

AIKIDO



MEMOIRS OF MORIHEI UESHIBA O SENSEI

"These were assembled from O Sensei's memoirs printed in the Aikido magazine and other places. I pass them along because as people practice the art without contact with the founder they may miss much of what he imparted and his intention in teaching what he called 'the art of peace.' In hopes that his teachings be remembered, please share these with all who study the art. They are to be given for free to anyone interested aikido or not."

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O SENSEI TEACHINGS

It is the opinion of Morihei Ueshiba. . ."that martial arts must undergo constant change. Budo develops in an evolutionary manner together with the movements of the heavenly bodies and must not stop even for an instant. The first stage of my budo has come to an end and serves as the stepping-stone for the second stage. Its form must be continuously renewed."

There are no kata in Aiki budo. All phenomena of this world vary constantly according to the particular circumstances and no two situations are exactly alike. It is illogical to train using only a single kata, thereby limiting oneself."

Techniques which are visible to the eye are useless. Your body and the kami (deity) become one through the accumulation of training. It is for this very reason that you stop your opponent's movements with rapid techniques which are invisible to the eye without allowing him to touch your body and without leaving any openings."

From "Aiki News", Winter 1992
Reprint of 1942 article by Morihei Ueshiba
for the "Shin Budo" magazine

POEMS OF THE PATH

**Rely on the majesty
of the lord
who rules
our world
and advance bravely.**

**Oh gods of heaven and earth!
We beseech you to guide us
toward the precious techniques of ki
that calm the soul
and purify all things.**

**"Ei!!"
Cut down the enemy
lurking inside oneself
and guide all things with
shouts of "Yaa!" and "Iei!"**

**True budo
cannot be described
by words or letters;
the gods will not allow you
to make such explanations.**

**Techniques of the Sword
cannot be encompassed
by words of letters.
Do not rely on such things—
move on toward enlightenment!**

**Deep and mysterious
the grand design
of the Path of the Swords
place its heat and light
in your heart.**

**Foster and polish
the warrior spirit
while serving in the world;
illuminate the Path
in accordance with the divine will.**

**Standing amidst heaven and earth
Connected to all things with ki
My mind is set
On the path of echoing all things.**

**When the enemy comes
Running to strike you
Step aside avoid him
Immediately attack and cut.**

**Why do you fix your eyes
On the swinging sword?
His grip reveals
where he wants to cut.**

**Attacking with a long sword
The enemy thinks I'm in front of him.
Ah behind him.
I'm already standing there.**

**Even though surrounded
By several enemies set to attack
Fight with the thought
That they are but one.**

THE FIVE PRINCIPLES OF AIKIDO AS TAUGHT BY THE FOUNDER

1. AIKIDO IS THE PATH WHICH JOINS ALL PATHS OF THE UNIVERSE THROUGHOUT ETERNITY; IT IS THE UNIVERSAL MIND WHICH CONTAINS ALL THINGS AND UNIFIES ALL THINGS.

2. AIKIDO IS THE TRUTH TAUGHT BY THE UNIVERSE AND MUST BE APPLIED TO OUR LIVES ON THIS EARTH.

3. AIKIDO IS THE PRINCIPLE AND THE PATH WHICH JOINS HUMANITY WITH THE UNIVERSAL CONSCIOUSNESS.

4. BUDO ALL COME TO COMPLETION WHEN EACH INDIVIDUAL, FOLLOWING HIS OR HER TRUE PATH, BECOMES ONE WITH THE UNIVERSE.

5. AIKIDO IS THE PATH OF STRENGTH AND COMPASSION WHICH LEADS TO THE INFINITE PERFECTION AND EVER-INCREASING GLORY OF GOD.

One should not look into the eyes of his partner.

If you do, your mind will be absorbed by the eyes. One should not look at an opponent's sword, or else your mind will be drawn away by it. One should not look at his opponent, for your mind will be drawn away by him. True Bu is the polishing of the ability to absorb an opponent in his entirety. Therefore it suffices that I merely stand here.

There is no enemy in Aikido. It is wrong to think that having an opponent or an enemy, or trying to be stronger than him and trying to overpower him is true budo. True Budo has no opponent, True Budo has no enemy. True Budo is to become one with the universe. The purpose of Aikido practice is not to become strong, nor is it to fell an opponent. Rather, it is necessary to have one's heart at the center of the universe, then as little as it may be, help maintain peace among the peoples of the earth. Aikido is both like a compass that enables each person to realize his own individual destiny, as well as a way of unity and love.

At anywhere, at anytime, no matter how anyone may attack me, I have no fear, for I have left everything in the hands of God. This is not just when holding a sword, but always; for one must have a heart that clings neither to life nor death, but rather one that leaves things in the hands of the Creator.

Aiki is not a technique to fight with or defeat the enemy. It is the way to reconcile the world and make human beings one family.

Issue # 2 (1976)

Techniques of Aikido are given birth at the moment when a circle, moving round, meets with another one, and spirit of a circle settles in it when the body reacts upon the moves of techniques.

Circles are vacant. To be vacant is to be free and unrestricted. When a center arises in vacancy, it brings forth *ki*. Spirit lies in the center of vacancy when this is in accord with infinite universe. Spirit is the source of whole creation, mother of eternity.

With spirit in its center, a circle contains elements which would create numerous techniques. Circles are rich and abundant by nature.

All creatures on earth can be united with each other, brought up and protected by circles. Happenings in the world are also from the movement of circles, and *bu* in Aikido is one of them.

It is a circle with spirit in it that helps man prosper in oneness of his body and mind. In the circle of Aikido spirit, there are countless techniques ready to come forth at any moment.

If it were not for a circle with spirit in it, man's prosperity or his spiritual improvement would be hard to expect. Holding this spirit within, the body becomes one with the universe.

The spirit of a circle is the root of *Bu* in Aikido. Once we attain it, we can absorb everything as if holding it in our hands when meeting opponents. We have our own spirit and others have that of their own. When spirits on both sides are in harmony with each other and produce genuine movement of Aikido as a result, everything is integrated in a circle.

Circles have everything at their command. The secret of a circle is to make any techniques we like come out through the center of vacancy.

Bu: bushi- - warrior, budo- - martial art.

Issue # 1 (1976)

The Bu of Budo Must Be Made One with the Universe

All techniques, every one, must be in line with the Truth of the Universe. Technique which is not will surely rebound and cause the destruction of one's body. Any martial activity which is not tied to the universe in harmony is not to be called the Bu of Takemusu. Bu which is so tied to the universe is graced with the Love that binds human beings together and so it may be called the Bu of Takemusu, (that is, the martial art which generates martial virtue).

The First Step to Takemusu Martial Arts is Otakebi

The first step in producing this kind of Bu is the otakebi, a courageous war cry. The spear of the echo of the five parts of the human body thrusts forth to the universe by means of the power of "Ah" and "UN". That which makes the form of the echo of the whole body manifest is musubi. It is the original element of all. It is in the high position. The original element brings forth all the many varieties of martial activities and is the lord of their multitudinous variations.

However, the forms which come through the various echoes of the five body parts (the head, the neck, the trunk, the arms and the legs) must be in harmony with the echo of the universe.

Unifying the Echo of the Body with the Echo of the universe

The echo of the body is in the first place the foundation of the unifying of the spirit/mind and the physical body. It is necessary that this echo be made one with the echo of the universe and that the two mutually interact. If you wonder why this is so, it is because having appeared within the universe the echo of the body reverberates against the universal echo and to do so one must possess a body that has strong power. The subtle variations and alteration of this echo are the root source of Bu.

By Means of the Echo of the Body Give Birth to Heat, Light and Power

When one had unified the echo of the body with that of the universe, heat, light and power are generated. There is a martial unity which utilizes the subtle variations of this in order to ki-musubi with everything, to iki-musubi and to tie the cord connecting all. So doing it learns the "Subtle Functions of Ki" and by becoming one with the underlying root of unity it gives birth to technique. This Bu is the true meaning of the word. This is the Great Love of happiness and the true purposeful movement of the Universe. It is the mission of Aiki to bring about a Bu that encompasses the proper governance of the universe.

Aiki is living-through the echo of the whole body. It is tied in with the echo of the universe and thus brings forth the technique of innumerable and uncountable variations. This is a scientific approach to technique. This is the basing of technical content upon the foundation of the correct moral governance of human life. In this way and by means of the echo of the whole body and the heat, light and power it is incumbent on us to make manifest the form of the Bu of Takemusu.

The Things of Heaven and Earth are of the Same Root

This echo of the universe in which the myriad things of the heavens and the earth find their life follows the path of never-ending fostering and evolution by becoming the mainstay of the moral governance of the space within the universe. This it does through unification with the echo of the five body parts. For us it is to utilize Masakatsu, Agatsu and Katsuhayabi, to store up in our one point (lower abdomen) the fate of Heaven and to become one with the universal.

Thus we foster spirit inside and outside of the universe and like the echo of the body establish a purified. link up which flows without interruption or interference. We realize the single origin of ourselves and the world of the Universal and plumb the depths of their common root. Then with no misunderstanding of the center of the universe or of Masakatsu, Agatsu and Katsuhayabi, we may walk the Path which produces spirit through the . power of the breathing of the 'Ah" and "Uh" of the Bu of Takemusu.

Issue # 4 (1982)

The Variations in KOKYU Are of a Subtle Nature

The delicate variations of the inhaling and exhaling of the breath, called kokyu, are the parents which give birth to the Subtle Functions of Ki. These are the root source of the Bu, the martial element.

By means of the Subtle Functions of Ki unify the spirit and the body then when Aikido is performed one can realize the delicate variations in the breath. It is this that will cause technique to appear of its own free accord.

These variation of the breath blend with the ki of the universe (ki-musubi), generate life (iku-musubi), and then cause the cord to be tied (o-musubi).

Moreover, the subtle variations of the breath are absorbed deeply into this body of the five parts, and through this coming in the physical body moves with great liveliness, becoming capable of displaying the movements of the kaleidoscopic variations of deification. This is something different from simple technical variation.

When this is achieved, heat, light and power are generated and tied together then for the first time in the five organs and the six viscera, the very depths of the physical body.

Things become as your spirit/mind wills them to be and it is an easy thing to become one-body with the universe.

By becoming aware of these subtle variations in the breath the individual person will imbibe the techniques of Aikido.

Kokyu Produces Fluctuations in the Ki of the Vacuum

The kokyu breath sets up waves of motions or undulations in the ki of the vacuum of space. Depending on whether these waves are vigorous or sluggish the various origins in the universe are brought into being. Likewise according to the liveliness or dullness of these sinuous waves, the coagulation or solidification of the spirit and the body is known.

When the congealing of the kokyu breath overflows to the spirit/mind and the physical body, the breath then becomes one with the universe in a natural way, whether or not all goes as you yourself wills it to be, and you will feel it spread out spherically into the universe. Then, after that, you feel the kokyu which has once expanded to the universe recondences back into the self.

When you have become capable of this sort of kokyu breath, the spiritual reality/essence will concentrate in the area around your self where you will perceive its presence. This very thing is your guidepost for the first step toward the Subtle Functions of Aiki. These subtle uses are necessities if Aiki is to be drawn out in a spontaneous and unwilled fashion.

When one has become skilled in leading the subtle applications of Aiki one may realize the honored virtue of Holy Creation. The breath will ascend upward in a rightward spinning spiral and descend again in a leftward spinning spiral, giving birth to the blending of water and fire. The continuous productive activity of friction is also produced. Means (Iki-musubi means the joining of the opposing divine elements representing the physical and spiritual aspects of life

and is a homonym for the word life, "iki," and for the word breath, "iki." Musubi, is also homonym with possible meanings of blend/tie together; or generate/produce.)

