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César Jaldin

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Abstract

history of japan

Modern knowledge about the first settlers of the Japanese archipelago has been made from the findings of archaeologists and anthropologists and from the myths of ancient Japan. Although the date of the first inhabitant is not known, anthropologists have identified one of the earliest cultures in Japan as the Jomon culture, dating to approximately 8000 BC. A culture that hunts and gathers, that used stone and bone tools and made pottery. In the 3rd century BC, the Jomon culture was broken by a new people, known as Yayoi, who probably migrated from mainland Asia. They introduced the cultivation of rice, primitive weaving, the potter's wheel, they domesticated horses and cows, and simple iron tools. The Yayoi culture overlapped and merged with the earlier Jomon culture.

The Early Historical Period

The oldest written Japanese histories are the Kojiki (Record of Ancient Matters, 712) and the Nihon shoki (Chronicles of Japan, 720), which include legends about the origins of the Japanese people and the founding attribute of the state to an emperor. of Jimmu (mythological being) in 660 BC. Another legend concerns Empress JINGO (AD 169-269), who is said to have conquered Korea. These are the archives that do not provide the most reliable chronicles of 5th century Japanese history.

The Yamato Period

At the beginning of the 3rd or 4th century AD a new culture appeared within the Yayoi society on the Asian continent. Their chiefs unearthed massive tombs with pottery figurines, armor, jewelry, weapons, and other evidence that they were warriors. From this culture emerged rulers of the Yamato Plain in the southern part of the Japanese main island of Honshu; they demanded descent from the sun goddess and achieved political power (apparently in the middle of the 4th century). Placing the sun goddess at the head of the SINTO deities the emperor's hereditary Yamato strengthened his position. Initially, the emperors ruled through alliances with other tribal chiefs, but the latter gradually declined to a system of judicial hierarchical ranking. This development was influenced by Chinese concepts of State Theory, learned by the Japanese military in Korea. Japan also adopted Chinese writing, and introduced BUDDHISM from Korea in about 538. In the 6th century, command was centralized and the Yamato court began to collapse. At the end of the century, however, the Prince Regent SHOTOKU TAISHI reasserted judicial authority. He promulgated (604) 17 articles of a constitution based on the Chinese political theory of centralization of the imperial government, redefining the position of the sovereign in Chinese terms. In 702, the Taiho Laws codified civil and criminal matters.

The Nara Period

The first permanent capital was built at NARA in 710. In the following century tribal elites were replaced by a hereditary judicial aristocracy, and the state returned to official influence. It was thus transformed from a tribal Japan, to an aristocratic culture. With judicial patronage Buddhism became strong, which reinforced the power of the State. Nara was the center not only of the government but of the largest Buddhist temples; in 752 the statue of the Great Buddha (Daibutsu) was located there. Buddhist priestly intrusion into the affairs of state provoked a reaction. Finally, Emperor KAMMU (781-806) asserted imperial independence and established a new capital at Heian (present-day KYOTO) in 794.

The Heian and the Fujiwara

In Heian, secure from Buddhist interference, imperial authority increased; however, the simplification of government that accompanied the move to Heian left the Fujiwara family with great influence. The Fujiwara had the privilege of marrying into the imperial house, and many emperors were married to Fujiwara women or were their sons. The Fujiwara men demonstrated their ability as administrators, and used their family influences to dominate the government. In 858, Fujiwara Yoshifusa (804-72) had his grandson, the Child Emperor Seiwa, put him on the throne and made him regent. Until the end of the 11th century, the Fujiwara used the position of regent to dominate emperors, both adults and children. Under imperial patronage two new Buddhist sects emerged in Heian. Tendai and Shingon, more Japanese in spirit than modern Buddhist sects, ended the monopoly of the Buddhist establishment in

Nara. A reassertion of tribal authority also accompanied the Heian movement. The imperial system, established by the Taika reform, declined, and the land increasingly went into private hands. Aristocrats and religious institutions had large tax-free estates (shoen). Private armies were created, and a class of rural warriors (SAMURAI) emerged. Prominent among the samurai class were the Taira and Minamoto families. They were initially local military chiefs, and both clans entered judicial politics. In 1156 they applied the force of the army in a court dispute, and a war in 1159-60 left the Taira clan as the effective rulers. The Taira clan dominated judicial politics by force and by matrimonial influences with the imperial family. In 1180 Taira Kiyomori put his grandson Antoku on the throne, reviving the Fujiwara practice of using regency to dominate government.

the shogunates

In 1180 the Minamoto revolted against the Taira and in the Gempei War (1180-85) defeated them and established the Kamakura shogunate, the first of the military governments that would rule Japan until 1868.

The Kamakura Period

The Minamoto YORITOMO shogun (1192-99) assigned military governors and stewards of army lands to supplement the civil governors and officers of the estate. While establishing military authority, however, Yoritomo ceased to ensure his own family's succession. His sons were first dominated, and then eliminated, by the Hojo clan, which in 1203 held the position of shikken (shogunal regent). After 1221, when the retired emperor Go-Toba failed in his attempt to overthrow the shogunate, military authority was increased. The warriors, though illiterate and inexperienced in administration, proved to be effective governors. The Hojo clan upheld the military virtues of the shogunate that had been founded by Yoritomo's successors. Between 1274 and 1281 the shogunate was tested by two Mongol invasions. Japanese warriors, aided by storms described as divine winds (kamikaze), drove the invaders back. The Kamakura period was also a spiritual awakening. Buddhism was simplified, and new sects appeared (PURE EARTH BUDDHISM, True Pure Land, and Lotus) guaranteed salvation to all believers. In the fourteenth century, however, political and social stability was broken. In 1334 the Kamakura shogunate was destroyed when Emperor Go-Daigo reasserted his imperial authority (the Kemmu Restoration). Many powerful military families such as the Ashikaga came together to help the emperor. But he did not reward them properly and in 1336 he was sent to Kyoto and replaced by another puppet emperor. Go-Daigo established a rival court at Yoshino, and for 56 years there were two imperial courts.

The Ashikaga Period

In 1338 Ashikaga Takauji was appointed shogun, creating the Ashikaga shogunate. The Ashikaga increased in power under the third shogun, Yoshimitsu (1368-94). He controlled the military aspirations of his subordinates and ended (1392) at the top of the imperial house. The shogunate was based on an alliance with local military chiefs (shugo), who gradually became powerful regional rulers. The great shugo became increasingly involved in the politics of the shogunate, and by the mid-fifteenth century many had lost command of their bases in the provinces. Its weakness was shown in the Onin War of 1467-77. It started as a dispute over succession to the shogunate, and turned into a civil war in which the great shugo was exhausted from fighting them in and around Kyoto, while the provinces fell into the hands of other shugo or eventually into the hands of other shugo. The new lords called daimyo. The war effectively destroyed the authority of the Ashikaga. Shogun Yoshimasa (1440-73) simply turned his back on trouble, and retired (1473) to his estate outside Kyoto, where he built the Silver Pavilion (Ginkaku) and became the patron of an artistic flourish. . The Onin War marked the beginning of a century of warfare called the "Epoch of Warlike Country." In the provinces appeared new feudal lords, the daimyo. Independent of imperial or shogunal authority, they based their power on military force. They defined their domains as the area that could be defended from military rivals. They were the classic feudal lord-vassal relations, since the possession of the land was guaranteed through the service of the army. The daimyo concentrated their vassals in towns near the castle and left the locals to administer themselves, having to pay their corresponding taxes. The castle towns became markets and industrial centers for handmade goods, and a new urban lifestyle began to develop. This was the Japan found by Europeans who began visiting the country after 1543. The Portuguese began trading with them in 1545, and in 1549 the Jesuit Saint FRANCIS XAVIER introduced Roman Catholicism. Christianity collided with feudal loyalties and was completely banned after 1639. To the point that all Europeans except the Dutch were expelled from Japan.

The Unification Period

Between 1560 and 1600, Japan was reunited by three great daimyo: Oda NOBUNAGA, Toyotomi HIDEYOSHI, and Tokugawa IEYASU. Nobunaga began the military process in 1560 and by 1568 he had extended his influence to Kyoto. He installs a puppet shogun and establishes command in central Japan. After Nobunaga's death (1582) during a rebellion, Hideyoshi continued the military unification of the country, completing the process in 1590. The use of firearms (initially supplied by Europeans), the construction of fortified castles, the disarmament of the peasants, and a greater study of the land were the main tools for pacification. When Hideyoshi died in 1598, centralized authority was entrenched, and the warrior class had been segregated from the rest of society. The third great unifier, Tokugawa Ieyasu, was a military leader who emerged as the guarantor of Hideyoshi's young heir, Hideyori. In 1600 Ieyasu defeated his army rivals like Sekigahara and asserted his strength. He was appointed shogun in 1603, but from 1605 he devoted the rest of his life to consolidating Tokugawa control. In 1615 Hideyori was attacked and finally eliminated, and

when Ieyasu died the following year, the Tokugawa maintained their feudal supremacy over the entire country.

The Tokugawa Period

From their castle town of Edo (modern TOKYO), the TOKUGAWA ruled Japan as shoguns until 1867. A careful distribution of land among their daimyo vassals, relatives, and outside daimyo ensured their power over the great cities (Kyoto, OSAKA, and NAGASAKI) and the best mines. Thus they controlled the main economic centers and strategic military points, while the daimyo administered some 250 autonomous domains. The daimyo spent half their time in Edo assisting the shogun and leaving their families hostage when they returned to their domains. The Tokugawa period saw the flourishing of urban culture and economy. Edo had a population of more than 1 million people, and between Kyoto and Osaka they had more than 400,000 people. The samurai were at the top of a legally established system of four classes. From illiterate warriors they became military bureaucrats who served the shogunate and daimyo governments. Below them were the peasants, artisans, and merchants. Although merchants were despised, they became essential in urban life. A national market system developed for textiles, food, crafts, books, and other goods. Osaka was the center of the national rice market, where the daimyo exchanged their rice for money to support their residences in Edo and travel to and from their domains. After 1639 the Tokugawa followed a policy of almost total isolation from the rest of the world. By the 19th century peasant uprisings had become common, and samurai as well as daimyo were bad debtors to the merchant class. Thus the old socioeconomic system was virtually collapsed, while the shogunal government displayed increasing inefficiency. In the early 1840s the national government attempted a series of reforms to improve economic conditions, but they were totally ineffective. The shogunate was already in a discredited position when the US through Matthew PERRY forced Japan to abandon its policy of isolation in 1854. With the arrival of Perry's ships, the Tokugawa shogun turned to the daimyo and thus mined the Shogunal rule in exchange for foreign policy. The imperial house, long out of politics, was embroiled in controversy, and the slogan "worship the emperor, repel the barbarians" was soon heard in political debate. In 1858 the shogun signed disadvantageous trade treaties with the United States and with several European countries. The Tokugawa leader was questioned, and numerous samurai attacks were made on foreigners entering Japan. During 1864 most of the activists realized that the military power of the foreigners prevented their expulsion, and they turned against the Tokugawa change. The samurai of the domains of Satsuma, Choshu, Tosa, and Hizen played an important role in promoting further reforms. In 1867 they were finally forced into the shogun's resignation, and imperial rule was restored under the young Emperor Meiji in 1868.

The Meiji Period

In less than half a century it was transformed from a secluded, feudal Japan into an industrialized world power. During the Meiji period, corresponding to the reign of the Meiji Emperor, the bureaucracy was centralized, replacing the balance of power between the Tokugawa and the autonomous domains. A conscript army replaced the military authority of the samurai. Restrictions on the location of residence and employment were abolished, leading to an exodus to Edo, now renamed Tokyo and adopted as the imperial capital. The government imported foreign advisers and technology for industrial, commercial, and educational purposes. Official missions were sent to examine modern Western societies. Adopting the slogan "rich country, strong army", Japan set out to win on a level playing field with the West. Government stability was crucial to achieving this goal. In 1873 a new tax system provided a secure base revenue and the feudal system was abolished. In 1877 the conscript army defeated the major samurai revolt led by SAIGO TAKAMORI, the leading figure in the imperial restoration. Inflation reduced the value of government revenues, and between 1881 and 1885 a deflationary policy started by MATSUKATA MASAYOSHI stabilized money. Education was basic to emerge Japan. Starting with 40% men and 15% women literate, the Meiji government required primary education for all children and established a centralized school system in 1872. In 1881 internal political pressure forced the oligarchic government to make a constitution in 1889 and a representative government in 1890. A statesman like ITO HIROBUMI took charge of drafting the new constitution. A cabinet was established in 1885, and in 1889 the constitution was promulgated as a gift from the emperor. Japan thus became a constitutional monarchy, with a bicameral Parliament (Diet). The suffrage was very limited; only 1 percent of the population was able to vote in the 1890 elections. Furthermore, the prime minister and ministers were responsible only to the emperor, who was still seen as a divine figure. The representative government developed slowly, but the Diet was in control of the budget and gradually increased its authority. The conflict between the Diet and the government heads ceased during the SINO-JAPANESE WAR of 1894-95, in which Japan demonstrated its military superiority over China and secured command of Korea. The victory increased Japanese prestige, and in 1902, Japan allied itself with Britain as an equal power. In 1904-05 Japan and Russia fought in Manchuria and Korea. Victorious in this RUSSIAN-JAPANESE WAR, the Japanese added southern Sakhalin to their empire of Taiwan and the Ryu kyu Islands; and in 1910 they formally annexed Korea. During 1905 Japan was the greatest military power in East Asia and an industrialized nation. When Japan entered World War I as an ally of Great Britain, the strains of industrialization were clear in Japanese society.

