

Ki Society USA
Instructor's Manual



Volume 1
Ki Testing

Written by
Kouju Kashiwaya
Chief Instructor, Ki Society USA

Ki Society USA
Instructor's Manual
 Volume 1: Ki Testing

<u>Table of Contents</u>	<u>Spring 2000</u>	<u>Page</u>
Learning Coordination of Mind and Body		2
<hr/>		
Four Basic Principles to Coordinate Mind and Body		
Keep One Point		3
Relax Completely		4
Keep Weight Underside		5
Extend Ki		6
Relationship of the Principles		7
Learning Personalities		7
Five Principles of Teaching Ki		7
Four Basic Principles – Flow Chart		8
Ki No Kokyu Ho (Ki Breathing)		9
Ki No Ishi-ho		12
Ki Testing		14
How to Test		16
Shokyu Testing Procedures (Examinee Sheet)		18
Shokyu Testing Procedures (Examiner Sheet)		19
Shokyu Testing Sheet		20
Chukyu Testing Procedures (Examinee Sheet)		21
Chukyu Testing Procedures (Examiner Sheet)		22
Chukyu Testing Sheet		23
Joukyu Testing Procedures (Examinee Sheet)		24
Joukyu Testing Procedures (Examiner Sheet)		26
Joukyu Testing Sheet		27

Typing assistant: Scott Bohart

LEARNING COORDINATION OF MIND AND BODY

We practice to develop Ki. Some people might wonder: what is “Ki”? Is “Ki” something that can be developed or tested? How can it be developed or tested? Is it possible to see Ki? Etc. Before we seek answers to these questions, let’s think about what the universe means to us. Tohei Sensei described the principles of the universe in three ways.

1. The universe is a limitless circle with limitless radius
2. The universe is an infinite gathering of infinitely small particles
3. The universe is constantly moving and changing

Based on this essential understanding of the universe, he found that one must to coordinate Mind and Body first to understand the essence of Ki.

Perhaps for some people, “Universal Ki” implies a sense of the mysterious, the supernatural or even the occult. Even some people claim that they are the only ones who can use or understand Ki. We understand Ki in a much more common or practical sense. For us, everybody has Ki, since it comes from nature. not only a special kind of person. We are able to demonstrate, through the Four Basic Principles, that we can apply the use of Ki to our everyday life.

(non-physical) (physical)

心身一如

“Shin Shin Ichi Nyo”

Mind and body are the same as one
(one and the same)

Teaching point:

Both mind and body originally came from the Ki of the universe and share this essence. The existence of the mind relies on the body and the existence of the body relies on the mind. Still, the characteristics of each are different. The mind has no color, shape or smell that we can describe by our physical senses. The body, however, can be described by these senses, and all the physical senses we have must be perceived by the mind. That’s what leads us to understand the idea that the mind leads the body.

FOUR BASIC PRINCIPLES TO COORDINATE MIND AND BODY

1. Calm the mind and unify at the one point in the lower abdomen.
(Keep One Point)

The One Point is a few inches below the navel on the surface of the abdomen. Touch the One Point with a finger. If you can put strength at that place, it is still too high. Slowly bring the finger down towards the pelvis to a place where you cannot consciously put strength. If you send all your strength to this One Point you will be able to relax your whole body.

Ki Test: Ask B to stand straight and tense the body. Ask A to push B's shoulder with the hand closest to B. Next, ask B to relax and think and say clearly "One Point." As B says "One Point," have A test as before.

Five Principles for Keeping One Point:

1. Posture that does not physically feel the lower abdomen.
2. Posture that does not feel the weight of the feet.
3. Posture with no breathing.
4. Posture which is able to accept everything.
5. Posture that ignites all energy.

Teaching point:

Since one point is infinitely small, it does not make us feel physically tense. It is easy to think of the One Point on the front side of the lower abdomen. Do not confuse One Point with the center of gravity.

Notes:

2. Release the strength of the whole body completely.
(Relax Completely)

Relaxation is not the condition of losing strength, but the condition of releasing strength. Losing strength means having no vitality. Releasing strength is a state of doing nothing and totally relying on the universe. This is the state of the coordination of mind and body.

Ki Test: Ask B to tense the arm. Have A grab B's wrist. Ask B to move the arm freely. Next, ask B to relax the arm by shaking the wrists downward rapidly until B feels the vibrations at the One Point. Stop calmly. A grabs as before and B moves arm freely.

Five Principles of Relaxation:

1. Posture able to calm the entire body strength down to the proper place.
2. Posture to release strength, not lose strength.
3. Posture that appears bigger.
4. Posture that is the strongest.
5. Posture of non-dissentation.

Teaching point:

It may take some time for some students to realize that relaxation is the best friend for their performance. When speaking about relaxation, show what relaxation means instead of trying to insist on explaining what relaxation is.

Notes:

3. Put the whole body weight on the underside of its own.
(Keep Weight Underside)

When humans relax and do nothing, our whole bodies naturally settle down to their own underside. Calmness means that we are relaxed and our body weight goes where it naturally falls.

