin, IL 60102

USA

1 (815) 245-5835

aikidoshimbokukai@gmail.com

www.aikidoshimbokukai.org

Aikido Shimbokukai Mission

The mission and purposes of the Aikido Shimbokukai are:

- a) To offer instruction in the martial art of Aikido, as created by the Founder, Ueshiba Morihei O-Sensei, and spread by his descendants, Ueshiba Kisshomaru, Ni Dai Doshu and Ueshiba Moriteru Doshu, at the Aikikai Foundation, Aikido World Headquarters, Tokyo, Japan, referred to hereinafter as Hombu Dojo.
- b) To follow the spirit of Aikido as established by the Founder as well as the basic principles concerning the propagation of Aikido established by Hombu Dojo.
- c) To develop and guide the practice and instruction of Aikido at Aikido Shimbokukai dojos, as it is established by Hombu Dojo, by establishing a Directing Committee, Instruction Committee, Grading Committee, and Advisory Board.
- d) To standardize and award Kyu grading according to the requirements determined by Hombu Dojo and Doshu.
- e) To register approved Dan grades with Hombu Dojo according to the requirements determined by Hombu Dojo and Doshu.
- f) To establish a system for certifying instructors, and for conferring the titles of Shidoin and Fukushidoin.
- g) To promote and develop good will and friendship, and to improve lines of communication between all Aikido practitioners, including other Aikido organizations and dojo in the area.
- h) To support the growth and propagation of Aikido as created by the Founder, Ueshiba Morihei O-Sensei, and spread under the direction of his descendants and Hombu Dojo.
- i) To provide a connection to Hombu Dojo and the Ueshiba family. The Aikido Shimbokukai will keep good contact with, and will cooperate with Hombu Dojo and also with other instructors in the area, including those visiting and those living here.
- j) To provide a support and guidance for its members, and to empower the members to explore and develop their own Aikido.
- k) To serve as an umbrella organization for all member dojo and clubs of the Aikido Shimbokukai.
- l) To carry out such other activities necessary or incidental to the achievement of the above purposes, and to abide by the provisions of the Aikikai Foundation, Aikido World Headquarters International Regulations.

Organizational Structure

Aikido Shimbokukai Administration Board and Committees:

The Aikido Shimbokukai will operate with the guidance of the following:

Director/Hombu Liaison

This person will serve as the main connection to Hombu Dojo, and coordinate any business and issues necessary, including but not limited to rank registration, Aikikai membership registrations, inviting of instructors from Hombu Dojo, and other such activities. The Director/Hombu Liaison is Lisa Tomoleoni, 6th Dan. This is a permanent position, for as long as the organization operates.

Directing Committee

Duties include membership issues and registrations, dissemination of information, and coordination of activities and events, such as seminars and meetings. Members of the Directing Committee will be reviewed on a yearly basis, and will be appointed under the direction of the Director.

Instruction Committee

The Instruction Committee shall be comprised of persons who are active Aikido Shimbokukai instructors 3rd Dan and above. They shall be responsible for giving instructional support and guidance as needed.

Grading Committee

The Grading Committee shall be responsible for examination and ranking of students. The members of this committee are authorized by Hombu Dojo to administer tests and award rank, in accordance with the policies of Hombu Dojo. They may authorize others to conduct examinations on their behalf, as is appropriate.

Advisory Board

The Advisory Board is comprised of instructors and/or other individuals who offer guidance and support to the various committees of Aikido Shimbokukai.

Membership

Membership Guidelines

Membership is open to any individual or dojo who wishes to join. Aikido Shimbokukai members are connected to Aikido World Headquarters through our Director/Hombu Liaison.

Membership Agreement

Members, member dojo and the Aikido Shimbokukai will fulfill certain agreements to make for a mutually beneficial relationship.

Each member or member dojo, by becoming a member, makes the following agreements with the Aikido Shimbokukai:

- a) To uphold and maintain minimum rank qualification standards set forth by the Aikikai.
- b) To follow kyu and dan rank requirements that meet or exceed those recommended by the Aikikai (included in this handbook).
- c) To support and promote organization activities.
- d) To pay annual membership dues by January 31st of each year.
- e) To encourage and support the Mission of the Aikido Shimbokukai.