World War I and the interwar years

During World War I, Japan seized several German possessions in East Asia, including Chinese territory on the Shandong Peninsula. When China demanded its return, the Japanese government responded with the 21 Demands of January 1915, forcing China to accept the

expansion of Japanese influence in China. In 1917 Japan made more extensive rights concessions in Manchuria and Inner Mongolia, laying the groundwork for its later aggression against China. In 1918 HARA TAKASHI was prime minister in the first ministerial cabinet based on a majority in the Diet. Although the political parties were bribed, it was a step towards more democratic forms of government (a trend that was continued by the expansion of the electorate in 1925 to include all males over 25). Although repressive towards the growing labor movement, the governments of the 1920s and after tried to make modest reforms, cutting the army and enacting some social legislation. They also pursued a less aggressive foreign policy than in the prewar era. At the WASHINGTON CONFERENCE of 1921-22, Japan signed a naval power limitation treaty that replaced the Anglo-Japanese alliance and established a balance of power in the Pacific. As always, the feeling of the Japanese military was that the politicians were undermining national security and sovereignty. In the Depression of the 1930s, discontent was coupled with the militarists' lament that civilian governments were corrupt and that military expansion and the acquisition of new markets and sources of raw materials would cure Japan's economic malady. Right-wing terrorism increased (3 of 11 Japanese prime ministers were assassinated between 1918 and 1932), and in 1931 Japanese officials in Manchuria acted without government authorization to break up the Mukden Incident and occupy Manchuria. Unable to stop the army, the civilian government agreed to the establishment of the puppet state with MANCHUKUO in February 1932. Three months later military and civilian bureaucrats replaced the ruling political party. From then until August 1945, the succession of cabinets and the young emperor HIROHITO, who took the throne in 1926, were the tools of military extremists.

World War II

Japan's economic and political penetration of northern China against minimal Chinese resistance until 1937. In July 1937, the Second Sino-Japanese War began on a bridge near Beijing (Peking). During 1940 the Japanese controlled eastern China and had established a Japanese-controlled regime in Nanjing (Nanking). In the same year Japan allied itself with Germany and Italy, which were already at war in Europe. With the northern part of French Indochina occupied in 1940, Japanese troops moved into southern Indochina in July 1941. The United States and Britain reacted to that move with an imposing economic embargo on Japan. Facing an economic stranglehold, Japan had the option of withdrawing from Indochina and possibly China, or continuing its expansion to secure German oil supplies. The last alternative would mean war with the United States, and Prime Minister KONOE FUMIMARO negotiated to avoid that contingency. In October 1941, Konoe was replaced by General TOJO HIDEKI. On December 7, 1941, Japanese forces launched simultaneous attacks on Pearl Harbor in Hawaii, the Philippines, Hong Kong, and Malaya. The United States immediately declared war, and WORLD WAR II entered its worldwide phase. Japanese forces were initially very successful, conquering the Philippines, Malaya, Singapore, and Burma. But the storm came in June 1942, with the defeat of the Japanese Navy by the US Navy in the

Pacific. A war of attrition began to force the Japanese retreat to their home islands. The Japanese merchant fleet and industrial production declined and both industries and cities were the targets of Allied bombing. Food and supply shortages increased along with the defeats of the Japanese army. The atomic bombing of HIROSHIMA and NAGASAKI on August 6 and 9, and the Soviet declaration of war on August 8, 1945, were the latest setbacks. Emperor Hirohito intervened and ordered the unconditional surrender of the army on August 14, 1945. 1.8.4. Postwar Japan The Allied occupation, under General Douglas MACARTHUR, lasted from 1945 to 1952 and resulted in political, social, and economic reforms. The divinity of the emperor was denied and put in a symbolic form. The government was democratized, and a new constitution with a bill of rights came into effect in 1947. Women received the right to vote, own property, and divorce. Nobility titles were abolished, war criminals were punished, and there was a massive purge of right-wing extremists (and later Communists). The zaibatsu (concentrations of economic power) were dissolved, land reform was carried out, and education was liberalized. In art. 9 of the Japanese constitution renounced the right to use force in foreign policy. Millions of soldiers and civilians repatriated, the devastated country experienced severe shortages of food, homes, clothing, and other services. The YOSHIDA SHIGERU government worked to make reforms as an instrument to achieve economic recovery. The appearance of the Korean War (1950-53) helped this recovery due to the growing Japanese exports. Also the United States rushed Japan to make a speedy conclusion of the Japanese peace treaty. In 1951, Japan signed not only a peace treaty but also a mutual defense treaty with the United States. It resumed full sovereignty in 1952 but continued to be under US protection for many years. From 1954 to 1972, the Japanese economy expanded rapidly; the gross national product increased at a rate above 10% per year. Creating its industrial base, Japan imported modern technology and machinery. Many factories were built, and economic development was the main goal of national policy. Central planning helped the government direct the structure of the economy. Land, Labor, and Capital were used where the potential for growth was greatest, and in the early 1970s Japan was the world's largest producer of ships and the leading producer of cars, steel, and electronic equipment.

In 1972, Okinawa Island, which had been under US occupation since 1945, was returned to Japan, marking the end of Japanese subordination to the United States. Japan brokered the US rapprochement with Communist China to establish its own diplomatic ties with that former foe in 1972. Heavily dependent on oil imports, Japan also suffered from the crisis caused by Arab cutbacks in oil exports in China. the 1970s. The Liberal Democratic Party, the conservative party that has dominated Japanese politics since 1954, has placed greater emphasis on economic growth. The scandals led to the resignation of Prime Ministers such as TANAKA KAKUEI (in 1974) and TAKESHITA NOBORU and UNO SOSUKI (in 1989). The party lost its majority in parliament in July 1989, although it regained control in the February 1990 elections with Prime Minister KAIFU TOSHIKI. In October 1991 after Kaifu lost Takeshita's support, he was replaced by MIYAZAWA KIICHI as party chief and Prime Minister.

Hirohito's long-reigning death in January 1989 marked the end of an era; he was succeeded by his son AKIHITO. In the 1980s and 1990s, Japan played an increasingly visible role in international affairs, becoming the world's largest provider of development aid in 1988. It has been the world's leading exporter of manufactured goods since 1985. Japan has agreements with the United States and Western Europe and is more dependent on Middle Eastern crude than any other country. It gave financial aid to the anti-Iraq coalition in the PERSIAN GULF WAR in 1991. In 1992, Japan agreed to send troops abroad for the first time since World War II as part of the UN's operations. peace-keeping.

2. Biography of the Founder of Aikido: Morihei Ueshiba.

Founder Morihei Ueshiba was born in November 1883 in Tanabe, Kii Province (now known as Wakayama Prefecture), a south-central peninsula on the main island of Japan. Until he was 14 or 15 years old he had a weak appearance, because he had a small and thin body. But, in reality, he was strong, and his behavior was very different from the others. From the age of ten he had already shown an interest in budo. His father, Yoroku, was a member of the local council and the main official of the town. The so-called village thugs, leaders of his father's political opposition, used to come to his house to negotiate and sometimes seriously mistreated him. At the age of twelve, the Founder, seeing that this happened too often, made a firm decision: he swore to become strong at all costs and expel his father's offenders. In 1901 when he was 18 years old, he took his first steps towards achieving such energetic ambition. He went to Tokyo to become a major merchant, spending many days working as a street wholesaler and studying jujutsu at night at the Kito ryu. Sometimes he also went to listen to political speeches. But a few months later, beriberi disease broke out, affecting his heart, and he had to return home. So he decided to strengthen his body and, after recovering, he started walking two and a half miles a day. He carried it out for ten days; then for twenty more, and finally he began to run. Gradually he developed physical strength and was able to simultaneously lift two bales of rice straw, where before he had been unable to lift even one. Around the age of twenty, his appearance began to change. Although he was still short in stature, he was stronger than the rest of the people. But this did not satisfy him and he went to Sakai to study Yagyū-Ryū jujutsu. At that time he dedicated himself to fishing matters and was involved in boundary problems in his town, helping to solve them, which gave him a certain reputation in the town. In general, he was then involved in so many activities that his father became concerned. He was full of youthful vigor and his spirit was unbreakable, in such a way that if there was someone who did twice as much as normal people, he did four times as much. If the others could handle 80 pounds, he could handle 160. His fiery temperament found expression in his village's rice cake contests. In such contests, a large pot of specially cooked rice is placed in a huge stone mortar or bowl and struck with a large wooden mallet-like sledgehammer with an elongated head. An assistant continually flips the rice while it is pounded, and it turns into a pasty substance in the form of flat cakes, which are allowed to cool before eating. The weight of the sledgehammer, its difficult handling and

the force and frequency with which it had to be hit required great physical power to be able to make cakes. In these contests, the Founder was able to rival four strong young men at first; then with six, and then even with ten, and they were all always defeated. He used to go to other villages to pound rice and even broke the sledgehammer many times, so that people felt the need to politely decline his offers of help in making cakes. Instead she served him tea and biscuits in the Japanese manner reserved for distinguished guests in order to keep him away from the area where cakes were made. When the situation between Russia and Japan became alarming, he expressed his desire to become a soldier and enlisted in the Wakayama regiment. There he demonstrated his excellent qualities in all facets of physical training, and although he was a simple foot soldier he was noticed by the regimental commander himself. He was only 157 m tall, but very corpulent and weighed over 81 kilograms, and was always the best in his unit when it came to hard gymnastics, running or carrying. Since Japan was at war, the training was twice as hard as normal and many soldiers deserted. But the Founder marched at the head of the ranks carrying the heavy equipment of two or three people. He was considered a valuable man in the Manchurian campaign, and on several occasions prevented crises among the troops. Consequently, upon discharge, his superiors asked him to volunteer for regular service and enter the military academy. For this purpose, he received different visits from the company commander, the battalion commander and the regimental commander. Although he refused to enter the academy, he did not want to return to his normal life, and so the spirited young man became a community leader in his town, Tanabe, managing the affairs of his district. At that time, Kiyochi Takagi, then a simple 3rd Dan in judo, visited the Founder's hometown and the Founder managed to gather a group of students for Takagi to teach at the Youth Club. Takagi later went on to become a 9th Dan in judo. The Founder himself studied judo also with great diligence. But then, perhaps due to the fatigue caused by his military life, he had to stay for about half a year, suffering from severe headaches and a rare ailment that greatly worried his parents. However, eventually, he made a full recovery. In the spring of 1910 he applied to go as a settler to Hokkaido, on Japan's northern border at the time. I was really looking forward to a change of scenery and the opportunity to work on undeveloped land. The Founder arrived in Hokkaido in March 1911 at the head of a group of pioneers from his region, and began farming around Shirataki, Mombetsu County, and Kitami Province. Already in his thirties and in full vigor, having regained his health and renewed spirits, he devoted himself fully to his duties. His physical condition improved enormously and he learned to ride, going from one place to another through the mountains and fields due to the demands of his work, sometimes having to face storms and enduring severe cold. His audacity led him to be elected in 1911 to the council of the town of Kamiyubetsu, in Shirataki. He advised and encouraged Major Urataro Kaneshige on behalf of the settlers, and was in contact with the Governor's Office in Hokkaido. He organized an association to build the Sekihoku Line, whose purpose was to lay a railway in the district, and was commissioned to preside over said association. His selfless efforts won him public recognition, and in 1912, the people of Shirataki (an area of about 25 square miles) gave him a full vote of confidence for his activities and respectfully called him the "King of

Shirataki."

Morihei Ueshiba & Sokaku Takeda

At this time, Sokaku Takeda, a Daito-ryu Jujutsu master, was in Hokkaido. It can be said that the greatest technical influence for the development of Aikido was Daito-ryu jujutsu. This art, which is said to be a continuation of the martial tradition of the Aizu Clan, is hundreds of years old, and was propagated in many areas of Japan during the Meiji, Taisho, and more recently Showa periods, by the famous martial artist, Sokaku Takeda. Known for both his martial prowess and toughness of character, Takeda had used his skill on more than one occasion in life-or-death tournaments. The theory of Daito Ryu jujutsu is profound and its techniques are numerous. Takeda was 44 years old when he first met Morihei Ueshiba, who was 32 years old, at the Hisada Hotel in Engaru, Hokkaido, in February 1915, who told him: "You have exceptional potential and ability; I will teach you so much." This meeting marked the beginning of a long and fruitful association between the two, which lasted more than 20 years. The Founder's Daito Ryu studies therefore began in 1915, and in 1916 he had already obtained the precious certificate that endorsed his mastery of Daito Ryu. Throughout this period he did not reach a hundred days of personal study with Takeda, training and studying the rest of the time on his own. Daito-ryu documents show that Ueshiba participated in various seminars given by Takeda in 1916. Ueshiba also invited Takeda to his home, where he received intensive classes, in private, on highly refined Daito-ryu techniques. Unfortunately, the details of this study are unknown. Ueshiba left Hokkaido in December 1919, after receiving a telegram notifying him of his father's critical illness. He entrusted the care of his house, a modest wooden structure, to Takeda and returned to his hometown of Tanabe. During the trip he made an unexpected stop at Ayabe, the center of the Omoto religion, to pray for his father's life. Since he was a child he had always been naturally inclined towards the study of spiritual thought, being deeply understood by his parents in this sense. When he was seven years old he studied with the priest Mitsujo Fujimoto, the Jiyoji Temple of the Shingon Buddhist Sect, and at the age of ten he studied Zen Buddhism at the Homanji Temple in Akitsu. As he grew older, his search for spiritual nourishment increased, visiting temples whenever he could for guidance. Although the first reason for visiting Deguchi was the wish that his father be healed, however, hearing the priest speak, his deep spiritual insight made a great impression on him. When he got home, his father was dead. Facing the death of the most beloved person in the world, the Founder swore at his grave to get out of his mental stagnation, evolve and try to unravel the secret of budo. From then on his life changed enormously. Sometimes he would climb to the top of a rock and pray piously, or kneel somewhere on top of a mountain continually reciting Shinto prayers. His old friends from the village were surprised by this change and worried about his sanity. Ueshiba decided to move with his family (at that time they were his wife, his mother, and their two children) to Ayabe, settling in 1920; He was looking for a light to illuminate his heart. A house at the foot of the mountain where the main temple was situated became his home. On Deguchi's

