



# KI SAYINGS

by Koichi Tohei

## 1. Motto

Let us have a universal spirit that loves and protects all creation and helps all things grow and develop. To unify mind and body and become one with the universe is the ultimate purpose of our study

Four major principles to unify mind and body:

1. keep one-point
2. relax completely
3. keep weight underside and
4. extend ki.

## 2. The value of our existence

Our lives are born of the Ki of the Universe. Let us give thanks for being born not as plants and animals, but as human beings blessed with a Universal Mind. Let us pledge to fulfil our missions by helping to guide the development and creation of the Universe.

## 3. The way to union with ki

The absolute universe is one. We call this ki. Our lives and our bodies are born of the ki of the universe. Study thoroughly the principles of the universe and practice them. We are one with the universe. There is no need to despond, no need to fear. The way we follow is the way of the universe, which no difficulty nor hard-ship can hinder. Let us have the courage and say, 'if I have a clear conscience and a calm spirit, I dare to face an enemy of ten million'.

## 4. Unification of mind & body

Mind and body were originally one. Do not think that the power you have is only the power you ordinarily use and moan that you have little strength. The power you ordinarily use is like the small visible segment of an iceberg. When we unify our mind and body and become one with the universe, we can use the great power that is naturally ours.

## 5. The one point in the lower abdomen

The universe is a limitless circle with a limitless radius. This condensed becomes the one point in the lower abdomen, which is the centre of the universe. Let us concentrate our mind in this one point and become one with and send our ki constantly to the universe.

## 6. Relaxation

We are accustomed to having trouble with nervousness unnecessarily. Nervousness causes blood vessels to contract, making it difficult for the impurities to leave the body, and thus makes one susceptible to many diseases. Relaxation is truly the elixir of life. Let us spread the true method of relaxation, which enables us to meet each day with a spirit like that of a mild spring breeze. If we practice this, we never need get nervous and excited in our daily affairs.

## 7. Living calmness

The weight of objects is always naturally underside. Therefore the physical expression of living calmness is that the weight of every part of the body is also underside. Like the calm still surface water that reflects the moon and a flying bird, true living calmness is the condition of our mind that reflects all things clearly. This is our original and natural state. By understanding these principles, we can acquire true living calmness.

## 8. Plus life

The absolute universe is one. Then two opposing forces appeared, and the relative world was born. In the orient this dualism is called 'yin' and 'yang', in the west, 'plus' and 'minus'. a bright happy life is called a 'plus life', and a dark gloomy one is called 'minus'. Let us eliminate every minus thought and strive for plus life henceforth.

## 9. The subconscious

The subconscious mind acts as a storehouse of knowledge and past experiences. The materials stored in the subconscious mind form the conscious mind. Henceforth let us cease putting any minus materials into the subconscious. Let us always extend plus ki and live our life with a positive attitude.

## 10. The principle of non-dissension

There is no conflict in the absolute universe, but there is conflict in the relative world. If we unify our mind and body become one with the universe, others will follow us gladly. Do not say that this is a world where we must struggle to live each day. The true way to success is exactly one and the same as the principle of non-dissension, and that is the way of peace.

## 11. The definition of ki

We begin with the number one in counting all things. It is impossible that this one can ever be reduced to zero. Because just as something cannot be made of nothing, one cannot be made from zero. Ki is like the number one. Ki is formed from infinitely small particles, smaller than an atom. The universal ki condensed becomes an individual, which further condensed becomes the one point in the lower abdomen, which in turn infinitely condensed never becomes zero, but becomes one with the universe. Thus we understand the essence of ki.

## 12. Ki development exercises

It is easier to coordinate mind and body when we are sitting or standing still than when we are in motion. But true unification means to maintain the coordination of mind and body even when we are moving. The ki development exercises train one to always maintain the unification of mind and body in our daily life. By applying them to our life, we can perform to the best of our ability in all circumstances.

## 13. The unity of calm and action

Just as tops spinning violently and rapidly becomes steady, the most rapid movements results in calm. Like the eye of the typhoon, which, is always peaceful, inner calm results in great strength of action. Calm and action are exactly one. Only when we keep our one point and unify our mind and body, can we find spare time even when we are busy. Keep a calm mind and you will be able to perform to the best of your ability, even in an emergency or when facing important tasks.