The Aikido Shimbokukai will:

- a) Organize seminars and events to facilitate the exploration and development of Aikido.
- b) Obtain rank for qualified members in accordance with Aikikai Foundation guidelines and requirements.
- c) Provide a connection for members to the Aikikai Foundation, and a means of supporting the Aikikai Foundation and the Ueshiba family.
- d) Support and encourage individual growth and development, and to provide a venue for the exchange of ideas and experiences.
- e) Provide members and member dojo with support and guidance, as needed and requested.

Annual Dues

Annual dues are, for adults, US\$50.00 for Regular Members and US\$40.00 for Supporting Members. For children, the annual dues are US\$25.00. These fees support the organization and enable it to conduct business and to act on behalf of the members.

The deadline for payment of annual dues is January 31 of each year. Members who do not submit dues by that date will be considered inactive until they do so, and thus may not register rank through Aikido Shimbokukai or receive other member benefits. Members initially joining after July 1 will pay a 50% prorated annual fee for the initial year.

Individuals may register by completing the Aikido Shimbokukai Membership Form (available online) and submitting it with the annual dues to the Aikido Shimbokukai Headquarters.

Dojo may register all members as a group. Please contact Aikido Shimbokukai Headquarters for further information and group registration form.

Please submit payment in US Dollars by check, money order, bank transfer, Transferwise (www.transferwise.com) or PayPal (www.paypal.com).

To pay by Paypal:

Go to www.paypal.com and log in (create an account if you don't have one). Send funds to aikidoshimbokukai@gmail.com. Please note your name and information.

By Transferwise:

Go to www.transferwise.com. Create a profile (if you don't have one yet). Send payment to aikidoshimbokukai@gmail.com.

By check or money order:

Send to

Aikido Shimbokukai

c/o Tomoleoni

1210 Old Mill Lane

Algonquin, IL 60102

USA

1 (815) 245-5835

By bank transfer:

Please contact Aikido Shimbokukai Headquarters.

TEL 1 (815) 245-5835

EMAIL aikidoshimbokukai@gmail.com

Training

Dojo Etiquette and Training Guidelines

The word “dojo” literally means “place of the Way”. Even if the training space is located in a sports club, school, or park, it is, by definition of the word “dojo”, different. It is a place where people gather to train the body, mind and spirit in a particular discipline. It is said that “Martial arts training begins and ends with etiquette”. This means not only that we start and finish training with a bow, but also many other aspects of training that must be tended to with attentiveness, awareness and earnestness. The dojo is a place where we train in techniques for the protection of life, and in things that deal with development of the human being, and as such should be approached with sincerity, respect and decorum. Though each dojo may have slightly different customs in regards to etiquette, basic standards are provided here.

Etiquette Guidelines

Proper observance of etiquette is as much a part of your training as is learning techniques. 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.

1. When entering or leaving the dojo, it is proper to execute a standing bow in the direction of O-Sensei’s picture, the kamiza or tokonoma, or the front of the dojo.
2. Shoes are to be taken off at the entrance to the mat area and zori (sandals or slippers) are worn in the mat area. Zori should be lined up at the edge of the mat farthest from the kamiza or tokonoma.
3. Upon stepping onto the mat, students should bow respectfully to the kamiza or tokonoma, from a seated position (seiza) if the body is able. If one’s physical condition prohibits seiza, then a standing bow is appropriate.
4. The instructor should be referred to as "Sensei" during class instruction, and not by first name or surname.
5. It is appropriate to bow when asking or thanking a partner for practice and after receiving instruction from the teacher. When asking for advice or practice say “Onegaishimasu”, when thanking someone say “Arigatou gozaimashita”.
6. No shoes are allowed on the mat, nor are food, gum, or beverages.
7. Keep your training uniform clean and in good shape, and your fingernails and toenails clean and cut short. Remove all jewelry before practice to avoid causing injury to yourself or your partner.