recommendation, Ueshiba opened his first dojo in his home, known as the Ueshiba Juku Dojo, where he taught Daito-ryu to students, many of whom were members of the Omoto religion. Two years later, in April, Sokaku Takeda appeared in Ayabe with his wife, his sister, and their six-year-old son, Tokimune, the later head teacher of Daito-ryu. The question as to whether Takeda invited himself, or was invited by Ueshiba to Ayabe is, at the moment, unresolvable and the official versions of the Daitoryu, and the reliable sources of Aikido differ considerably. What is known is that Takeda spent 5 months teaching members of the Ueshiba Juku Dojo, and that, at the end of that period, Ueshiba was awarded the kyoju dairi certificate, which certifies his official status as a Daito-ryu instructor. Takeda and Deguchi did not get along very well. Although in no event is it shown that the relationship between Sokaku and his most famous student, Morihei Ueshiba, was strained during the Ayabe period. Then Takeda left in September 1922; the two saw each other from time to time, although Takeda visited Ueshiba several times at his last dojo in Tokyo. Ueshiba was recognized as a good jiu-jitsu teacher in Tokyo, while Takeda continued to travel throughout Japan, giving seminars mainly to judges, police officers, army officers, etc. Although Ueshiba and Takeda maintained a small contact by correspondence. Again, Ueshiba was awarded, now credited as a Daito-ryu master. In addition to Ueshiba, Kenji Tomiki, Minoru Mochizuki, Rinjiro Shirata, and Gozo Shioda received the diploma. In modern psychology, the relationship between Morihei Ueshiba and Sokaku Takeda could be described as "love-hate". It is difficult to list historical facts that prove it, just as there are few that prove the opposite; even today the discussion continues between Ueshiba's and Takeda's successors on this issue. It is clear that Ueshiba had a deep respect for Takeda's technical ability, and on the other hand Takeda considered the founder of Aikido as one of his most promising students. It is possible that the problem between the two was Sokaku's demanding personality, Ueshiba's independent attitude and spiritual orientation, added to the vague financial agreements regarding Morihei's obligation as a Daito-ryu instructor. The Daito-ryu eimeiroku diploma dates back to September 15, 1922, in which Ueshiba was awarded his kyoju dairi certificate, and is clearly obligated to pay three yen to Sokaku for each student he enrolls in his dojo. Later each accused the other of abuse in financial matters, and even Takeda reported in his last seminars revealing the intractable nature of the disagreement between them. In conclusion, I would like to mention some positive aspects of the relationship between these two great Budo masters. First, Aikido's technical debt to Daito-ryu is immense; it is hard to find a move in Aikido that is not original to Takeda's style of jiu-jitsu. On the other hand, the survival and future of Daitoryu, as a traditional Japanese martial art, has been guaranteed by the tremendous international spread of Aikido. In fact, Daito-ryu practitioners are often heard referring to their art as Aikido! In no event are the two martial arts totally linked and will remain, despite the misunderstandings, tendencies and reproaches that have been perpetuated until today.

Morihei Ueshiba & Onisaburo Deguchi

If Sokaku Takeda laid the technical foundation for the later development of Aikido, it was

Onisaburo Deguchi, leader of the Omoto sect, who offered the spiritual key that penetrated according to Morihei's religious orientation. The birth of the Omoto religion, at the beginning of this century, is due to the influence of two charismatic people. The first, its founder (who was illiterate), a peasant named Nao Deguchi. The other was the eccentric and energetic Onisaburo Deguchi, who developed the rise in importance of the non-orthodox religious sect. Nao Deguchi was destitute throughout the early part of her life, and had encountered the tragedies of losing her husband and several of her children at very young ages. In 1896, at the age of 56, she was very desperate, and, according to her, she went into a trance and was possessed by a benevolent spirit. The illiterate Nao began to write things, which she herself was unable to read. His writings contained revelations regarding the spirit and social criticism. According to these writings, humanity needed to adopt a new morality and revitalize social institutions. His vision was based on a Universal God, who considered all human beings equal, a belief that was in direct opposition to the Shinto religion, which focuses on the divine figure of the Emperor. Nao had already begun to gather a following when Onisaburo appeared on the scene in 1898. Onisaburo was very interested in Shamanism, and had also entered a series of trances that revealed to him that his spiritual mission was to save humanity. Onisaburo married Nao's sister Sumiko, who adopted the family name of Deguchi, and became the dynamic force behind the explosive rise of the young Omoto religion. Deguchi advocated love and kindness, he had the idea of unifying morality through religion. He dreamed of building a Peaceful Kingdom in Mongolia through the force of new religions, freed from the shackles of old customs, and with the aim of unifying Asia and making it prosperous. Based in Ayabe, near Kyoto, the Omoto sect flourished in the first two decades of the 20th century. Morihei Ueshiba made his first visit at the age of 36 to the main center of the religion, the sect's followers already numbering in the hundreds of thousands. In December 1919, Ueshiba, then a resident of Shirataki-mura in northern Hokkaido, received a telegram informing him of his father's critical condition, and his immediate return to Tanabe. As the train passed through the Kansai area, Morihei was apparently having a conversation with a passenger, who was talking enthusiastically about the Omoto religion, telling him about the sect's incredible teachings, its miraculous cures, and its charismatic leader, Onisaburo Deguchi. . Because of Morihei's emotional problem, he decided to make a stop at Ayabe, and ended up spending several days there. As he prayed for his father's recovery, he quickly fell under the spell of Onisaburo's sympathy. Upon Morihei's arrival in Tanabe, his father was found dead. The death of his father plunged him into a state of pressure; In an attempt to find the spiritual path, he decided to go with his family to Ayabe in the spring of 1920. Under the guidance of Onisaburo Deguchi, Ueshiba was engaged in spiritual development. Morihei's enthusiasm and hard work quickly earned Onisaburo's trust. Having learned the martial skills of Morihei, the Omoto leader decided that all followers of the religion should be taught martial arts. Deguchi used to say: "There is with me a magnificent warrior." This is probably why many people visited his home, including Vice Admiral Seikyo Asano, who provided the Founder with valuable contacts in the Navy and later served as his mentor when he moved to Tokyo. This led him to open his first dojo in his private residence, the Ueshiba Juku dojo,

where he taught Daito-ryu jujutsu techniques, which he had learned from Sokaku Takeda. Ueshiba's reputation grew steadily, and the rank of the practitioners, in Ueshiba's small dojo, grew to include naval personnel from the port city of Maizuru. Hidetaro Kubota, Yutaka Otsuki, Sogetsu Inagaki, Gunzo Oshikawa, and Yoichiero Inoue were all his students. Kubota (current name Nishimura; Judo 6th Dan) was at the time a student at Waseda University and a prominent figure in the field of student judo, and influenced many people to practice Aikido, including Kenji Tomiki and Nobubumi. Abe. It is easy to imagine the pride that Onisaburo must have felt having a martial artist of Morihei's caliber. Sokaku Takeda visited Ayabe in 1922. Suffice it to say that the period of these five months of intensive training, under the demanding Takeda, greatly increased Ueshiba's understanding of Daito-ryu techniques. As always, due to the mutual enmity between Onisaburo and Sokaku, the last unexpected visit to Ayabe also put some tensions in the relationship between Morihei and his jiu-jitsu teacher that never healed. Ueshiba put his martial skills to the test two years later, in February 1924, when he accompanied Onisaburo as his bodyguard in Mongolia where they were attempting to establish a colony of the Omoto religion. For this Deguchi had contacted the Putienchiao religion of Korea and the Taoyiiian Hung-wantzahui of China. In the early spring of 1924, he made the decision to travel to Mongolia when it was most convenient, and he invited Matsumi Matsumura and the Founder to the Shouunkaku temple in Ayabe, outlined the program for them, and asked them to travel with him. Deguchi had been implicated in 1921 in the so-called Omotokyo Scandal (for lack of the Emperor), so his departure had to be done in the strictest secrecy. Most of the confidants were not informed. The group took a train in Ayabe on February 13, 1924, at 3:38 in the morning. The Founder joined the group at Tsuruoka, and they set out for Manchuria and Mongolia. The group's uncertain goal was to reach Mukden and meet with Lu Chan-K'uei, a general of Chang Tso-Lin, who would help them infiltrate Mongolia. However, China had internal problems at the time and Deguchi's group quickly found themselves helpless and fugitives. There were no roads, food was scarce, and all they could do was keep running from the enemy. During the five months that the trip lasted, the Founder was always by Deguchi's side, sharing his fate. On one occasion, during a surprise attack by local forces, the entire group was captured and everything they owned, including shoes and clothes, was stolen. They were chained and forced to wear loin cloths as their only clothing, and were imprisoned for some time in paiyintails. The Founder's attitude made him stand out from the others, and from the moment of his arrest his captors felt that he was an extraordinary man. For this reason they treated him more severely, forcing him to wear shackles and stocks. At one point they were brought before the firing squad. In the middle of the road, the bodies of Lu's forces were piled on the ground after being shot at moments before. The group showed no fear, walking calmly through the corpses towards their destination. The Founder's demeanor at this critical moment was especially unruffled, appearing as confident as in his normal life. The others are said to have stared at him in astonishment. Fortunately, the intervention of the Japanese consul in Chenkiatum was able to save Onisaburo and company. They were deported, and returned to Japan under the surveillance of the Japanese police. Upon their arrival at Port Moji on June 25, 1925, they

were greeted by a large crowd who cheered them as if they were heroes. Although his plans had failed, the Founder had had the opportunity to test his daily self-discipline. At Ayabe Ueshiba he wholeheartedly resumed his former life of study and concentrated on delving deeper into the secret of budo. The Ayabe Mountains offered an excellent setting for study and practice. There the Founder chose an appropriate place and installed seven or eight sponge bags hanging in a circle under the trees, which he masterfully strung one by one with a practice spear nine feet long. His deft movements were etched forever in the memory of his disciples. Later, Ueshiba was gradually drawn from Ayabe to Tokyo to teach his style of jiu-jitsu to a number of prominent people, including Admiral Isamu Takeshita, and former Prime Minister Gombei Yamamoto. After several visits to the capital to give seminars, he went there with his family in 1927. This does not mean that his relationship with the Omoto religion, or with Onisaburo Deguchi, disappeared. In fact, Onisaburo's respect for Morihei continued. The Budo Senyokai was planned to be established in 1932 under the patronage of Omoto. The president of the organization was, of course, Morihei Ueshiba. Dojos were opened throughout Japan, mainly in areas where there were concentrations of Omoto believers, classes were held regularly in Ayabe, Kamekoa, and the small town of Takeda. Takeda was the site of the dojo in which many of the strongest martial artists practiced. Instructors from Tokyo's Ueshiba Kobukan Dojo, including Noriaki Inoue, Hisao Kamada, Gozo Shioda, and Rinjiro Shirata, were regularly sent there to teach. The activities of the Budo Senyokai ended as a result of the second Omoto incident, which occurred in December 1935. Many of the Omoto properties were destroyed. Onisaburo was arrested, and convicted of rioting. Ueshiba was forced into hiding for a period, until the end of the war, so he could not freely associate with religion. Ueshiba's actions to distance himself from religion during this period were criticized by certain internal elements of the sect. As always, opening up support for the Omoto religion in this political climate would have destroyed all the work done.

Morihei Ueshiba & Kisshomaru Ueshiba

Kisshomaru Ueshiba was born in Ayabe, Kyoto Prefecture, on June 27, 1921, the third son of Morihei Ueshiba. The Founder lived with his family near one of the most important centers of the Omoto religion, in Ayabe, where he was an active participant. Morihei also trained a few students in a small dojo, known as the Ueshiba Juku, within his home. It was here that the famous Daito-ryu teacher, Sokaku Takeda, spent several months in 1922. Morihei Sensei moved with his family to Tokyo in 1927, where Kisshomaru did much of his studies. He was asked in an interview in 1983, about when he started practicing martial arts, he replied: "There is a Japanese Proverb that says: -A merchant near a temple will soon sing a sutra without teaching it to him-. The same thing happened to me, I started I practiced while still a child. Around 1936 I began my training, playing Uke for my father when he went to demonstrate. I practiced a little Kendo... and also Kashima Shinto-ryu, a very old style." As early as 1938, in the Budo Training Manual published by Morihei, Kisshomaru appeared in many photos of Uke. After graduating from high school, the present Doshu went to Waseda

University, graduating with an economics degree in 1942. It was also around this time, at the beginning of World War II, that Morihei Ueshiba, who had moved to Ibaragi Prefecture, entrusted Kisshomaru with the direction of the Kobukan Dojo. For a time, the dojo was almost empty of students, and Kisshomaru's duties were merely administrative. It was also, in 1942, when the term "Aikido" became official, following the name standardization policy advocated by the Butokukai association. Added to the loss of students was the danger posed by the bombing of Tokyo. On one occasion, while still a student at Waseda University, Kisshomaru, with the help of several neighbors, barely managed to save the dojo from a fire in the burned-out Shinjuku area. Immediately after the end of the war, the practice of martial arts was banned by the Allied Forces Headquarters, and Kisshomaru opened the dojo to about a hundred people who had been left homeless after the devastating conflict. He divided his time between Tokyo and Iwama during this period. With a wife and two starving children, Doshu had to work full-time in security companies, teaching Aikido morning and night, in order to feed his family. His father stayed in Iwama training some students, including Morihiro Saito. The practice in Tokyo grew steadily, so Kisshomaru began teaching classes to people who were completely unaware of the art. The biggest change in this regard was the demonstration held at the Takashimaya department store in 1956, where for the first time grandmasters were together with Morihei Ueshiba. Kisshomaru wrote his first book, appropriately titled "Aikido," in 1957, along with twenty other works, published at regular intervals. Aikido grew steadily, and dojos were opened in cities and schools throughout Japan. Aikido's name was known to most Japanese, who could at least identify it as a martial art. Aikido's next frontier was outside of Japan; and Kisshomaru began to send great teachers abroad to open dojos and, although preceded by Koichi Tohei, he himself traveled to the US, for the first time, in 1963. In the mid-1960s, large numbers of people flocked to train in the Aikikai Hombu Dojo, along with a wave of foreigners coming to Japan to train in the Mecca of Aikido. The Founder was too old to teach, he was already in his eighties, making Kisshomaru and Koichi Tohei the biggest figures in the dojo. After the death of O'Sensei Morihei Ueshiba, in 1969, there was a split between the new Doshu and Tohei, who was the director of the group, which gradually developed and, in the end, left the Hombu to create his own school. In 1974. By the mid-1970s, Aikido had grown to the point that Doshu, and the older Shihan of the Aikikai, believed it was time to create an "International Aikido Federation". National federations were recognized in numerous countries, which were controlled by the Zaidan Hojin Aikikai. Doshu began giving courses in many countries in the US, Europe, and even South America. In 1977, after a long wait, Doshu publishes a book, "Aikido Kaiso: Morihei Ueshiba", which is considered the most reliable work of his father's life. Also today, his own son, Moriteru, is called "The third Doshu of Aikido", and for this the preparation of the young Ueshiba is growing for the day of his succession. Kisshomaru's approach to Aikido emphasizes the smoothness that surrounds the movement. He once said that the term "maru", from his last name, symbolizes the point of view of the circular essence of the Aikido technique. In philosophical terms, Kisshomaru summed up his principles, respecting the art created by his father, with those words. Aikido movements are in perfect harmony with the

movements of the spirit. If someone talks about spiritual aspects or knocking your opponent down without hurting him, after you've hit and stomped on him, it's not convincing. In Aikido, we train the body and mind with smooth movements, which are in harmony with nature. Kisshomaru is very active, demonstrating and giving lectures in Japan and abroad. He normally teaches at the Aikikai Hombu three days a week; he is also working on a new book on the philosophy of Aikido.