## 14. Fudoshin

True 'fudoshin' is not a rigid, immobile state of mind, but the condition of stability, which comes from the most rapid movement. In other words, like the steadiness of a spinning top, the state of perfect spiritual and physical stability arises from movement, which continues infinitely and is so infinitely rapid that it is imperceptible. This movement is condensed at the one point in the lower abdomen. By putting everything in the one point, we can experience 'fudoshin' and not lose our stability no matter what happens.

### 15. Ki breathing exercises

Breathe out, so that your breath travels infinitely to the ends of the universe: breathe in, so that your breath reaches your one point and continues infinitely there. The ki breathing methods are an important way of unifying mind and body. At night when all is quiet and calm, do this alone, and you will feel that you are the universe and that the universe is you. It will lead you to supreme ecstasy of being one with the universe. At this moment the life power that is rightfully yours is fully activated.

### 16. Kiatsuho - pressing with ki

We have learned coordination of mind and body and the 'ki breathing methods'. Therefore we can bring the ki of the universe into our bodies at anytime. When a water pump is dried out, no water can flow from the well up through the pump. To start this flow again we must put some water back into the pump. In the same way, ki does not flow strongly in a person suffering from illness or misfortune. Let us practice 'kiatsuho' to put back into these people, stimulate their own flow of ki, and give them a fresh start to happiness.

### 17. Reiseishin - the universal mind

We are blessed with a spirit that is one with the spirit of the universe. This spirit is called 'reiseishin'. The moon is clearly reflected in the water when the water is calm. In the same way when our mind and body are unified and calm, our 'reiseishin' manifests itself completely. Once this happens all suffering and wicked desires fall away, and the universal spirit of love and protection for all things appears in us. Let us strive to realise our 'reiseishin'.

### 18. The mind that seeks truth

We call the mind that wants to make the way of the Universe clear and to put it into practice the mind that seeks truth. However clever a dog or a monkey may be, they cannot realize the universal mind. Only human beings have the privilege and capacity to realize it. If you have a mind that seeks truth, you are happy because this is the proof that you are a real human being.

## 19. Willpower

An old oriental saying tells us, 'when our willpower is concentrated upon a stone, it can pass through it. When our willpower is focused and in harmony with the universe, it can command the wind, rain and thunder'. But from where does our willpower come? Those who understand and answer this question are those who accomplish important tasks. When we coordinate mind and body by stilling the waves of our mind to imperceptible, infinitely decreasing ripples, we can send forth our great willpower that moves the universe.

## 20. Intoku - good done in secret

Just as the number one never can be reduced to zero, once we act or speak, our action or speech is never completely erased. An old oriental saying tells us, 'sow good, and the harvest will be good. Sow evil and reap evil'. We must understand that everything we do comes back to ourselves. Therefore before wishing for our own happiness and welfare and that of our children, we must do good in secret. To do good in secret means to act without seeking attention and praise, to act without any hope of reward. This is called 'intoku'. Among the various ways of performing intoku, to walk the way of the universe and to lead others along this way is best.

## 21. Setsudo - teaching the way of the universe.

Selfish people have never understood and travelled the way of the universe in the past. Therefore when we realise the principles and the way of the universe, the universe gives us the responsibility to spread them to the world. Do not think that you cannot help another person. What you learn today, you can teach another the next day. The world is full of people who have lost the way of the universe and suffer illness. Let us do our best to explain the correct principles of the universe to them.

## 22. The treasure of ki testing.

Having no colour, no odour and no shape, the mind is not something that can be grasped by the senses. However, based on the principle that the mind and body are actually one, we can know the state of this ungraspable mind by testing the body, which is available to our senses. Ki tests are not founded on the idea of testing for strength or weakness. The most important factor in ki testing is to accurately inform the person of the state of his or her mind. Thus, the person performing ki tests must truly understand and exhibit oneness of mind and body from the outset and then perform the tests correctly.

23.

Nature appears to us in four seasons. The spring is bright and warm, the summer lazy and hot. The fall is decked with colour with a trace of sadness, and the winter frosted and severe. Similarly, the movement of shin shin toitsu aikido are rich and varied. There is both severity and kindness, speed and calmness. It is designed to express the many moods and characteristics of men and women, young and old. But if it for one moment varies from the principles of the universe, it is no longer aikido with ki.

