

The History of Aikido



FOREWORD

What is Aikido? Aikido has been described as:

- * A Way of Centering
- * An esoteric samurai method of hand to hand combat
- * A means of leading an attacker's mind
- * A path to satori
- * One of the newest and most scientific of the martial arts
- * Moving Zen
- * A "way" to keep our minds "as smooth and placid as a polished mirror"
- * A way of neutralizing violence and rendering an attacker harmless, without causing them serious injury
- * A path to harmony with the Universe

Aikido can be any or all of these. It is also one particular "Path of Truth" in the Buddhist sense. It is a warrior's path, yet one which leads us to love an aggressor, meet hostility with peaceful reconciliation, and bring harmony into a hostile situation.

In this brief booklet, the development of Aikido has been traced from its origins as a secret samurai fighting technique to its present form as one of the most modern and scientific of the martial arts. At the same time, Aikido remains a means of meditation; a way of bringing into harmony all of your powers: physical, mental and spiritual.

History of Aikido

There is still insufficient data available concerning the history of Aikido and while no doubt more will be discovered, the following is a brief outline of what has been learned so far. It is hoped that this booklet will clarify some of the confusion about Aikido's origins, development and current status.

Rise & Fall of the Imperial System (4th Century AD -- 12th Century)

Japanese history is Imperial history itself. Its history begins with the 'Yamato Race' which established itself in a small province in central Japan during the 4th century. During the first three centuries, the Yamato family gradually gained control over the numerous warring tribes and clans in the surrounding provinces.

It was through trade connections with Korea and China (under the Han Dynasty) that Japan gained the political and cultural foundations upon which its own culture was built. However, as contacts with China were interrupted towards the end of the 9th century, Japan's civilization took on its own special characteristics and forms. Life in the capital was marked by great elegance and refinement. While the court gave itself up to the pursuit of the arts and social pleasures, its authority over the martial clans in the provinces became increasingly uncertain. Effective control passed into the hands of two rival military families, the Minamoto and the Taira, who both traced their descent from the previous Emperors. The Minamoto finally prevailed, annihilating the Taira clan in 1185. Their victory marked the end of the Imperial throne as the effective political power and the beginning of seven centuries of feudal rule.

The Feudal Age and The Samurai

When the feudal age began, the Samurai were peasant-farmers who fought for their lords as best they could when the occasion arose. With increasing conflict between landlords, however, it became necessary to train armed groups to protect their boundaries. The Minamoto and Taira families began as relatively small landlords but successfully expanded to the point where they controlled a large number of other such landlords. At this time, these armed groups were called 'Samurai' or 'Bushi', but their

status in society was not established until a military government was formed by the Minamoto family in 1192. This military government (Shogunate) encouraged austerity and the pursuit of the martial arts and disciplines as a way of restoring effective control of the land. The feudal era was one in which Bushido -- the Way of the Samurai or Japanese chivalry -- prevailed.

Early Development of the Martial Arts (Bugei) -- 1000 AD

As the feudal era advanced, the Samurai came to occupy the top strata of society. Their principal duty was to learn and practice many martial arts, for only then could they fulfill their allegiance to the feudal lord for whom they were expected to fight and die. There were numerous martial arts which the Bushi were required to learn: Ken-jutsu (sword techniques), ba-jutsu (horsemanship), kyu-jutsu (archery) and so-jutsu (spear techniques). These constituted the principal combat techniques but "Master eighteen martial arts" was a favorite saying among the Bushi at that time.

In wartime, a Bushi relied primarily upon his sword and spear. Nevertheless, situations often arose in which this was quite impossible. Metal weapons of the period were not always sufficiently strong to withstand a long, fierce battle and confined spaces rendered the sword and spear useless. The Samurai were also restricted from carrying swords and other weapons in certain places during peace time. Therefore, it was essential that the Bushi utilize a secondary system of combat techniques to support their armed fighting methods. These additional body techniques were referred to as Kumiuchi and involved a form of grappling techniques which evolved from Sumo (combat wrestling). Kumiuchi also made use of small weapons. With the development of warfare throughout the feudal era, the distinction between armed and unarmed combat techniques became greater.