Reminder:

Think body underside - relaxed and strongest condition (Living relaxation)
Think body heavy - losing power and weakest condition. (Dead relaxation)

Ki Test: Ask B to stand with arms hanging to the sides with dead relaxation. Ask A to lift up toward shoulder. Next ask B to shake wrist rapidly for a few seconds, stop calmly, and leave arm hanging naturally with weight underside. Have A lift up as before.

Five Principles of Weight Underside

1. Posture in which you are most comfortable
2. Posture in which you do not feel the physical weight of your body
3. Posture in which Ki is extending most
4. Posture in which you are able to respond immediately and flexibly to all circumstances
5. Posture in which you can see and feel clearly

Teaching point:

Some students might push down because they do not want to be lifted. Let the student experience the calmness with their mind that creates immovable and unraisable body

Notes:

4. Bring Ki out (Extend Ki)

There is no need to do any special thing to Extend Ki. Just imagine that your Ki is extended. In other words, use words positively that will bring higher energy from you. When you say "extend Ki", you can open your feeling with all around you. In return, new fresh Ki comes in. Because your positive energy matches well with the principles of the universe, you can live more pleasantly and healthy - which is our most natural condition.

Ki Test: Ask B to walk forward but think back. A suddenly puts arm in front of B's chest as B walks by. Next, ask B to think forward while walking forward. A applies same test.

Five Principles to Extend Ki:

1. Posture in which you are unconscious of your body
2. Posture which has a sense of centrifugal force
3. Posture which gives you a merciful eye and gentle body
4. Posture in which you are most calm
5. Posture in which you are bright and worry free

Teaching point:

Some students might confuse "Extend Ki" with "extend body". There is no need to extend the body, while extending Ki. It is not so important to become more powerful by extending Ki. Instead, let students experience their strength, so they can create a more positive attitude toward themselves and others.

Notes:

Relationship of the Principles

All of the Four Basic Principles reach the same meaning. If you can do one surely, the others automatically follow. Just like climbing up the mountain, you have four paths to reach the top. Choose one that you think is easiest and follow its path. Once you reach the top, you will come to the same place as if you had taken one of the others.

Learning Personalities

The Dojo should be open to anyone who wishes to study Ki principles. Some students learn slowly and some learn fast. A student's learning speed does not show any sort of quality of the student, it only indicates different kinds of learning personalities. There are four basic types of learning personalities.

1. Effort type: Once the power of Ki is known, they persistently study without doubt.
2. Skeptical type: Overconfidence of their own ability and knowledge. Often confuse Ki with the supernatural or occult.
3. Intelligent type: At first they doubt, but once they understand, they study thoroughly.
4. Intuitive type: Born as a positive person, they extend strong Ki naturally.

These learning personalities are not a qualitative measurement; they are only descriptions of different processes of learning for individual students. Understanding which type a particular student might be can help an instructor teach that student better.

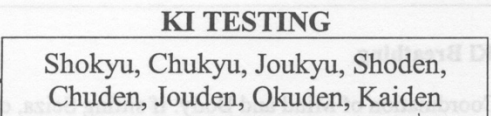
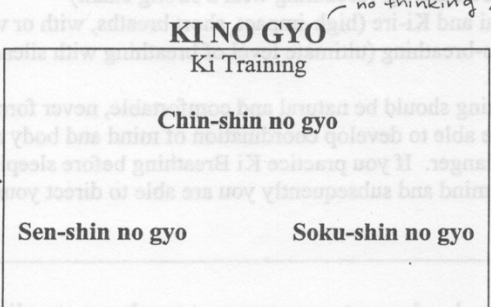
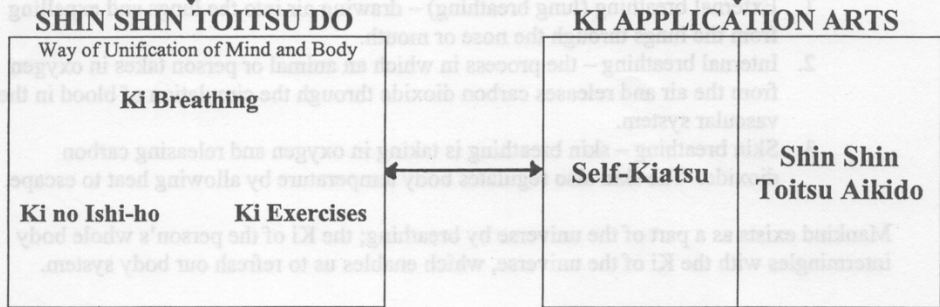
Five Principles of Teaching Ki

1. Grow together with student
2. Be unassuming
3. Teach how to do right, not might
4. Teach impartially
5. Be Positive

Teaching point:

The Four Basic Principles can be learned by any type of learning personality. Just as a tree without strong roots falls easily, mind and body coordination is the foundation of our development. If we want to develop our full potential, first we need to study coordination of mind and body and put into practice in our daily life. We call this the study of Ki.

FOUR BASIC PRINCIPLES



APPLICATION TO DAILY LIFE

Better health, enriched happiness, heightened self-awareness, enhanced abilities, increased success in business, performance arts, and athletics, etc.