24.

'Do nothing' does not mean 'don't do anything', 'mu' or 'nothing' is not merely the lack of something. It refers to the state in which the mind has grown imperceptibly calm, and then allowed things to take their natural course. If you can leave things entirely up to the universe and not put up the slightest resistance, then you can pass the highest level of ki tests

25.

After realising a principle, unless you learn it with your body you cannot expect to get true understanding. Scholars in particular tend to learn in theory only. You must practice to be able to return to essential principles at any moment.

26.

Things appear very complex but underneath they are quite simple. People complicate things by super-imposing their own viewpoints and advantages. If you remove all that is superfluous, most problems have very simple solutions.

27.

When you teach people it is useless to try to change their character. Correct their bad habits first, then their true character can come through. Teachers must have a positive mind. If their attitude is negative, it infects their students. Students cannot learn from bad examples until they develop their own powers of judgement.

28.

Until you can clearly make up your mind, you are better off not doing something. Make a habit of being decisive in your daily affairs. Some people can be heard to say, 'what will I do if I get killed?!' If you die, there is nothing you can do. Whatever you have to do, do it now, while you are still living. You must practice to be able to return to essential principles at any moment.

29.

Human beings cannot grow without feeling gratitude. Gratitude towards things is an attitude which fosters growth.

30.

Be vigorous and full of energy, and make ceaseless efforts. As instructors you must always be full of positive ki. This means that little things do not discourage you and that you approach all things boldly with an attitude of determination. Whenever you enter the dojo you must be in a positive frame of mind. Your students come to the dojo in order to change their minds from minus to plus. If the instructor is minus, there is no need to come.

31.

The ki of the universe is absolute. There is no such thing as strong ki verses weak ki. Correctly speaking, ki is strong only because it is strongly extended, weak only when it is not extended strongly. There is no limit to how strong your ki can become if you train yourself to extend ki strongly.

32.

The body has limits, the mind does not. It is fine to train your body, but you should not stop there. While you are still young, you must train your mind. The body ages, but the mind does not. Aikido with ki becomes effective the older you get, because you become less attached to your physical strength and so can relax completely. Aikido without ki becomes weaker and weaker with age.

33.

There are people who say, 'oh, I've heard that story before', when they listen to a ki lecture. In doing this, they miss the chance to discover something new in it. The fact that it sounds the same to them is just proof that their mind is too small to contain it.

34.

The ki of the universe has never for a moment stopped moving. We call this continuous growth and development. Do you think it strange that human beings seem to be the only one trying to stop the movement of ki?

35.

Because the four basic principles are ultimately the same, if you get one, you naturally have the other three. However, in practice it is not that easy. When you teach from one direction, you tend to go too far, and when you approach from the other direction, you tend to do likewise. So you must swing back and forth like a pendulum, gradually approaching the centre. It seems after all, that you do need four different approaches.

36.

What good does it do if you can coordinate body and mind only in a quiet place? If you cannot be unified in the midst of your daily work, what good does it do you? If you want to experience true calmness, you must find ways to calm the waves of your mind in daily life.

37.

By trying to get rid of distracting thoughts, that very effort only further disturbs the mind. Just as you cannot calm waves on the waters' surface by trying to smooth them out with your hand, the mind cannot calm itself. If you try too hard to extend ki, you become tense and it does not work. If you try too hard to calm the mind at the one point, you become too tense to do it. Rather than think that you must extend ki or keep one point, just think that ki is already extending, or that your mind is already calm at the one point, and let it alone.

38.

Ki power is real power. If you send it out, it goes out. In the same way it is possible to protect someone at a distance. When you believe and act as if ki power is real, then it becomes effective.

39.

Since you have got to keep breathing as long as you live, you might as well practice ki breathing. The blowing of the wind and the flowing of the clouds are expressions of the rhythms of the universe. Each individual leaf that falls off a tree falls with its own rhythm. The same is true of ki breathing. There is a proper rhythm to exhaling and inhaling.

40.