Development of Unarmed Techniques and Aiki-Jutsu

By degrees, unarmed techniques developed into different systems. Varying battlefield situations and technical requirements for feudal warfare led to the establishment of various forms of combat which were controlled and passed down through large powerful families. One of these forms was Aiki-jutsu (Aiki techniques). It is not clear where Aiki techniques originated, but it is said to have been founded by Prince Teijun, the

6th son of the Emperor Seiwa (850-880 AD) and passed on to succeeding generations of the Minamoto family. By the time the art reached Shinra Saburo Yoshimitsu, the younger brother of Yoshie Minamoto, it would appear that the foundations of modern Aikido had already been laid.

Yoshimitsu was a man of exceptional skill and learning and it is said that he devised much of his technique after watching a spider skillfully trap a large insect in its fine web. It is recorded that Yoshimitsu studied anatomy by dissecting the bodies of war dead and criminals. His house, 'Daito Mansion', has given its name to his system of Aiki-Jutsu (later called Daito Ryu Aiki-Jutsu).

Yoshimitsu's second son lived in Takeda, (in the small feudal province of Kai in central Japan), and he became known by this name. Subsequently, the techniques were passed onto successive generations as secret techniques of the Takeda house and made known only to its members and retainers. When Takeda Kunitsugu moved to Aizu in 1574, the techniques came to be known as Aizu-todome (Aizu secret techniques).

During the 16th century, Japan was embroiled in civil wars. Each feudal lord tried to maintain a powerful, independent position within the country. But to do so it was necessary to create a stable unified force and this called for a strong bond between the lord and his Bushi. The 'Code of the Samurai' (Bushido) in addition to encouraging the development of combat techniques, cultivated the qualities of justice, benevolence, politeness, honour and above all, loyalty to lord and cause.

It was during this period of independence and isolation that combat forms developed into numerous schools or Ryu.

Aiki-Jujutsu and its Social Background

The next two and a half centuries (Tokugawa period) were relatively peaceful for Japan. The Samurai, as a class, saw little combat, though they continued to practice and refine the various martial arts of Ken-jutsu, Iai-jutsu, Ba-jutsu and forms of Ju-jutsu.

Ju-jutsu is a term applied to numerous systems of combat which are not all similar in appearance or technique. The word 'Ju' is a Chinese character meaning 'pliable', 'harmonious', 'adaptable' or 'yielding'; jutsu means technique. As a collective term

applied to all fighting forms, Ju-jutsu came into existence long after the forms it describes were originated. While stressing unarmed techniques, Ju-jutsu also deals with small weapons techniques. It can, therefore, be defined as various fighting systems that can be applied to armed or unarmed enemies. It is important though to realize that combat Ju-jutsu was always a secondary system of the Bugei. Ju-jutsu's golden age extended from the late 17th century to the mid-19th century. It is thought that a Chinese immigrant of the early 1600's was the founder of Japanese Ju-jutsu. After the 1850's the true fighting style of Ju-jutsu remained in its Ryu, categorized with the major weapons it supported.

However, as the martial arts became strongly influenced by Buddhist concepts they were transformed from combat techniques (Bugei) into ways (Budo), with focus on self-discipline, self-perfection and philosophy. Their dimensions grew until they went beyond the simple objective of killing the enemy to encompass many elements concerned with everyday living. Particularly after the decline of the Samurai class, the martial arts became martial ways, and great value was placed upon them as a means of generating the moral strength necessary to build a strong society.

Aikido at the time was known by many names but it still remained an exclusively Samurai practice handed down within the Takeda family until Japan emerged from isolation into the Meiji period. The Meiji Revolution (1868) not only saw the return of Imperial supremacy, but the adoption of a westernized cultural, political and economic way of life in Japan. The Bushi class virtually disappeared under a new constitution that proclaimed all classes equal. But the Bushido spirit, cultivated for many centuries, continued to play an important part in daily lives. The Budo, being less combative and more concerned with the spiritual discipline through which one elevates oneself mentally and physically, were more attractive to the common people and were readily taken up by them. Accordingly, Ken-jutsu had become Kendo*, Iai-jutsu – Iaido, Kyu-jutsu – Kyudo, Jo-jutsu – Jodo and Judo, a synthetic form, adapted some of the better techniques of Ju-jutsu.

* Ken-jutsu became a "do" form much earlier, but its popularity gained considerably from the Meiji period onwards.

