

*Alameda County Library
Reading For Life Program
Personal Responsibility Section*

INTRODUCTION TO
KI DEVELOPMENT

Book I

Preface

This booklet is intended for students enrolled in the Reading for Life Program of the Alameda County Library. Reading for Life provides self-sufficiency skills training classes, educational programs and activities, transitional planning, and post-release follow-up to assist with re-entry into the community. Self-sufficiency skills training classes meet 3 days per week, 2 hours per class.

In March of 2003, Reading for Life introduced Ki Development into the program. With a focus on relaxation and stress reduction, the ki development classes have made a difference to hundreds of students. According to one student:

“ The things I learn about relaxation and concentration I apply to my life here. It is a remedy that rubs against the rough edges of my mind and body, thus making daily the rough edges smoother and smoother. Daily these techniques are put into practice for a clearer conscious(ness). My anger is more in control and my choices are more clear.”

Students using this booklet will be participating in a weekly course of Ki Training. If the exercises in this booklet are taken seriously and practiced regularly in daily life, then training will be successful. Greater awareness, clarity and calmness can be achieved by those students who are diligent in their study and practice.

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Introduction

What is Ki Development?

We are introducing a method of “Self Inspection” which allows us to see our actions and motivations more clearly. We use the term “Ki” in this program for our intent or commitment. When our Ki is focused (or extended) and we commit our whole body to action, we can accomplish much more than just a thought and movement. We call this moving with mind and body coordination and it refers to our intent and action. Thought or plans are not really intent. How many times have we thought we did something or planned to do it? Without the “intent” it is hard to put our plans into reality. Movement itself is not action. Looking busy does not really get the job done.

Ki Experiments

Through experiments where the results are concrete, we can see more clearly what occurs when, for instance, we react with tension or lack of commitment. These experiments are meant as tools or reminders for daily life problems or potential conflicts, and can show us better ways of acting when presented with these difficulties. While the experiments themselves are interesting and beneficial, we must

“take them to the street” and put them into action in daily life
A tool, which is never practiced with or used correctly, becomes a “toy”.

Any physical training such as sports or Martial Arts can also be a form of experiment or a tool, and must also be put into practice in our daily life.

If we train to block, trick, overpower or unbalance our opponent, then we will attempt these same techniques, lets say, with ones boss, employees, or even family and friends. Will this really work?

Perhaps we can overcome a particular conflict with our boss using tricks or power but it will most likely result in bad feelings, collision or termination in the future.

Do we want to resolve a conflict with our kids or partners using tricks or power or guilt?

Using our own balance and calmness to face potential problems has proved to be a more positive way to resolve conflict.

We tend to use other tools to deal with conflict. Collision (tension) and avoidance (denial) are two major tools that most people reach for rather quickly.

Through training we can put these negative tools further back in our bag and ultimately (through non use) use them very rarely if not at all.

*Through this training we will learn that
relaxation is stronger than tension.*



*Falling well is a form of balance.
One can fail or make a mistake and learn alot from the experience*

Ki Experiment 1 - Keeping One Point

One point is our natural balance. This point is located a few inches below the navel. We can experiment with how different states of mind effect our one point. First stand with feet close together in a natural waiting posture.

1. Tense the body, make a fist, clench your jaw, basically an “angry posture” what we usually associate with strength and power. Have your partner push your shoulder back using only the least amount of force needed to destabilize.

Remember the results



2. With the same posture, close your eyes and think of somewhere far away or at the top of your head, what we usually think of as relaxed, kind of limp. Have your partner push your shoulder back using only the same force used in #1

Remember the results



3. Put your weight slightly toward the front of your toes as if the next movement would be to step forward. Do not move your feet. Like waiting at the corner just before the light turns green. Look straight ahead and imagine crossing the street to someone or something that you really want to see.

Have your partner push your shoulder back using only the same force used in #1.

Remember the results



What have you learned from this?

How can you relate this experience to some daily life problem?

Notes:

When we are calm and centered,
things that sometimes disturb us
seem to be less important.