People who are fast learners tend to pick things up so quickly that they lose out on the opportunity for repetitious learning. Even if you learn something quickly with your conscious mind, you will easily forget it after you stop practicing. That which is learned with the subconscious mind is not easily forgotten. Therefore to learn something with the subconscious mind, requires months and years of training. Just because you were able to do it before, do not assume that you can do it as well the second time. Each time you do something, you must return to your beginner's mind, and give it your best.

41.

You must not think of what you learned as belonging to you. Your learning was only possible because of the people who taught you. If you forget this, before you know it you fall under the illusion that you are the only one who can do it, or the only one who understands. This is called being full of yourself. It is wrong to think, 'I am strong', because this strength is nothing but weakness turned inside out. You must think how to act within universal principles.

42.

Instructors must always be positive. Even if someone fails at something, you must have the energy to help them turn it into success. When teaching, always compare the correct way with the incorrect way, side by side. Then the reasons for the correct way become obvious. You must know both.

43.

In order to lead with confidence you must first have ki extended. Whenever you undertake a task, before you begin you should tell yourself that you can and will do it. If you make a habit of this you will find that you can accomplish most anything that you try. If you find yourself forced to go into a dangerous place, it is all the more important to extend very strong plus ki.

44.

If you let yourself take things easy after you have finished a major task, then your ki slackens and you will be unprepared for the next job. How can you expect to get anything done this way? If you do not slacken your ki, then you will not be caught unprepared. Why do you think we practice eight-way exercises for sending your ki equally in all directions?

45.

You yourself do not heal the other person with Kiatsuho. By filling your own body with the ki of the universe, you are able to then put it into the other person's body, stimulating that person's life force, which is what does the healing. In order to do this, the person giving kiatsu must first unify mind and body.

46.

If you throw a stone into a lake, it makes waves on the surface. Eventually the waves disappear, but just because you can longer see them does not mean that they are really gone. They have just become too small for us to see them. In the same way, we calm our mind by half, half, half... and the waves of the mind become infinitely calm. They never actually stop.

47.

They say that you must sit upon a rock for three years. If you persist at something for that period of time, you will gradually achieve a tangible result. When you meet an obstacle in training, you should just quietly persevere. You will then always be able to overcome that obstacle, though later you will meet another. This process is repeated infinitely. But the reason that you can go on is that you know that the wall will eventually disappear. Is that not the same as having no wall to begin with?

48.

When learning something new, you must never be critical at the beginning. Always do your thinking after trial and error. Most people make up their mind one way or the other before they even get started. The most important step is to remove your coloured glasses and get a clear view.

49.

When your techniques are rough it means you are forcing against the principles; proof that you are still immature. You will not be able to stand up to a stronger opponent you must try to follow the principles. Your character comes out in your techniques. So do the habits of your mind. By correcting the techniques, you can correct the bad habits of your mind. If you constantly collide with others in your practice, your mind will develop a habit of clashing with other people.

50.

The purpose of ki-aikido is not self-defence; that is a mere by product. It is far more important to learn to control the mind and body. It is too late to try to calm the mind after you take up the sword. First you must calm the mind and then take up the sword. When you raise the sword up overhead, do not cut your ki. Continue to calm the mind by half, half, half and create a living calmness in that infinite reduction. When practicing cutting with the sword, you will find infinitely more value in cutting just five to ten times with ki fully extended, than you would in cutting a thousand times with mere physical strength.

51.

Some people are quick to find reasons and excuses why they cannot do things. This cuts their Ki and in times stifles their motivation altogether. Motivation is extending Ki, not receiving it. People today are more concerned with what they can get, than what they can give or do for others. That is why they cannot extend Ki. Even our own training can be as *intoku* or good done in secret. Because someday it will bear fruit in the ability to help others develop.

52.

Until you change the sub conscience mind, you cannot say that you have learned something. If something is worth learning, you should stick with it until you have changed your subconscious mind. If you want something to go smoothly, send your ki to it fully. Being lazy only makes it harder. Ultimately, you give up. Sending your ki to something is the easiest way to proceed.

53.

If you hold a wooden staff with a tight grip and try to raise it overhead, it feels quite heavy. If you hold it lightly it feels light. In the same way you should not approach things with too serious an attitude. Take a lighter point of view. In other words, think positively.