Sui-ka no musubi (water and fire musubi) is the ultimate root source of the multitude of things in the universe; it is without substance and limitless in its infinity.

In the end it is the ability to bring forth this continuously productive. activity of friction that will allow you to grasp the essence of Aiki.

Issue # 2 (1985)

Do Not Fail to Observe the True Image of the Universe

Whenever I am asked about my hopes for those who are applying themselves to the austere training of Aikido, I must answer that I would like them all to scrutinize well the circumstances of the world from beginning to end, to listen well to the words of men, and then to take that which is best and make it a part of themselves. Then with this foundation they must go forward and open the gate of the self.

For example, one must observe the true image of the Heavens and the Earth and reach a realization from within the Self. Once one has a realization, one must immediately act upon the experience. When one has acted, then one must immediately reflect upon one's actions. This is the order of the activities that should be performed: realize then reflect, act then reflect. I would like to see each person gradually move upward and improve in this fashion. Putting it another way. Study a river flowing down a valley. Can you look at the way the rushing waters move between the stalwart boulders and learn something of the innumerable body changes of budo? Or when you read some sort of classical writings such as the holy sutras, or listen to something of that nature, are you capable of taking that lesson and making it into budo? Observing the manifestations of the worlds of Heaven and Earth, we should learn from them all. Thus we may come to some realization. We reflect on it and we learn from it, over and over again. This is what must be done.

For those people who are performing the austerities of training in the martial ways, it is a necessity to store up the true image of the Universe in the abdomen. This is extremely important. Look at the movements of the world around you and become aware of something from your observations. Read books and take what is there and bring it into your technique on your own. Never just wastefully overlook that which is going on around you.

To be more exact, the mountains, rivers, grasses and trees are all your teachers.

There are a great number of people these days who dislike religion, but this is only because they do not know anything. Even if something is presented under the name of religion you can take what is there into yourself and make it into budo. Then there is good in it for you. There is a poem associated with a religion to which I was converted long ago. It goes like this:

Three thousand worlds
Burst into bloom
The flower of the plum

Now, if you are able to read this and say to yourself,
'Of course, the plum blossom has 5 petals,
each one represents one of the five elements:
earth, water, fire, wind and void (air),'
then you will be able to say that even a tiny plum flower is able to teach you something of the Universe. The blossom is an expression of the spirit of the Great Universal.

This is similar to the story of the Opening of the Great Stone Door found in the Kojiki of Japanese mythology. In reality this world was produced by the Universe of Heaven and Earth, yet it is in a state which must still be brought to perfection.

All of this is to say that the Three Worlds of Ken, Yu and Shin — the world of appearances, the world of essences, and that of the gods — must all be opened simultaneously.

Issue # 3 (1985)

Aiki is a divine invocation of the echo of universal formation.

We must manifest this Aiki through the echo of this spirit to produce an infinite power. The resonance of this echo of Universal Spirit possesses the power to resolve all matters. The echo of the spirit of universal formation can only be learned from the Universal, must then be reunited with the center of the universe and assimilated into it. In this way we develop along with the progress of the universe. Thus one can go on faithfully recreating the form of the Universal in one's own body, absorbing into one's mind and body all that constitutes the essence of the universe by means of the echoing of its all pervading spirit. By extension, one also comes into harmony with the hearts and minds of all the people in the world. In other words, it is a process of unification with peace and with harmony. Needless to say, people should not start fights and wars. All things are linked and united with harmony and this is Aiki. A person who tries to unite the world with harmony is a genuine person and so it may be said that Aiki is a way of cultivating genuine people.

Therefore it behooves us to develop our bodies, foster our ki, further our wisdom and virtue, and our common sense, as well; and, by austere training ourselves in the Universal Principle, rebuild our own minds in order to create a genuine self. In other words, Aikido is a technique of purification (*misogi*). One uses this *misogi* technique to develop the great spirit of loving protection of all things by keeping the laws of existence and the laws of God, and so fulfill one's life mission. To do these things one must take up the stance of the true victory of self-mastery.

God's universal law of creation and existence is the principle that clearly reveals the precious workings of His beautiful universe. All things originate from one thing. Therefore one should observe the genuine appearance of all that exists and keeping this visage in your abdomen, make it the foundation of a larger self. As a result of this your eyes will be opened. This is where unceasing reflection and devotion to training toward spiritual goals must not be subverted by laziness in the face of duty. The result of all this is a unification of the spiritual and the physical self, a mind and body that have reached a state of accord.

For people who train diligently in Aikido it becomes important to bring home to budo the laws and principles of existence, as God had intended. So doing, the pure image (a clear view) of things as they really are according to God's law becomes visible to our eyes. This insight makes it possible to create Aikido techniques because of progress in understanding the Principle of Aiki, which in turn means that no matter what subtle changes take place in the universe you will, of necessity, become aware of them. This is truly grasping the genuine appearance of things, because without this vision one can never apprehend that the continual flux of the universe takes place according to Universal Truth. And in ignorance of this truth we are unable to fully put into action our mission as human beings in this world. In order to reach the truth of reality, it is important "to Aiki" with the principle of the Universal.

Within the subtle variations and flux of the universe there are spring, summer, autumn and winter, just as we humans feel joy or anger, love and pleasure. As much as possible we must diligently work so that second by second the eternal fluctuations of the universe become the same, a continuum. As I said before, all the laws of the universe have a single root or origin, the great workings of which are the Universal Truth. Those who would train in Aikido should research deeply the functions of this original, unitary principle, and so imbibe Universal Truth; in other words to become more and more like the spirit of loving protection of all things which is something that never misses being aware of anything.

This awareness is the culmination of the efforts and duties of a follower of Aikido. It results in the construction of a world which is pleasant to live in. As I always say, "This beautiful universe which we see is but a single household, the Lord has made." We must build a world that is truly beautiful. This infinite power which we learn from the Godhead through the echo of the spirit of universal formation has the strength to unify and bring peace to the world.

Issue # 2 (1981)

FREEDOM WITHOUT DESIRE

Listening to the words or performances of the masters of a variety of ways, one realizes that the one thing that these people have in common is the Ability in blend perfectly with the universe and to manifest a world of universal harmony.

Aiki is the fiber that links everything—not just man—together in Love. The origin of the Bu of Japan is love. Everything in this world is given shape according to Love. Science and culture, likewise, stem from the great spirit of Love. Positioned between Heaven and Earth, Man uses this strand in this world to aid him down the Way of Creation.

There are many paths to the top of Mt. Fuji, and yet only one summit. This summit is, in other words, the Way of Love. Each individual's practice is different, while the final destination is Identical.

The Way of Bu (the Martial) of Japan is by no means a path of contest, battle or confrontation. Bu is the way of being at peace with everything, and of treating everyone along the path as one's brother. Let me tell you now about a dream I had the other day.

In my dream, I was running down the way of Shura*, rushing to make myself invincible. I wanted to become the strongest person in Japan and the world. Looking then at myself, I saw a hard expression on my face and a body entirely without light.

I continued down the path, and came to the bank of a vast river. The current flowed rapidly, and I began to wonder how I was going to ford the rapids. Just then, I spied a piece of driftwood. I motioned for it to come closer and, sure enough, it came within my reach. I grabbed the wood and climbed onto it to cross the river.

Five or six of my students joined me, together with some who had contested me in the past, and the piece of driftwood began to sink under the weight. Just then, two students let go of the board. They sank, but this permitted the rest of us to cross to the other side. These two sacrificed themselves for the others.

Once on the other bank, we found a large open field, full with rich green stalks of rice. The others who crossed the river were attracted to this rice field, and were soon enveloped by it.

In the end, one is alone on the great Way that links North and South. I was the only one to shed tears of bliss as I then mounted the great Way of Light.

In order to continue with one Way, it is necessary to progress without possessing desires. Only when completely devoid of desire will one achieve ultimate freedom. The world will become the province of people free of desire.

Issue # 1 (1989)

In this world, "sin" disrupts all and it is forgetfulness of the Foundation of the Single-Source that causes this misguidance.

It is the Single-Source, this core of the world, that has given birth to the Two Sources, the origin of the physical and the origin of the spiritual. It produces the subtle and involved principles, guides and manages the entire universe, and also gives life and form to all the uncountable things in the Heavens and on the Earth. The Single Source achieves the loving protection and nurturing of all creation by managing the Great Path of giving birth to and raising up all in nature. It sees all creation as one family, as one body. The past, the present and the future, as our breath of life, teach us the nurturing transformation of human life. This unceasing evolution of the world makes us human beings progress together in a purified and enjoyable spirit.

At this point in time, the training in Martial Endeavors ought to be for the protection of a transcending sincerity of love binding to love, and should never be unmindful of the Single Source which fosters all. Our modern physical sciences are undoubtedly making great strides, but on the other hand we have yet to realize the actualization of the more spiritual sciences. The "KI" of all creation brings accord between the best points of the physical and spiritual sciences and has none of their demerits. If we human beings can be in a correct relationship with this "KI," then struggle between people would disappear and peace would prevail in this world. In that regard, our Aikido too must not fall behind the cycle of the Heavens. To attempt this only in the realm of the budo of the body will not bring perfection. The techniques of the body require only little strength. However, to take part in the Bu of the Spirit one must possess the A-Un (the breath) of the physical soul and extend a pure power of health and brightness as you exert your utmost strength. (This soul of the physical body is something that brings the flower of the spiritual soul to bloom on the physical body. It is that which satisfies all the conditions of being a human person.) For these reasons, through Aikido you must know your Self, and imbibe the subtle essences of the multitude of created things in the universe. You must study the true image of the universe and make its principles your own; know natural laws, and build the subtle techniques of the Self which has light. This is the Way of Aiki.

On reflection, Aikido can be seen as the root source of Japanese Budo. In accordance with the Truth of the Universe, it clearly reveals the principle of the multitudes of spirit/minds. It is the "first principle" that unifies the truth of the heavens, truths of the earth, and those of physical things. It is the Way of building and polishing the Self and of mastering the movement of "One-sword-doctrine one-body," which is of utmost importance to persons who would be enlightened to harmony. Thus, Aikido exists not in words or in theoretical reasoning but in the echoes of all that exists in the universe of Heaven and Earth.

Issue # 1 (1985)

In our world there are a great number of people who do not shine with the Truth of the Universal. Many such people are not able to function in harmony with the Truth of the Universal because they are ignorant of the Laws of the Universe. As a result they are also unable to manifest their true nature as human beings to its fullest extent. This inability exerts an effect on all the various manner of beings as it is the cause of their suffering.

For those people who come to realize these facts and so are determined to walk the Great Path that fosters and protects the whole universe, the way begins by aiming at unifying their own body and spirit. Polishing the soul of the Universal, they must gain control of Aikido which is the Great Way of accord between the Heavens and the Earth and which protects the Three Worlds of Reality, the Spirits and the Gods. By doing so they must illuminate the laws of the Truth of the Universal. In order to become versed in the Harmony of truth, it is vital that one not go against the Truth of the Universal.

The fluctuations of the universe include the four seasons of spring, summer, fall and winter. Likewise, human beings experience the four emotional states of joy, sorrow, anger and pleasure. One must not waste even an instant. One must submit to the evolution of the universe and never go against the Universal. Both growth and decay are in line with the Universal.

All functions, all things, are the workings of the One-Source, the governing life force of the universe. The spirit and all things are the various activities of this single origin. All the manifested images in the universe are the truth of the Universal.