- Think of a time when you were feeling really positive and happy and some irritating thing occurred. Then think of the same irritating thing happening when you are disturbed or unhappy. How did you feel?

- Imagine someone you highly respect such as an elder or even someone you do not actually know or an imaginary character. This highly respected person comes to your house and by accident breaks something you treasure and the person is truly sorry and concerned. How do you respond?

- Then let us imagine that your kid, partner, spouse, or even a stranger does the same thing. Would your response be very different even though the same event occurred?

A cherished item has been broken by accident and the person responsible is very sorry.

Who is responsible for your reaction?

Don't we get to choose how we react?

If we stay calm and keep one point we can see clearly and judge what is important and what is momentary.

Ki Experiment II - Relax Completely (Two partners are required)

1.

Stand in a natural posture. Tense your body by making a fist, clenching your jaw, basically assuming an angry posture. Have 2 partners stand on either side of you and attempt to pull each arm down (as if they were heavy pieces of baggage). Try to move up and down and walk forward.



Remember the results



2.

Stand in a natural posture. Close your eyes and think of somewhere far away or focus to the top of your head, and feel your body go limp. Have 2 partners attempt to pull each arm down (as if they were heavy pieces of baggage) Try to move up and down and walk forward.

Remember the results

3

Stand in a natural posture. Place your weight slightly toward the front of your toes as if the next movement would be to step forward, like waiting at the corner just before the light turns green. Look straight ahead and imagine crossing the street to someone or something that you really want to see. Have 2 partners attempt to pull each arm down (as if they were heavy pieces of baggage).

Try to move up and down and walk forward.

Remember the results



What have you learned from this?

How can you relate this experience to some daily life problem?

Notes:

- When serious problems occur, the only real choice is how we react to these problems.
 - Puffing ourselves up and trying to bully our way through is one reaction. This tends to succeed only if we are stronger than the problem.
 - Ignoring the problem never works if the problem is serious. Relaxing completely (which takes effort) and using only the force needed to solve the problem allows us to react appropriately.

Relaxation Exercise

1. Stand in your balanced posture (Mind and Body Coordinated).
2. Begin shaking your hands as if there is water on them. Shake with rhythm.

Elbows can bend but shoulders do not move. 1-2 1-2 1-2 .

3. After a minute or two stop shaking naturally.
This feeling is relaxed completely.

If you have a problem which you cannot just deal with, use this exercise to calm the mind and body. Do not use this exercise in front of anyone who is the cause of the problem. It may make them angrier.

Ki Experiment III-Weight Underside

1. First stand with feet close together in a natural waiting posture. Tense the body and make a fist. Clench your jaw, and basically assume an “angry posture”. Have your partner attempt to lift you up by placing their hands in your underarms.



Remember the results



2. Next, with the same posture, close your eyes and think of somewhere far away or at the top of your head. What we usually think of as relaxed, kind of limp. Have your partner attempt to lift you up by placing their hands in your underarms using only the same force used in #1.

Remember the results



3. Put your weight slightly toward the front of your toes as if the next movement would be to step forward - much like waiting at the corner just before the light turns green. Look straight ahead and imagine crossing the street to someone or something that you really want to see. Have your partner attempt to lift you up by placing their hands in your underarms.

What have you learned from this?

How can you relate this experience to some daily life problem?

Notes:

When we react to our problems with balance and calmness we become very powerful and hard to destabilize. Even if we have to change or move we can do so with balance.

We cannot always get what we want or get our way but we needn't lose our center over it.

The past is gone and unchangable, the future is not here yet. Living in the past or future prevents us from dealing with the now. We can learn from the past and prepare for the future best by being in the present, aware and clear.

Ki Experiment IV- Extend Ki

1. Find something behind you to concentrate on.
Face forward and walk in a regular pace.
Have your partner stand a few paces away in front of you.
Have your partner put their arm up to block you just as you reach them.



Remember the results

2. Look forward and find something to concentrate on.
Face forward and walk in a regular pace.
Have your partner stand a few paces away in front of you.
Have your partner put their arm up to block you just as you reach them.



Remember the results

What have you learned from this?

How can you relate this experience to some daily life problem?