KI NO KOKYU-HO

Ki Breathing

In medical terms, breathing can be described in the following three ways:

1. External breathing (lung breathing) – drawing air into the lungs and expelling from the lungs through the nose or mouth.
2. Internal breathing – the process in which an animal or person takes in oxygen from the air and releases carbon dioxide through the circulation of blood in the vascular system.
3. Skin breathing – skin breathing is taking in oxygen and releasing carbon dioxide. The skin also regulates body temperature by allowing heat to escape.

Mankind exists as a part of the universe by breathing; the Ki of the person's whole body intermingles with the Ki of the universe, which enables us to refresh our body system.

Types of Breathing in Ki Training

1. Calm breathing which is usually called "Ki Breathing"
2. Soku-shin or bell misogi (breathing with a strong chant)
3. Ki-ai, Ki Barai and Ki-ire (high-impact, short breaths, with or without voice)
4. Musoku or No-breathing (ultimate level of breathing with silence)

Correct Ki Breathing should be natural and comfortable, never forced. By doing Ki Breathing, you are able to develop coordination of mind and body as well as be able to face any difficulty or danger. If you practice Ki Breathing before sleeping, positive Ki enters the subconscious mind and subsequently you are able to direct your life in a positive direction.

Reminder:

Ki Breathing can be done at any moment, such as: standing, walking and sitting. It can even be done lying down for people who are not able to sit up. It is an indicator of one's health.

How to do calm Ki Breathing

1. Posture with Coordination of Mind and Body: if sitting Seiza, cross the big toes lightly, both knees slightly open about two fists apart. If you cross legs, make sure the sacrum is erect and set One Point down to the level of the mat. Place both hands lightly on the thighs with fingers naturally pointed downward.
2. Exhaling: Close eyes gently, open mouth naturally and start exhale calmly with a light sound that sounds like "Ah" without using voice. Maintain the same sitting posture while exhaling. Imagine that the whole breath comes out slowly from the entire body. Exhale for about 15 – 20 seconds.

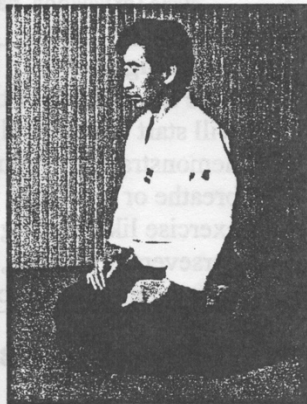
3. Complete exhalation: imagine breathing out completely to the toes while you incline the head slightly forward and bend body and head slightly forward. Pause calmly for a few seconds (note: do not close mouth yet).
4. Inhaling: keeping the same posture you have when finishing an exhalation, close mouth and begin to inhale through the nose with a smooth relaxed sound like a tranquil sound of an everflowing stream. Imagine inhaling gradually from the toes, through the legs, abdomen and chest for about 15 seconds (remember: maintain the same posture while inhaling. Do not move head or shoulders up while inhaling).
5. Complete inhalation: when your breath has reached through the chest, return the upper body to the original position. As you finish the inhalation, your head should return to the original position calmly (note: do not over-stretch or lean back, when returning to the original position).
6. Complete cycle: by the time you feel you have finished inhaling, maintain the same posture for a few seconds before beginning the next exhale. The total length of the cycle (exhalation, pause, inhalation, pause) is approximately 45 seconds.

Teaching point:

Like the essence of training, Coordination of Mind and Body, Ki Breathing will start to positively effect your daily life. But, it is not necessary to demonstrate how much you can do Ki Breathing by the number of hours you breathe or how long you can breathe. Ki Breathing exercise is an invisible exercise like helping the roots of a tree to grow. Through consistent and perseverant practice, you will benefit the most from Ki Breathing and you may eventually notice the depth of your roots.

Five Principles of Breathing:

1. Breathe out clearly
2. Breathe out as calmly as possible
3. Breathe from the head all the way to the toes
4. Breathe in through the top of the nose and imagine the air fills your body from the toes to the head
5. Calm your mind and settle it infinitely at the One Point after inhaling



Agura

KI NO ISHI-HO

Ki Meditation

What is "Ishi"?

"Ishi" translated into English is commonly described as "will". In the Japanese dictionary, Ishi is a mental function a person uses to decide to act and continue to follow through on that action. On an internal level of values or ethics, "Ishi" also implies a decision-making process of prioritization to decide what is important enough to act upon.

Tohei Sensei describes "Ishi" as the wellspring of action with righteousness. What is important is to do what is right. If a person claims that they have a strong will because they insist on holding on to a bad habit, we call this stubbornness instead of willpower. Some people say: "I will get what I want, no matter what the consequences". This does not mean that they have a strong will, it means that they have a strong attachment. At the extreme, this can lead to insanity.

Ishi is deciding what is right, what needs to be done to actualize it and to do it. In our society, as a relative world, what is absolutely right or wrong is impossible to agree upon. Find the universal principle or rule which can be agreed upon by everybody and perform with that principle. This is what we call "Ki no Ishi-ho", or the way of will with Ki.