Those of you who may desire to perfect the soul of the universe through Aikido should investigate deeply this source and in a way that is a suitable match for the truth of the Universal and the honored spirit of the universe, you must gain the spirit of protection toward all existence. You must draw nearer and nearer to a life that brings joy to all the living beings in this world. In this there will soon come a day when you will be met by the Great Voice of Universal Joy. This joy is a sign of the completion of one of the purposes of the act of training in Aikido. Aikido is a way that blends with the Truth of the Universal. Of course, in this Path there is no spirit of going against the Universal. That there is no spirit of resistance is a necessary element in the Great Way of the fostering and bringing to completion of life.

To those of you who wish to train in budo in a spirit of blending with the Truth of the eternally changing Universe, let me say once again; never be unmindful of the spirit of the Single—Origin of all things, a spirit which loves and protects all that is. Such people must defend the Path of a surpassing sincerity which embraces love with love. They must then persist in their Aikido without falling behind the unfolding of the universe, making every effort to manifest the honored spirit and from of the Single-Origin.

Issue # 2 (1982)

Unite your mind and body, and proceeding on, you will lay the foundation from which technique originates.

Your technique will then spring up without limits through your nen -, the thoughts, feelings and desires within. Needless to say all technique (waza) must be in harmony with the principles of the Universe. This can only happen when you possess the proper nen. When you accumulate the right kind of training it must be done with the correct nen. Should your nen be tied up with improper, selfish desires your training will come to nothing. This is the evil or perverted way.

Nen continues to move along without ever stopping so we must sharpen our thoughts and feelings in order to attain a great vigor and so achieve a united mind and body. We must receive (ukeru) the great principle of the "Unfolding of the Universe" and guard and purify the three worlds of Ken, Yen, and Shin: Ken, the World of Appearances or This World; Yu, the World of the Spirits or the Dead; Shin, the World of the Gods]. Of course this great unfolding of Universal Development is an unending event, and we must learn this Holy Way, its origins and that of human beings, both of which are the same. Without an understanding of these relationships, true Aikido cannot exist.

I have already pointed out that any technique that proceeds from nen must be in accordance with the Universal Principle. If this is not so, your waza will come back upon you bringing self-destruction. Nen is not something that is only caught up with forms that are visible to the eye. Rather it also must properly embrace the Principle of the Universe; it must have "ki-musubi" with it. Nen should not stop inside the five parts of the human body for only when it is tied in with the Ken, the Yu, and the Shin does it begin to partake of the Unfolding of the Universe.

The human body is an "Empty Shell", an illusion that is filled with a "Genuine Soul", all created by the Universal. Therefore it imbibes the essence of the universe and is in fact identical with it. The secret of budo is to transcend both life and death by using nen to bridge the gap between this body and the universe, causing them to be the same and so to stand in the very center of the Cosmos. Technique that appears in this state becomes waza wrapped in Love. This is Takemusu Aiki. This is that which can "Change a Thousand Changes and Become Ten Thousand Things".

In this process, as I mentioned at the beginning of this article, the unification of mind and body is absolutely necessary since it is the foundation from which we give birth to technique. It is a unifying with the "echo" of the Universal and then a mutual give and take. This process of change is the root of technique and might be called "The Subtle Uses of Ki". It is the integrating of the echo of the physical body and that of the whole Universe. And from this is born light, heat and power. This is the most subtle of the subtle functions. Even though the echoes of the body and the universe 'tie their ki together' (ki-musubi) and an umbilical is established between them so that the 'The Thousand Changes and the Ten Thousand Processes' can take place, it is still necessary that we ourselves perform the practice or the training that gives birth to light, heat, and power from the echo of the body, and sends forth technique into the emptiness of the universe.

Again I point out, your thoughts, feelings, and desires that are the nen, must never fight with the Universal for this will cause a cut in the ki. It is unthinkable to cut off the nen of the physical body from the universe. Should nen fight against the cosmos then certainly the death of the body will result.

Since it is necessary to become the same as the Universal but to do so without a selfish will, the cultivation of nen is a process of unceasing training in that direction. It is first and foremost the training of your own spirit or mind, the sharpening of the nen; and in a unified body and spirit, the forging of a single mind. Thus is formed a firm foundation for the "echo".

A body and mind unified in this way becomes a stable base for creating technique but it still remains to assure that the waza so created are all in accord with the Principle of the Universe. Such harmonious technique is without end and travels "The Great Way" of birth and unfolding. Therefore it gives birth to movements that "Change a Thousands Changes and Become Ten Thousand Things".

In this way grasp Masakatsu, Agatsu, and Katsuhayabi, and store up in your abdomen an ever increasing interaction with the Heavens. Unfold and foster the soul both of the inside and the outside of the universe. Become a single unity with the universe so that you realize that the "root of man" is a common root with the "root of our Universe".

It is necessary to firmly establish the center of all that is.

Issue # 3 (1981)

HARMONY AND UNITY REPRESENT THE LIMITLESS POSSIBILITIES OF THE ENTIRE UNIVERSE

The total unification and harmonization of the Three World of Appearances, Essences, and the Gods must be carried out. Likewise, the human race must join together in accord and unity. Only by creating a joyous world of finest beauty we are able to live up to the true and main responsibility of Aiki. Remember, the Great Principle of Budo is found on a path that governs the world in peace, and through harmony and unification brings about a pleasant existence on this globe. Budo is the "Way" to perfection.

All humanity encompassed with accord; coordinated, unitary, blended into oneness; a union of god and man, the human and the divine formed into a single body without doing harm to either—in this will be found the limitless development and perfection of the Great Universe in its

Entirety. The word 'Bu', Martial endeavors, is written with a character that implies to stop the battling halberds. It is the mission of true martial practitioners (shin no bujin) to play a role in achieving this goal. The Universe has charged the "shin no bujin", the so-called budoka, with a heavy task. By carrying out this most meaningful vocation, it will be possible to tie together the universe in accord and unity, thereby bringing peace to this world. In other words, we must awaken to the principle of the Way" which leads us to harmony and unity and is an expression of the singularity which exists when man strips away that which separates him from the Universe and displays its entirety within his very form. In such a reductive unity, in the harmony of this oneness, we find a great and precious principle, a fundamental law that is bestowed on us by the Universal. In truth, it expresses the spirit of the universe which unifies and harmonizes. Our Aikido is, likewise, one Great Path and Principle which unites the whole of the universe in harmonious accord.

Everything that exists on the face of this earth represents the hallowed achievements of the love of the Great Universe. Therefore, the Spirit of the Universe blends the human and the divine, and is a Joint celebration of the one-body-ness of all that exists. This mission behooves all of you to make every effort within your powers to bring each thing to fruition. The holy works of the Universe may have many forms and aspects, but they are nothing more than manifestations, different faces of the same, single Universe. Just as there are any number of apparitions in the Universe, so there must be as many different ways that human beings can take part in this mission, each person striving in accordance with the various talents of this universal love that he or she has received.

The root source of these operations of Universal Love is soul or spirit it is an expression of love. Aikido exists as one of the very purest manifested forms of this root source. By its essential nature, Aikido is most fundamentally a Way to achieve. unification, binding together all humanity to create one grand and harmonious unity. Aikido speaks of works of love for all creatures that are living. The created forms of the universe are the results of these works of love. In fact, they foster and protect all the things of creation, purify them, and cause them to experience creative development. We serve this mission of universal love in fostering and perfecting creation when we strive on this earth through Aiki. The Universal has sown the cosmos with seeds of creative development, and possess a limitless power to cause them to proliferate. There is a method that will manifest the eternal destiny that makes up the warp and weave of the Universe, and bring about the love of that Universe on this earth. That method is named Aikido. By binding together the three worlds of Ken, Ye and Shin (Manifestations,

Essences and Divinity) in harmonized unity, and storing them up in our lower abdomen we must press forward in the mission which has been assigned to us in this life.

Issue # 3 (1986)

Our modern times are material times, a world of the physical soul.

However, if the spiritual soul can bloom and bear fruit the world will change. Now is the time in which the spirit is about to appear. If the spiritual side does not stand to the front, then this world is without hope. Now the flower of material things is blooming but if the flower of the spirit is able to bloom and bear fruit on top of this material base, a better world will be born. I say this because I have been experiencing it everyday. At first I wondered if it was all just hallucinations.

I tried to create a heavenly plane inside myself so that I could constantly interact with Heaven and Earth and the Universe. Whenever I tried to do something, a glowing white sphere would appear in front of my eyes in which another me was standing. If I pick up a fan, the other one did the same. When I thrust at him, I got stabbed or punched instead. There was no room for conceit. That was not an illusion, it was the austere training of shugyo. I was certain that I could always make progress through this practice.

It was like the tides of the sea inside my body. When the wave hits, plumes of water splash up and in a roar they become Yang. When you inhale, you should not just draw in; you should absorb every thing into your own abdomen. Then the divine Ki of the Single Source is exhaled. When we think of this in terms of our society, each of us is absorbed into our individual universe so that the divine Ki of the gods purifies the society.

That other spiritual self tried to thrust at me. (This time) I rode on his thrusting beam and caught it. That is to say, I became one with that ray of light. With this bridge of light, I looked that way and I progressed. I experienced this sort of thing daily. One should understand these four treasures; the Ki of the sun and the moon, the breathing of Heaven, the breathing of Earth, and the tides of the ocean.

The perfectly transparent sphere is another necessity. These five things purify and bring accord to the world. These things are not only for this Ueshiba; rather all people who agree with them will be given a light from Heaven and they will be able to sense them.

Thus each of you should be of a noble character, one who assists the flower of the spirit to bloom, and helps the fruits of the soul to bear forth. Each of you must serve to guard the three realms of Appearances, Essences, and the Gods.

A special pagoda should be constructed inside ourselves (the Taho Butto dedicated to the Buddha and Taho Nyorai). Pagodas should be built not only at holy places or in temples. They are to be constructed inside of everybody. I long for the day when this will come to be I would like to see all people bring about a change in themselves to become like the bodhisattva Kannon (Avalokitesvara). People should strive to become like a Saisho Nyorai (an honorary title for a most superior and holy person) who can change into any form for the salvation of all living things. At the same time, our entire Japan should become a pagoda. When you get to that kind of realm, you will surely understand why you practice Aikido.

From the materialistic soul, television and all those sorts of things have made it possible to view things in far away places. When this progress takes one further step, and the flower of the spirit blooms and bears its fruit, people will have a picture image of other people's thoughts and feelings so that they will understand everything

In Aikido, before one's opponent comes, one absorbs the intentions of his spirit/mind into oneself to control it freely. That is to say, the workings of a spiritual gravity makes progress. One sees the world all at once. Today, as yet, almost nobody is able to do this. I haven't reached it, either.

Religious people often speak of this. word, chinkon-kishin---(which means to calm the spirit and reunite with the godhead). However, it is necessary not to let ourselves become entangled in the vocabulary. It is no good to tie oneself up with one's own words. We should not forget the importance of things that are of the physical soul (in our search for that which is spiritual). Likewise we must treat our bodies with the proper reverence since they are the place in which we are to create the true self.

Whenever I look at the material world, I feel again that it is necessary to clean up the Way of the Six Sources. When it gets congested, only noise can enter. When noise flows in all the Six Sources will turn to evil and this will bring disorder to the world. For the world to fall into disarray is the worst of all sins. You should polish your spirit/mind so that the workings of the Six Sources can freely take place. That is to say, the Path of the spirit should be made clear. With that, the Six Sources will be openly manifested as light. Although we should not rely on the Six Sources exclusively, if they are not purely maintained, it will bring disorder into the world.

Issue # 4 (1985)

When the congealing of breath, kokyu, has taken over in the body, one will naturally become one with the universe, without even having to consciously think about it, and you will be able to feel the universe expanding in a sphere, roundly.