Notes:

Ki Experiment IV B- Extend Ki

1. Have your partner hold you from the back (bear hug). Try tensing and walking forward

Remember the results



2. Next try the same thing limp (or what we usually think of as relaxed)

Remember the results

3. Finally, settle your weight forward and allow your partner to hold you. Move the whole body as one and keep posture straight.

Remember the results



When problems occur, we tend to concentrate on the negative and use force, power or cleverness to solve them. Another way we deal with these problems is to ignore them. Our best option is to “see” the problem clearly and move with intent (commitment).

What have you learned from this?

How can you relate this experience to some daily life problem?

Notes:

If we really extend Ki or commit to a project or plan, then we can more easily complete this task.

An idea or plan may be the start, but unless we put our whole mind and body behind this plan, our chances for success are very slim.

Thinking or trying to do our best is very different than “doing” our best.



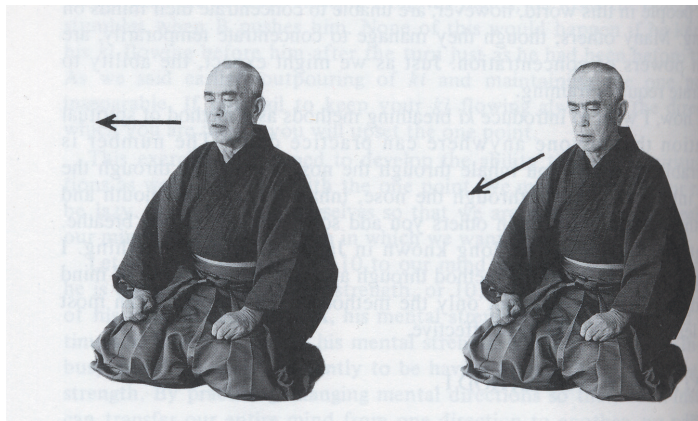
“Mind/Body originally one” by Koichi Tohei Soshu

Breathing Exercise

Breathing exercise is a major training in our art. Controlled breath is a form of “relax completely” and can show us the depth of our understanding. Breathing exercise (or Ki Breathing) can be done anywhere and at any time.

In the beginning, it should be done on a regular basis. Tohei Sensei recommends that you practice a set time each day for a set number of minutes. (For example, before you go to sleep for 15 minutes). Do this for 30 consecutive days. If you miss a day, then begin again at day #1. Even if you only miss one day, start again at 1. It took me over 6 months to finally complete 1 hour each day for 30 consecutive days.

It is easy to become tense when breathing in. First, practice exhaling well and understand how to exhale naturally while relaxed, then you will be able to breathe in comfortably.



The Exhale

The exhale is called *Koki* in Japanese. This means exhale of carbon dioxide. Open your mouth naturally in a position that you can say “a”. Exhale so that you can visualize your breath going straight forward making the sound “Ha”. The sound should not be loud but very calm and relaxed. It is important to exhale naturally.

You should not be thinking about the length of your exhale or inhale. If you think about these things your body will become tense. If you exhale with dead relaxation, the exhale will be very weak. It is important to do Ki breathing with oneness of mind and body. If you practice exhaling several times, you will be able to exhale for 15 or 20 seconds comfortably. First, please practice until you can exhale comfortably before working on inhaling.

If you extend Ki, new Ki comes into you. In the same way, if you exhale completely, new air comes into your lungs naturally. If you exhale and let it continue, your breath becomes infinitely calm. Leave your mouth open. When you think your exhale is naturally at an end, move your upper body slightly forward and let out the last of your breath.

You should not hold your breath intentionally, but it is important to have your breath stop naturally. Count, “one, two, three” as you end your breath. Your body should remain slightly forward as you close your mouth, begin your inhale naturally, thinking “from the tip of your nose.” If you can do this, we can go on to the next step.

The Inhale

The inhale is called *kyuki*. This means to bring the Ki of the Universe into our bodies.

Keeping your upper body slightly forward, start to breathe in calmly from the tip of the nose, similar to how you would smell flowers. Do not think about the length of your inhale or exhale.