When mind and body are unified and become one with the universe, the universal mind appears clearly. This is called "Reiseishin". From this Reiseishin, the mind as Ishi, will extend out.

The Practice of "Ishi-ho" (a.k.a.: "Seiza-ho")

Sitting

1. Sitting on a chair or on the mat (either cross-legged or Seiza)
2. Erect sacrum but relaxed upper body so there is a natural tilt forward.
3. Look naturally forward and down several feet with relaxed gaze.
4. Close eyes slowly

Seishi and Teishi

Just like a top spins rapidly and is seen as if it were not even moving, Seishi, or pause calmly, is the ultimate movement and the most stable state of our minds. On the other hand, Teishi is lost movement and the most unstable state of our minds.

After Seiza, bring the mind down to the One Point. You will be able to coordinate mind and body for a little while, but soon after that if someone pushes your shoulder, you will move. Even if you coordinate mind and body, after sitting for awhile, without even knowing it, the mind easily gets stuck and the body becomes stiff.

Shuchu-ho (Concentration)

1. Imagine that the universe is a limitless circle with a limitless radius.
2. Take this image and reduce it by half, again and again, until it becomes concentrated to your body size
3. Take that size and continue to reduce it by half until it becomes the One Point, a few inches below the navel
4. Continue to reduce this amount by half until you neither recognize shapes, sizes or physical sensations called attachments.

Teaching point:

Concentration does not mean physical contraction or tightness. Concentration focuses things to become smaller but does not change the relationship between things. This is like photography where it is not required to squeeze the lens to focus.

Kakudai-ho (Expansion)

1. Imagine your One Point expanding to all parts of your body
2. Take this image and expand it to the size of the room (if outside, expand it to the size of your immediate surroundings)
3. Continue to expand this image until you are not able to capture it with your physical senses
4. Leave this image as it is

Teaching point:

Shuchu-ho and Kakudai-ho can be alternated until there is no sense of differentiation between them. In essence, they are the same.

Five Principles of Ki no Ishi-ho:

1. Posture of retention
2. Posture of throwing all things away
3. Posture of harmony
4. Posture that you can feel the life of all creation
5. Posture that you can feel the movement of the Ki of the universe

GIING JOKYU (ADVANCED LEVEL) TEST

KI TESTING

The Meaning of Ki Testing

Since the mind has no color or shape or smell, it is difficult to see whether we have coordinated mind and body. Even though we think we can coordinate mind and body, we might question whether this is true or understand only intellectually. So, it is necessary to have a system to check whether we have coordinated mind and body. Soushu Tohei Sensei developed this system of checking which we call "Ki Testing."

Teaching note:

Some might look at testing as a way to get promoted or to measure their own abilities. But, where you put your focus makes a big difference in what you can learn from an experience. This is the same for Ki testing. Both examiner and examinee can learn a great deal from Ki testing if their focus is in the right place. What we learn from this focus can enhance our perspective on everyday life.

The following gives particular focus for each of the three levels.

☆ GIVING SHOKYU (BEGINNERS LEVEL) TEST

(use in Ki class)

Testing level: experience mind and body coordination.

Testing procedure: touch gently once and test without disturbing examinee's mind. evenly push when examinee is correct

Teaching point:

Shokyu level Ki testing provides the examinee the realization of the ability to use the mind positively. "Oh! I have so much strength", "I always give up easily because I didn't know my true power", "From now on, I can use this power for anything."

GIVING CHUKYU (INTERMEDIATE LEVEL) TEST

but pressure is the same

Testing level: maintaining mind and body coordination.

Testing procedure: test is unpredictable such as hesitation or sudden change of touch. start w/shokyu pressure w/o disturbing too much both people

Teaching point:

Chukyu level Ki testing provides not only realization of using the mind positively, but also the awareness of the importance of calmness when facing difficulties or unexpected situations.

GIVING JOUKYU (ADVANCED LEVEL) TEST

Testing level: able to maintain coordination of mind and body in any situation.
Testing procedure: disturb examinee's mind by using feints. *w/o being rough*

Teaching point:

Joukyu level Ki testing provides a sense of self in relation to others and society. Even though you can live life in a straightforward way, there are unfortunately some people who trick or disturb us.

Five Principles of Ki Testing:

1. Test Fudoshin (immovable mind), not relative physical strength.
2. Give advice according to examinees' level of progress.
3. Give tests to pass, not to fail.
4. Learn from testing.
5. Teach the moon, not the finger pointing at the moon.

Questions:

Why do we need to take Ki tests?

Is it possible to test Ki? If so, how?

What does a Ki test do for us?

Teaching point:

By giving Ki tests, we can develop a strong positive mind, which maintains calmness, does not hate or blame self and others in any circumstance. I hope all Ki testing coordinates the Five Principles of Ki Testing and provides this opportunity to all practitioners.

HOW TO TEST

Even if an examiner knows the testing procedures, how clear is the examiner's testing? What kind of quality testing does the examiner give the examinee? Ki Testing is the most crucial element in our training of Mind and Body Coordination. Each examiner and instructor should continue training him or herself to seek the essence of what Tohei Sensei is teaching.