Modern Aikido: Its Founder and Current Status

It is said that as a young boy, Morihei Ueshiba Sensei (b. 1883) had an unusual interest in the martial arts, philosophy and religion. The environment of his youth, being one of religious discipline and tradition, had an enormous effect on the course of his life.

Until the war (Russo-Japan, 1904), he trained exceedingly hard under the instruction of several famous martial artists; but the war itself provided a real situation in which Ueshiba Sensei found the opportunity to develop himself both physically and technically. On being discharged from the army, Ueshiba Sensei was engaged to lead a group of immigrants to Hokkaido (northern island of Japan). During this time, Sokaku Takeda Sensei, then head of the family began to teach Aiki-jujutsu outside the Takeda household, travelling throughout Japan and finally settling in Hokkaido. Ueshiba Sensei studied Daito Ryu Aiki-Jujutsu under Takeda Sensei until he had mastered it and had obtained a license to teach its techniques. In addition, he continued to investigate and practice other martial arts, particularly Ken-Jutsu and So-Jutsu.

Unfortunately, he was recalled home to his sick father. On the way, however, he met Oni Saburo Deguchi, leader of the Omoto religion. Ueshiba Sensei was very impressed by this man and subsequently became one of his disciples. Although this led him to further develop his mind, the martial arts were not neglected. In 1925, Ueshiba Sensei organized what could be referred to as his style of Aiki-Jujutsu, called Aiki Budo, largely for his own spiritual and physical development.

During the next decades Ueshiba Sensei's students (Tomiki, Mochizuki, Shioda and others) were active in building a foundation for present day Aikido. Ueshiba Sensei, however, was interested in seeking the true martial way (Budo spirit). In his search he left the dojo to work at farming, and by practicing Aikido, he tried to unify his spiritual and physical being through a closeness with nature. After the war (1950), he returned to the Tokyo dojo with a mature, modified form which he then called Aikido.

Ueshiba Sensei continued to instruct at the dojo until his death in 1969. He received a government award as the designer of modern Aikido and for his contribution to its popularization.

After the war, Ueshiba Sensei's students began teaching Aikido in their own different ways, not necessarily to restricted groups of people but in the way they thought

best to teach and spread Aikido throughout Japan and the world.

Kenji Tomiki Sensei (b. 1900), one of Ueshiba Sensei's first students, began Aikido in 1926 after being sent from the Kodokan Judo Dojo to learn Aikido. During the late 1930's he adopted Aikido into an educational course at Manchuria University, where he was a professor, and invited Ueshiba to instruct there. Tomiki Sensei worked very hard to make Aikido a government foundation and since 1949 had been active in the sport-education field, concentrating on Aikido as a sport at Waseda University where he was a highly respected professor until his death in 1979.

Minoru Mochizuki Sensei, also from The Kodokan, became an Aikido student in 1931 and established its first branch outside of Tokyo. In 1949, after 11 years in Manchuria as a government educational advisor, Mochizuki Sensei taught Aikido, Judo and Iaido (Katori Shinto Ryu) in Europe. He was the first Japanese to receive the French cultural prize for his contribution to French cultural development. Mochizuki Sensei is now retired and lives in Shizuoka, Japan.

One of Ueshiba Sensei's outstanding students has been Gozo Shioda Sensei (b. 1915) who contributed much to bring about the popularity that Aikido has enjoyed since the war. Shioda Sensei entered Ueshiba's dojo at the age of 18, living and practicing there for eight years. Shioda Sensei stayed at the dojo longer than any other student, and learned to sense the ways of his master's mind and spirit.

Shioda Sensei was sent to Formosa with the occupational army during the war years, and like Ueshiba Sensei was able to utilize a real combat situation to train himself mentally and physically. Shortly after his return, Shioda Sensei left the Master's dojo. His principal concern was the promotion of Aikido since, until this time, Aikido had been restricted to special groups of people. Further, in popularizing Aikido, Shioda Sensei was showing his gratitude for his Master's kindness. During the next two decades many demonstrations were presented to police forces, army groups and dock workers, with much of the support for these demonstrations coming from financial institutions. The tremendous interest in Aikido since the war dates back to 1954 when, under the Life Extension Society, an exhibition of 160 martial arts from all over Japan was held. This was the first time that Aikido had been demonstrated to a large public audience and Shioda Sensei's first place performance attracted a great deal of attention.