Morihei Ueshiba & Isamu Takeshita

One of the most fascinating aspects of studying the history of Aikido is the sheer number of important figures in Japanese society to be found. During Morihei Ueshiba's long life, he had relationships and contacts with many important people, not only from the world of martial arts but also from politics, the military, finance, etc. One person in particular, virtually unknown to current Aikido practitioners, was essential in the development of this art in pre-war Japan. It was Admiral Isamu Takeshita. Admiral Takeshita is frequently mentioned in conversations by old masters, who knew Morihei Ueshiba during his years in Tokyo before World War II broke out. He was born in Kagoshima in December 1869. Takeshita was a member of the Satsuma clan, in that period, the Satsuma clan, was known for teaching army officers; while the Choshu clan taught officers of the land army. Relations between Takeshita and Ueshiba began as a result of the addition of another admiral, Seikyo Asano. Asano was a believer in the Omoto religion, and began practicing Daito-ryu Aikijujutsu in Ayabe in 1922. Impressed by Ueshiba's art, Asano recommended him to Takeshita, his colleague at the Naval Academy in Tokyo. After seeing Ueshiba's art in Ayabe around 1925, he was totally convinced that he was an exceptional martial artist. Upon Takeshita's return to Tokyo, he presented Ueshiba's glowing recommendation to retired Admiral Gombei Yamamoto (a former prime minister), and Ueshiba made a demonstration at Takeshita's home to a select audience. From now on, the admiral would play an important role in promoting Ueshiba's activities to the elite of Japanese society. This resulted in many military officers, high-ranking politicians, and wealthy individuals being devoted to Ueshiba's special style of jujutsu. Additionally, Kenji Tomiki, who would later create a competitive style of Aikido, also began training around this time. Admiral Takeshita was not only an admirer of Ueshiba's art, but also a great practitioner, despite his 50 years. He practiced assiduously for many years, and for a time Ueshiba taught at Takeshita's mansion. In addition, the admiral met Ueshiba's teacher of Daito-ryu jujutsu, Sokaku Takeda, on several occasions. Takeshita may have been taught by Takeda, although his name does not appear in the Daito-ryu books. We know, for example, that Takeshita attended the seminar conducted by Takeda at the Ueshiba dojo in 1931. Later, Sokaku's son (present-day Soke of Daito-ryu), Tokimune Takeda, says that Admiral Takeshita wrote an article in a magazine entitled: "The Story of the Bravery of Sokaku Takeda" (The story of the brave Sokaku Takeda). Unfortunately, this item is no longer extant. It was during the first years of practice in Tokyo that Takeshita wrote hundreds of pages of notes, containing the contents of Ueshiba's training sessions. The handwritten annotations consist mainly of

detailed descriptions of Daito-ryu techniques taught by Ueshiba. Those notes represent an important legacy, not only for Aikido practitioners, but also for Daito-ryu practitioners. They constitute additional evidence of the intimate relationship between the two arts. An impressive thing about Takeshita's youth that cannot be forgotten is his relationship with President Theodore Roosevelt. Roosevelt, is well known for mediating in the Russo-Japanese War, for which he won the Nobel Peace Prize in 1906. The president knew of the existence of jujitsu, as a good sportsman that he was, so he invited the main disciple of the founder of Judo (Jigoro Kano), Yoshiaki Yamashita, to go to America to teach the art. There is even a photograph of Roosevelt, dated April 13, 1904, dedicated to "Prof. Y. Yamashita." The person who acted as intermediary, on behalf of Yamashita, was Admiral Isamu Takeshita. In addition to his connections to the world of Judo and Ueshiba's Aikijujutsu, Takeshita came from the bottom of the sumo world, and exerted considerable influence in its becoming a national sport. He also served for a time as director of the Sumo Association. During the golden years of Ueshiba's Kobukan Dojo in the 1930s, Takeshita acted as patron, frequently appearing alongside Ueshiba in many photos from this period. Takeshita also participated in a great Kobudo demonstration in 1935 as a representative of Daito-ryu Aikijujutsu. This time it was undoubtedly the delegate from the Ueshiba dojo. In 1939, he joined the Ueshiba Kobukan Dojo. The following year, the Kobukai Foundation, the forerunner of the Aikikai, was created. Admiral Takeshita was the first president of the foundation. Takeshita's contacts with the imperial family led to a demonstration at the Sainenkan Imperial Palace dojo in 1941. Ueshiba first declined the invitation, because he did not want to demonstrate "false" techniques before such an audience. By this he meant that if he did "real" techniques his partner could die! Finally, Admiral Takeshita, ever so diplomatic, persuaded Ueshiba to teach his "lies" anyway. Gozo Shioda, one of Ueshiba's leading students at the time, tells the story of how his teacher, even when ill, put on a spectacular display of his knowledge on that occasion. Ueshiba's other Uke, during this demonstration, Tsutomu Yukawa, made the mistake of half-heartedly attacking his sick teacher. The reluctance of this Uke made him end up with a dislocated shoulder! After the start of the war, when many of Ueshiba's students dispersed, Takeshita's name ceased to be mentioned in the context of Aikido. All reports about Admiral Isamu Takeshita describe him as nice, intelligent, and noble. Doshu Kisshomaru Ueshiba, during an interview, offered the following tribute to the Admiral: "A man who went to great lengths to ensure my father's success after arriving in Tokyo was Admiral Isamu Takeshita. Isamu Takeshita was always with Morihei Ueshiba. him we couldn't talk about the development of Aikido right now".

Introduction to Aikido

What is Aikido?

Aikido, as we have seen, is a Japanese martial art created by Morihei Ueshiba (known as O Sensei or "Great Master"). On a completely physical level it is an art that mixes some jiu-jitsu and some kenjutsu. Aikido is based, not on hitting the opponent, but on using his own energy and dominating him. It is not a static art, but it puts a great emphasis on dynamic movements. A deeper analysis shows us that practitioners find in Aikido what they are looking for, an art for self-defense, spiritual enlightenment, physical health or inner peace. O Sensei introduced moral and spiritual aspects to this art, placing great weight on the development of harmony and peace. So Aikido still continues, although the different styles emphasize it differently. Although the idea of a martial discipline that strives for peace and harmony seems paradoxical, it is the most basic principle of the art of Aikido.

Aikido theory

It can be said that, from a dynamic point of view, Aikido techniques are rationally structured. This point of view could be summarized as follows: The human body in motion is similar to a spinning top, and when it is not in motion it maintains the stable posture of a regular tetrahedron. This triangle base position is the ideal posture to begin Aikido techniques. As when starting the movement, the body becomes a spinning top, as we have observed, the Aikido techniques should allow to reach a state in which to be able to change the opponent's CENTER by means of the spherical movement itself around our CENTER with the object. to wrap him in it and be able to handle him. There is an old saying that holds the secrets of jujutsu: "When pushed, give in, and when pulled, push." The ingenuity of the founders of ancient jujutsu ryu is reflected in the following verses:

The soul of the willow is softness, which turns the force of the wind against it. If flexibility and firmness were the essence of strength, training would be much easier. Flexibility is the path to strength; Learn, then, its exquisite usefulness. These poems illustrate the principle of softness. Jujutsu literally means "techniques of smoothness", while judo means "Way of smoothness". When these same concepts are explained through the principles of Aikido, we say: "TURN when you are pushed, and IN when you are pulled." This circularity in the movement differs from the rectilinear trajectory of jujutsu and provides greater variety and efficiency if used thoroughly as a result of the action between centrifugal and centripetal forces typical of spherical movement. For this reason, in Aikido we are not in dual opposition with the adversary, but we form a unity with him that we control through the centrifugal force that emanates from us and the centripetal force that comes towards us. When this spherical movement is maintained as a systematic unit, then the beautiful rhythm and unusual circular movement appear, typical of Aikido. For example, the force exerted when spinning a top, whose rotational force is transmitted to all its parts, but at the same time concentrates and stabilizes its mass around an axis (in this case us), and attracting or repelling everything it touches. . Examples of this type are observed in natural phenomena such as eddies and whirlpools. All this allows us to understand the fact that throwing techniques in Aikido are

based on the movement of the hip. The adversary is thus involved in an action of centrifugal and centripetal forces that places him in an unstable situation, turning around us who are the axis, the center, of that circular movement, so that we are stable, since we are the axis, and the other is spinning around us, due to the centrifugal force that we produce when spinning, making it unstable. Most of the Aikido joint techniques take advantage of the natural movement of the joints, unlike ordinary flipping techniques, which injure the joints by making them rotate in the opposite direction to the natural way. The "natural" techniques are a consequence of the rational application of the principles of circular and spherical movement of Aikido. When we watched the Founder in action and analyzed the relationship of these forces, we saw that the movements of his hands and feet traced increasingly accelerated spherical orbits around his stable hips. When he held a stick, his body and the stick took on a spherical shape and the stick seemed to come alive. Thus, when we train Aikido we must study the technique trying to be like a pyramid when we are standing, and like a spherical body when we are in movement. This spherical body must be versatile, concentrating the power it contains and harmonizing centrifugal and centripetal forces, like a rubber ball rolling down a slope, bouncing nimbly despite bumps. The relationships between these types of forces deserve to be studied more deeply from the point of view of Aiki Dynamics, although during training it is advisable to learn to maintain the state of "no thought" and not let ourselves be disturbed by theoretical analysis.

The different styles in Aikido

Aikido was originally developed by O Sensei. Many students who studied under O Sensei decided to further their knowledge of Aikido by opening their own dojos. Due, among other things, to the dynamic nature of Aikido, different students of O Sensei interpreted his Aikido in different ways. Thus the different styles of Aikido were born. Each style has its own characteristics, but all are firmly based on the basic concepts that the founder of Aikido gave for it. No one should be considered superior or inferior to any other, but each individual must find a style that suits him or her best. External factors, such as geographical location, can of course be limitations that Aikikai as well as Hombu (really the main office) know. This Classical Aikido as taught by Ueshiba, today is run by the Aikikai Foundation which is headed by O Sensei's son, Doshu Kisshomaru Ueshiba. There are several different organizations that teach this style of Aikido such as the USAF and ASU (in the US) and the BAF (in the UK). Iwama, a style taught as Morihiro Saito, a student of O Sensei, did in the town of Iwama emphasizes the relationship between taijutsu and knowledge of jo movements. This style of Aikido reflects the art of the Founder as taught approximately between the years of 1946-1955 and the number of techniques is greater than those currently taught by the Aikikai Hombu Dojo. The Ki Society, also known as Shin Shin Toitsu Aikido (Aikido that coordinates Mind and Body), founded in 1971 by Koichi Tohei, a 10th dan student of O Sensei who, at O Sensei's request, brought Aikido to the US. in 1953. The Ki Society considers the use of Ki important, not only in techniques but in daily life to be serene and relaxed in stressful

situations. Kokikai is a style founded by Shuji Maruyama Sensei, it is particularly soft and emphasizes the law of "least effort for maximum effect". Tomiki Ryu Aikido was founded by Kenji Tomiki, a great judoka who was sent to Ueshiba by Jigoro Kano (the founder of Judo) to learn Aikido. The main focus of Tomiki Aikido is the kata (form) which strives to teach and capture the principles of Aikido. Tomiki Aikido downplays the concept of Ki, and instead decided to concentrate on the physiological side of Aikido. YoShinkan Aikido places more emphasis on the use of Aikido as a self-defense method, and less on the more esoteric or philosophical elements.