In Japanese, there is a word, "**-kagen**", which is translated into English to mean:

addition and subtraction; allowance for; degree; extent; measure; condition; seasoning; flavor; moderation; adjustment; influence (of the weather); state of health; chance.

It also indicates the proper adjustment of something. For example, "hi-kagen" (hi = fire) implies the adjustment of temperature in cooking, and also the proper adjustment of timing. Also in cooking, "mizu-kagen" (mizu = water) indicates the proper adjustment of water in terms of whether a dish requires boiling, steaming, soaking, etc. (depending on the dish). Some dishes require a good sense of timing as to when to heat up, cool off, present and how. These things may not be in the recipe, but are known by every good chef through their own experience and discipline.

Other Japanese expressions using "**-kagen**" include "te-kagen" (te = hand). This term means going easy on someone, taking situational peculiarities into consideration, for making allowances. Sometimes this word is used as an expression: "Ii kagen ni shinasai!" which means: "Shape up!" or "Stop! That's enough!"

In our training, "**-kagen**" can be applied to the element of Ki Tests. Ki Tests are not just the examiner pushing the examinee. If the examinee does not move, was Ki really tested? It is how the examiner approaches, touches, and pushes the examinee that is important. Through these actions, the examiner can test the invisible side of a person. This means that the examiner must know what the invisible elements are.

In order to be able to see these invisible elements, examiners must understand and be able to capture the term "Seishi" (Living Calmness). The image of Seishi is not necessarily visible. In photography, blurry images may indicate that the object was moving, but is not a clear image of the movement. This is a result of the photographer trying to capture the movement statically, but the image of Seishi is not static. Seishi is not stopping on the movement itself to get a clear picture. In order to obtain a clear image, a photographer takes into account the invisible element of the movement such as, speed of film, shutter speed, aperture, lighting, composition, etc.

One more example of the image of Seishi can be illustrated in hitting a baseball. If the batter fixes his or her eyes on the ball, s/he will miss it. Seeing the ball is not just with the eyes and what the brain takes in. The batter must feel the whole ball, which includes the invisible element. In Ki Testing, the examiner should be able to see the whole situation

with a calm eye and a clear understanding of Seishi. This is just like a good chef who is able to see the invisible elements. Because s/he has a love for cooking and cares about the whole process the make a meal happen, the elements of "hi-kagen" and "mizu-kagen" become important for the chef to know. A Ki examiner should be able to take in all of the invisible elements of a Ki Test and be able to adjust accordingly. The Ki examiner must know "Ki-kagen".

In Japanese, there is a word, "kagen", which is translated into English to mean:

addition and subtraction; allowance for defect; extent; measure; condition; reasoning; flavor; moderation; adjustment; influence (of the weather); state of health; chance.

It also indicates the proper adjustment of something. For example, "hi-kagen" (hi = fire) implies the adjustment of temperature in cooking, and also the proper adjustment of timing. Also in cooking, "mizu-kagen" (mizu = water) indicates the proper adjustment of water in terms of whether a dish requires boiling, steaming, soaking, etc. (depending on the dish). Some dishes require a good sense of timing as to when to heat up, cool off, present and how. These things may not be in the recipe, but are known by every good chef through their own experience and discipline.

Other Japanese expressions using "kagen" include "te-kagen" (te = hand). This term means going easy on someone, taking situational peculiarities into consideration, for making allowances. Sometimes this word is used as an expression: "ki kagen ni shimasai" which means: "Shape up!" or "Stop! That's enough!"

In our training, "kagen" can be applied to the element of Ki Tests. Ki Tests are not just the examiner pushing the examinee. If the examinee does not move, was Ki really tested? It is how the examiner approaches, touches, and pushes the examinee that is important. Through these actions, the examiner can test the invisible side of a person. This means that the examiner must know what the invisible elements are.

In order to be able to see these invisible elements, examiners must understand and be able to capture the term "Seishi" (Living Calmness). The image of Seishi is not necessarily visible. In photography, blurry images may indicate that the object was moving, but is not a clear image of the movement. This is a result of the photographer trying to capture the movement statically, but the image of Seishi is not static. Seishi is not stopping on the movement itself to get a clear picture. In order to obtain a clear image, a photographer takes into account the invisible element of the movement such as, speed of film, shutter speed, aperture, lighting, composition, etc.