Shioda Sensei's branch of Aikido is known as 'Yoshinkan', a name which he inherited from his father who owned a Kendo and Judo dojo under that name. 'Yo' means cultivating; 'shin'-- spirit or mind; and 'kan' -- house. Shioda Sensei was highly respected in Aikido circles around the world for his attitude toward the Budo disciplines and for his belief in 'Wa' (harmony) as a way of life. He passed away July 17, 1994 but Yoshinkai Aikido is carried on by many full time Aikido professional teachers such as Kevin Blok Sensei of the International Chudokai Aikido Federation as well as by many part-time teachers world wide.

Minoru Hirai Sensei (b. 1903) had studied Aikido since 1939 and became the first Aikido instructor at the Budokai, a government supported committee organized to encourage the martial arts. He was active in teaching the Korindo style of Aikido (which he created) until his death a few years ago.

Kisshomaru Ueshiba Sensei (b. 1921), Ueshiba Sensei's son, was also a very active student under his father's instruction. In 1948, after his graduation from university, Kisshomaru Ueshiba Sensei managed the Aikikai Dojo and after his father's death in 1969, he succeeded as head of the Hombu Aikido Dojo in Tokyo, Japan.

Koichi Tohei Sensei (b. 1920) spent the first 18 years of his life a very weak and sickly boy even though his father encouraged him to learn Judo. At 19, he began to study Aikido. He gradually improved his health and after the war he was able to travel abroad to promote Aikido. From 1953 to 1971, Tohei Sensei travelled ten times to North America and Hawaii to popularize the art. He is President of the Ki Society which he organized to further the study of Ki, the "Life Power" element of Aikido.

As you may have realized this is not sufficient data to give a full and accurate picture of Aikido's history, but includes the major landmarks. It is amazing to think that Aikido's foundations were laid over 1000 years ago, compared to the oldest Ju-jutsu (Takeuchi ryu-1530). This is a difference of over 600 years. Of course there would be little resemblance to the Aikido we practice today. There would, for instance, have been fewer and less sophisticated techniques. With time they became refined and organized as Samurai techniques for attack and defence.

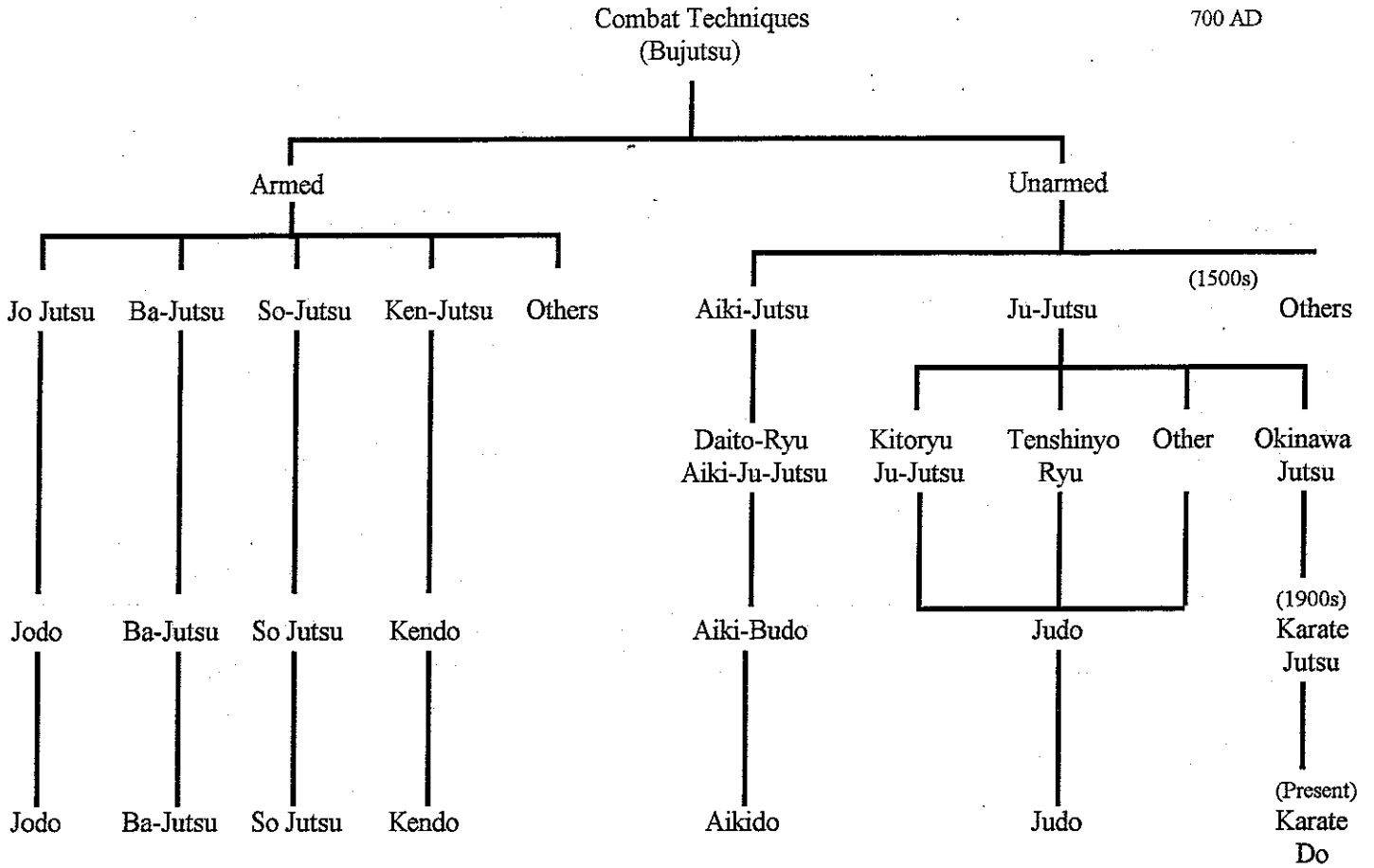
Present day Aikido was organized through Ueshiba Sensei's efforts to study various old martial art forms and combining them with Aiki-Jujutsu. To this he added his own technical and spiritual ideas to form modern Aikido.