8. Be on time for class. Students line up and sit in seiza a few moments before the official start of class. Use this time to reflect on what you are here to do at this time. If you do happen to arrive late, change quickly, warm up off the mat, then bow in on the mat and sit quietly in seiza on the edge of the mat until the instructor grants permission to join practice. Then, bow in to the instructor and join class.
9. If you should have to leave the mat or dojo for any reason during class, notify the instructor. If you or someone else is hurt, tell the instructor at once.
10. Avoid sitting on the mat with your back to the picture of O-Sensei. Do not lean against the walls or sit with your legs stretched out. Endeavor to avoid passing between people training together, or sitting between the instructor and the tokonoma.
11. Please keep talking during class to a minimum. Try to learn with your body, rather than by discussion.
12. Students should seek out partners and not passively wait to be chosen. Take an active part in your own training and development. Attempt to practice with everyone, and avoid no one. Practice with many people is necessary for well-rounded development.
13. If called for ukemi by the instructor, bow from where you are, approach the instructor, and again bow from seiza, saying "onegaishimasu".
14. If you have a question for the instructor, never call for the instructor across the mat. Wait until the instructor is close by, bow and say, "onegaishimasu."
15. If the instructor comes to show some point to you, sit seiza and watch. Once the instructor is done helping you, bow from seiza and say "arigatou gozaimashita".
16. At the end of class, students should straighten their uniforms and line up in seiza, as was done at the beginning of class. The instructor and students bow to O-Sensei's picture and then the students and instructor bow to each other, saying "arigatou gozaimashita". After that, the students should remain seated in seiza until the instructor leaves the mat. After the instructor leaves the mat, bow to each student with whom you have practiced and say "arigatou gozaimashita".
17. Sempai should assist kohai in learning proper etiquette as well as ukemi and technique. This is best done by action rather than only words. Kohai should earnestly work to learn the things their sempai are sharing with them.
18. Weapons, uniforms and all equipment should be carried in a bag when outside the dojo.
19. If weapons are placed on the floor, they should be placed with the tip away from the kamiza and the blade away from the training area. Never step over a weapon if it is on the floor. Instead, walk around it. Never use another person's weapons without permission.
20. Remember that you are in class to learn, and not to gratify your ego. An attitude of receptivity is therefore advised.

21. The cleanliness of the mat and whole dojo is important. Please take great efforts to clean the mat and other areas after each class, or any time you notice something is in need of attention.
22. Please pay your dues on time. Dues are not a fee for instruction, it is a fee for maintaining your status as a member of the dojo, and for ensuring that the dojo is able to continue existing. If there is some difficulty or question please feel free to ask one of the instructors.

Bowing

It is common for people to ask about the practice of bowing in Aikido. In particular, many people are concerned that bowing may have some religious significance. It does not. In Japanese culture, it is a way of greeting someone and of showing sincerity. Incorporating this particular aspect of Japanese culture into our Aikido practice serves several purposes:

- Bowing is an expression of respect. As such, it indicates an open-minded attitude and a willingness to learn from one's teachers and fellow students.
- Bowing to a partner may serve to remind you that your partner is a person - not a practice dummy. Always train within the limits of your partner's abilities.

While training is in session, you should behave in a certain manner. A certain level of decorum should be maintained, as is appropriate for a place where development of self and techniques of life and death are taught. You should always remember that Aikido is a martial art and as such, deserves your full attention. Bowing is a means of acknowledging the importance of the training you are engaged in.

Hombu Dojo Practice Guidelines

Posted at Hombu Dojo are the following:

- 1) One blow in Aikido is capable of killing an opponent. In practice, obey your instructor, and do not make practice a time for needless testing of strength.
- 2) Aikido is an art in which one learns to face many opponents simultaneously. Therefore, it requires that you polish and perfect your execution of each movement so that you can take on not only the one directly before you but also those coming from all directions around you.
- 3) Practice at all times with a feeling of pleasurable exhilaration.
- 4) The teachings of your instructor constitute only a small fraction of what you will learn. Your mastery of each movement will depend almost entirely on individual, earnest practice.
- 5) The daily practice begins with light movements of the body, gradually increasing in intensity and strength, but there must be no overexertion. This is why even an elderly person can continue to practice with pleasure and without bodily harm, and why he/she can attain the goal of his/her training.
- 6) The purpose of Aikido is to train both body and mind and to make a person sincere. All Aikido arts are secret in nature and are not to be revealed publicly nor taught to hoodlums who will use them for evil purposes.

Examinations and Rank

Information

All rank promotions are registered with the Aikido Shimbokukai and the Aikikai Foundation. Aikido Hombu Dojo and the Aikikai Foundation have set certain policies for foreign organizations who wish to obtain Yudansha level rank from Hombu Dojo. Aikido Shimbokukai, in order to enjoy the privileges extended to us, must follow these policies. Based on these policies, Aikido Shimbokukai adheres to the following:

The Aikido Shimbokukai uses as a base the examination requirements and guidelines established by the Aikikai Foundation and Hombu Dojo for adult members.