Competitions and Aikido

It is often said that Aikido has no competitions. This is so because the Founder of Aikido (O Sensei Morihei Ueshiba) believed that competition was incompatible with Aikido, which does not mean that everyone agrees. A popular style, like Tomiki Aikido, has competition. Although it is not considered a part of the main style. In contrast, most of the Aikido that is taught does not have any competition. In addition, Aikido training, as in schools with competitions, is based on a system of cooperation, instead of a system of a competitive nature between both, the one that initially defends itself (tori) and the one that initiates the attack. (uke), working as partners and trying to optimize each other's experience. This "working partnership" is also necessary: a) To minimize injuries when practicing the (potentially dangerous) Aikido techniques. b) To develop the ability of both partners to "receive the ukemi", to relax and be skillful in carefully taking the "fall" or staying in a martial situation.

The practice in seiza

Seiza is a way of sitting that is used for psychotherapy, and is also used in other martial arts such as laido. Practicing in seiza can be the art itself, or it can be done as an accessory exercise.

To get into seiza posture, you first have to kneel down as if you were praying, and then sit on your feet. The soles of your feet should be facing upwards, and therefore you rest on the ball of your foot. The position of your feet and the separation between your knees should be the one that you find most comfortable. Then relax your shoulders and allow your arms to drop naturally. The right hand is placed upwards on the lower abdomen. Then the left hand is placed on top of the right palm, and directed upwards as well. The fingers should be together and without tension. The thumbs should be together, but without pressure. The thumbs and the other fingers should make an oval shape just below the navel. This point was called the tanden or tanden seika and corresponds to the center of your body. The left hand on top of the right represents calm ("Sei" or "Interior" in Japanese) covering activity ("Do" or "Yo"). The

joined thumbs are seen as the center of being of the tanden around the Hara. The center is the point of life. Breathing is done in a very specific way and is the most important aspect of seiza practice. Ancient Taoists believed that breath is life and that each person had only a certain number of breaths in their lifetime. With what was seen to be deep and slow breathing as an extension of life. When thoughts don't run that fast and furious you can stop counting and just sit. If the thoughts distract you again, count again. Try to sit in seiza for about 30 minutes early in the morning and in the evening. When you start the practice a shorter time is advised until the legs are flexible and the circulation adjusts. If your legs start to go numb, lift the bottoms off your feet and let your circulation flow. Eventually you can take a blanket or something similar and put it between the legs and the butt. A little pain is to be expected, but don't make seiza a test of willpower, to see who can last the longest. Ideally, do seiza in a quiet room with dim lighting and no distractions. Although in reality the practice of seiza can be done anywhere with any activity nearby. When the seiza is finished, salute by touching your forehead to the ground while keeping your ass on your heels. Put your hands on the floor next to your head. Breathe in this position for a while before sitting up again.

the hakama

A hakama is a skirt that some Aikidoka wear. It is a part of the traditional samurai costume (gi). It is the normal gi of Aikido, as well as in other martial arts such as Judo or Karate they have other suits. In many schools only black belts use the hakama, in other dojos it could be used by everyone. The hakama was thought to protect a rider's legs. Later the samurai moved on foot again, but some persisted in wearing the horseman's dress because it differentiated them and made them easily identifiable. There were different styles of hakama although the type worn by Aikidoka today was called a hakama joba. The 7 folds of the hakama (it is said to have 5 in front and 2 behind) have symbolic meanings:

1. Yuki: Courage, Bravery 2. Jin: Humanity, Charity, Benevolence 3. Gi: Justice, Righteousness, Integrity 4. Rei: Etiquette, Courtesy, Civility 5. Makoto: Sincerity, Honesty, Reality 6. Chugi: Loyalty, Faithfulness, devotion 7. Meiyō: honor, credit, glory; also reputation, dignity, prestige

In many schools the hakama is only worn by black belts, in others everyone wears it. O'Sensei put a lot of emphasis on EVERYONE wearing the hakama, but he came from a culture that wasn't too far removed from wearing the hakama as normal formal wear.

The scale of degrees

According to the International Aikido Federation (IAF) and the U. S. Aikido Federation (USAF), there are 6 degrees below the black belt. These grades are called "kyu", although in

many places they use the normal color scale (yellow, orange, green, etc.). The suitability to go to the exam depends mainly on the sensei, who is the one who knows your progression, and your knowledge and mastery of the technique. Some favorable factors are a good attitude towards others, regular attendance, and, in some organizations, contribution to the maintenance of the dojo, all of which should be assessed by your sensei, who will tell you if you are prepared to take the exam, or not. As a personal conclusion, I believe that being a major or minor belt should not be the goal of any Aikidoka, but rather to increase their knowledge and mastery of Aikido, which requires a lifetime. In Aikido, as we know, being a major or minor belt does not depend on the number of techniques that are known, since those of Aikido are infinite combinations, that is, there are some basic techniques that all the basic belts know, which does not mean that they execute them well, and this is what differentiates some belts from others, the degree of perfection in the execution of the techniques. Obviously, if someone focuses only on practicing, they will improve their perfection, and being a higher or lower belt shows us the perfection that they have, however it is not like in other martial arts, such as karate, if you do not increase your degree, you do not learn new techniques. In Aikido it's the opposite, they give you the basic techniques and you have to perfect them, even if you increase the grade, they won't teach you new techniques but how to execute a technique better (at most you will learn minimal variations of a technique).

Does Aikido require more time to master and apply than other martial arts?

The simple answer is "yes". One year in Karate, Tae Kwon Do, or Kempo and you will probably be able to fight much better than before; And considering that it takes at least a year before you feel comfortable enough with Aikido techniques, imagine using it in "real life." Although the complex answer is "no", in the sense that I don't think anyone can ever feel like a "master" in an art. If it does, then either it has stopped progressing or the art is too simple.

In Funakoshi's autobiography you are left with the feeling that he has never felt like a "master" even though he is considered such. An old tale may clarify for some the philosophy to be applied when studying martial arts: A young boy traveled through Japan seeking the school of a famous martial artist. When he arrived at the dojo he interviewed the sensei: "What do you want from me?" the teacher asked. "I want to be your student and become the best kareteka in the land", the boy answered. "How long should I study?" "Ten years at least," the teacher replied. "Ten years is a long time," replied the boy. "What if I study twice as hard as all your other students?" "Twenty years," replied the teacher. "Twenty years! What if I practice day and night with all my effort?" "Thirty years," was the teacher's reply. "How come every time I tell him I'm going to work harder, he tells me I need more time?" the boy asked. "The answer is simple. When an eye is focused on a goal, only with the abandoned eye is the Way found."

Aikido or other martial arts?

The answer to this question is very subjective, students of any martial art tend to favor theirs over any other (even if they study the other martial art as well). There are many differences but there are the same good reasons to study any martial art, such as for self-defense, spiritual growth or enlightenment, physical health, self-confidence or any other. Different martial arts, and the same styles within a martial art, emphasize different aspects.

What it really depends on is what you want to get out of a martial art. Even with this distinction, it is still a very subjective question, so much so that perhaps it would be even better: Is Aikido better than any other martial art, for me? ; it can only be answered by the individual to whom the question is asked. An alternative way to answer this question is simply to say, "No, Aikido isn't 'better' or 'worse' than any other martial art. It's just different. The Founder studied different types of budo, so it's only natural that they were adapted to Aikido techniques. But as he went further, the essence of his art differs from that of the others. Sometimes training in Aikido is misunderstood, believing that it is practice of forms (kata), but the variations of Aikido techniques are too numerous to be considered as such. If it were practiced as a mere form, its essence ("the movement of Nature is our own body") could not be achieved. In this regard the Founder said, "There is no form or style in Aikido. The movement of Aikido is the movement of nature, whose secret is deep and unavoidable."

Aikido Principles

It is not possible to cover here, or perhaps in a book, all the principles of Aikido, much less go into great detail about them. There are some principles in Aikido, which form the core of the technique, that an Aikidoka can execute. These principles can also be used in everyday life, during the relationship with other people. Aikido uses the concept of Ki. Aikido is one of the most spiritual martial arts, to the point that it has been called "moving zen". The name of Aikido can be translated as the Way of harmony with Ki. Knowing exactly what Ki is is somewhat controversial. Some believe that physical Ki simply does not exist. Instead, the spirit, the intention, the biophysical-psychological coordination through relaxation and knowledge are the basis of the concepts used in his teaching. These Aikidokas sometimes tend to frown on the philosophical/spiritual aspect of Ki. Other Aikidoka believe that Ki exists as a physical entity and can be transmitted through space. They, on the other hand, tend to use concepts such as the Ki of the universe, extends the Ki, etc. The fact of the matter is that there are a large number of Aikidoka who are, and will no doubt continue, on their "Ki quest adventure". Without a doubt this has been the most difficult question to write, and also the most difficult to answer. In the matter of the nature of Ki, perhaps more than in any other area of Aikido, the Aikidoka must find his own answer, whatever it may be. The last word on this matter was left by Doshu Kisshomaru Ueshiba, son of O Sensei: "We sometimes hear students say that "it is a feeling of some kind of energy that comes when mind and body are

in harmony", or "it is a strange, vital power that appears unexpectedly at times, of an unknown power", or "it is the sense of the perfect synchronization of breathing in the practice of Aikido", or "it is a spontaneous, unconscious movement that refreshes mind and body after a good workout" and so many other definitions. Each answer is valid in the sense that it is a true reaction gained by real personal experience. And being a direct expression of a feeling, it contains a certainty that cannot be denied. If this is so, the differences in the answers is logical, and the great variety is produced not only by the difficulty in defining Ki, but also shows us that the depth and breadth of Ki defy being encompassed by a definition. n alone". (The Spirit of Aikido)

Ki projection

Many Aikido practitioners begin the development of a technique, thinking "now I must project Ki". This is not correct, in the sense that we must always be extending the Ki, moreover, if someone is permanently relaxed, then the Ki naturally extends. Projecting Ki is also one of the four principles of unification of mind and body. Ki projection is a principle of the mind, which affects the body. The mind directs the body and the projection of Ki is the link between thought in the mind and action in the body. Another way of saying "ki projection" is to say: "projecting the mind". Many aikidoka physically extend their arms, but lack unity of mind in the development of the movement, that is, they "extend their arms" and do not "project Ki".

Know your opponent's mind

In the "Art of War," Sun Tzu writes: "If you know your enemy and yourself, you need not fear the outcome of hundreds of battles. If you know yourself but not your enemy, for every victory you will also suffer defeats. If you don't know yourself and you don't know your enemy, you will succumb in all combats". Master Koichi Tohei offers the parallel rule "know your opponent's mind". In the development of the art of Aikido, the energy of Tori (initial defender) must be harmonized with that of Uke (initial attacker). Before someone can be in harmony with another's energy they must first determine the attacker's intentions. This intention can be broken down into two parts: the intention of the mind and the intention of the body. Before making an attack, Uke will have a certain mental attitude. If this attitude culminates in an attack, it will have certain characteristics in terms of direction and intensity. To achieve a successful defense, Aikidoka must grasp both the mental and physical components of Uke's attack, and this understanding must begin with Uke's mind. Through sensitivity to the mental and physical states of the attacker, the defender will understand Uke's exact intentions, and apply the appropriate technique naturally. When a novice begins to study Aikido, he often hears from older students and instructors themselves: "Guide your opponent's mind, his body will follow." This is only possible if we first understand the mind of the opponent.

Respect your opponent's Ki

This is a simple extension of the principles mentioned. Uke's attack has different elements of direction, speed and intensity, which must be recognized. Once identified, Tori must move in harmony with those elements to gain a successful technique. In their book, "Aikido and the Dynamic Sphere", Oscar Ratti and Adela Westbrook define Uke's and Tori's movements in the early phases of an attack as convergence movements. The defender's goal is to move in harmony with Uke's energy, driving it into a neutralization circuit, a very natural move that dissipates the attacker's energy harmlessly, where success lies in not interfering with the attacker's energy. Such kind of movement is not possible if we do not first recognize Uke's Ki and respect it.

Put yourself in your opponent's shoes

In "Aikido with Ki," Koretoshi Maruyama, current chief instructor of the International Ki Society, writes, "Even if you think someone is wrong, first try to understand their opinion. You must put yourself in their shoes." By putting yourself in someone's shoes, you develop a different understanding of their point of view and their motivations. Such understanding allows you to defuse a potentially explosive situation, eliminating the need for a physical altercation. If an attack occurs, the execution of an Aikido technique typically involves substituting Tori's center for Uke's center. Considering that Uke initiates the attack movement, Tori will develop a technique in which he becomes the center of the movement, leading Uke's energy in the process.

act with confidence

If Tori had followed the first four principles, she would simply develop the technique without hesitation. If Tori lacks confidence she may falter, which will disturb the harmony of Tori's attacking energy and drive, the technique may even be aborted. Will Reed, in "Ki: A Practical Guide for Westerners," says better: "Do things in your mind quickly and relax completely knowing it's done."

center/ hara

One's center (the physical and the martial) is only half of the body. Located in the abdomen (hara), it serves as the source/focus of Ki and as a point of balance when executing techniques. Try lifting something directly away from you, and then try lifting the same object when it's below you, it's much easier when it's in the "center" right? Maintaining an awareness of your center and that of your training partner makes Aikido techniques executable without

force.

All these principles have multiple applications and meanings. The concept that an Aikidoka initially confers on one of these principles can change later, realizing the existence of other ways of approaching a given situation. Aikido is a path in which, when one door opens, we can find others to choose from and some of those doors can take us back to the original. However, it will not seem the same as the one we went through the first time.

Rules of behavior in class

The ritual before class

Basically the ritual that is done before class consists of gathering the students kneeling (seiza) in the dojo. The sensei enters and kneels. Everyone salutes the Kamiza (a photo of O Sensei and/or a calligraphy representing the kanji) traditionally on display. Then the sensei is greeted. Obviously this ritual will vary from one dojo to another, so we must adapt to the ritual of each one. The meaning of this ritual is based on the traditional respect of the Japanese; With this ritual before the class it is about paying honor and respect to the Founder and the sensei who teaches you and dedicates his time and knowledge to you, which is very valuable. But perhaps someone wonders: well, the time that the sensei dedicates to me, I pay for it, why do I have to do all that ritual? The answer is very simple: the teachings that your sensei gives you are priceless.