Today, Aikido is divided into 2 major organizations, the Hombu Aikido (Aikikai) Foundation and the Yoshinkan Foundation. Both are contributing to Aikido's development. Despite their common origin these two branches appear to have a few differences, such as technical application, - the Yoshinkan branch retains more of the combat reality found in Aikido's earlier history. But the spirit of all Aikido should be the same.

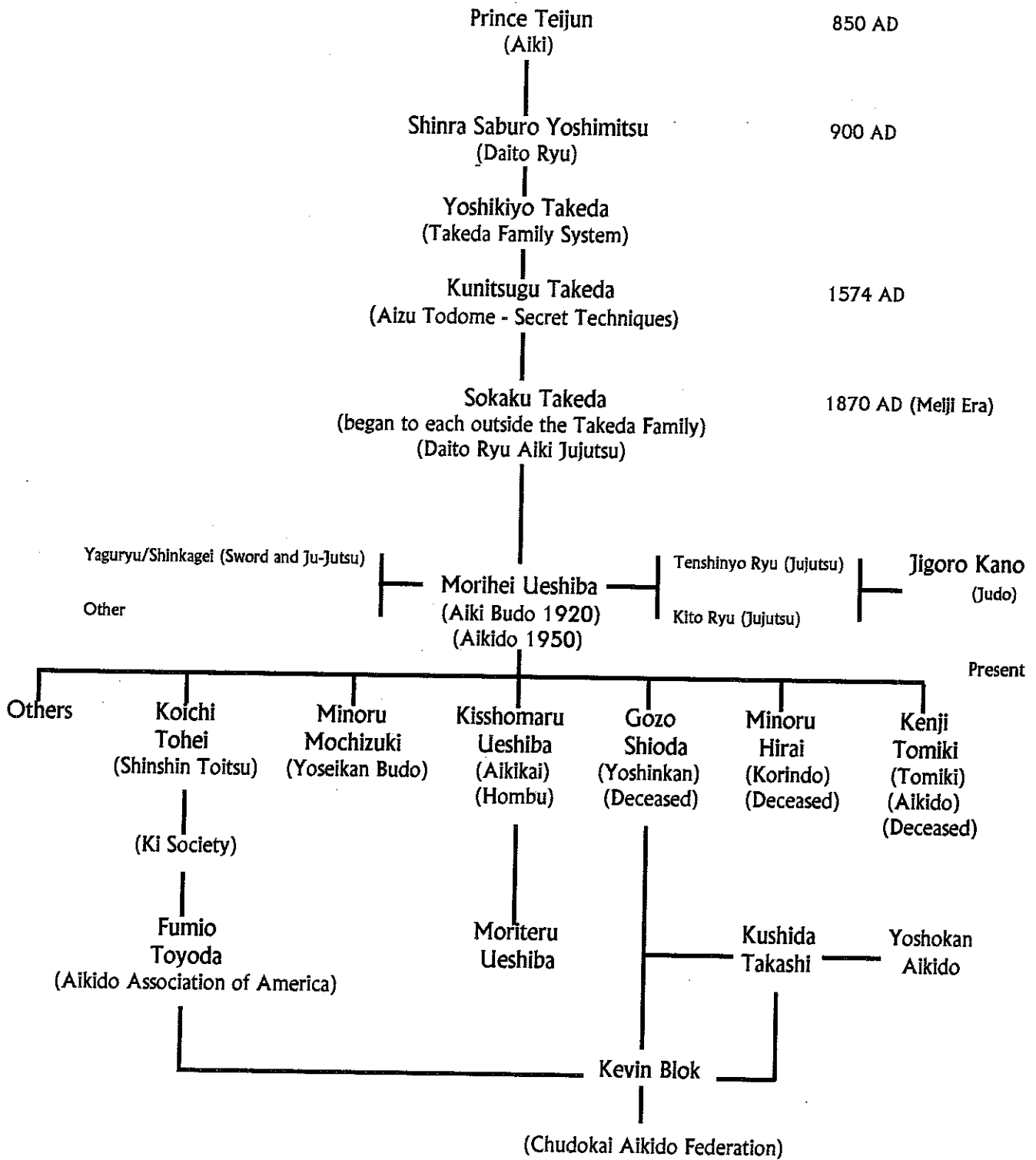
In the final analysis however, Aikido as a martial study must include elements of combat. Consequently, if it becomes a solely intellectual discipline, it will cease to exist. The basic 'Budo conduct' must not be treated lightly and the 'way of technique' (realistic way) should not be disregarded. It is a way of spiritual and physical training applicable to daily life.