Examination requirements for children are set by the Aikido Shimbokukai, from 10th Kyu through 1st Kyu. A student will be eligible to transfer to the adult ranking system at age 15, and will be placed according to the guidelines outlined in this handbook.

A minimum number of training days is required (counted from the last test) to be eligible for each rank examination. This is a minimum guideline and may be varied by each instructor as he/she sees fit. Members are encouraged to, in addition to their daily training at their home dojo, attend seminars and events, sponsored by both Aikido Shimbokukai and other organizations, to enhance their development and experience.

Upon joining the Aikido Shimbokukai, members with Dan or Kyu rank from previous dojo or organizations may submit information for review, and any rank approved by the Aikikai Foundation/Hombu Dojo will be accepted.

Each instructor is responsible for establishing the ranking procedures within his/her dojo in compliance with the Aikido Shimbokukai Guidelines and Policies. Any exceptions must be approved by the Director.

Kyu Ranks

Kyu certificates will be issued by the Aikido Shimbokukai, and all Kyu rank will be registered through the Aikido Shimbokukai with Hombu Dojo. Kyu rank promotions will be accepted and processed at any time during the year.

Dan Ranks

Dan certificates will be issued by Hombu Dojo. The youngest age a person may take a Shodan examination is 15. Rank promotions from 5 Dan and above are by recommendation, based on continued growth in Aikido and commitment to training.

Dan rank examinations are to be conducted by members of the Aikido Shimbokukai Grading Committee.

At this time, Hombu Dojo will not recognize Dan rank certificates issued by organizations other than Aikido Shimbokukai or another Aikikai authorized organization.

Grading by Recommendation

Students may be promoted by recommendation as opposed to testing for rank. Recommendation ranks are usually reserved for godan and above. In some rare cases, a student who is physically unable to perform a test may be granted a rank by recommendation.

Please contact the Director for further information or questions regarding Aikido Shimbokukai Ranking Guidelines and Policies.

Aikido Shimbokukai Adult Rank Examination Requirements

- These requirements are a minimum standard for each test. Additional requirements may be requested by the examiner.
- Time and days of practice requirements shown are the minimum.
- Minimum age for Shodan is 15 years, and for Yondan is 22 years.
- During the test continue doing the same technique, left and right, omote and ura, until the examiner says "Stop".
- All tests are cumulative.

Kyu Ranks

5th Kyu

30 days of practice

- Ukemi: Mae and Ushiro
- Shomenuchi Ikkyo
- Katatedori Shihonage
- Shomenuchi Iriminage
- Suwariwaza Kokyuho (Kokyu dosa)

4th Kyu

40 days of practice after 5th Kyu

- All previous techniques plus:
- Katadori Nikyo
- Yokomenuchi Shihonage

3rd Kyu

50 days of practice after 4th Kyu

- All previous techniques plus:
- Shomenuchi Ikkyo, Nikyo, Sankyo, Yonkyo (tachiwaza and suwariwaza)

- Ryotedori Shihonage
- Tsuki Iriminage
- Ryotedori Tenchinage
- Bokken: Basic Handling Etiquette and Basic Stances
- Jo: Basic Handling Etiquette and Basic Stances

2nd Kyu

50 days of practice after 3rd Kyu

- All previous techniques plus:
- Katadori Ikkyo, Nikyo, Sankyo, Yonkyo (tachiwaza and suwariwaza)
- Katatedori Shihonage (hanmi-handachi waza)
- Katatedori Iriminage
- Katatedori Kaitennage
- Jiyu waza: Katatedori
- Bokken: Basic Strikes
- Jo: Basic Attacks

1st Kyu

60 days of practice after 2nd kyu

- All previous techniques plus:
- Yokomenuchi Ikkyo, Nikyo, Sankyo, Yonkyo (tachiwaza and suwariwaza)
- Ushiro Ryotedori Ikkyo, Nikyo, Sankyo, Yonkyo
- Yokomenuchi Gokyo
- Ryotedori Shihonage (hanmi-handachi waza)
- Jiyu waza: Katatedori, Ryotedori, Morotedori
- Kokyuhō (tachiwaza)
- Bokken: Basic Kata
- Jo: Basic Kata