Once the kokyu has expanded you will feel it condensing and concentrating again. When you have become able to perform this sort of kokyu, the actual reality of existence becomes concentrated in your surroundings and one is able to remember them in an orderly and structured fashion. This state is the direction of the first step in the subtle efficiency of Aiki, a delicate function that is a necessity if one is ever to derive Aiki freely and unconsciously.

Then when you have excelled in directing these subtle uses of Aiki you will be imbued with the moral virtue of Holy Creation. Your kokyu will soar up in a rightward turning spiral and then descend down again spiraling leftward. You will give birth to the "iki no musubi" (the union of water and fire) and bring forth the "continuous action of friction"

This "iki no musubi" is the ultimate and underlying root of the totality of the things that exist in the universe. It has neither form nor weight. And once you have been able to bring forth the continuous action of friction you will become able to grasp the essence of Aiki.

That which is the parent who gives birth to the delicate variations and alterations of the breath, kokyu, is the "Efficacy of ki". These variations of kokyu are the original root of "Bu" and by means of the "Delicate Efficacy of Ki" one unifies them and makes them one with your body and spirit/mind. Then, when one trains in the discipline of Aikido one can embody the fine variations and alterations of the breath by means of that unification, and technique will become totally free and self-existent. The variations of this breath (kokyu) tie in one's ki with that of the Universe, generate life and cause the cord to be tied.

By deeply taking into the physical body and completely digesting these delicate variations of the breath, the body will activate their works. It will then be able to display the workings of the multitudinous changes and alterations of divinely-ordained variation. On achieving this state, the viscera, one's very bowels, will for the first time generate and connect with heat, light and power. Things are as our spirit/mind intends and it becomes easy to unify one's self with the Universal.

It is, in fact, by means of being able to freely perceive these subtle variations of the breath that the techniques of Aikido are born. They set up a wave action in the ki of the vacuum; a wave pattern that, depending on whether it is extremely strong or perhaps rather sluggish, forms the origins of the various things within the universe. It is by means of the strength or weakness of this wave action that the solidification Or settling of the body can be known.

All technique must be in accord with the basic Laws of the Universe and any technique which is not will totally destroy the body. Such technique is unable to tie in with the universe and for this reason could never be "Takemusu Aiki" (Bu-generating Aiki). Bu which can tie in with the universe is a Bu with the grace of a Love that binds together all humanity horizontally. Martial activities (Bu) that are able to connect with the universe we may call "Takemusu Martial Arts."

The very first step toward the creation of the Bu of Takemusu is the Echo. We expand the spear of the echo of this physical body out into the universe by way of the power of "Ah an" [the inhaling and exhaling of breath, the alpha and the omega, or the mantra "om"]. That which

is revealed in the form of the echo of the physical body is "musubi" (to generate, create). It is the original element of all that exists And it is this original element which is the primary principal in the germination of the unlimited variations that manifest the forms of martial activity.

Issue # 3 (1983)

We should not depend too greatly upon the Six Senses.

While Buddhism talks of purifying the Six Senses, it should be understood that the senses are made available to our physical bodies in order that we can observe the brilliance of the phenomenal world.

Even at this level of perception, it is necessary to clear the way for the Six Senses. Should we fail to keep them clear, they will clog and only let in static. This, in turn, causes the Six Senses to move in the entirely wrong direction.

In a word, this is the beginning of a disrupted world. To upset the harmony of this world is the greatest of all evils. To prevent this from happening, all one has to do is to cleanse one's heart and brighten the way of the Spirit to enable the Six Senses to operate freely. Once this is accomplished, the Six Senses become light itself and manifest on the surface. Once the Six Senses begin to emit light, everything is made into the vibrations of the Spirit. The Self, then, begets things; the internal freely flows into the external, and vice-versa; everything heretofore on the outside becomes understood together with the Self.

When viewed from the perspective of the Self we sense that all material things belong to the same universal family. One's spiritual training is, thus, not something to be taught to the other members of this family. It is, rather, to be practiced with them. In the process of this shared spiritual training, I think it then becomes necessary to put others — everything and everyone — before oneself. Should you first know yourself you will come to understand all. Everything in the Universe is, in other words included in the Self. This is the reason for the Self's existence. This is also why it is possible to clarify the natural (original) instincts of the Self. It is at this point that we then commence work on our individual missions.

Such work cannot, however, be performed alone, and is only possible because of the entire Universe. It is, therefore, imperative that we understand the relationship between Self and the realm I speak of.

Man must realize that he is the 'Senses of Creation', and that the Universe and he are one. Working the child Of the Universe (or, as the person of religion would say, the Divine Child of God), we must give our utmost for this world in order to prevent it from falling into chaos. This, in turn, requires that we give way to everything. We must put ourselves always behind others. We must, in this way, bring everything in creation to life.

This way of Aiki brings Spirit together with Spirit. Aiki extends the way of the macrocosmic life force of the Universe together with the Divine Form of Order to the macrocosmic animate forms of the animal world. Aikido is the way of making the above clear. Aikido is the way of making this one's own.

Issue # 2 (1988)

THE WAY TO WORLD HARMONY

I speak to you today as a member of the family of Japan, as well as a member of the family of the world. The message I carry is simple; from now on, the world must be in harmony as one.

Japan, however, is still wandering. The message I deliver, thus, calls for everyone to extract themselves from this situation, and join together as one family in a spiritual bond to produce this harmony.

It is important, moreover, that Japan do this itself before requiring this of other nations. It is, in other words, important to endeavor to improve oneself and put one's own family in order first. Only then may one move on to correct one's country, and to harmonize the Universe. Indeed, the true mission of Aikido is to protect the harmony of the Three Worlds (The World of the Manifest, of the Hidden and of the Divine).

The myths of old Japan frequently refer to the Three Divine Instruments. These are the so-called Divine Sword, Divine Mirror and Divine Jewel. These are not, of course, literal references to the implements used by the Gods but are, instead, metaphors to express the three riches of the heart basic to man. The three spiritual virtues of man are Wisdom (the Sword), Human Compassion (the Mirror) and Courage (the Jewel).

Aikido teaches the necessity of keeping these three Divine Instruments of old close to heart when practicing one's spiritual training. One must look closely at this way—the history of the ancients—in order to gain self realization. As all of this resides within oneself, self enlightenment refers to the process of looking deep within oneself to ask such questions as "Where did I come from?" and "What should I do with my life?". This is because we have all been entrusted by Heaven with the mission of getting to know ourselves better.

Looking back over the past and thinking about your joyful practice of Aikido, I truly believe that there could be no greater happiness. The world of Bright around us is nothing less than the workings of the true virtue of the original God. It is important for us to realize this, and to be always thinking that we are a part of this world we too are made from the same timeless continuum. This is why I say it is extremely important to know one's self.

The Aikido I am now practicing is the way of moving people. At the same time, Aikido is a means of training both spirit and body. Aikido is by no means meant to be used to inflict injury on others; Aikido is not the way of the sword of death.

Issue # 3 (1988)

I

The principle components of Aiki keiko training are Ki-form exercises and the Principle of Tanren (Tanren-Ho).

The most extreme type of Ki-form training is a true life-or-death duel. Budo are originally devoid of the contests that are common to most sports. This is because, in Budo, a contest invariably involves risking serious injury or death. It is, moreover, a great mistake to seek out contests, as to inflict a lethal injury on anyone is the greatest crime a man can commit.

From ancient times in Japan the guiding principle of Budo has been to avoid injuring or taking the life of one's opponent. True Budo is the Way of Great Harmony, and the purification of body and soul (Misogi). Budo is, in other words, governed by the principle that, in order for man to practice the order of heaven on earth, it is first necessary for him to correct the self and bend to the Ten Thousand Things. It is for this reason that I am particularly saddened by the teachings of those who know little of the true Budo of which I speak, and who have fallen, instead, into the militaristic-forms of martial arts that developed later in our country's history.

II

Many people seem to be under the impression that I have never lost or encountered any failures. This is not true; I have, in fact, many failures in my past, most of which were caused by weakheartedness.

On one occasion I traveled to Kanagawa prefecture to give a demonstration of Aiki together with instruction at the local police department. I was greeted there by my partner, who turned out to be a tall Judo instructor. At one point during the session when I was trying to explain a certain point my partner resisted, and I damaged his wrist. As a result of this experience, however, I was given an important spiritual lesson of not acting contrary to the Way, and of maintaining love for one's partner at all times. It was after this that I determined to completely adopt a position of truly benevolent love.

Another failure in my past came during a visit to a small fishing village while traveling around the countryside. There I encountered a stout amateur sumo wrestler who was a good 6 feet in height weighing well over 200 pounds. He quickly challenged me to a fight, and I accepted. I was not defeated, yet was unable to grab hold of him, owing to the sweat that made his body extremely slippery.

In time, we both began to tire, at which point I then discovered the mysterious way of controlling someone with a single fingertip by manipulating their Ki. In this way, the Aiki Principle of Tanren training was born.

Looking back over the past this way, you will note that I experienced many failures. And yet, with each failure came a new lesson or technique, the cumulative result of which was the completion of the Way of Aiki. There are, in addition to these stories, numerous others about life-or-death situations in which I was attacked by people with wooden Bokken swords or, in some cases, live blades.

It was through these various experiences that I was able to enter into the: Way of Shugyo training that I continue to practice today.

The Principle of Adjusting Mind and Body

The appearance of an "enemy" should be thought of as an opportunity to test the sincerity of one's mental and physical training, to see if one is actually responding according to the divine will. When facing the realm of life and death in the form of an enemy's sword, one must be firmly settled in mind and body, and not at all intimidated; without providing your opponent the slightest opening, control his mind in a flash and move where you will—straight, diagonally, or in any other appropriate direction. Enter deeply, mentally as well as physically, transform your entire body into a true sword, and vanquish your foe. This is yamato-damashei, the principle behind the divine sword that manifests the soul of our nation.

In essence, the sword is the soul of a warrior and a manifestation of the true nature of the universe; thus, when you draw a sword you are holding your soul in your hands. Know that when two warriors face each other with swords, the body and soul of each individual is illuminated as they come together in a world that needs to be rid of falsehood and evil. An enemy that appears along the Great Path of divinely inspired swordsmanship enables a warrior to activate universal principles, and thus serves as an aid to the harmonization of all elements of heaven and earth, body and soul—glories that endure forever.

Our enlightened ancestors developed true budo based on humanity, love, and sincerity; its heart consists of sincere bravery, sincere wisdom, sincere love, and sincere empathy. These four spiritual virtues should be incorporated in the single sword of diligent training; constantly forge the spirit and body and let the brilliance of the transforming sword permeate your entire being.

Sports are widely practiced nowadays, and they are good for physical exercise. Warriors, too, train the body, but they also use the body as a vehicle to train the mind, calm the spirit, and find goodness and beauty, dimensions that sports lack. Training in budo fosters valor, sincerity, fidelity, goodness, and beauty, as well as making the body strong and healthy.

The Path is exceedingly vast. From ancient times to the present, even the greatest sages were unable to perceive and comprehend the entire truth; the explanations and teachings of masters and saints only express part of the whole. It is not possible for anyone to speak of such things in their entirety—just head for the light and heat, learn from the gods, and through the virtue of devoted practice become on with the divine. Seek enlightenment along this edge.

Issue # 3 (1993)

Through Martial Endeavor Fulfill Your Divinely Ordained Mission in Life

The great duty of Bu is to morally govern the Universe of Heaven and Earth. It is the great way that leads to a harmonious world, to the creation of a paradise on earth. It is also the path to perfection. It is wrong for us to soil the spirit of the great warriors of the past by becoming completely taken up by the martial activities of olden days. Still, without completely disregarding our heritage from the past, we must polish ourselves in daily training so as to forge a new form of Bu, one that will not shame us in the face of Heaven or the Earth, and which is capable of serving vigorously in whatever age.