To be able to cope with any situation or circumstance one must have strong capabilities and harmony of spirit. These two factors are based on a clear, confident mind and discipline which can only be developed through mental and physical training. In Aikido you must strive to cooperate with each other to create correct techniques and a better relationship between the Uke (attacker) and the Shite (defender). To achieve true Aikido requires a lot of diligent and sincere practice. At the same time it is important to progress by studying each technique and movement step by step.

Japanese Martial Arts Development



Aikido Development



Dojo Etiquette

Upon entering the dojo, if you see the instructor, greet him or her by bowing and saying "Osu!".

The word "Osu" is a greeting in Japanese.

Complete dressing before leaving the dressing room. Do not come out with your belt untied and jacket open.

Enter the mat by first stepping onto it, face the front area (Shomen) and bow. This shows respect to the founder of Aikido and to Aikido's traditions.

When class is ready to begin, before the teacher sits, the students line up sitting in one line, even with the person to your right. The person to your right should be your superior or equal in rank. The person to your left should be of lower or the same rank.

The highest ranked student will command "Shomen ni rei". This means "bow to the front". This is a sign of respect to the founder and to the tradition of Aikido. The same student will next say "Sensei ni rei". This means "bow to the teacher".

While watching the teacher teach, students must kneel politely.

Whenever the whole class or any individual is taught a technique or corrected in a technique, they must afterwards bow and either say "Osu" or "Thank you".

If the instructor is teaching one student and others wish to watch, they must kneel to watch.

During class, any student wishing to stop practicing, leave the mat, or practice something other than what they were told to practice, must first ask the teacher's permission.

Always begin and end practice with your partner by bowing to him or her.

Treat the teacher and your partner with respect at all times and they should treat you the same way.

Never shout, curse, or become angry on the mat. If there is a disagreement, ask the teacher what is right.

If the teacher is off the mat, treat the highest ranked student with the same respect you do the teacher.

When class is ending, the students must quickly seat themselves in one line before the instructor sits.

Students will remain sitting until the instructor has left the mat.

Whenever leaving the mat, bow towards the front before stepping off.

Dear Aikido Student,

Welcome to Aikido as either a returning member or as a new student.

This handout is designed to tell you about Aikido, and help you in other ways for the entire year.