One more example of the image of Seishi can be illustrated in hitting a baseball. If the batter fixes his or her eyes on the ball, she will miss it. Seeing the ball is not just with the eyes and what the brain takes in. The batter must feel the whole ball, which includes the invisible element. In Ki Testing, the examiner should be able to see the whole situation

SHO-KYU TESTING PROCEDURES (Examinee Sheet)

Testing Criteria	Examinee	Notes
1. Standing	<ol style="list-style-type: none"> 1. Left foot forward 2. Look straight forward 3. Put entire weight of the body at the center point between the toes 4. Upper body weight should fall to the One Point 5. Calm and unify the mind at the One Point 	<ol style="list-style-type: none"> 1. Stance should not be unnaturally wide 2. Head and torso should be square to the front 3. Think tip of the toes 4. Upper body tilts slightly forward 5. Breathe naturally
2. Unbendable arm	<ol style="list-style-type: none"> 1. Left foot forward 2. Put out left arm 3. Open fingers lightly 4. Look straight forward 5. Keep shoulder in the same position when raising hand 	<ol style="list-style-type: none"> 1. Natural stance 2. Little finger line follows arm line 3. Fingers naturally extended 4. Look natural 5. Breathe naturally
3. Unraisable arm	Same as unbendable arm	
4. Sitting Seiza	<ol style="list-style-type: none"> 1. Make sacrum erect 2. Overlap big toes 3. Upper body weight should fall to the One Point 4. Look straight forward 5. Place hand lightly on center of thighs 	<ol style="list-style-type: none"> 1. Do not slouch 2. Avoid crossing too much or separating toes 3. Upper body tilts slightly forward 4. Look natural 5. Fingertips naturally pointed inward
5. Standing and sitting	<ol style="list-style-type: none"> 1. Start with toes square to front 2. Kneel down with left leg 3. Touch left knee gently to the mat 4. Touch right knee, cross big toes and sit calmly 5. Reverse procedure to stand 	<ol style="list-style-type: none"> 1. Put entire weight of the body at the center point between the toes 2. Drop with a natural pace 3. Do not tilt to the side 4. Do not tilt upper body overly forward
6. Breathing	<ol style="list-style-type: none"> 1. Sit Seiza, close eyes 2. Start with exhale 3. Tilt naturally forward after exhale 4. Inhale without moving body 5. Return to original position calmly after inhale 	<ol style="list-style-type: none"> 1. Close eyes gently 2. Keep the same posture 3. Keep mouth open 4. Do not raise upper body 5. Relaxed posture

CHU-KYU TESTING PROCEDURES

(Examinee Sheet)

SHO-KYU TESTING PROCEDURES

(Examiner Sheet)

Testing Criteria	Testing Procedure	Notes
1. Standing	<ol style="list-style-type: none"> 1. Test on examinee's left side 2. Push on left shoulder with right hand 3. Touch with fingers and push evenly 	
2. Unbendable Arm	<ol style="list-style-type: none"> 1. Test on examinee's left side 2. Catch left wrist with left hand and right hand on top of elbow 3. Bend evenly and straight to shoulder 	
3. Unraisable Arm	<ol style="list-style-type: none"> 1. Test on examinee's left side 2. Catch left elbow from underneath with right hand 3. Push straight up evenly 	
4. Sitting Seiza	<ol style="list-style-type: none"> 1. Test from examinee's left side 2. Push on left shoulder with right hand 3. Touch with fingers and push evenly 	
5. Standing and Sitting	<ol style="list-style-type: none"> 1. Test on examinee's left side 2. Test happens as examinee begins to drop right knee 3. Push firmly straight back on left shoulder with right hand 4. Test from behind just as examinee begins to raise left knee 5. Push straight forward evenly on lower back 	
6. Breathing	<ol style="list-style-type: none"> 1. Test on examinee's left side 2. Give sign to start exhale by hitting own leg 3. Push examinee's back straight forward evenly by right hand at the end of exhale 4. Push examinee's left shoulder from the front evenly by right hand at the end of inhale 	

10. Unraisable body

1. Standing the same as Shokyu standing
2. Keep same posture when being raised

Look straight forward

11. Breathing

Same Procedure as Shokyu, but with Ki

SHO-KYU TESTING SHEET

Testing Criteria	Mark	Remarks
1. Standing		
2. Unbendable arm		
3. Unraisable arm		
4. Sitting Seiza		
5. Standing and sitting		
6. Breathing		

RESULT:

Scoring: If examinee moves during the first attempt, mark with a triangle (△)
 If examinee moves at second the attempt, mark with an "X"
 Two triangles equal one "X"

Note: Examinee can pass the test with a maximum of two "X" marks or the equivalent value.

Examinee's Name: _____ Rank: _____

Examiner's Name: _____ Date: _____

CHU-KYU TESTING PROCEDURES
(Examinee Sheet)

Testing Criteria	Examinee	Notes
1. Standing	Same procedure as Shokyu, but keep posture with One Point	Do not react with Examiner's push
2. Unbendable arm	Same procedure as Shokyu, but keep Weight Underside	Relax fingers and think underside of arm
3. Unraisable arm	Same Procedure as Shokyu, but keep posture with One Point	Think underside, but do not push down
4. Sitting Seiza	Same procedure as Shokyu, but keep posture with One Point	Do not react with Examiner's push
5. Standing and sitting	Same procedure as Shokyu	
6. Sitting Agura a. Push from behind b. Lift one knee	1. Sitting cross legged with left leg forward 2. Relax back, put One Point on floor 3. Keep same posture	Keep sacrum erect and look forward
7. Bring one arm forward	1. Standing with left foot forward 2. Bring left arm forward with fingers pointing down	1. Left foot forward naturally 2. Keep weight underside while raising arm
8. Leaning backward	1. Standing same as Shokyu standing 2. Lean backward	Look upward and bring One Point lower
9. Stooping forward	1. Standing same as Shokyu 2. Bending upper body forward as if to tie shoe strings	Look naturally to toe, shoulders should be same level as hips
10. Unraisable body	1. Standing the same as Shokyu standing 2. Keep same posture when being raised	Look straight forward
11. Breathing	Same Procedure as Shokyu, but with Ki	