Never Tarnish the Martial Path of Principle Found in Bu

The Path of Principle in Bu should never be polluted, nor should we ever allow on the soil of our nation a mirror tarnished with evil, for Bu is a spectral mirror belonging to the entire world. Bu is the compass of this world; it is a mirror for reflecting the great accord that points to the form of true goodness. Thus it is essential that the form of divine harmony be made real on this planet. Toward this goal of world peace and accord, we must grasp the holy Grand Principle of Freedom and through the Universal soul press ever onward in training this body and Spirit which has been bestowed on us by god. Therefore, I will try to make it brilliantly clear exactly what Aikido is.

Aikido Strips Away the Tattered Garments of Past Martial Efforts

In keeping with divine destiny, Aikido daily discards the old robes of past martial arts and ceaselessly strives for greater development and higher attainment. We who are training severely (Shugyo) must come to an understanding of the moral principle of Bu, and learn from the virtuous household of the Universe. Through its innately genuine nature we must become one with the Heavens and the Earth, manifesting their honored form and activities in our bodies and our spirits. We are obliged to dedicate ourselves with concentrated and wholehearted devotion to this austere training in sincerity. Through the principle of Aiki, Aikido further polishes the older arts of the sword, the spear and grappling, finally bringing us to enlightenment through harmony between Heaven, Earth and Mankind. It is to know that the subtle functions of the kotodama are the Universal Path of Moral Principle. At its deepest levels, Aikido is colorless and transparent; it is "the finest essence, surpassing beauty, utmost purity, greatest truth, and supreme good"; a Great Love, and the Ultimate Spirit/Mind which is without form or hue.

Aikido Is to Make Yourself an Instrument of Heaven's Will

Aikido is not for the purpose of defeating other people. Nor is it for gaining victory in a fight, or to conquer in war. It is the purpose of attaining success in the individual mission which Heaven has assigned to each one of us. The first step in this severely austere training is to move forward in the destiny of Heaven by means of masakatsu (true victory) and agatsu (self victory). A heavenly person does not know what Heaven is because the very being of such an angle is Heaven itself. We human beings, however, have to exert ourselves in training until we begin to know what is good for us and what is correct.

Become One with the Vastness of Nature to Fulfill Divine Command

Already it is essential that we make progress toward a great and global accord and work for a world of supreme love. It is we ourselves, all mankind, who are the major vehicle through which the governing of the Universe is to be carried out. Yet, despite the fact that we are constantly bathed in the compassionate light of what Buddhist people call the Charitable Being of Sambhoga Kaya, our hearts sleep on and have not yet awakened. The structure of the Universe of Heaven and Earth bestows, governs and preserves a Grand Path of Principle which creates and cultivates all that exists in this present time, and from whence blessings and happiness flow. For the sake of this world, we are obliged to unify ourselves with the Great Realm of Nature which polishes and perfects the Universal Soul, for in this way we will attune ourselves with our true mission in life.

Issue # 2 (1986)

Aikido was realized out of the principles of Ten (Heaven), Chi (Earth) and Jin (Man).

As such, a deep understanding of the mysterious workings of the Great Way of the Universe, Kotodama, is necessary. At the same time, this Way is the path to true peace on Earth, and the realization of the Pure Land in this World. This requires that, as people practicing this Way, we must at all times keep the extreme truth beauty, purity and good that is the heart of the Great Love of the Universe close in mind.

The laws of the Universe, likewise, govern the Great Way of Bu (The Martial Way). We must, therefore, investigate the Great Way of Bu of old, while taking care not to in any way defile the spirit of the Bu practiced by martial people previously. This means that we must think deeply about the spirit of previous martial practitioners. This, in turn, means to know the meaning of this search.

By searching in this way, everything will always be new. Together with the motions of the Universe that are, themselves, made new each day, so must the Way of The Martial be practiced with the intention of Creating it anew in this world and in the Universe each day.

Realizing the harmony of the Universe on earth is by no means easy; and, yet, we have been given bodies and spirits precisely for that purpose. Holding to the spirit the Universe, I think this means that we are obligated to proceed towards true peace on Earth.

Aikido developed out of the harmonization of the principles of traditional sword, pike and body techniques. Aikido is not, however, meant to be used to defeat others, make one victorious in all encounters or even make victory without confrontation possible. Aikido is simply intended to make one victorious over one's Universal Mission. Put another way, Aikido is to proceed along with the motions of the Universe. It is essential to know the truth and good of this.

Thinking in these terms, it becomes important to conduct one's Shugyo-training while always bearing the motions of the Universe in mind i.e., to look closely at the true image of the Universe. Next, it becomes important to re-create this true image of the Universe deep within oneself. It would appear that the world is full of people uninterested in the true form of the Universe and, moreover, that suffering results from a lack of matching with the Laws of the Universe. This is why we must strive to mount the Great Way of Universe. This is also why we must unify our bodies and minds, honor the 3 Worlds (Visible, Hidden and Divine) and govern using the Great Way of Peace on Earth.

All works are the manifestations of the concentric life force that is the origin the Universe. This means that the true form of the Universe is expressed in the Universal Principles. It is upon this universal fountainhead that practitioners of Aikido should ponder deeply. I hope that Aikido practitioners can live in this world while holding to the spirit of love and protection of all things in accordance with the Great Spirit of the Universe.

The meaning of the above is simply that we must study carefully the true form of all material and spiritual phenomena in the universe, make that knowledge a part of ourselves, and use this as the base for personal enlightenment. This should be done taking care not to neglect subjecting ourselves to a constant process of reflection and continued uplifting through Tanren

training. Finally, we are obliged to complete our Universal Missions. The result of the above is the unification of the body and spirit, and the creation and bodies in total harmony.

Aikido is to honor the principles of the Universe as they apply to material and spiritual things alike, and to develop the spirit of love and protection of all things while realizing the importance of standing In the realm of Masa-Katsu, A-Gatsu, Katchi Haya-Bi *. Aikido, above all else requires close inspection into the true nature of the Universe.

* Literally translated 'True-Victory, Personal Victory, victory Speed-Sun', this expression, frequently used by O-Sensei, is explained by the Founder as follows: "Takei - descended to assist in governing this world. This Aiki was Masa-Katsu, A-Gatsu, Katchi Haya-Bi. This, in turn, is the term used to refer to the reign of Ame-no-Oshiho-Mimi-no-Mikoto. Aiki is, thus, connected with this God, and is manifest in this world to assist in its work".

Issue # 2 (1987)

AWAKEN TO THE PRINCIPLE OF ACCORD BETWEEN THE HEAVENS, THE EARTH AND HUMANITY

Use the Root Source of the Great Universe to devote ourselves to the reconciliation of all things. This is what we are called upon to do....

In my Aikido, I am constantly throwing off the worn garments of the past—growing, improving, and attaining together with the fateful flow of Heaven's destiny. I am continually training and studying. As a seeker on the path, I travel the way of Bu (martial endeavors), dedicating myself to sincere austerities. Single-mindedly I strive to learn the true nature of all the many worlds of this universe and the many faces of the worlds of Heaven and Earth. Thus I dedicate myself to becoming one with the Universe, and to manifesting its form and function in my own body and spirit.

The ultimate goal of this study is to awaken to the Principle of Accord between the Universe and Humanity. The universal Path of Principle is such that each of us has a special function to perform. Working as an intimate part of this massive whole, each of use must diligently devote ourselves to our own unique role. The universe is like one great family where all is in proper order. It can be likened to a unitary person; a single, gigantic organ of which we are the individual cells. It is gleaming with a radiance; so great is it as to be without bounds, and yet so small as to have no content. In both ways it is without end and ever complete in its perfection. The past, present and future are all gathered together and kept there. A continuous flow of divine destiny.

Humanity must also store up more and more of dimmest antiquity, the past, present, and future, keeping them all in the lower abdomen. This must be done without end.

The path of divine destiny is one of progress and growth for our society, directed by a single, united voice of all humanity. There is already a most benevolent world of ultimate love advancing over us as human beings. The Buddhists refer to it as being bathed in "the beneficent glow of Miroku." The Buddha of the Future Humanity has the most important part to play managing this world of ours, and yet we have not awakened from our spiritual slumber. The Great and Revered Parent exists in the now, at the very foundation source of the structure of existence. From the farthest reaches of time, it has continually graced us by supporting and protecting the Great Principle, the Path of Creation and Growth, which we have come to know as the Ways of the gods, the Buddhas, Confucius, and the other holy ones. Unceasingly, it grants us joy and happiness.

We must polish our spirits for the good of the world. So doing we become one with the deity (Izunome no mikoto), one with Superlative Joy and the Ultimate Path, one with Brilliant Splendor. We must achieve total unity with Mother Nature for then we can work in the service of all, as the Will of Heaven would have us do. We must never spoil this Path of Principle through mischievous deeds. Nor should we ever attempt to set up a soiled "mirror" (society) over the world — to enshrine a god of evil or impure ways. We must establish an order that works for world peace, a "mirror" which reflects the forms of happiness and which will be a useful guide to virtue. It must be one capable of transferring the peace of Heaven to the surface of our earth.

The divine voice of accord which in truth exists in the universe, can awaken humanity from the sleepy state that now hangs over us like a cloud. Toward the Way, toward the dawn that is breaking.... The thoughts of the Great Parent, the spirit of love for the sake of perfecting this ancient world, appears from the great void in a single manifestation, the generative sound of "su", from which all else derives and draws vitality....

Aikido is not to be used for defeating others. Rather than gaining victory in a fight, battle, or war, Aikido is to be used in the struggle to fulfill the mission that has been divinely assigned to everyone of us — achieving our own destiny is the goal. The first order of business in this austere effort of self-discipline is to promote the true and undisguised flow of divine destiny. This is achieved by means of Masakatsu, Agatsu, and Katsuhayabi (lit correct-victory, self-victory, victory-swift-sun). Forgetting your own ideas of goodness and righteousness, master the knowledge of true virtue and right. First of all, this requires that you train yourselves through Shugyo. Heavenly beings have no idea what Heaven is because they are one with it; they are, in fact, Heaven itself.

Issue # 4 (1986)

The "Bu" (martial element) of the spirit, by means of the "ah" and "an" (om) of the soul, brings forth a power that is purified, vigorously healthful, and clearly manifested.

The reason for the existence of Aikido is to know the self, to absorb the subtle essences of all creation into that self, and to study the true image of the Great Universe. In complete mindfulness of the Origin of the Single Source (Ichi-gen no Moto), resolve the issue of Principle (RI) and know the Law of Nature. To create an exquisite skill that possesses light is the Way of Aiki.

Aikido elucidates the conditions of all creation in accordance with the Truth of the Universe. It is the accord that unifies the Truth of Heaven, the Truth of Earth and the Truth of Physical Things. For those who seek enlightenment (satori), Aikido is a Path (michi) teaching the important movements of the Single Body of the One Sword Method; it is a Path of honing and refining the self. As such, it is not something that is expressed by words or through theoretical reasoning. Rather it exists in the very echo of the totality of the Universe of Heaven and Earth.

Although in our present age the physical sciences have made rapid strides, the spiritual sciences do not yet exist. If the world of mankind can establish a proper accord between the physical and the spiritual sciences, and set up an environment that makes use of the ki of all creation to promote well-ordered and well-adjusted individuals, then this world will become one of peace, free from war and strife. Our Aikido must not lag behind in the effort to achieve this divine service of transformation. It is difficult to succeed in this mission if you rely on the "Bu" of the physical body alone.

