



SHINKI NEWS

NO. 8



SHINKI NEWS



Onegai shimasu

Editorial

Text: Lukas Underwood

Dear members,

For quite some time now, we have been thinking about how we can apply more substance within Shinki-News. This internal discussion was pushed forward, when the examiner and trainer committees spoke to us about that topic publicly. With this issue, we started a substantial journey through the three Disciplines which define our Ryu. Within these pages you will find an introduction about the issues to come, which will focus on one disciplines. We will start in December 2017 with Aikido, followed by Daitoryu in June 2018, and finally Shinki-Toho in December 2018. In this issue Duncan Underwood (chairman of the examiner committee), Danijel Rolli (with Matthias Haas Europa-Jun-Honbu Shihandai of Daitoryu Aiki Jutsu Bokuyokan) and Helmut Theobald (Shihandai of Itto-den Shinki Toho Hoshu) each wrote an article about similarities and differences of their unique discipline, with the goal to intensify the discussions further in the issues to come.

Even though we build a relatively strict frame for each issue with this prioritization, it does not mean that there is not room for other articles with a completely different topic. Shinki-News still is a magazine by and for our members and we are more than happy to publish any contributions. These do not have to be seminar reports, but can also be Dan-Essays or other substantial articles. Please contact us early concerning your contributions at shinki.news@gmail.com, so that we can discuss the formal guidelines with you. We are happy to hear your critiques, comments, and, of course, your contributions.

Now we wish you lots of fun with this issue of Shinki-News,
The Shinki-News Team

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Soke's Remarks

Text: Michael Daishiro Nakajima

This time, I wrote a bit more under remarks and I wrote less here so that the English translators were not overburdened:

Our way is long. But when we experience it, we feel the increase of Ki, the vital force, which becomes a source of joy. Dignified, that is committed but relaxed, eager but modest. So we want to keep progressing.

Remarks

Seminar Management

Since there are many inquiries for a seminar with me, the dates have to be well planned. Because I would like to avoid more than 12 outside courses in one year, I therefore, have so far asked those trainers who are planning a seminar with me to submit their request for the following year by the end of July at the latest. **It is advisable, however, to do so before this date - as early as possible - to communicate your intentions. Then the chances are greater to get one of the desired dates.** For 2018, for example, three clubs have already received a commitment: Euskirchen, Weikersheim, and Landau. The summer course with me will take place this year in Weiler, next year probably in Rovinj, Croatia, instead. The desire for a one-week course also came from Mt. Pleasant / USA. However, I do not know yet whether I can attend in 2018.

Recordings at the courses

The mode for recording (photo, video) in courses has actually, always been regulated. But since this is not always handled as I imagine it should be, I would like to present this again. For private purposes (private or in the club) recordings are allowed in most cases. In doing so, you should first ask the manager and let the organizer know. It is desired that a participant not record, but rather ask a person who is watching to record. If this is not possible, the recording person should discreetly and quickly take the recording. For the publication of the pictures, the people concerned must be asked beforehand, as the team of the Shinki News is exemplary in doing this, and the pictures to be published should be shown, prior, to the leader. In the case of a longer video, it is assumed to give a copy of the film to the teacher, regardless of whether or not it is published.

The jurisprudence regarding publications has now become quite strict. Especially with the media, which is open to everyone. One should be cautious.

An example: a well-meaning video to introduce a great Aikido event, for example, was criticized last year, so that one did not just take the film off of the Internet, but had to apologize publicly. Many of us, including myself, are still quite naive in this respect. But in the age of inflationary media presence (exposure of privacy), manipulation, and many fakes, one should pay attention to discretion, especially since peoples' feelings are different. For example, what is still acceptable in Japan can be judged very negatively, and vice versa.

Etiquette

Since in the case of trainings or seminars a certain self-evident etiquette sometimes seems to be forgotten by individuals, I would like to point out the following points. These are points which are generally valid for human intercourse, but are very important in the Do exercise, especially in Budo, where serious attention and ultimately the protection of life are to be practiced: One should pay attention to the cleanliness of the dojo even during a seminar. I often find that the Shomen (front side) is full of dust. On the other hand, not only the organizer, who is already busy with many tasks, should be attentive and take care of all of the participants.

If you are late, you should sit down at the edge of the mat and wait until the current technique is finished to participate in the next technique. In this case you should apologize briefly after the exercise unit with the practice leader / exercise leader. (Even if it is said that you slept too long; but in no case, give a long excuse!). If you want to train immediately, you should go directly to the teacher and apologize. With us, there is not the rule that one waits on the edge waiting for the teacher to allow the training. If you leave the mat area during the exercise, you should inform the teacher beforehand.

If your health is normal, you should not have to drink before the end of an hour, and certainly not make yourself comfortable outside while others are practicing diligently. Drinking is important, but an exaggerated drinking philosophy should not be the case. A music teacher once told me that a girl had internalized the drinking doctrine of her parents and constantly drank, so much that she constantly had to use the restroom, so a 30-minute lesson could not be held without interruption.

It is very enjoyable that many trainers organize seminars, which relieves me. When they are my students, they are generally and also unspoken teaching with my permission and my direction. This means that our members, especially the participants, should not be disrespectful to him/her. Unfortunately this has not always been observed. By the way, it is not at all wrong to call him/her on the mat, "Sensei." If someone has doubts as to whether a teacher is entitled to lead the seminar, then he can ask me instead of asking him/her in such a rude way, such as "Are you justified at all?" or something similar. This issue is particularly important in the more severe rule of traditional kenjutsu. In the Ittoden Shinki Toho, one cannot actually hold an official course without shoden. And this rule is much more relaxed than in other Kenjutsu schools, where you can often only teach when you reach the title of the Menkyo - Kaiden (the highest level). Our loose rule entails the risk of diluting or distorting the content, but it is good to allow as many people as possible to participate in the joy of kenjutsu. Until now - as far as I could see - all those who wanted to lead a Shinki-Toho course have asked me prior to doing so.