Aikido has been gaining popularity around the world over the past twenty years. Aikido is an effective means of self defence but offers more than that. Aikido is not a sport, it is a "Martial Way" (Budo). It develops the mind and body as one. In sports, a competitor is competing against others and the goal is to win. The Martial Way is a lifetime of developing the mind and body. The goal is to improve personally, to be better today than yesterday, and tomorrow better than today. Aikido helps us to live in harmony with ourselves and with others.

Again, welcome to Aikido and to many happy years of following such a beautiful "Way".

An Introduction to Aikido

Aikido is one of the least known or understood of the Japanese martial ways. The word "Aikido" is comprised of three Japanese words: Ai - harmony, Ki - Universal power or nature, Do - a way or path. As might be gleaned from its very name, Aikido is not a conventional fighting art. Rather it is an art of defense, one that stresses learning to make harmony with opposing forces rather than overwhelming them.

This aspect of Aikido, its defensive rather than offensive approach to aggression, helps to make it virtually stand alone among other notable martial ways.

The evolution of Aikido into the form we practice today is the achievement of the late Morihei Ueshiba. Master Ueshiba (or O-Sensei - Great Teacher) as he is sometimes called) was born in 1883. His parents were deeply concerned about their son's overall development as an individual and encouraged him to study philosophy and religion. As well they supported his pursuit of excellence in "Bugei" or martial arts studies. Master Ueshiba diligently studied under several martial arts instructors and acquired proficiency in a number of arts, including Jo-Jutsu (short staff) and Ken-Jutsu (sword).

In 1905, Master Ueshiba met the man who would change much of his life and bring into existence the concepts from which Aikido was built, Sokaku Takeda Sensei.

Sokaku Takeda Sensei was the hereditary master of a style of unarmed self- defence known as Daito Ryu Aiki-Jujutsu. This very effective but highly exclusive style of combat dated back over 800 years to a member of the Minamoto clan, Shinra Saburo Yoshimitsu. Yoshimitsu had a son who lived in the town of Takeda in central Japan. At Yoshimitsu's death, his son (who had assumed the surname Takeda) became the master of this art. Generations later, Morihei Ueshiba Sensei began studying this form of combat previously known only by the members of the Takeda clan, when Takeda Sensei decided to admit "outsiders" to his classes.

At the time that Ueshiba Sensei was studying Aiki-Jujutsu, the era of Budo killing styles was becoming outdated. Due to the Western-style modernization of Japan and the cumulative effects of more than 300 years of Buddhist influence, the cultural sanction for these killing forms was dwindling. An emphasis on "Do" or the "Way" was growing.

The unheralded contribution that Ueshiba Sensei made to this cultural revolution was to diligently apply himself to the re-working of the techniques he had been taught and to synthesizing them into a form that strove to teach harmony and love rather than violence and decimation.

Ueshiba Sensei proclaimed that the way of Budo (or the way of the warrior) was that of peaceful reconciliation. He dedicated himself to the design of an art form that would teach technical prowess and strength, humility, regard for one's fellows and commitment to the discipline needed for personal growth. He dubbed this new art form Aikido.

We are the grateful benefactors of Ueshiba Sensei's legacy. He has shown us that with practice and trust we too can open ourselves to new levels of personal growth and insight.

As his concern and energy touched the lives of the students he worked with, several styles of Aikido evolved. The most notable of these styles are our style Yoshinkai, Tomiki, Aikikai, and the most recent, Shinshin Toitsu and Ki Society.

The founders of these styles are all dedicated men committed to the precepts set down by Ueshiba Sensei. Each of them has developed certain elements of O-Sensei's teachings, so each style differs from another while maintaining an essential sameness.

The late Gozo Shioda Sensei is the man responsible for originating the style that we study - Aikido Yoshinkai. Shioda Sensei was born in 1915 and entered Ueshiba Sensei's dojo in 1933 at the age of 18. For the next eight years Shioda lived and studied in Ueshiba Sensei's dojo. Of all the master's students, Shioda Sensei stayed with him the longest. Consequently, when Shioda Sensei began his own teaching, he remained extremely faithful to the style of O-Sensei.

The Yoshinkan was established in 1954 to carry on the teachings and style we know as Aikido Yoshinkai. The name, Yoshinkan, was inherited by Shioda Sensei from his father who operated a Judo and Kendo dojo by that name. Yoshinkan means "the house for the cultivation of the spirit".