Some people have difficulty in breathing because they inhale quickly. In this case, imagine that your breath fills up your body first to your toes, then leg, hip, chest, and finally head. Your mind concentrates on other parts of your body so your chest and lungs will not become tense.

Many people put strength in their upper body when they breathe in directly into their chest. If you think about your lungs and chest, you may become tense and in just a few seconds have difficulty breathing naturally. Breathe in calmly and just let your breath go. The breath becomes infinitely calm. When your breath becomes calm enough, return to the original position. At that time, you will feel air completely filling your body up to your head. Count “one, two, three”. When your breath becomes calm, open your mouth and start to exhale.

Our brain uses about 20% of the oxygen in our body. When practicing Ki breathing, our Ki extends from the tip of our toes to the top of our head. Therefore, the more you do Ki breathing, the more your brain will become active. If you practice Ki breathing for fifteen minutes daily, it will improve your health.

Exhale naturally Inhale naturally

Even if you can exhale and inhale comfortably, if you repeat them again and again, you may forget to coordinate mind and body and become one with the universe. If you exhale with oneness of mind and body, your inhale will come in naturally. This will leave you with the feeling that you are one with the universe.

Many people misunderstand and hold their breath intentionally between the exhale and inhale when practicing Ki Breathing. If you stop your breath by yourself, your body will tense. If you tense your body, it is difficult to breathe and you cannot continue in this way for a long time.

If you control exhalation and hold your breath, air will not come in to you naturally. This is one of the reasons why many people feel “inhaling is more difficult than exhaling.” You should not stop or pull Ki.

Ki breathing means to exchange Ki with the Universe. By extending Ki, you can get Ki naturally. If you have trouble breathing, there is probably something incorrect with your breathing. In this case, you should not continue the exercise in this way. You should review your posture with oneness of mind and body and return to the starting point. If your body becomes tense during Ki breathing, your mind is doing something unnatural, (for example, when you try to control your breath intentionally).

It is important to understand that when your mind is calm and relaxed, this will give your body more energy.

Our goal is to see more clearly, our actions, reactions, motivations, expectations, goals and hopes. Using these tools we can more clearly see situations and be able to deal with them in a more balanced, relaxed way. This also allows us to make better choices.

About the Author



Pietro Yuji Maida sensei is a direct, senior student of Koichi Tohei (founder of Ki Society). It was Tohei sensei who first brought the Martial Art of Aikido to the USA and the world in 1953. Maida Sensei began his Aikido training as an uchi deshi (live in apprentice) of Hideki Shiohira Sensei in 1974. He was sent to

Japan in 1977 to continue his apprenticeship with Aikido Master Tohei Sensei. He has extensive experience in Rinzai Zen meditation (as a student of Tanouye Tenshin Rotaishi) and is an ordained Zen Priest. Maida sensei has spent a number of years living in Japan studying Aikido, Zen and other traditional cultural arts. Upon his return to the U.S. in 1982 he became a professional Aikido instructor. Maida sensei returns to Japan a few times each year to renew and update his knowledge.

He is presently the Chief Instructor of the Northern California Ki Society, holds the rank of 7th dan and is one of the few full-time professional instructors representing Ki Society outside of Japan. He continues to train under the direct guidance of Tohei Sensei in Japan, Kashiwaza Sensei (Chief Instructor of Ki Aikido USA), and other senior instructors of Ki Society.



Maida sensei receiving advanced ki test from Soshu Koichi Tohei

Koichi Tohei Sensei and Ki Society International (Ki no Kenkyukai)

The Ki no Kenkyukai is dedicated to spreading the principles of coordination of mind and body. With its headquarters in Tochigi, Japan, the “Ki Society” has training halls across the globe. Tohei Sensei leads workshops and seminars through the year to a full range of students including business executives, sports personalities, educators as well as Aikido students and instructors to keep them current and to help them to correctly express his teachings. From his training in Zen, Misogi, Shin Shin Toitsu Do and most importantly Aikido, Tohei Sensei’s method of training incorporates a full range of techniques for the whole mind & body. Every October there is a World Camp where Ki Society membership from around the world gather to train with Tohei sensei.