Dan Ranks

Shodan

70 days of practice after 1st kyu

- Unarmed techniques as requested (suwariwaza, tachiwaza and hanmi-handachi waza))
- Jiyu waza: any striking or grabbing attack, from front or rear
- Bokken and Jo: Basic Paired Forms

Nidan

Minimum one year since Shodan, with 200 days of practice

- All techniques (empty-handed and weapons) as in Shodan, plus:
- Jiyu waza (any attack)
- Futarigake (two attackers)
- Tantodori

Sandan

Minimum 2 years since Nidan, with 300 days of practice

- All techniques (empty-handed and weapons) as in Shodan, plus:
- Jiyu waza (any attack)
- Tantodori
- Jodori
- Tachidori
- Taninzugake (three attackers)

Yondan

Minimum 3 years since Sandan, with 400 days of practice

- Jiyuwaza for all the above
- Tantodori
- Jodori
- Jowaza
- Tachidori
- Taninzugake (four attackers)

Godan and Above By recommendation

Instructor Certification

Instructor certification may be awarded to members who are actively involved in teaching or assisting at their dojos. Instructors and assistants are expected to serve at all times as worthy representatives of Aikido, and to continue to further their development.

The following certifications can be awarded, based on the guidelines set forth by Aikido Hombu Dojo:

- Fukushidoin (Assistant Instructor)- ranks of Nidan and Sandan
- Shidoin (Instructor)- ranks of Yondan and above

Aikido Shimbokukai Children's Rank Examination Requirements

- These requirements are a minimum standard for each test. Additional requirements may be requested by the examiner.
- Time and days of practice requirements shown are the minimum.
- During the test continue doing the same technique, left and right, omote and ura, until the examiner says "Stop".
- All tests are cumulative.
- When a Children's Class member reaches age 15, he/she will move to the Adult Ranking system, and will be placed in the Adult Ranking system as follows:
 - Children's rank up to 6th Kyu will transfer to Adult 5th Kyu
 - Children's rank up to 3rd Kyu will transfer to Adult 4th Kyu
 - Children's rank up to 1st Kyu will transfer to Adult 3rd Kyu

10th Kyu (Yellow Belt)

20 days of practice

- Mae Ukemi
- Ushiro Ukemi
- Shikko
- Wrist stretching exercises
- Rowing exercise
- Kosadori Irimi
- Katatedori Irimi Tenkan
- Zagi Kokyuho

9th Kyu (Yellow Belt)

20 days of practice after 10th Kyu

All previous plus:

- Kosadori Ikkyo
- Katatedori Sumitotoshi

- Katatedori Kokyunage
- Morotedori Kokyuho

8th Kyu (Orange Belt)

30 days of practice after 9th Kyu

All previous plus:

- Shomenuchi Ikkyo
- Shomenuchi Iriminage
- Katatedori Kokyuho
- Katatedori Shihonage

7th Kyu (Orange Belt)

30 days of practice after 8th Kyu

All previous plus:

- Kosadori Kotegaeshi
- Shomenuchi Nikyo
- Yokomenuchi Shihonage
- Tsuki Iriminage
- Ryotedori Tenchinage

6th Kyu (Blue Belt)

40 days of practice after 7th Kyu

All previous plus:

- Tsuki Kokyunage
- Katadori Nikyo
- Shomenuchi Sankyo
- Morotedori Iriminage
- Zagi Shomenuchi Iriminage

5th Kyu (Blue Belt)

40 days of practice after 6th Kyu

All previous plus:

- Katatedori Kotegaeshi
- Shomenuchi Yonkyo
- Tsuki Kotegaeshi
- Morotedori Shihonage
- Zagi Shomenuchi Ikkyo

4th Kyu (Purple Belt)

50 days of practice after 5th Kyu

All previous plus:

- Zagi Katadori Nikyo
- Shomenuchi Kotegaeshi
- Ushiro Ryotedori Kokyunage
- Katatedori Kaitennage
- Yokomenuchi Ikkyo
- Ryotedori Iriminage

3rd Kyu (Purple Belt)

50 days of practice after 4th Kyu

All previous plus:

- Zagi Katadori Nikyo
- Ushiro Ryotedori Ikkyo
- Shomenuchi Kokyunage
- Shomenuchi Shihonage
- Yokomenuchi Iriminage
- Bokken: Basic Etiquette and Basic Stances
- Jo: Basic Etiquette and Basic Stances

2nd Kyu (Brown Belt)

50 days of practice after 3rd Kyu

All previous plus:

- Ushiro Ryotedori Ikkyo through Yonkyo
- Tsuki Kaitennage
- Ushiro Ryotedori Iriminage
- Katatedori Jiyuwaza
- Yokomenuchi Gokyo
- Bokken: Basic Attacks
- Jo: Basic Attacks

1st Kyu (Brown Belt)

60 days of practice after 2nd Kyu

All previous plus:

- Hanmihandachi Katatedori Shihonage
- Hanmihandachi Ryotedori Shihonage
- Tsuki Kokyunage
- Ushiro Ryotedori Kaitennage
- Ryotedori Jiyuwaza
- Morotedori Jiyuwaza
- Bokken: Basic Kata
- Jo: Basic Kata

Aikido Vocabulary

Pronunciation Guide:

Soft A sound, like in “father”.

Long E sound, like in “feet”.

U- Sound of double O, as in “boot”.

E- short E sound, as in “met”.

O- long O sound, as in “boat”.

A partial list of terms used in training:

Aikido

The word “Aikido” is made up of three Japanese characters: AI – join or harmony, KI - spirit or universal energy, DO - the Way. Thus, Aikido is “the Way of Harmony with Universal Energy.”

Ai Hanmi

Paired stance where uke and nage each have the same foot forward.

Ashi Sabaki

Footwork. (tsugi ashi = slide, ayumi ashi = step)

Atemi

Strike directed at the attacker for purposes of unbalancing or distraction.

Budo

Martial Way.

Choku Tsuki

Direct thrust.

Chudan (no kamae)

Sword or jo stance with the weapon held at front in the middle position.

Chushin

Center, especially, the center of one’s movement or balance.

Dan

Black belt rank.

Do

Way/Path.

Dojo

Literally “place of the Way.”

Domo Arigatou Gozaimashita

Japanese for “thank you very much.”

Doshu

Leader of the Way (currently Ueshiba Morihiro Doshu, grandson of Aikido's founder, Ueshiba Morihei O-Sensei).

Gedan (no kamae)

Sword or jo stance with the weapon held at front in the lower position.

Gyaku Hanmi/Gyaku Kamae

Paired stance where uke and nage have the opposite foot forward.

Hanmi

Triangular stance (literally "half body").

Happogiri/Happotsuki

Eight direction cutting/thrusting.

Hasso (no kamae)

Sword or jo stance with the weapon at the side of the head, in an upper position.

Hombu Dojo

A term used to refer to the central dojo of an organization. For us, this usually designates Aikido World Headquarters in Tokyo.

Hidari

Left.

Irimi

Entering movement.

Jodan (no kamae)

Sword or jo stance with the weapon held at front in the upper position.

Kaeshi Tsuki

Counter spiral thrust.

Kaiso

The Founder of Aikido, Ueshiba Morihei. Also called O-Sensei.

Kamae

A posture or stance. Although "kamae" generally refers to a physical stance, there is an important parallel in Aikido between one's physical and one's psychological bearing.

Kamiza

A small shrine, especially in an Aikido, generally located in the front of the dojo. One bows in the direction of the kamiza when entering or leaving the dojo, or the mat.

Kata

A "form" or prescribed pattern of movement. Also "shoulder".

Keiko

Training. The literal translation of the characters is "to study the old".

Keiko Gi
Training uniform.

Ki
Energy.

Kohai
A dojo member who joined after oneself. (Literally, "after companion")

Kokoro
Spirit, heart or mind.

Kokyu
Breath.

Kuzushi
The principle of destroying the attacker's balance. In Aikido, a technique cannot be properly applied unless one first unbalances the attacker.

Kyu
Any rank below shodan.

Ma Ai
Proper distancing or timing with respect to an attacker.

Mae
Front, as in mae ukemi or falling forward.

Migi
Right.

Mokuso
Meditation. Practice often begins or ends with a brief period of meditation. The purpose of meditation is to clear the mind and to develop cognitive equanimity.

Nage
The person being attacked. Also Tori or Shite.

Obi
A belt.

Omote
Front.