This choice of a name set the tone of Shioda Sensei's entire career. He devoted himself to the promotion of Aikido throughout Japan and the world. It was always his belief that Aikido was a means for the development of an individual's potential.

To New Students:

In the first two or three months we will be covering the 7 basic movements as well as forward and backward breakfalls to understand Aikido movements. You will also learn techniques and movements which are required for the Kyu (rank) tests, Aikido philosophies, Japanese history, language and Budo etiquette.

In the following two or three months, you will begin to understand "Energy" and "Harmony" with others and also "Ki". You will also learn more techniques which are required for later kyu tests and higher belt rankings.

In the near future you will be learning not only hand techniques but also kneeling techniques, free style and weapons such as knife, sword and stick.

As you are training, you learn not only self-defence but also "Harmony", "Mind", and "Way" which comprise the true meanings of Aikido.

Glossary of Aikido Terms

Shomen Uchi -	Front Strike	Ichi -	One
Yokomen Uchi -	Side Strike	Ni -	Two
Shomen Tsuki -	Body Thrust	San -	Three
Ganmen Tsuki -	Face Thrust	Shi -	Four
Ikka Jo -	1st Control	Go -	Five
Nika Jo -	2nd Control	Ryoku -	Six
Sanka Jo -	3rd Control	Shichi -	Seven
Yonka Jo -	4th Control	Hachi -	Eight
Shiho Nage -	All Direction Throw	Kyu -	Nine
Kokyu Nage -	Breath Throw	Ju -	Ten
Shomen Irimi Nage -	Step In Throw		
Sokumen Irimi Nage -	Side Step In Throw		
Kote Gaeshi -	Reverse Hand Throw		
Tenchi Nage -	Heaven and Earth Throw		
Katate Mochi -	One Hand Grasp		
Ryote Mochi -	Both Hands Grasp		
Aya Mochi -	Cross Hand Grasp		
Katate Ryote Mochi -	Two hands on one arm Grasp		
Mune Mochi -	Chest Grasp		
Hiji Mochi -	Elbow Grasp		
Ushiro Ryote Mochi -	Behind Both Hands Grasp		
Ushiro Katate Mochi -	Behind One Hand Grasp with Chest Grasp		
Ushiro Erimochi -	Behind Collar Grasp		
Aikido -	Harmony, Mind, Way		
Morihei Ueshiba -	Founder of Aikido		
Gozo Shioda -	Founder of Aikido Yoshinkai		
Sensei -	Teacher		
Deshi -	Student		
Rei -	Bow		
Seiza -	Kneel		
Kamae -	Basic Stance		
Hajime -	Begin		
Yame -	Stop, Finish		
Migi -	Right Side		
Hidari -	Left Side		
Shite -	Person applying the technique (Defender)		
Uke -	Person receiving the technique (Attacker)		
Osae -	Control		
Nage -	Throw		
Arigato Gozai Mashita	Thank You Very Much		
Dan -	Holder of a black belt rank		
Kyu -	Holder of rank below black belt		

Pronunciation

A - America I - Illinois U - Uboot E - Et O - Okay

Kihon Dosa - Basic Movements

1. Kamae - Basic Stance
2. Hiriki No Yosei Ichi - Elbow Power #1
3. Hiriki No Yosei Ni - Elbow Power #2
4. Fumikomi Taihenko - Cross Step in Body change
5. Tsugi Ashi Taihenko - Shuffle in Body change
6. Kyuju Godo Kaiten - 95 degree pivot
7. Hyaku Hachi Judo Kaiten - 180 degree pivot
8. Fumi Komi Hyaku Hachi Judo Kaiten - Cross Step in 180 degree pivot
9. Shumatsu Dosa Ichi - Fixing Movement #1
10. Shumatsu Dosa Ni - Fixing Movement #2

Ukemi - Breakfalls

- Koho Ukemi Ichi - Back Breakfall #1
- Koho Ukemi Ni - Back Breakfall #2
- Koho Kaiten Ukemi - Backward Roll
- Zenpo Kaiten Ukemi Ichi - Forward Breakfall #1
- Zenpo Kaiten Ukemi Ni - Forward Breakfall #2
- Zenpo Kaiten Ukemi San - Forward Breakfall #3
- Hiyaku Ukemi - Jumping over forward breakfall