The cause of the upheaval in this world is unmindfulness of the Origin of the Single Source. This Single Source is that which give birth to the Spiritual Origin and the Physical Origin. It produces all of the many complex and subtle Laws of Nature. It is that which governs the entire universe, giving substance and life to all existing things. Moreover, it builds up the Great Path of creation and development for the loving protection and nurturing of everything that is. The entire Universe is a single household; it is like a single body. The past, present and the future, as our life and our breath, teach us the way to transform humanity, and present us with a purified governance that unites us in a paradise where life is pleasant.

For all these reasons, trainees of "Bu" must never lose sight of the Origin of the Single Source. They must always preserve an attitude of wholehearted sincerity.

All of us share in and are a part of the body and the mission of the Single Source. As residents of this earth we are obliged to do our part in the proper management of our world. We must never forget the spirit/mind (kokoro) of the Single Source of the Universe. It is the very center of all. When we lose the origin, the workings of the world collapse in disarray. Because there is a center, we are able to define outer contours. When there is an interior, we perceive an exterior form. This means that where there is a center, the interior and the exterior dimensions become one in unity. We must never forget the spirit/mind of the Universe which operates as if managed by a single and divine heart (kokoro).

Issue # 1 (1986)

That the techniques of Aiki must be completely in line with all the truths of the universe is self-evident; so too is the fact that technique which is not in harmony with this is, on the contrary, certain to rebound and cause the destruction of the body and the spirit.

A martial art that comprises technique that cannot blend and tie in with the Truth of the Universe is not the "Bu" generating art; that is, it is not Takemusu martial discipline. A "Bu" that is generated in or that binds with the Universe is the technique which brings forth human love. Such a martial art that blends with and is generated in the Universe we call the "Bu of Takemusu." The first step toward the production of such a martial art is to bring forth "the spear of the echo of the body in the universe" by means of the power of "Ah" and "Un" (the sounds that represent the positive and the negative principles of *yo* and *in*). The form through which the shape of the echo of the whole body is manifested in the Kotodama (lit. 'the soul of the Word'). Moreover it is this which is the main thing that will bring the beginnings of the thousands of changes and innumerable variations that manifest the forms of various "Bu". It goes without saying that the various forms which are brought into being by means of the echo of this body must, of necessity, be in harmony with the Echo of the Universe.

The first and fundamental basis of this 'echo of the whole body' is the unification of the body and the spirit. Then, this echo must become a unity with the universal echo; the two must commune and interflow with each other in a mutual way. That is to say, this echo of the whole body which has soared up to the universe resounds against the Echo of the Universe; and this must have an effect on this physical body. The subtle variations of this echo are the wellspring of "Bu".

When the echo of this body and that of the universe have become a unity heat, light and power are created. These variations utilize and make the most of the echo which changes with such subtlety. It generates ki in all things and produces life in all things and it binds them all together. It is the ripening of the "Subtle Functions of ki. "Bu" which has become fundamentally unified and gives birth to technique is the root of all martial arts.

Such is the work whose aim is the great love of the joy of the universe. To give birth to the techniques of a "Bu" which achieves the moral governance of the universe is the task of Aiki.

Technique, which is born through the echo of the whole body links up with the Echo of the Universe and produces forms of innumerable variation. Such are techniques which are produced scientifically... This scientific technique stands on the moral governance of human life and by means of the echo of the whole body and through heat, light, and power they must make manifest the forms of Takemusu martial art... This happens as an expression of the Great Love. The Echo of the Universe lives mutually with the multiplicitous forms of the heavens and the earth. When this is unified with the echo of the whole body it becomes the main stay of the moral governing of the whole universe and proceeds continuously with the fostering of creation.

For us it is to store up in our lower abdomen the developing of the heavens by grasping the spirit of *Masakatsu*, *Agatsu* and *Katsuhayabi* and thus become one with the universe. With that we foster the "tamashii" or soul of the interior and exterior of the universe. Moreover, by means of the echo of the whole body one may achieve in purity a tie up between the flows and the obstructions of all things, and knowing the origin of the Single Source of the world and the universe and the origin of the Single Source of humanity, one can fathom

the meaning of the fundamental unity of all nature (lit. Same-Root). Without misunderstanding the center of the universe and *Masakatsu*, *Agatsu* and *Katsuhayabi*, and by means of the strength of the doctrine of the "*Ah-Un Kokyu*" of the "Bu" of Takemusu, we must walk the Path which gives birth to techniques of the tamashii.

It is my earnest desire that those who would progress in Aikido make every effort to master the above ideas as well as possible. You must thoroughly comprehend the true image of the universe in them and make it a part of yourself. Then, with this as your foundation, you must open the doors of the Self. Observe and know well the true image of the universe. If you have a realization then reflect and contemplate. I ask that you gradually improve yourself in this way. In this way study and observe the true image of the universe. For those who feel the need to progress in Aiki, it is of absolute necessity that you store away in your abdomen this true image of the universe for it is in that image that the form of the true Universal Spirit is represented.

Issue # 3 (1982)

This world of ours is because human beings are here to govern it.

It is the realm (heaven and earth) of human existence. If we close our eyes it all ceases to be; at the same time the "heaven and earth" of the future is ours for the taking. Overcome selfishness and thoughts of desire and the whole universe becomes your own. Aiki is to develop oneself by . uniting this sort of spiritual and physical paths. Aiki is to draw in the things of this world as they actually are and harmonize them through love, and thus to reach accord with anything that may arise. It is necessary for us to adapt to and assimilate all the people in this real world through a surpassing virtue and love. If we encounter hatred we reconcile it. We often hear the warrior spoken of as a "samurai" but this word means submission to the way of Love, not a blindly indiscriminate rush into battle. So, I think we all should train our bodies and spirits to become pillars of the nation and progress in the interactions of the virtue of Love.

Since ancient times, Budo has flourished but those who are in error have not disappeared and the tendency has been toward struggle. On the contrary, Aiki is for the benefit of all humanity. Specifically, the prevention of human suffering is the Road of Aiki. In this regard I, too, am respectfully pursuing my search. Though I have yet to get very far, I hope that we can, all together, single-mindedly aim at manifesting this great spirit of loving protection of all things and brotherly love. The zenith of such "technique" is Aiki. To win without the battle is Aiki; to attack and gain victory in our mission to realize the "True Victory of Self Mastery" (*Masakatsu Agatsu*) is Aiki. It is to pursue the true path mindful of the meaning of gratitude for past kindnesses.

Issue # 1 (1981)

Aikido is not for beating others or winning battles

Based on a philosophy of non-resistance where there is neither conflict nor victory, Aikido is to assist us each in winning in our respective missions granted to each of us by Heaven. From the *Masakatsu*, *Agatsu*, and *Katsuhayabi* at the beginning of this spiritual training process, we progress towards the natural state of the universal motions. Training must be continued until right and good are known, and until the right and good of the self are realized. Because they are Heaven itself, the people of Heaven do not understand that they are in Heaven.

The purpose of Shugyo training is the unification of man and the divine. Man and God are of the same essence, yet vary in magnitude; Man cannot, thus, supersede his limits. The spirit of Bu (the martial) is, nevertheless, capable of producing truly beautiful results when working in accordance with both Heaven and Earth. Put simply, Bu is the way of infinite Physical change. Holding to one, it reaches to ten thousand; opening, not one, but ten thousand laws, it refines the Sword of Kusanagi while completing its work. Capable of withstanding any hardship, the heart remains always as clear as the sky, as broad as the ocean and as grand as the mountains. The spirits of Bu give life to all that is alive, both large and small.

You should devote to practice, experience Light and Heat and complete yourselves as true people of Truth. Further training will strengthen both body and soul to produce exceptional individuals in harmony with the Laws of Nature. With the spread of Aiki today, we should also see the true light of spirit of Aikido shine forth. It goes without saying that the essence of what I have said above is that you should strive towards this end. Do that, while at the same time paying close attention to the times in which we live and contribute to the making of a beautiful Pure Land.

Issue # 1 (1988)

To fall in with the movements of the circle is the technique of Aiki.

The movements of technique act upon the body and the accumulation of these effects is the *tamashii* of the Circle; that is, the essence or "Soul of the . Circle."

The circle is in the All-Void and that which is born out of the center of that space is *kokoro*, the spirit/mind. The All-Void is free and self-existent. When there arises a center in the space then the *ki* is born. The life-producing and *ki*-generating force in the unmeasurable and limitless universe, which arises out of the center of the All-Void, is the *tamashii*, the soul or spiritual essence. This spirit is the indestructible and that which has produced all that exists. When one has garnered the Circle in the physical soul of his whole body then it gives forth the elemental necessities for bringing techniques into being. This productivity is without limit. The Circle reveals itself by becoming a mechanism that fulfills all needs most abundantly.

The Circle gives rise to arrangements that protect and bring to fruition and completion all that exists and all that lives in the entire universe by means of *ki-musubi* and *iku-musubi*; that is, by the generation of *ki* and the bringing forth of life.

In this world even the karma-like action of cause and effect is in harmony with round movements. The Bu of Aiki, too, is something circular.

Once more, to grasp Aiki and to bring together the physical and the spiritual such that they form a design wherein both aspects live and flourish is the "Circle of the Soul". All the *ki* of the universe is pacified and well controlled by means of the Circle of the Soul. Because of this control technique, too, can be comprehended and brought forth in an unlimited fashion. But without this Circle of the Soul such flourishing, such diligent concentration, or again the accord between the physical soul, and the spiritual soul, can never be carried through. Without this, the entire 'restoration' of the physical body's five parts comes to naught. The All-Void of the Soul of the Circle comes to be the unity that is the entire universe.

This is the root of the Bu of Aiki and is the secret principle revealed when the Circle of the Soul is mastered by the body. There, embraced within that ring, are the movements of mutual destiny, and all things are absorbed as if being grasped in the palm of the hand.

When one has *tamashii* then others will also have it. And if by *ki-musubi* and *iku-musubi* one can give forth the Aiki which manifests the true meaning of the Circle, then the Circle will synthesize and coordinate everything. When all things whatever are solved freely, that is the Circle.

The secret principle of the Circle is in the act of giving birth to technique by thrusting to the very center of the All-Void.

Issue # 1 (1982)

Budo of Japan does not belong to sports which are originally from western countries.

However, there are some people who are pleased to see budo becoming a sort of sports and obtaining more popularity than ever these years. These people have no notion of budo in the strict sense of the word. Such fellows are not, I would say, qualified to speak on budo.

Sports are playful. There is in sports only physical fighting and no competition of soul. Budo, on the other hand, is a way to make oneself whole. It offers competitions of love to keep the world peaceful and prosperous.

Aikido is misogi (purification) which is God's way of amending the human society. Each technique contrives to do misogi. Practice of Aikido should be to purify oneself.

Breathe a deep breath. It makes the circulation of blood active enough to clean out the lees. This is a sort of misogi. Say a prayer. It is misogi as well since the words in it take away the dregs of ki.

Issue # 3 (1978)

The physical body, as a congealing of the cosmic matter and essence, trains on the path of human life to become one with the Universal and to accumulate its miraculous energy ("subtle spirit").

Further, humans must take as the principle object of life the great law of heaven and earth found in the creative unfolding of the universe and protect and purify this world of our present existence.

In this pursuit, one must first forget the essential spirit, polish and purify the vitality of one's "nen" (feelings and thought), and single-mindedly pursue the unification of mind and body.

Progress in unifying mind and body is the foundation from which indications of "waza" or technique spring forth, while in thought there is no limit to the generation of technique.

The technique must be in step with the truth of the universe. In this respect it is necessary that one think correct thoughts. Having such thoughts it then becomes necessary for you to train austere in correct Budo. In such Budo training, there is no progress if one's thought and feelings become bound up in selfish desires. This is the "Budo of the Crooked Path" and the results of it are certain to rebound and bring destruction to those who follow it.