The greeting and the use of Japanese terms

Many Aikidoka think that it is important to maintain the traditions of the art, to keep its integrity and also as a way of respecting its founder and sensei. Universally observed customs are to pay respect to your teacher by bowing, and saying "Onegai shimas" after class, as well as bowing to your training partner (before and after each technique). Something that must be taken into account is that the greeting is a sign of humility, and as such it must be done, it is no use doing it reluctantly. The martial artist (not only the aikidokas) must be humble, and not brag about their knowledge, without believing themselves superior to the rest of the people for having said knowledge, and always maintaining respect for their peers. The knowledge that a martial artist, and specifically an Aikidoka, can acquire is many and very dangerous, so you have to act with knowledge of the facts and knowing that the techniques you know can seriously endanger the lives of other people. For all this, the "training of humility" begins in the least, which is the greeting to the training partners, sensei, etc.; If you start by not complying with that simple thing, the most complex thing that I have exposed before will be impossible to do. On the other hand, some dojos insist on using Japanese

terms in naming techniques and greetings, or other acts, and others let you speak as you please. The use of Japanese terms is a technique that is used in many traditional martial arts (karate, judo, etc.) as a means of standardization, for understanding between practitioners of a martial art, if we do not comply and each one calls what they want to the techniques, we will find ourselves in a chaos of techniques without a common denomination, and the subsequent difficulty of analyzing techniques, by teachers from different countries, because to analyze a technique we first have to know which one we are going to analyze.

The use and handling of weapons

Some dojos do almost exclusively Jo (short stick), Tanto (knife), and Bokken (wooden sword) training; the three main weapons of Aikido. However, the goal of Aikido is not to learn to use weapons, but for other reasons. But with so many students in one place with very sharp swords, certain modes of conduct had to be developed for security reasons. Therefore, when the practitioner leaves the dojo or a technique is finished, the need to keep the swords inside the sheaths is obvious. In fact, one of the most common excuses for getting into a fight was that one had hit the other with his sheath as he passed. Also something very important is not to play with real weapons, and for education neither with training ones (wooden ones). There are several reasons for weapons training in Aikido: First, Aikido movements are derived from the movements of the sword and jo. There is thus a historical reason for learning the movements of weapons. Second, weapons training is useful for learning the concept of one's Maai (distance).

Third, many advanced Aikido techniques have weapon defense. To ensure that such techniques can be practiced safely, it is important that students know how to attack properly with weapons, and how to defend against such attacks. Fourth, there are often important Aikido movements and techniques that are more clearly demonstrated with weapons than without. Fifth, weapon kata training is an easy way to understand the general principles of the Aikido movement. Sixth, weapons training can add an element of intensity to the practice of Aikido, especially in the practice of defenses against weapon attacks. Seventh, weapons training provides the Aikidoka with the opportunity to develop a kind of sensitivity to the movements and actions of others. Finally, weapons training is an excellent way to learn the principles that govern lines of attack and defense. Every Aikido technique begins with the defender moving away from the line of attack creating a new line for the application of an Aikido technique. The Founder always said: "Those who practice Aikido, if they hold a sword, they must handle it according to the techniques of the Aikido sword, and if they hold a staff, according to the techniques of the Aiki stick. A sword or a stick is an extension of the body, so that if you cannot handle it as something alive, you will not have learned true Aikido".

aikido training

Aikido practice begins from the moment you enter the dojo. The way of training Aikido has things in common with the work of the sword. In the art of the saber, from the beginning of the combat a distance of about two meters is always maintained with respect to the adversary. In Aikido, even if you don't carry a saber, you also keep your opponent at bay until the distance between the two is advantageous to you. However, Aikido swordplay is based on the oblique body advance technique, somewhat different from the technique used in modern Japanese sports Kendo. Apprentices must strive to observe the customs of each dojo and do them. In almost all dojos it is customary to greet when entering and leaving the dojo. The only way to progress in Aikido is with regular and continued training. Attendance is not compulsory, but keep in mind that to improve in Aikido, you need to practice at least twice a week. Furthermore, to the extent that Aikido provides a way to cultivate self-discipline, such self-discipline begins with regular attendance. Your training is your own responsibility. Nobody is going to take him by the hand and take him to class. In particular it is not the responsibility of the instructor or the older students to take care of what you learn. Part of Aikido training is learning to observe. Therefore, before asking for help, you should first try to do the technique for yourself and not for others. Aikido training encompasses more than techniques. Aikido training includes observing and modifying the practitioner's physical and psychological patterns of thought and behavior. In particular, you should pay attention to how you react to different circumstances. Thus, part of training Aikido is cultivating self-knowledge. The next point is very important: Aikido training is cooperation, not competition. Techniques are learned by training with a partner, not with a rival. Your partner lends his body to you and for you to practice, at least have the respect not to harm him. Aikido training will sometimes be very frustrating. Learning to endure this frustration is also a part of Aikido training. Patience is essential when training Aikido, because sometimes you will do the techniques "well", but other days you will not be able to do even the "simple" technique (no technique in Aikido is simple, because even the first one, which is Ikkyo you never get to dominate); The fact that this happens has an easy explanation: in Aikido, as we know, mental power and concentration play a fundamental role, the simple state of apathy, anger, lack of concentration because one is thinking about other matters in real life, etc. it makes your mind not relax and can work to do the Aikido techniques. Additionally, practitioners need to observe themselves to determine the root of their frustration and dissatisfaction with their progress. Sometimes the cause is a tendency to compare oneself too much with other learners. That is a form of competition. It is good to admire the talent of others and strive to emulate them, but care must be taken not to make comparisons with others, as this creates resentment or excessive self-criticism. If at any time during Aikido training you are too tired to continue, or if an injury makes it impossible for you to execute Aikido movements or techniques, you may ask the sensei for permission, greet him, and leave the Tatami temporarily until you are able to continue.

Rules for practice

At the Tokyo Headquarters Dojo, posted on billboards for all to see and learn, are the following RULES FOR PRACTICE:

1. An Aikido blow can kill the opponent. During practice obey your instructor and don't waste practice time on unnecessary tests of strength.
2. Aikido is an art in which a person learns to face many opponents simultaneously. Therefore, it requires you to polish and perfect the execution of each movement, in such a way that you can react not only to the one in front of you, but also to those who approach you from other directions.
3. Practice at all times with an attitude of pleasant joy.
4. The teachings of your instructor constitute only a small fraction of your learning. Your mastery of each movement will depend almost entirely on individual practice, seriously undertaken.
5. Daily practice begins with gentle movements of the body, gradually increasing in intensity and strength, but you should never overexert yourself. On this is based the fact that even older people can practice with pleasure and without physical danger until they achieve their goal.
6. The purpose of Aikido is to train the body and mind and get honest people. The nature of the Aikido arts is secret and must not be revealed publicly, nor taught to ruffians who may use them for malevolent purposes.

The first thing to do is to obey the instructor and remember his teachings. If you can't execute a technique, ask the instructor. There is probably something you are doing wrong. Also, Aikido techniques, when we practice them in the dojo, are the theory. Rather, it is that Aikido techniques are made according to the specific conditions of an attack, its strength (not quantity, but direction), speed, etc. However, it is often too difficult to cover all the variations. possible conditions and variants, since they would be almost infinite, that can occur to make a technique, and for this reason we adopt a general type of attack and we must learn to respond to it. On the other hand, Aikido techniques must be learned to execute correctly while training, so they will not always work out well. Ask your partner to do less resistance until you have learned to execute the technique a little better. Another aspect to keep in mind when we cannot execute a technique is that some Aikido techniques cannot be done without an atemi (unless the partner does not soften his strength to be able to do the technique). For safety reasons, atemi is often omitted during practice, as it is often painful. But you have to transcend yourself; No matter how hard you study, if you cling to your ego,

you won't be able to develop your qualities.

Second, budo is for responding to any attack, in any direction, at any time. If you are only prepared to respond to one opponent only, and not to others, it would turn into a simple fight. The basis of any exercise in budo is an impenetrable guard posture and an unshakeable spirit. Thus, Aikido practitioners should always be on guard, without the need to consciously and continuously look around. Thirdly, although serious practice is quite sacrificial, if the discipline of budo is maintained without faltering, a truly blissful state can be attained in the end. Some think that you have to suffer while studying, and do not know that true study is always pleasant. By concentrating to avoid hurting ourselves, we can enjoy the practice sessions. The fourth rule is related to the assimilation of techniques. Aikido comprises thousands of variations of techniques, and some students tend to accumulate more quantity than quality, but when they look inward they realize that they have not learned anything and lose interest. Because techniques have countless variations, what instructors always stress to beginners is the importance of "repetition." When you practice a basic technique over and over again you end up mastering it and then you are relatively easily able to handle its variations, because you know the basics, the variation may be a small shift. When the Founder first went to Tokyo, one of his most diligent students was Admiral Isamu Takeshita. He wrote down all the techniques he learned, which numbered more than two thousand, although there were many more, and he found himself stuck because he couldn't do any of them well. After several days of careful reflection, he understood the meaning of the advice the Founder had given him: "You should study using the Sitting exercises as a base." He put the advice into practice and was able to learn the techniques so well that he was even able to master the ones that had not yet been taught to him. This applies to anyone, no matter how old or how clumsy or clumsy they may be: the secret to progress lies in the repetition of the basic exercises. The fifth rule consists of not going against nature, avoiding excesses in any circumstance. The key is moderation. No matter how small the excess, the entire balance of the body will be affected. Young and vigorous practitioners tend to believe that they will not be effective if they do not develop their strength, which is not true, since what gives true strength is natural practice. For this reason Doctor Niki, a man in his eighties, was able to practice Aikido. Ultimately the goal of Aikido is not just to produce a strong body, but to create an integrated person. Any educated person knows that brute force has no reason to exist in our current civilization. For this reason, the Founder forbade Aikido to be misused and gave everyone severe warnings, not allowing the publication of the techniques of his art and demanding that each new student be endorsed. In short, to practice Aikido one must have a straight and virtuous mind, obey the instructors and study naturally. The result will be the acquisition of noble character and dexterity and skill in technique.

Mind training in Aikido

Morihei Ueshiba created much more than a system of techniques for self-defense. His

intention was to create a martial art with a series of ethical-social ideals. Ueshiba hoped that through Aikido training, people would perfect themselves spiritually as well as physically. It should be noted that any transformational power of Aikido must not reside in the execution of physical techniques alone. Rather, Aikido provides a vehicle for self-improvement and psycho-physical transformation; the Aikido practitioner must adopt certain attitudes towards Aikido training and must strive to cultivate certain kinds of cognitive dispositions. Classically, the arts that provide a transformative framework for their practitioners are based on religious and philosophical traditions such as Buddhism and Taoism (the influence of Shintoism on Japanese arts is usually relatively small). In Japan, Zen Buddhism exerted the strongest influence on the development of transformative arts. Although Morihei Ueshiba was more than influenced by Taoism and Zen, he was influenced by the "new religion", Omotokyo, which incorporates aspects of Zen and Taoist philosophy. Furthermore, it is based on a complex structure of Shinto, mystical concepts and beliefs. So far the incorporation of Zen and Taoist practices and philosophies as far as the psycho-physical transformation by the practice of Aikido is concerned, is different from the psycho-physical transformation by the practice of arts such as karate, kyudo, or the tea ceremony. . All of these arts have in common the goal of instilling in their practitioners a spontaneity of action/response, and receptivity to things only when they are (Shinnyo). The means to produce this class of dispositions in the apprentices is based on the repetition of movements and positions of the art. The fact that Aikido training is always cooperative provides another reason for personal transformation. Cooperative training makes it easy to abandon a competitor's idea. Cooperative training also makes you look out for the safety and well-being of each other's partner. This attitude of concern for others extends to other situations outside of Aikido practice. In other words, the cooperative framework of Aikido practice translates directly into the same ethical conduct of concern for others in daily life.

aikido and health

Most of the martial arts have their origin in a kind of physical training program turned into self-defense and later turned into budo.

Third, the delicate movements of Aikido improve the blood supply to all the joints of the body and adequately stimulate some internal muscles that are not used regularly. For example, when walking in Shikko (walking on your knees) the toes move and bend compulsorily. Since most people today wear shoes, this exercise of utilizing underutilized muscles is beneficial to your health. In basic control techniques (for example, Ikkyo, or Nikyo) the internal muscles are stimulated, so that advanced Aikido practitioners have all the muscles, internal and external, well developed and as elastic as a rubber ball. The Founder said that joint exercises in control techniques are intended to remove the "dust" accumulated in them. In Aikido, the specific techniques applied to individual parts of the body are necessarily related to the whole. There are no techniques in which force is used radically, but

in all of them the spirit fills the entire body, from head to toe, and in this lies the secret of Aikido as a benefactor of bodily health. Exercising the body in this way, in moderation, will undoubtedly produce greater health, but it must not be forgotten that Aikido is budo and not a physical maintenance program, and that the benefit it brings to health is only achieved if it is practiced as such budo.

Philosophy

As we know, philosophy is one of the most important aspects of Aikido, which was just as its founder wanted. Something that must be taken into account is that a martial art without philosophy is not a martial art, it is a fighting method, such as boxing, full contact, etc. The philosophy differentiates martial arts from fighting methods. As we will see later, Ueshiba tried to create a Way that went beyond self-defense, he wanted a Way that would unify people as a family, and that would make these people integrate with the Universe so that they would be supportive and see the rest of people as part of that Universe of which we are all members, and thus discover the most basic within each human being: their condition as a member of an ALL, and therefore we must be above discord, enmity, violence, hatred, etc., and through the practice of Aikido to become peaceful and friendly people with our fellow men who are part of ourselves. There is something very important in my understanding within this philosophy of Morihei Ueshiba: to reach that world of peace, we have to start with ourselves and be peaceful, without trying to force this idea of peace into others, but they themselves realize that being peaceful they cannot harm us, which is why many people are belligerent, for fear of being harmed. But this desire for peace between people is not the only thing that Ueshiba's philosophy offers us, we also have that with the practice of Aikido we obtain a self-improvement, of our personality, we learn to be more tolerant with our peers, more humble and peaceful, we learn to self-control, something very important in many situations to avoid belligerence, we must bear in mind the saying that violence begets violence, if we break that vicious circle we reach peace, that is why Ueshiba did not try to impose his philosophy but that he wanted his practitioners (who accepted his ideas) to be peaceful and thus there would be fewer situations of violence, and therefore to reach a more lasting peace; At the same time, he also hoped that the rest of the people would realize that with the practice of Aikido it is not necessary to be bellicose to solve the problems that arise in society.