Onegaishimasu
Literally, "I make a request." This is said when initiating practice or asking for instruction.

O-Sensei

Literally, “Great Teacher”. For Aikido, Ueshiba Morihei, the Founder.

Reigi

Etiquette. Observance of proper etiquette is as much a part of training as the practice of techniques. Also Reigi saho.

Renzoku Uchikomi

Continued strikes.

Sensei

Teacher. It is usually considered proper to address the instructor during practice as “Sensei” rather than by his/her name. If the instructor is a permanent instructor for one’s dojo or for an organization, it is proper to address him/her as “Sensei” off the mat as well. (Literally, “born before”)

Seiza

The kneeling position utilized when lining up or executing a seated bow.

Sempai

A dojo member who joined before oneself. (Literally, “before companion”)

Shihogiri/Shihotsuki

Four direction cutting/thrusting.

Shikko

Knee walking.

Shodan

First degree black belt. (Literally “Beginning Dan”)

Shomen

Front or top (of head, body, room, etc).

Soto

Outside.

Tai Sabaki

Body movement.

Taninsugake

A situation with multiple attackers.

Tegatana

“Hand sword”, i.e. the edge of the hand.

Tenkan

Turning movement.

Tenshin

A movement where Nage moves 45 degrees away from the attack.

Tokonoma

The front area of the dojo, usually where a small shelf is with objects of importance.

Uchi

“Inside.” Also “strike”.

Ueshiba Kisshomaru

The son of the Founder of Aikido and Second Aikido Doshu.

Ueshiba Morihei

The Founder of Aikido.

Ueshiba Moriteru

The grandson of the Founder and current Doshu.

Ueshiba Mitsuteru

The great-grandson of the Founder. Also referred to as “Waka Sensei”.

Uke

Person attacking and receiving the technique.

Ukemi

Literally “receive with the body”. The development of proper ukemi skills is just as important as the development of throwing skills and is no less deserving of attention and effort.

Ura

Rear or in back of.

Ushiro

Backwards or behind.

Waki (no kamae)

Sword or jo stance with the weapon at the side of the body in a lower position.

Waza

Technique.

Yudansha

Black belt holder.

Zagi

Seated style.

Zanshin

Literally “remaining mind/heart.” Even after an Aikido technique has been completed, one should remain in a balanced and aware state.

Aikido Techniques

Tachi waza
Standing Technique.

Suwari waza
Seated Technique. Also Zagi.

Hanmi handachi waza
Technique where nage is seated and uke is standing.

Osae waza
Pinning Technique.

Kansetsu waza
Joint technique.

Jiyu Waza
Free-style practice of techniques.

Ikkyo
First teaching. Also Ude Oae (arm pin).

Nikyo
Second teaching. Also Kote Mawashi (wrist/forearm rotate).

Sankyo
Third teaching. Also Kote Hineri (wrist/forearm twist).

Yonkyo
Fourth teaching. Also Tekubi Osae (wrist pin).

Gokyo
Fifth teaching. Also Ude Nobashi (arm stretch).

Iriminage
Entering Throw.

Shihonage
Four Way Throw.

Sumi Otoshi
Corner Drop.

Kokyunage
Breath Throw.

Kotegaeshi
Wrist/forearm Reversal.

Kaitennage
Circular Throw.

Tenchinage
Heaven and Earth Throw.

Kokyuhō
Breath Method.

Aikido Attacks

Tori/Dori
Grab

Uchi
Strike

Keri/Geri
Kick

Katatedori
One hand grabbing one hand (mirror image).

Kosadori
One hand grabbing one hand (right to right or left to left). Also called Ai Hanmi Katatedori.

Morotodori
Two hands grabbing one hand.

Ryotodori
Two hands grabbing two hands.

Katadori
Shoulder grab.

Ushirodori
Grab from behind.

Shomenuchi
Strike to the front or top of the head.

Yokomenuchi
Strike to the side of the head.

Tsuki
Punch or thrust.

Counting in Japanese

| | |
|--------|------------|
| One | Ichi |
| Two | Ni |
| Three | San |
| Four | Shi or Yon |
| Five | Go |
| Six | Roku |
| Seven | Shichi |
| Eight | Hachi |
| Nine | Kyu or Ku |
| Ten | Ju |
| Eleven | Ju-ichi |
| Twenty | Ni-ju |