CHU-KYU TESTING PROCEDURES (Examiner Sheet)

Criteria	Testing Procedures	Notes
1. Standing	<ol style="list-style-type: none"> 1. Same procedure as Shokyu 2. Touch examinee's shoulder with same side fingers 3. Push straight forward with palm 	Pause to see if examinee reacts
4. Unbendable arm	<ol style="list-style-type: none"> 1. Same procedure as Shokyu 2. Change direction of fingers back by sliding left palm over fingers 3. Bend arm 	Examinee's fingers must be relaxed but feel Weight Underside
5. Unraisable arm	<ol style="list-style-type: none"> 1. Same procedure as Shokyu 2. Hesitate for one moment to see examinee's reaction 3. Push up straight 	Do not collide with examinee's elbow
4. Sitting Seiza	<ol style="list-style-type: none"> 1. Same procedure as Shokyu 2. Change place of testing unexpectedly with right hand 	<ol style="list-style-type: none"> 1. First push should linger before changing to other place 2. Keep pressure even
5. Standing and sitting	Same procedure as Shokyu	
1. Sitting Agura a. Push from behind b. Lift one knee	<ol style="list-style-type: none"> a. Push evenly with both hands b. Push up evenly 	<ol style="list-style-type: none"> a. Contact from standing at shoulder blades b. Put both knees down while lifting from the side
2. Bring one arm forward	<ol style="list-style-type: none"> 1. Standing with right foot forward 2. Grab wrist gently 3. Push forward evenly 	
3. Leaning backwards	<ol style="list-style-type: none"> 1. Standing on examinee's left side 2. Push left shoulder straight down with both arms 	Overlap palms and push evenly
4. Stooping	<ol style="list-style-type: none"> 1. Stand behind examinee 2. Contact hips gently and push straight forward 	Point fingers forward when pushing
5. Unraisable body	<ol style="list-style-type: none"> 1. Stand in front of examinee 2. Contact examinee under the arms with hands 3. Lift straight up 	Examinee's arms should be relaxed and shoulders should stay in the same position
6. Breathing	Same procedure as Shokyu	Watch for calm transitions between breaths

CHU-KYU TESTING SHEET

Testing Criteria	Mark	Remarks
1. Standing		
2. Unbendable arm		
3. Unraisable arm		
4. Sitting Seiza		
5. Standing and sitting		
6. Sitting Agura a. Push from behind b. Lift one knee		
7. Bring one arm forward		
8. Leaning backward		
9. Stooping forward		
10. Unraisable body		
11. Breathing		

RESULT:

Scoring:	If examinee moves during the first attempt, mark with a triangle (Δ) If examinee moves at second the attempt, mark with an "X" Two triangles equal one "X"
Note:	Examinee can pass the test with a maximum of two "X" marks or the equivalent value.

Examinee's Name: _____ Rank: _____

Examiner's Name: _____ Date: _____

JOU-KYU TESTING PROCEDURES (Examinee Sheet #1)

Testing Criteria	Examinee	Notes
1. Standing	1. Same procedure as Chukyu 2. Infinitely small One Point	One Point is the center of the universe and never stops moving
2. Unbendable arm	Same procedure as Chukyu	Weight underside, especially the little finger
3. Unliftable arm	Same procedure as Chukyu	The whole arm should feel weight underside
4. Sitting Seiza	Same procedure as Chukyu but with Ki	Infinitely small One Point
5. Standing and sitting	Same procedure as Chukyu	Act more calmly
6. Sitting Agura a. Push from behind b. Lift one knee	a. Go with flow of examiner's Ki b. Keep One Point	Do not resist the examiner's push. Go with the push, but keep coordinated
7. Bring one arm forward	Same procedure as Chukyu, but with Ki	Do not force back
8. Bending backwards	Same procedure as Chukyu, but more relaxed	
9. Stooping forward	Same procedure as Chukyu, but more relaxed	
10. Unraisable body	Same procedure as Chukyu, but more relaxed	
11. Leaning a. Back against a partner	1. Stand with left foot forward, lean against partner until partner feels your weight 2. Keep same posture as partner moves away	1. Look upward naturally 2. Keep One Point

JOU-KYU TESTING PROCEDURES
(Examinee Sheet #2)