The secret meaning of Aikido

Okui (The Secrets)

Bu, the root of all that exists, is the great founding spirit of our nation. This bujutsu, as a

part of the Imperial Way (kodo), trains our body and spirit to reach the martial spirit (buki) of Yamato-damashii (The Japanese Spirit) through AIKI (unification of ki) with the crowd. of deities (Yorozu No Kami). We train to unite the truth, happiness and beauty of the sincere soul. Bu builds sincere people who do not have the slightest vulnerability or openness since they have completely unified their soul and mind. Our aim is to cultivate ourselves in the world of appearances and in the world of reality and thus take charge of this present world and bring the harmony and beauty of Yamato-damashii (The Japanese Spirit) to it. In a strict sense this means that we must execute austere physical training (shugo) with our bodies, while our kokoro (spirit or mind) has to be attentive, which means being a "seeker" (shugyo-sha) In a broad sense this it means unification with the Great Deity. It is the most important law of Bu, it is the need for shugyo that creates the foundation to express Higher Love for all that manifests in this world. In the first half you have read the poems (known as do-ka or songs of the way) written by the later founder of Aikido Morihei Ueshiba Sensei in the period before World War II. The second half features similar works produced during the post-war period. All the poems in each section are simply put in the order of the Japanese kana that expresses the first sound of each poem. In general, the use of kana does not match the pronunciation of modern characters in normal use. I would like to end with O-Sensei's own words: "Since ancient times there have been numerous masters, sages and saints of budo and there is still no one who has fully achieved the Great Way (Dai-do)". Sincerely read these poetic works over and over again to receive some realization of their meaning. Looking at this world Only a coward complains about what he sees Aikido! With links and bonds too numerous to be known It is found in the body and souls of people They are the ones who will light up the world.

Words of the Founder

In Aikido we control the mind of the adversary before even facing him, that is, we draw him into us. We walk through life with this attractive capacity of our spirit and we try to establish a global vision of the world.

True budo is the loving protection of all beings in a spirit of reconciliation. Reconciliation means allowing the consummation of each one's mission.

We can say that Aikido is a way to scare away demons with the sincerity of our Breath instead of with the sword. That is, converting the malicious world into the Spirit World. This is the mission of Aikido.

I want good people to listen to the voice of Aikido, not to correct others, but to correct themselves. This is Aikido. This is the mission of Aikido and this should be yours.

Masakatsu Agatsu - True victory is victory over oneself

One must first learn to control oneself before attempting to harmonize and control others. Without good balance and control of oneself, one cannot avoid any attack, nor apply an effective technique. It is through self-control that one can learn to enjoy a harmonious lifestyle.

Izu and Mizu: These two words are collected in the metaphysical works of the Omoto and Shinto religions, and is related to the Kotodama theory, according to the works of Onisaburo Deguchi, presented in the book "Morihei Ueshiba, The Founder of Aikido" by Doshu K. Ueshiba Sensei, Izu is the word that indicates the current Universe, all encompassed in the Deity Principle. Whereas Mizu is a word used to describe the functioning of that Deity Principle in this world. The two sounds are associated in the Kotodama theory and with the concepts of Yang and Yin.

"The Way of the Echo of the Mountain". This is a difficult figure to clearly define, especially since it is rarely used by Aikido masters. The echo from the mountain repeats to the speaker the same thing that he originally shouted. In O-Sensei "The Way of the Mountain Echo" seems to be something akin to the concept of AIKI, in the sense of responding or adjusting to any situation, and treating each encounter as if it were a completely new and fresh event. Associated with this figure is the emptiness of the echo before someone yells at you, the fact that an echo makes no distinction between different speakers, languages, or volume of message. Another possible interpretation or nuance could be the fact that the echo always answers and the visit gives him pleasure. The pine, bamboo and plum (sho, chiku, bai) are common figures used in Japanese popular culture. They are prosperous symbols: The pine is longevity and patience, since it is always green, and lives a long time. Bamboo is flexibility and strength, when it bends in the wind or under a snowball, but it never breaks. The plum is the Japanese plum, which is the first to bloom even before the cherry. Plum blossoms ripen into ume fruit, which is salted and known as a cure-all in some chicken soup.

Aikido Dobun (Instructional Principles)

Dobun by Morihei Ueshiba. As taught by Sadao Takaoka, Shihan of the Wakayama Aikikai dojo.

Genealogy of Aikijutsu and Aikido

References

Como ai (armonía) es igual a ai (amor), he decidido llamar "Aikido" a mi único budo. Si bien la expresión "Aiki" es antigua, el uso que los guerreros daban en el pasado a este término es diferente al mío.

Aiki no es una técnica para luchar con el enemigo o para derrotarle, sino una vía para reconciliar al mundo y hacer de los seres humanos una familia.

El secreto del Aikido reside en armonizarnos con el movimiento del Universo y ponernos de acuerdo con él.

Aquél que ha desentrañado el secreto del Aikido tiene al Universo de sí mismo y puede decir: "Yo soy el Universo".

A pesar de lo rápido que me pueda atacar el enemigo, nunca soy vencido, pero no es porque mi técnica sea más rápida que la suya; no es una cuestión de rapidez, sino de que la lucha ha terminado antes de comenzar.

Cuando un adversario intenta luchar contra mí, que soy el Universo, tiene que romper la armonía del Universo. Por tanto, en el momento en que concibe la idea de luchar contra mí ya está vencido. No existe medida del tiempo, ni rapidez ni lentitud.

El Aikido es no-resistencia. Como es no-resistente, siempre es victorioso.

Los que tienen la mente retorcida y siembran la discordia están vencidos de antemano.

Los que no estén de acuerdo con esto no pueden estar en armonía con el Universo. Su budo es el de la destrucción. No es un budo constructivo. Por tanto competir en técnicas, ganar y perder, no es verdadero budo. El verdadero budo no conoce la derrota. "Nunca derrotado" significa "no haber luchado nunca".

Ganar significa vencer a la mente en discordia que hay dentro de ti. Lograr esto es cumplir la misión que te ha sido encomendada.

Esto no es una mera teoría. Prácticalo y recibirás el gran poder de la unidad con la Naturaleza.

No mires a los ojos de tu adversario, o tu mente será absorbida por sus ojos. No mires a su sable, o serás cortado por él. No le mires, o tu espíritu se distraerá. El verdadero budo consiste en cultivar el modo de atraer al adversario entero hacia ti. Todo lo que tengo que hacer es permanecer de pie de, tal cual. Incluso estar de espaldas a tu adversario, es

suficiente. Cuando él ataque, golpeando, se lesionará a sí mismo con su propia intención de golpear. Yo soy uno con el Universo y no soy nada más. Cuando yo estoy de pie, él se siente atraído hacia mí. Ante el Ueshiba de Aikido no hay ni tiempo ni espacio, sólo el Universo tal y como es.

Para el Ueshiba de Aikido no hay enemigo. Si piensas que el budo significa tener adversarios y enemigos, y ser fuerte y derribarlos, estas equivocado. No hay adversarios ni enemigos para el verdadero budo. El verdadero budo es ser uno con el Universo, es decir, estar unidos con el Centro del Universo.

En el Aikido es necesario tener una mentalidad de servicio a la paz entre todos los seres humanos y no el deseo de ser fuertes o de practicar solamente para derribar al adversario.

Cuando alguien me pregunta si los principios de mi Aiki budo están extraídos de la religión, les contesto que no. Los principios de mi verdadero budo iluminan a las religiones y las ayuda a perfeccionarse.

El Mototsumitama (traducido literalmente como la Gran Substancia Básica Metafísica del ser) de un espíritu, cuatro almas, tres elementos, y ocho poderes, hace el Gran Dios. El Gran Dios es la madre del infinito viviente que ha extendido prosperidad espiritual y física en todo espacio.

El Espacio estaba vacío una vez, sin Cielo ni Tierra. De repente un agujero se abrió en este espacio vacío.

Este agujero era el mismo origen de la existencia. De éste agujero, el Ki del Gran Dios, que era más fino que el vapor, el humo o la llovizna, gradualmente vino a formar un círculo que rodeó el agujero y dio a luz al Kotodama de Suu. Este nacimiento no era sólo el nacimiento del mundo físico, sino también del mundo espiritual.

El universo entonces empezó su respiración natural una respiración profunda de expansión, y cuando se extendió un sonido fluyó de él. Este sonido era el kotodama Suu. Suu entonces continuó ensanchándose en cuatro direcciones y formó un círculo palpitante. Cuando Suu lo ha desarrollado se convirtió en U. El trabajo constante de Suu produjo el kotodama U.

El kotodama U, que es el origen y substancia del espíritu, se divide en dos y trabaja como fuerzas contrarias que funcionan independientemente. Cada una de estas dos funciones tienen su propio Mitama (espíritu). Una de estas fuerzas fluye y genera el kotodama A, mientras la otra función cayó a la Tierra y creó el kotodama O. Con A subiendo y O bajando una fuerza contraria se creó, y sostenida por el Ki, se formó una atracción.

Takamagahara (el cielo) representa el universo. Nos enseña que la ley y orden del universo debe ser como los dioses que residen dentro de él. Todo el mundo representa Takamagahara y cada individuo tiene Takamagahara dentro de él\ ella. Todos los elementos de este universo constantemente respiran, fluyen y viven cada momento de nuestras vidas. En otras palabras, Takamagahara es el gran globo celestial que ha logrado con éxito su formación y deseos. Es el mismo origen de creación del Cielo y la Tierra. Entender los deseos de Takamagahara y satisfacer a los dioses es la voluntad del Aikido.

Clarificar el Ki del espacio, el Ki de la isla de la autorrealización (Onogorojima), el KI del universo, y todas las vías que mitama tiene en tu cuerpo. Hacer que todas las respiraciones del universo se armonicen en ti mismo. Usa estas líneas como una ley, y haz que logren la misión del cielo universal. El principio básico de buscar cada dirección se llama Aikido. Aikido debe ser la doctrina dotada por dios para clarificar el funcionamiento del universo. El pasado, el presente, y el futuro son las rutas que el universo debe seguir.

Éste incluye el cuerpo humano, ya que tiene el universo dentro de él. Purifica el universo y armoniza con él los tres mundos: el real, el espiritual, y el de los dioses. El Aikido está buscando esto continuamente.

El centro del dinamismo universal consta de 75 sonidos. Cada uno de estos sonidos obedece a tres reglas: triángulo (Iku-musubi), círculo (Taru-musubi), y cuadrado (Tamatsume-musubi).

Los kotodama A, O, U, E, I, manifiestan la mente del dios Fundador (Kuni no Katachi no Kami), que junto con el dios gris (Toyokumo no Kami), crearon las funciones de los Cinco dioses.

Cuando los ocho poderes actúan recíprocamente el uno con el otro, los ligeros, los puros, suben a los cielos, y los más pesados, los impuros, caen a la Tierra. Cada vez que los Cielos y la Tierra actúan recíprocamente, unas funciones caen a la Tierra, expandiéndola. Ésto fue hecho por el dios Tamatsume-musubi. Con los tres elementos Iku-musubi, Taru-musubi, y Tamatsume-musubi, influenciando el proceso, el universo creció y continúa creciendo hoy. Aiki es esta interacción y usa el kotodama. Es un espíritu, cuatro almas, tres elementos, y los ocho poderes.

Uno, dos, tres, cuatro, cinco, seis, siete, ocho, nueve, diez, cien, mil, un millón, y el gran Mitama de todas estas palabras representa un espíritu, cuatro almas, tres elementos, y los ocho poderes. Ueshiba sensei nunca dejó de recitar estas palabras en su oración antes y después de la práctica de Aikido para enseñarnos introducirnos dentro del universo. Por hacerlo así, podemos realizar técnicas que hacen a los tres elementos visibles en el mundo real. Desear la paz mundial, Ueshiba sensei siempre predicaba que los seres humano son también parte del universo.

Los Tres Elementos

Ueshiba sensei nos dijo en su Dobun que los Tres Elementos son gas, líquido, y sólido. Después de estudiar esto durante mucho tiempo, aparecí con mi interpretación de ésto. Pienso que esos tres elementos son tres fases.

Cuando O Sensei dijo gas, quería decir armonizar tu respiración con la de tu oponente. Líquido indica que debes absorber la fuerza de tu oponente. Sólido implica que debes usar tu respiración y ejecutar la técnica. En otras palabras, en el gas debemos dirigir a nuestro oponente con nuestro Ki. En la fase del líquido debemos unirnos con nuestro oponente. En la fase del sólido gradualmente aplicamos las direcciones deseadas para completar la técnica.

Las Cuatro Almas

Históricamente en Japón han estado reconocidos cuatro aspectos separados de funciones del mitama. El primero es Kushimitama, o los cielos, que da la luz a todas las cosas para purificar su Ki. El segundo es Sachimitama, o la Tierra, que generosamente da y nunca espera nada a cambio. El activo y valiente Aramitama, o fuego, es indispensable para cualquier tipo de desarrollo. El armonioso Nigimitama es el agua que puede fluir por cualquier parte de la Tierra.