Don't let your thoughts be concerned with immediate questions of victory or defeat; rather it is necessary for the "ki" of your thoughts and feelings to blend with the Universal. Should your "nen" get no further than your own physical body, you will never experience a change of mental levels (lit. metempsychosis). With the blending comes true 'becoming', true creation. If you achieve this, then your mental activities take on divine power, and all things become clear and obvious. Then again, when your thoughts extend between the physical you and the Universal, your body becomes one with the universe, and you stand in the center of its transcendence of trivial human affairs. This is the deepest teaching of Budo.

Your mental activity must never conflict with the universe, for in doing so "ki" is broken. To cut off the "nen" of this body from the universe is unthinkable. Should thoughts in conflict with the Universal occur, then surely ruin will befall the physical self.

The refinement of your thoughts, feelings and passions occurs through an unconscious unification with the Universal. Again, through tying in with the "Subtle Functions of Ki" your left side becomes the foundation for "Bu" while the right side acts as the base for manifestations of the blending of "ki" as received from the universe.

If you first consummate the blending of these two, the left and the right, then you are able to live a free existence and act at will. Enter the realm of freedom of existence by making the left the root and basis of "Bu", then you will experience the lightness of a body transformed by the Divine.

The right puts forth the main force through the left. Correspondingly, the left is your shield and the right the basis for forming technique. This is the Law of Nature.

With this Law implanted in your "hara" (lower abdomen), it is necessary to move freely, adapting to every circumstance.

The left has the ability to give birth to unlimited amounts of "ki." and since the right functions to blend with what is received, it has the ability to grasp all that the left can produce.

Should you realize this balanced, reciprocating interaction, with your left hand you can grasp life and death and with your right cause them to cease. This is the "Kamiwaza." the divine technique.

Issue # 4 (1980)

Create the Universal Order Within Your Body

Aiki refers to the vibrations of the universal order. This means the Universe in its entirety, and not small or limited actions. I believe that educators and senior persons must practice budo. This is the way of studying Heaven and Earth, and is tied to the heart of the Universe. We move forward together with the Universe, and it is with our breath that we unite the Universe in its entirety.

We must, likewise, develop and replace the Ki of our spirits. Aiki is to create the Universal Order within our own bodies. This is accomplished by completely absorbing the Universal Order within our bodies and the unifying within it. We then become one with the hearts of others around the world. We become united in harmony and oneness. Of course, this means that there can no longer be any wars, and that aggression of any kind is not exhibited. Everything becomes a part of the union. Without this, true strength cannot be realized. And, without this all of your training would be for naught.

It is here that Aikido serves as the Aiki of Heaven and Earth, that which unified Heaven and Earth before the time of Emperor Jimmu. Applying the voiceless voice, it is necessary to organize the Ki of the spirit. It is necessary to activate the Ki that operates in the realm of the Ame-no-Uki-Hashi (The floating Bridge of Heaven). The same is true of the movements of the Earth. It is here, in the cycles and movements of the heavens that we first find the core teaching.

In answer to the question of where this center resides, one must reply that it is within the Self. Without applying the true strength that results from application of all of the wisdom and sense at one's disposal, Aiki is truly difficult.

Issue # 4 (1983)

**The beauty of this Great
Earth
Is the product of its maker
And resides together under
one roof.**

A truly beautiful and wonderful world already exists. As people on this earth, we must endeavor to construct a world of true happiness. Such a world is a world without conflict and at peace. It is for this end that we practice what is called Aikido. Aikido is a method for revealing the rationale of all creation.

It is enough to simply manifest the Great Family of the Universe, in other words the Great Single Spirit of the World. Put another way, it is sufficient if the Spirit, Godly Form and Divine Movements manifest themselves within this world. Another way of describing this is to say that we should create a world with Spirit and Matter in harmony. It will not do to favor one over the other, as both Spirit and Matter are, in fact, one.

Material science has made great strides recently, whereas spiritual science remains highly underdeveloped. This world will become peaceful when Material and Spiritual sciences are harmonized, and when order is restored to people via the Ki of the Great Universe. Needless to say, it will be difficult to achieve this only via physical practice of Martial Arts and without keeping our Aikido abreast of the movements of the Universe. What upsets the universal balance, in fact, is when we forget the Original One which, in turn, creates two separate origins of both spirit and matter, following this, the Universe prospers and life and physical bodies are given to all in Creation, prior to being reared atop the Great Way of Universal Love and Protection. We then teach the rearing process of Life as the past, present and future within our lives and breaths, and are granted purity upon unifying with Heaven.

For this reason, those who, practice the Martial Arts should, never forget the Spirit of the Original One, and should strive to honor this at all times. We must endeavor to fulfill our roles as people born into this world as a spiritual and material part of this greater whole. We, must, therefore, never forget that this Original One is the Great Parent of the Universe.

A center and circumference, an outside and an inside. In other words, establishing a center creates an inside and an outside, but this does not mean that anything obstructs the smooth, functioning of the Great Spirit of the Universe.

Issue # 3 (1994)

Aikido is not an art to fight with enemies and defeat them.

It is a way to lead all human beings to live in harmony with each other like in a big family. The secret of Aikido is to make oneself become one with the universe going along with its natural movements. Anyone who has attained this secret holds the universe within himself. He would then say, "I am the universe. I learnt this through 'Bu'."

However fast an enemy may attack me, I cannot be defeated. It is not because my technique is faster than his. It does not depend on speed. It is not a question of time. Victory or defeat is settled before fighting.

If anyone tries to fight with me, it means that he is going to break the harmony with the universe. At the very moment when he has the desire to fight, he is already defeated, beyond time and space.

Non-resistance is one of the principles of Aikido. Because of that principle Aikido always wins. People whose minds are wicked or those who like fighting are defeated without fighting.

I have everything within myself, for the universe is inside me.

I am the universe itself. I would say that I am not myself, and that no one but myself is in the universe. I do not concern myself with. There will be no peace on the earth as long as we busy ourselves with petty affairs and interfere with one another.

Good or bad, we all belong to the same family created by God. God wishes us to keep the family united and harmonious. In order to comply with his will, we should abandon every attachment, and also avoid relative things. Fortunately we can serve God by creating an ideal human society through training Aikido.

God feels uneasy when confined in the small wooden house we call a shrine. he likes to manifest himself everywhere in the whole universe. Let us ask him to be in each of us. Once God is within us, we come to know that, today is in the past, and in the future too, and that both the past and the future are in today as well.

Aikido manifest a way to order the world to be united as one family.

It is to help God build a paradise on earth. The unity of the world comes from the unity of each country, and the unity of a country depends upon that of each family. As a unit of the universe as well as a part of a family, each person should fulfill his duty to unite the world. What he should first do is training himself well enough for that purpose. Without completing one's training, it is impossible to be of service to God.

Every creature on the earth pursues its own way. Even if it is an animal or a plant, its way should not be thwarted. This is the law of Nature. Obey Heaven and God. Respect others and yourself. That is the spirit of Aikido.

The essence of Aikido training is mental attitude training and the practice method itself.

The most important thing in mental attitude training is the concept of "Shinken Shobu," literally 'live swords, win or lose, or a fight to the death.' Originally in Budo there was no such a thing the so-called "Shiai" or match as used in the sense of sports. But now, the vain and aimless chasing-after of victory has become a big problem. In truth, death destruction and injury are the biggest crimes against human life.

The Law of Budo as handed down from the past in our country says 'Thou shall not kill; thou shall not destroy.' The true Japanese Budo is a Road to a broad peace, a Way of spiritual and physical purification ("misogi"). The Code of Bu protects all things, and sets the remaking of the self as the first step toward the building of Heavenly Law here on earth. However, I am sorry to see that these days many who say they are promoting Budo sometimes fall to the level of a Budo of violence and tricks inherited from the middle ages.

God created man as a medium between heaven and earth.

The spirit of man, which is his inner part, is a means of communication with the heavens, and the body, his outer part, a means of communicating with the earth.

As the body is under the influence of the spirit, our mind should be One with that of God to bring peace and happiness to the human society. It is regrettable, however, that we are too involved in the matters of physical domain to take the spirit into careful consideration

Force is frequently used in the material world. Weapons of all sorts are needed there. So long as the two worlds, material and spiritual, are not in parallel with each other, demilitarization is just a dream.

There is no technique of killing in true Bu, which is based upon the spiritual world. True Bu does not need any weapons. It absorbs everything with bare hands and has a perfect command of the opponent. Aiming to be in accord with the dispensation of nature, true Bu makes more of spiritual training than technical skill. That is what Aikido has as its principle.

Issue # 2 (1978)

The World as One Family

I feel that all people are part of my own family. One's actions are not solely for the benefit of one's immediate family, but for the benefit of all. Acting in this way, I also think that it is important to protect all people and all things. The meaning of this is that, if you know yourself first, you come to understand everything. In other words, what is called the Self exists because it contains everything in the Universe. Understanding this, it then becomes possible to clarify the innate talent contained within the Self, thereby opening the way to the accomplishment of one's life work. This is not possible, however, alone. It is only achieved as a result of the entire Universe. It is essential to know the relationship between this realm and the Self.

What is called Man must understand that he is a vessel of creation, and that the Self and Universe are one in the same. As a child of the Universe or, as the religious person would say, as the Child of God we must fully apply ourselves to our duties in this world. This is necessary in order to prevent disorder in this world, and enables the protection of every-, thing. It is absolutely vital that we observe the above. In addition, we must bring everything in creation to life.

Aikido shows us the way to achieving this path to the enrichment of the great Life Force of the Universe and the Great Order, encompassing the macro world of the Universal Life Force and the micro realm of all living things.

Issue # 2 (1994)

Aikido is nothing but an expression of the movement of Love for all living things.

This movement of Love is something giving form to the universe, and purifying everything therein. In fact, it is the very thing that fosters and protects the multitude of things in the universe, and causes them to be vibrant and lively in their development.

Aiki moves within this world in order to advance the great mission of the Love felt by the Universal which fosters all things. The Universal possesses unlimited power to plant and spread the seeds of the evolution of all things.

In this respect, the name of "Aikido" is attached to a method of bringing to realization, on this earth, the love and destiny of all things as woven by the Universal.

The origin of the manifestation of the life of the universe is a vision of the Spirit of Love. The purest form of this root is found in Aikido, from the beginning, a Way to bring peace to the various peoples of the world and to the universe.

Wrapping all the peoples of the world within a great harmony and overall concord promises a fulfillment of the limitless possibilities of the universe and the things therein; a state where the unity of God and Man (the "Aiki Principle") remains unhindered. To fill this role is "Bu." Specifically, it is the appointed task of the true "bushi;" the warrior who stops the attack of the halberd.

Issue # 2 (1980)

Adhere To The Way of Truth While Harmonizing With The Universe

There is an ancient Japanese saying that goes "Bu (The Martial) is Divine". This refers to the alignment of the Martial together with the Divine Way that will lead the world to True Beauty and Good. Likewise, this saying refers to the Way of the Universe followed by the Gods. This is, in other words, the ray of light that may be used to form the Person of Truth.

In the beginning, the Universe split into Water, Fire, Heaven and Earth. God then formed the body and spirit of all things using the energy of the basic elements born from Fire and Water and Ichirei Shikon (The Single-Soul and Four-Spirits). The Three Elements and Eight Powers were, in turn, used by Chigi (God of Earth) to create the Soul and Body which were then separated. The Body was formed to protect the Soul, while the Soul was formed to protect the Body. It is said from long ago that the Soul is to defend the Eight Bodies.