Testing Criteria	Examinee	Notes
11. Leaning b. Forward against a partner's back	1. Stand with feet parallel 2. Lean on partner with arms crossed 3. Keep posture same as partner suddenly falls away 4. Let arms fall naturally	
12. Bring one arm forward and stand on one leg	1. Stand with left foot forward 2. Bring left arm forward with fingers pointing down 3. Raise left knee	Keep same posture when raising knee
13. Both arms up	1. Stand with feet parallel 2. Bring both arms up with the examiner's count of 1-2-3 3. Swing arms up naturally 4. Pause at the top on the count of three	1. Weight should fall to the tips of the toes 2. Synchronize arm swings with examiner's count 3. Emphasize the down on the swing 4. Seishi fingers and keep same posture with One Point
14. Walk forward while being held from behind	1. Stand with feet parallel 2. Walk straight forward	1. Weight should fall to the tips of the toes 2. Imagine the One Point is infinitely small and walk from that One Point
15. Sitting Agura while being pushed on both shoulders	1. Cross legs with left foot front 2. Keep same posture until the moment the examiner contacts shoulders 3. Raise arms and lightly hold examiner's elbows with fingers pointed up	Keep posture by applying one of the Four Basic Principles while being pushed
16. Breathing	Same procedure as Chukyū, but with more Ki	

JOU-KYU TESTING PROCEDURES (Examiner Sheet #1)

Testing Criteria	Testing Procedure	Notes
1. Standing	<ol style="list-style-type: none"> 1. Stand in front of examinee 2. Push with the palm straight forward 	<ol style="list-style-type: none"> 1. Approach with Ki extending 2. Relax hand to push
2. Unbendable arm	<ol style="list-style-type: none"> 1. Same procedure as Chukyu 2. Extend Ki before contacting examinee 	Should feel Weight Underside of examinee's little finger
3. Unliftable arm	<ol style="list-style-type: none"> 1. Same procedure as Chukyu 2. Push wrist straight up 	Watch examinee's reaction
4. Sitting Seiza	<ol style="list-style-type: none"> 1. Same procedure as Chukyu 2. Extend Ki before contacting examinee 	Relax hand to push
5. Standing and sitting	Same procedure as Chukyu	Examinee should act more naturally
6. Sitting Agura a. Push from behind	<ol style="list-style-type: none"> 1. Contact with palms, fingers up underneath shoulder blades 2. Push up and forward 	Use examinee's reaction when you push
6. Sitting Agura b. Lift one knee	Same procedure as Chukyu, but perform immediately after pushing from behind (6a)	Relax hands to lift
7. Bring one arm forward	<ol style="list-style-type: none"> 1. Standing procedure same as Chukyu 2. Hold lightly, but take up slack 3. Push toward shoulder 	<ol style="list-style-type: none"> 1. Extend Ki 2. Relax hand 3. Watch for reaction

JOU-KYU TESTING PROCEDURES (Examiner Sheet #2)

Testing Criteria	Testing Procedure	Notes
8. Bending backwards	Same procedure as Chukyu	Feel if examinee's One Point is lower
9. Stooping forward	Same procedure as Chukyu	Relax hand to push
10. Unraisable body	1. Same procedure as Chukyu 2. Hesitate one moment before lifting	Watch for reaction
11. Leaning a. Back against a partner	Same procedure as Chukyu	
11. Leaning b. Forward against partner's back	Same procedure as Chukyu	
12. Bring one arm forward and stand on one leg	1. Stand in front of examinee 2. Hold examinee's left wrist after s/he raises one knee 3. Push straight toward shoulder	
13. Both arms up	1. Stand in front of examinee 2. Count 1-2-3 slowly 3. Touch examinee's shoulder gently and push forward	Watch for examinee's: <ul style="list-style-type: none"> • Weight to fall to tip of toes • Shoulders to stay in place while swinging arms • Fingers to Seishi at three
14. Walk forward while being held from behind	1. Wrap arms around shoulders and contact with thumb knuckles 2. Hold examinee with Ki	Watch for examinee's: <ul style="list-style-type: none"> • Weight to fall to tip of toes • Maintain same posture while walking • Walk naturally
15. Sitting Agura while being pushed on both shoulders	1. Stand in front of examinee 2. Contact examinee's shoulders with fingers up and push straight forward	Can use physical force
16. Breathing	Same procedure as Chukyu	Watch for examinee's: <ul style="list-style-type: none"> • Calm start when initiating both exhale and inhale • Seishi between exhale and inhale

JOU-KYU TESTING SHEET

Testing Criteria	Mark	Testing Criteria	Mark
1. Standing		9. Stooping forward	
2. Unbendable arm		10. Unraisable body	
3. Unliftable arm		11. Leaning a. Back against a partner b. Forward against a partner's back	
4. Sitting Seiza		12. Bring one arm forward and stand on one leg	
5. Standing and sitting		13. Both arms up	
6. Sitting Agura a. Push from behind b. Lift one knee		14. Walk forward while being held from behind	
7. Bring one arm forward		15. Sitting Agura while being pushed on both shoulders	
8. Bending backwards		16. Breathing	
RESULT:			

Scoring: If examinee moves during the first attempt, mark with a triangle (△)
 If examinee moves at second the attempt, mark with an "X"
 Two triangles equal one "X"

Note: Examinee can pass the test with a maximum of two "X" marks or the equivalent value.

Examinee's Name: _____ Rank: _____

Examiner's Name: _____ Date: _____