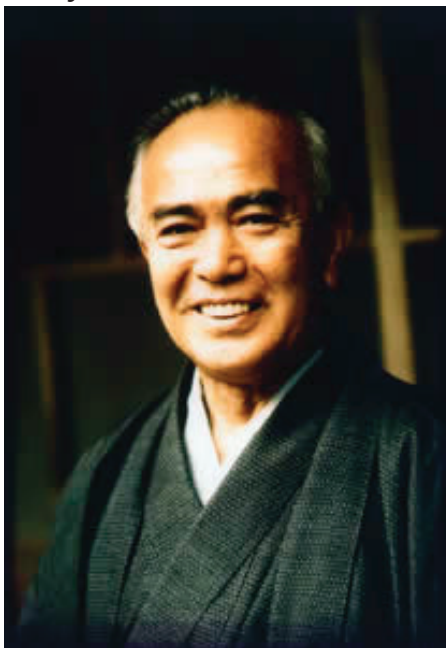


Tohei sensei and Maida sensei



心身統一合氣道

(Heart/mind, body, as one, Harmonious, energy, way)



KOICHI TOHEI
FOUNDER & PRESIDENT
KI NO KENKYUKAI
&

SHIN SHIN TOISTU AIKIDO

Tohei-sensei was born in 1920 and grew up in an upper class Japanese family, north of Tokyo. He was sickly as a child and was introduced to Judo and Zen by his father. He learned Zen from Master Josei Ohta, head of the Daitokuji Temple in Kyoto, and Misogi from Master Tetsuju Ogura, one of the leading disciples of the famous Master Teshu Yamaoka, and from his successor, Master Tesso Hino.

In 1939, he met Morihei Ueshiba Sensei and was introduced to the art of Aikido (known as aiki-budo at that time). In 1942, he was called up to the army and spent time in action in China. During this time, he became aware of the importance of a calm mind and the unification of mind and body that were to shape much of his later training. After the war he returned to his role as uchi-deshi to Morihei Ueshiba Sensei, be



coming one of the strongest and most influential figures within the Aikido world.

In 1953, he was sent by Ueshiba sensei to Hawaii, becoming the first teacher to introduce Aikido to the United States. Over the next decade or so, Tohei sensei came to the US many times and was responsible for training many of the fine teachers in the U.S. today. Tohei Sensei rose to the position of Chief Instructor at the Aikikai Hombu dojo and was the only person awarded 10th Dan by Ueshiba Sensei and issued with a formal scroll of rank.

Tohei Sensei had very clear ideas about the best way of teaching Aikido, ideas that were based largely on the principles of Unification taught by one of his Yoga teachers, Tempu Nakamura founder of Tempukai (1919) who called his practice Shin Shin Toitsu Do (Way of Mind and Body Coordination), and his first hand experience of Ueshiba Sensei's aikido.

In 1971, while still the Chief Instructor of the Aikikai, Tohei Sensei founded the Ki no Kenkyukai, to teach the principles of Ki and Coordination of Mind and Body, without using Aikido and based on Shin Shin Toitsu Do. He officially resigned from the Aikikai and added Shin Shin Toitsu Aikido, to teach Aikido in accordance with the Ki principles, as part of the arts in Ki training taught at Ki no Kenkyukai (Ki Society HQ). Since the 1970's, Tohei Sensei continues to refine and develop his methods of teaching Ki and Aikido and the Ki no Kenkyukai has grown to over 200,000 members with branch dojos spread throughout the world.

It is Tohei sensei's wish that all people realize the power of Mind and Body Coordination. Through these exercises and continued training at finding "peaceful resolutions to conflict" our families, communities and world can be improved. It is never too late to "see" clearer and change the way we deal with problems. Just as a calm lake reflects the sky and moon perfectly, a calm mind reflects our true situation without exaggeration. Our calmness allows us to take the appropriate action while giving us insight, and compassion for others. My thanks to all my teachers and all of you students who have taken this path of self-improvement.

Tohei Sensei tells us

*"To become one with the Universe
is the ultimate purpose of our study."*