Los Ocho Poderes Los ocho poderes son siempre opuestos el uno del otro. Mueven y paran la fuerza, disuelven y crean la fuerza, tiran y sueltan la fuerza, unen y separan la fuerza, trabajan activamente en el universo para sostener la vida y la Tierra. Éste está también dentro de nosotros, puesto que somos parte del universo y tenemos un universo dentro de nuestros cuerpos. Es una analogía del Ken-Zen-Ichi-Jyo, tácticas de la espada que se escribieron en el siglo XII. En Ken-Zen-Ichi-Jyo aprendemos que si un oponente le da su ataque al 100%, debe recibir el 0% del ataque. Si le da el 90% entonces lo recibe con 10. 80-20, 70-30, 60-40, 40-60, 30-70, 20-80, 10- 90, 0-100. Creo que ésto es mucho más fácil de entender que las definiciones dadas por O sensei. Si encontramos 100% con 100% acabamos con un 50-50 y a nosotros no nos produce la función deseada.

Fuego y agua son dos ejemplos básicos de poderes contrarios. El fuego naturalmente fluye verticalmente, mientras que el agua fluye horizontalmente. El agua apaga el fuego, y el fuego evapora el agua.

Muchas personas preguntan por el Aikido en relación a una religión. No creo en religiones porque sé que la historia ha visto muchos conflictos entre religiones que han causado grandes batallas. En cambio creo en el dios del fuego y el dios del agua. Es ese simple concepto el que creo que las personas de todo el mundo podrían venir a apoyar.

Respirar correctamente es fundamental para usar estas fuerzas eficazmente. Tome una respiración cuando pronuncia A, O, U, E, I. Trata que tu cuerpo aprenda a respirar el kotodama, y no tu cerebro. Haciéndolo así no requerirá órdenes de su cerebro para moverse rápidamente.

En Aikido, cero (o nada) es necesario la mayor parte del tiempo. Kokoro (corazón y mente) es una cosa mientras Ki es otra cosa. Muchas personas creen que son idénticos, pero no lo es. Corazón y mente se quedan durante tu vida entera, mientras Ki fluye siempre. Debes purificarte hasta que te conviertas en nada. Lo que hace en Aikido nunca deja de reflejar el estado de su Ki. Si se nubla su Ki, no puede dirigir a su oponente. Yo verdaderamente espero que todo el mundo pueda aprender a dominar el Aikido que Ueshiba sensei enseñó y vivió.

Cronología de Morihei Ueshiba, Fundador del Aikido (14 Diciembre 1883 - 26 Abril 1969)

Morihei Ueshiba nace el 14 de diciembre en Tanabe, Kishu (Prefectura de Wakayama) 1900 - Se va a Tokyo en Septiembre, abre un librería 1901 - Estudia Tenjin Shin'yo-ryu Jujutsu 1903 - Se casa con Hatsu Itogawa en Tanabe. - Se alista al Regimiento 61 del Ejército de Tierra de Wakayama, en diciembre. 1905 - Lo destinan al frente en la Guerra Ruso-Japonesa. 1906 - Licenciado, vuelve a Tanabe. 1908 - Recibe el diploma de Yagyu-ryu Jujutsu. 1910 - Viaja a Hokkaido. 1911 - Nace su primera hija, Matsuko. 1915 - Se reúne con Sokaku Takeda (Daito-ryu jujutsu) en la posada de Hisada en Engaru. 1917 - Nace su primer hijo, Takemori, en julio. 1918 - Es alcalde del pueblo de Kamiyubetsu, desde junio de 1918-abril de 1919. 1919 - Abandona Hokkaido en diciembre, ante el empeoramiento de la enfermedad de su padre. - Deja su casa y sus propiedades a cargo de Sokaku Takeda. 1920 - Se reúne con Onisaburo Deguchi de la religión Omoto en Ayabe, Prefectura de Kyoto - Su padre, Yoroku, muere en enero. - Vuelve a Tanabe. - Se va con su familia a Ayabe, el centro de la religión Omoto. - Crea el dojo "Ueshiba Juku". - Nace su segundo hijo, Kuniharu, en agosto. - Muere su primer hijo, Takemori, en agosto. - Muere su segundo hijo, Kuniharu, en septiembre. 1921 - Nace su tercer hijo, Kisshomaru, en junio. 1922 - Muere su madre, Yuki. - Sokaku Takeda visita Ayabe, junto con toda su familia para enseñar, y esta desde el 28 abril-al 15 septiembre. - Se le otorga el kyoji dairi (grado de instructor), certificado por Takeda, en septiembre. 1924 - Se va a Mongolia con Onisaburo Deguchi con el fin de establecer allí también la religión Omoto, desde febrero a julio. Al final todo el grupo de Onisaburo Deguchi, incluido Ueshiba, es capturado y hechos prisioneros por el Ejército Chino por conspiración para derrotar el Gobierno existente. Después de un corto periodo de internamiento, y tras la intervención del consulado japonés en China, volvieron a Japón. 1925 - Hace una demostración en Tokyo para el Ex-Primer Ministro Gombei Yamamoto. 1927 - Se va Tokyo con toda su familia. - Establece temporalmente un dojo en la sala de billar de la mansión de Shimazu en Shiba. 1928 - Se va a Shiba, Tsunamachi, donde tiene temporalmente el dojo. 1929 - Se lleva a su familia a Shiba, Kuruma-cho, donde abre un dojo temporalmente. 1930 - Se va a Shimo-Ochiai, en Mejiro. - Jigoro Kano, Fundador del Judo, ve una demostración de Ueshiba en su dojo de Mejiro y

envía a varios estudiantes de Kodokan, incluido Minoru Mochizuki, a estudiar allí. 1931 - Consagración del dojo Kobukan en Ushigome, Wakamatsu-cho.

- Se crea la Budo Sen'yokai (Sociedad para la Promoción de las Artes Marciales) con Ueshiba como director. 1933 - Se publica el manual Budo Renshu. 1935 - Documental sobre Aikido Budo hecho por la Compañía de Periódicos Asahi en Osaka. El único documental conocido de Ueshiba antes de la guerra. 1937 - El nombre de Ueshiba aparece en el libro de matrículas del Kashima Shinto-Ryu. 1938 - Se publica el manual titulado Budo. 1939 - Invitado a Manchuria para dar un seminario. 1940 - Hace una demostración de artes marciales en Manchuria conmemorando los 2600 años de Japón.

- Hace una demostración en el dojo imperial Sainenkan para la familia imperial. - Enseña en una academia de policía. - Invitado a Manchuria a un seminario durante la Semana Universitaria de Artes Marciales. - Llega a ser asesor de artes marciales en las universidades de Shimbuden y Kenkoku en Manchuria. 1942 - El nombre "Aikido" se hace oficial y es registrado en el Ministerio de Educación. - Invitado a Manchuria como representante de las artes marciales japonesas para asistir al intercambio Manchur-japonés de artes marciales, en conmemoración del 10º aniversario de la independencia manchur (agosto). - Se va a Iwama, Prefectura de Ibaraki. - Kisshomaru Ueshiba llega a ser Director de la Fundación Kobukai. 1943 - Se construye un Aiki Shrine en Iwama.

La Fundación Kobukai cesa en su actividad después de la Segunda Guerra Mundial, ante la prohibición de practicar artes marciales. - El dojo de Iwama esta lleno.

El Hombu Dojo se traslada a Iwama. - Kisshomaru Ueshiba llega a ser Director de la Fundación Aikikai. 1949 - Se practica regularmente en el dojo de Tokyo. 1955 - Se va a Osaka durante varias semanas para enseñar en el dojo de Bansen Tanaka. 1956 - El Hombu Dojo vuelve a Tokyo, desde Iwama. - Varios embajadores invitados a una exhibición pública.

- La televisión norteamericana filma un documental titulado Rendezvous with Adventure (Cita con la aventura).

Le dan la Medalla de Honor, con el Lazo Púrpura, del Gobierno Japonés. 1961 - Invitado a Hawaii por la Aikikai de Hawaii, en febrero. - Se hace un documental para la televisión, por la compañía NHK. - Se pone a Ueshiba como presidente de la Federación de Estudiantes de Aikido de Japón. 1963 - Primera gran demostración de Aikido en todo Japón, octubre. 1964 - Recibe de la Orden del Sol Naciente, la 4ª clase, como Fundador del Aikido. 1968 - Se termina la construcción del nuevo Hombu Dojo. 1969 - Hace su última demostración el 15 de enero. - Muere el 26 de abril. - Sus cenizas son esparcidas en Kozanji, Tanabe. - Lo nombran ciudadano de honor de Tanabe e Iwama. - Su esposa, Hatsu, muere en junio.

Domo gozaimashita arigato- Gracias.

Dori- Agarrar.

Doshu- La persona principal dentro de un arte marcial (actualmente Kisshomaru Ueshiba)

E Eri Dori- Agarre al cuello. F Fukushidojin- Instructor auxiliar.

Furitsuki- Estocada, corte violento (usualmente con cuchillo).

G Gedan- Zona baja del cuerpo.

Geri- Patada.

Gi- Traje de entrenamiento. Gokyo- Quinto principio de Aikido.

Gyaku Hanmi- Postura contraria (Tori con la derecha adelantada, Uke con la izquierda).

H Hakama- Falda-pantalón, que suelen utilizar los aikidokas. Hantai- Cambio.

Hara- El centro de un cuerpo.

Kachihayabi- "Victoria por la rapidez".

Kamae- Una postura o posición, con o sin arma.

Kamiza- Un pequeño altar, frecuentemente localizado al frente de un dojo, donde suele haber una foto del Fundador del arte.

Kashima- Provincia de Japón. Nombre corto para Kashima Shinto Ryu (antigua escuela de espada).

Kata- Hombro. También, forma o encadenamiento de técnicas.

Kata Dori Men Uchi- Dar un golpe a la cabeza a la vez que se agarra el hombro Katame waza- Técnicas de control e inmovilización. Katana- Vulgarmente una espada de samurai. Keikogi- Nombre más formal para un gi. Ken- Espada.

Ken-do- Arte de la esgrima japonesa. Kensho- Esclarecimiento.

Kesa- Faja que llevan los monjes budistas, y se pone diagonalmente.

Ki- Mente. Espíritu. Energía. Fuerza Vital.

Kiai- Un grito para expulsar la energía interior concentrada. Kissaki- Punta de la espada.

Kohai- Estudiante novel.

Kokoro- Corazón.

Kokyu- Respiración.

Kokyu Dosa- Ejercicio respiratorio.

Koshi- Cadera. Koshinage- Proyectar con la cadera. Kotai- Cambio repentino de dirección.

Kote- Muñeca.

Kumijo- Práctica de jo por parejas. Kuzushin- Ruptura del equilibrio.

Kyu- Grado de cinturón, inferior al cinturón negro, y los danes. Kyudo- Arte del arco tradicional japonés.

Omote- Hacer una técnica entrando hacia Uke.

O'Sensei- Gran maestro.

P Rei- Saludo. Reigi- Etiqueta en el dojo.

Renshu. - Ren (repetir) Shu (aprender) o aprende mediante la repetición. Rokkyo- Sexto principio de Aikido.

Sintoísmo- "La Vía de los Dioses". La religión indígena de Japón. Sode- Manga. Suwari- Sentado.

T Taijutsu- Práctica desarmada.

Tai No Henko- Giro del cuerpo.

Tai Sabaki- Movimiento del cuerpo. Tanden- Centro.

Te Gatana- Colocar el brazo en forma de sable (es decir, curvado).

Tenkan- Giro.

Tori- Defensor inicial.

Za- Sentado. Zanshin- Concentración.

Zazen- Meditar sentado (Zen).

Zori- Sandalias.

Agarres Katate Dori- Agarre a una mano.

Morote Dori- La mano de Tori agarrada por las dos manos de Uke.

Kata Dori- Agarre al hombro. Ryokata dori - Agarrar ambos hombros. Ryote dori - Agarrar de las dos manos.

Mune Dori- Agarre de la solapa. Hiji dori - Agarrar el codo.

Irimi nage - Tirar a la vez que se entra. Se produce la caída porque quitamos a uke su punto de equilibrio. Juji nage - Se hace la tirada con los brazos de uke en cruz (una brazo rodea al otro por la parte del codo y produce una luxación del codo que hace que uke tenga que tirarse)

Kaiten nage - Tiro Rotatorio. Se denomina uchi o soto kaiten nage según se haga por dentro o por fuera respectivamente. Kokyu ho - Kokyu nage - Tirar con la Respiración. Koshi nage - Tirar con la Cadera.

Kote Gaeshi - Se hace una luxación a la muñeca de uke hacia fuera. Shiho nage - La técnica de " las Cuatro direcciones".

Tenchi nage- La técnica "Cielo y Tierra". Se denomina así porque una parte del cuerpo de uke se ve forzada a ir hacia abajo, y la otra hacia arriba. Se ejemplifica muy bien agarrando de Ryote dori, ya que una mano se dirige hacia abajo, y la otra se lleva hacia la cara de uke en un movimiento de abajo a arriba. Obviamente la técnica tiene más complejidades, pero nos sirve para el ejemplo.

Técnicas Hanmi-handatchi waza- Uno en pie, y otro en shikko (arrodillado).

Henka waza- Técnica variada. Hitori waza- Practica invisible del compañero Jiyu waza- Practica libre de técnicas. Kaeshi waza- Escape de técnicas. Kansetsu waza- Técnicas de manipulación. Katame waza- Técnicas estáticas.

Randori- Entrenamiento libre de todas las técnicas ante diversos ataques y con diferentes atacantes Sukashi waza- Técnicas ejecutadas sin dejar al atacante un agarre completo y fuerte. Sutemi waza- Técnicas de endurecimiento del cuerpo Suwari waza- Técnicas con uke y dori en shikko. Tachi waza- Técnicas para practicar posiciones y desplazamientos.