It is important to respect the lessons of the Martial. Practice of the Martial enables the nurturing of the true martial spirit which, in turn, makes it possible to form truly beautiful and good spirits and bodies with Reason. From long ago followers of the Way have said that "Bu is the origin of all things". The Bu of Japan respects the Divine Light of the Sword, Mirror and Bead and the realization of the Universal Truth of the oneness of God and Man. The Spirit of Ki first manifests itself in this world when man unifies the Divine and Ki through the single thought of practicing the Martial. This is also the origin of the Martial itself.

Next, light and heat appear and realize the practice of the principle of Heaven, Earth, Sun and Moon which sheds light on the mysterious working of the forces of Fire and Water. Adhering to the spirit of the Universe and appearing as the Word Spirit (Kotodama), teaching is done atop the Way of Truth while respecting both internal and external aspects to harmonize Heaven and Earth. The internal flow of the Ki of the Martial harmonizes with the Ki of the Universe and becomes internally manifest by combining the two realms of the Sublime and Manifest to produce the Divine Form of true Bravery, Wisdom, Love and Family. The virtue so generated represents the Divine Virtue of the Mirror which transposes truth and exposes all.

This virtue also becomes the Sword which releases light, and opens the way to receive the Eight Lights of the Jewel. The Eight Lights of the Jewel are what the Buddhist refer to as the Nyoï Hoju, or the indestructible gem. Only when unifying the breath with the Universe does one become a mirror of perfect reflection. Projecting all and becoming the Sword of the Wondrous Unity of Sublime and Manifest, one can move the world in a better direction by purifying it through practice of the divine refinement.

Issue # 1 (1995)

The 'Take' of Takemusu* is One with the Universe

There are many techniques, but all must match with the principles of the Universe. All techniques that do not blend with the truth of the Universe return to destroy one's own body. This is because these are martial techniques that cannot be linked to the Universe and , are, thus, not the *Take of Take-Musu*.

The First Step Towards *Takemusu* is the War Cry

The first step towards establishing the link with this *Take* is , to let out courageous shout. The echo of the Five Bodies* is released to the Universe via the strength of the Spear. The manifestation of this echo of the Five Bodies is, in fact, the act of creation described as '*Musu*'. These are the basic elements of everything, and the , highest level. The basic elements are what control the infinite manifestations of *Take* in this world. Note should be made, however, that the echoes released from the Five Bodies must be in harmony with those of the Universe.

Harmonizing the Vibrations of the Five Bodies and The Universe

Spiritual unification of the mind and body is the base from which the vibration of the Five Bodies must be released. This vibration harmonizes with the echo of the universe, and then interacts with it. The reason for this is that this echo dances up into the skies and must resonate in harmony with the echo of the Universe. When it does so, the vibrations of the Five Bodies must meet the Echo of the Universe with strength. The finest of these vibrations constitute the origin of *Take* (The Martial).

Heat Light and Force Are with the Echo of the Five Bodies

When the vibrations of the Five Bodies merge with those, of the Universe, Heat, Light and Force are generated and, interlinked. Using the minor differences in vibrations, one can master the Mysterious Workings of Ki to create Ki, Life and Togetherness. This, then becomes one with the *Take* (Martial) that is the origin of all, techniques. This is, moreover, the objective of the working of the Universe. The mission of Aiki is to facilitate the birth of, *Take* (Martial) in accordance with the logic of the Universe.

*Note: *Take-Musu* (pronounced Takay-Musu') is literally translated 'Create the Martial', and is a term used by the Founder to describe the infinite creative potential of Aikido. This is frequently combined in the expression 'Take-Musu Aiki', or 'Infinite Martial Creation of Aiki'. Note: The Five bodies refer to the, five anatomical parts of the human body (Head, Neck, Torso, Arms/Hands and Legs).

Issue # 3 (1995)

Aiki requires one to proceed down both the way of the body and the way of the physical together.

Aiki is a manifestation of Truth itself, and harmonizes everything that appears in this world by absorbing them in love. In order to realize true world peace, it is imperative that we become one with Absolute Love and Absolute Sincerity. This means that if someone gets mad at you harmonize with them. Another word for Bushi (Warrior) in Japanese is Samurai, which means someone who abides by the way of Love. Someone who simply fights with others is not a true Samurai. I want to proceed ahead with the movements of Love by training ourselves in both body and spirit to serve as the pillars of society.

In the past, Martial Arts were mistakenly used to support the seemingly unending killing that characterized Japan's past. Aiki, on the other hand, is to save human life. Put another way, Aiki is the way of preventing injury to others. Respect for human life is the way of Aiki, and this is why the "Ai" of "Aiki" is closely related to another Japanese word "Ai," which means "Love." It is because of this relationship, in fact, that I originally named my own way "Aikido." This also means that the "Aiki" mentioned by martial arts practitioners of old is fundamentally different in both content and form from what I refer to by "Aiki." I hope that everybody will think carefully about what I am saying here.

As I have been discussing, this is not the way of fighting and defeating others with, strength and weapons but is, rather, the Way of harmonizing the world and of bringing, humankind together under one roof as a single family. This is the Way of the great spirit of, Love (Ai) of God, the Way of, serving as a part of the great workings of the Universal Harmony. This Way is the Way of the Universe, and the training of Aiki is the training of Divine Works. Realization of this adds the strength of the Universe, and makes one One with the Universe itself.

Issue # 2 (1995)

When we view it from the Truth of the Universe, Aikido has to be an ideal road of the natural.

The "Ri" (principle) must be the base which gives coherence and reason to all things. If we were to analyze or breakdown the Ri as a scientist might, we can call the things that we find manifested on the physical surface (omote) "Ho", [that is to say a rule or method or law].

Aikido is one such Ho. It is one of the subtle laws of the heaven-sent truth of *Takemusu Aiki* (lit. Bu generating Aiki). We can also call it the "Way of Accord between Heaven, Earth and Man," and therefore it can be described as the Way of reconciling the myriad essences and their multiple manifestations. You must know that Aikido techniques are a Way of Misogi, [that is, of ritual purification] of the body and the spirit/mind (, kokoro) and a way of training. That fact is what makes us aware of the laws of the universe and that same fact is the core truth of the workings of the Universal.

For these reasons once you have mastered this Aikido you will understand the Universal Rational and also come to a good understanding of your own self. For example, if you move a sword you put into that action your entire self and unite with the whole universe for that movement. In Aikido there is a subtle and mysteriously clever way of swordsmanship. In this Way of the Sword, if you can not completely perfect the fundamental morality your art will surely become that of the "Perverted Sword of Injustice and Wickedness". But just what is this fundamental morality of humanity?

It is keeping to the virtues of fidelity, honesty and exemplary behavior, charity of heart and faithfulness. It is to make truth, joy, and beauty the foundation by which you protect and preserve them. Then by making one's very best effort, to bring forth virtue. We must strive in the direction of becoming more and more wise and sharp of sensitivity. It is necessary to have an absolute and all encompassing sincerity in all things. In short we have to proceed toward the "Way of Accord" in the spirit of Love congealed of Love. In order to attain this sincere mind and foster it, we must start by over-coming ourselves!

Issue # 3 (1981)

In Aikido, the other is present but, at the same time, is not.

If one simply moves according to the motions of one's everyday practice, strangely enough, the other moves in the same manner. In this way, all one has to do is to execute techniques as one does normally during daily training and one's partner will naturally follow along. This is the mystery of what is called Aikido.

For instance, anyone should be able to move people with just one finger. The strength of man is limited to the circle within which we are located as the center. Regardless of how strong a person might think he is, he is powerless for as long as one stays outside of this circle or area of reach. In other words, it is easy to control a person using a single index or little finger if one can control him while staying outside of this circle. Everything is decided when, by continuously moving in circles while shifting the center to within one's own circle, the other is led outside of his own circle.

Issue # 4 (1994)

Aikido is not for beating others or winning battles.

Based on a philosophy of non-resistance where there is neither conflict nor victory, Aikido is to assist us each in winning in our respective missions granted to each of us by Heaven. From the Masakatsu, Agatsu, Katsuhayabi at the beginning of this spiritual training process, we progress towards the natural state of the universal motions. Training must be continued until right and good are known, and until the right and good of the self are realized. Because they are Heaven itself, the people of Heaven do not understand that they are in Heaven.

The purpose of Shugyo training is the unification of man and the divine. Man and God are of the same essence, yet vary in magnitude; Man cannot, thus, supersede his limits. The spirit of Bu (the martial) is, nevertheless, capable of producing truly beautiful results when working in accordance with both Heaven and Earth. Put simply, Bu is the way of infinite Physical change. Holding to one, it reaches to ten thousand; opening, not one, but ten thousand laws, it refines the Sword of kusanagi while completing its work. Capable of withstanding any hardship, the heart remains always as clear as the sky, as broad as the ocean and as grand as the mountains. The spirits of Bu give life to all that is alive, both large and small.

In the training of budo, you are sure to be beaten when your mind is seized with what is conflicting with the mission which God provided for you.

Budo originates in the divine love which protects everything on the earth.

True budo is the way through which one can realize that every function of the universe is within oneself ready to come into play.

Aiki feels sorry to see a man forget what is the basis of all creation and stray away from it. To put that basis out of one's mind implies the beginning of sinning against God.

The world of today is a world where materialism prevails.

However, there would be another world if our spirit were to dominate the material. It is now the time when the spirit should step forward and displace mere things as the center of our lives. So long as the spirit is in the background, the world will remain in a disastrous state.

Trainees of martial arts should comprehend all the phenomena of the universe from the angle of *bu* without overlooking even the most trivial transition of nature.

When the mind and body are in oneness, a man assimilates with the universe, and echoes are exchanged between the two. Those echoes bring the heat, light and power from which *Bu* originates. Therefore, the mission of Aikido is to produce *Bu* which is resonant with the echo of the Universe.

Look at the True Image of the Universe and Make this a Part of Yourself

Aikido is the study of the spirit, the interactive breath of body and spirit. Aikido is the divine creation of the Universe, the manifestation of the great law that governs the activities of physical and spiritual realms. All things emanate from a single original source, but this gives birth to the original spirit and to the original material realms. This, in turn, creates a complex, yet particular, principle. This is what imparts life and physical form to all of what exists as a part of the great creation of the Universe. All of this progresses down the great way of life, creation and development. All things in the Universe are like one family, and are taught the development of life as a part of the continuum of past, present and future as the breath of life. The progress of all things in this world begins with the great oneness of the Universe, and develops in the direction of harmonious interaction through ourselves.

Adhering to the spirit of Masa-Katsu, Agatsu, Katsu Hayahi, the movements of Heaven within ourselves become one with the Universe where they raise the inner and outer spirit of the Universe. Here they purify and unify the 5 Bodies and link them together and, learning of the commonality of the single origin of the Universe and Man, we deepen our understanding of this common root. We must at the end walk the path of generating spiritual techniques brought into life by the logical powers of the original breath of the 'Takay' of TakayMusu. This must be done by honoring the center of the Universe, and the spirit of Masakatsu, Agatsu, Katsu Hayahi.

In a certain sense Aiki may be thought of as replacing the Sword with one's breath in ridding the world of evil. Put, another way, this means replacing the world of things with the world of spirit. This is the process, and purpose, of Aikido. Material things are put below, while the spirit is placed, above and on the surface. In, this way, Aikido causes the wonderful flower of the heart to blossom in this world, and the, spiritual fruit to ripen. Aikido, in this way, works under the, principles of the Universe to, support the perfect good. love and sincerity of this world.

All who proceed along the Way of Aikido should adhere, closely to the above. Look, closely at the true image of the, Universe and make this a part of yourself, a part of one's own foundation. It is necessary to in, this way, open the door to one's self.