It was also the subject of the Dan Seminar, but there were always complaints afterwards that the factual correspondence runs very tough, that is, that answers do not come and you have to ask again and again. There are sometimes certain justifiable reasons that it does not work: the computer has gone crazy, a wrong telephone number has been dialed, and spoken in the answering machine, or simply one has forgotten about everyday tasks or not, etc. In such a case, as is in any case, an "I'm sorry" is appropriate, if later the contact falls through. It is rather poor, if one only cheerfully asserts "legitimate" justifications for non-communication. All those who are dealing with a larger organization know how tedious and annoying this blocking is.

Actually, it should not be necessary that I write this. Such etiquette should be shared not only by the instructors, but also by the long-standing members to the newer members. If the above sounds like a little curtain preaching, yes, it is, too, and I hope very much that no one is going to be put on the line, but I am simply trying to keep the rules and forms, which is simply an expression of the respectful togetherness and practicing on the path of self-education. Anyone who does this anyway does not have to feel caught. We are all on our way and can improve. Should anyone be of the opinion that it is very specifically Japanese courtesy forms and they are dispensable in Germany, I must say, then one should not partake in Budo.

Thank you.

Aikido Shinki Rengo

Text: Duncan Underwood / Chairman of the Examiner Committee

Aikido is the youngest, but also the most well-known of our three disciplines in Shinki Rengo. Nakajima Sensei began learning this art and thus started his Budo journey. When you look at it, he put the cart before the horse (he started at the end and worked back to the beginning). For both Daitoryu and the art of the sword were there for a long time, and thus they set the foundations, both historically and in substance, for Aikido. O-Sensei had studied both extensively. Takeda Sokaku was O-Sensei's teacher. During his time, at the end of the 19th and early 20th century, Takeda Sokaku was the most important representative of Daitoryu. O-Sensei had absorbed all these foundations and developed these arts on the basis of his very deep spiritual experiences. This means that for him, Daitoryu did not represent what he had finally imagined with Budo. Aikido was born from a synthesis of his experiences and foundations. Into this martial art, therefore, much has flowed in and has been formed into a new path

The movements in Aikido arise through the absorption of the force given by Uke. This confrontational Ki is transformed so that in the end, nothing remains of it. A very difficult task! Basically, one can say that something aggressive is neutralized. A confrontation is not allowed to arise and destroy. This demands a lot from the practitioner. Not just physically, but especially the ability to let go at the moment of a big challenge, without letting go. **It is necessary to show both significant presence and great serenity at the same time. This, of course, can only be achieved through much practice and requires a willingness to deal with oneself and one's mistakes. How else can you learn this simultaneous sharpness and softness? We all know this is a long journey, but worth it.**



By because of this rather evasive and receptive behavior, Aikido differs from Daitoryu considerably. The use of Ki is less direct, at least it seems so.

Daitoryu depends on a powerful attack. Not that this is not necessary with Aikido, but without this the techniques in Daitoryu are diminished. It is precisely this learning to deal with a clear confrontation, that an Aikidoka can extend the horizon and learn the possibilities of counter-attacks. The danger with Aikido is in unrealistic attack forms and in dealing with those unrealistic attack forms, which is prevented when training in Daitoryu. Daitoryu teaches us another way of combining softness and sharpness.

The value of practicing with the sword can be seen similarly. Apart from the fact that the sword was the original Budo center point ("the soul of the samurai"), this alone is a certain necessity of dealing with the art. The principles of this art are inspired by many of others. Here the sharpness and severity are expressed even more clearly by Shinki Toho. Straightforwardness and uncompromisingness are aspects that automatically arise. But here, too, Ki, and dealing with it is in the foreground. Only again, with a different taste. Above all, those who practice with the sword, and the results of training with the sword, improve their Aikido.

Ki and its phenomena are diverse. The more you can practice it, the greater the depth of insight you have. Nevertheless, each of these arts can be learned separately, each has its own justification. Even when practicing only one of these Budo arts, the practitioner can reach a high level. For me, Aikido offers the greatest of possibilities. Precisely, because it is built on the others and has emerged from it. O-sensei did not go on for nothing. But each of these disciplines opened my eyes further, towards the diversity of great Ki.



Text: Duncan Underwood

Daitoryu Aiki Jujutsu: Challenges and Opportunities for Aikidokas

Text: Danijel Rolli / Europa-Jun-Honbu Shihandai of Daitoryu Aiki Jutsu Bokuyokan

Our style, Shinkiryu Aiki Budo, is known to include the three independent disciplines of Aikido Shinki Rengo, Daitoryu Aiki Jujutsu Bokuyokan, and Itto-den Shinki Toho. The inner context is revealed by the historical reflection. In addition, these three disciplines also show a different degree of intensity, both for the practitioner and for the attacker. In normal “Aikido everyday life,” attacks are generally carried out rather softly, in Daitoryu, the attack is much harder, the attack is completely uncompromising with Shinki Toho and a quick reaction is necessary. In the following paragraphs, I will briefly outline the similarities and differences between Aikido and Daitoryu.

Some commonalities in the practice of Aikido and Daitoryu are: the emphasis on (Ai) Ki in performing the techniques; the softness of the Shite (the performer of the technique); the unbalancing of the attacker (in Daitoryu, by the immediate blocking of the attacker), and, as can be seen by the historical review, a large number of common techniques. These similarities generally enable the Aikidoka to quickly progress in Daitoryu.

And yet, one must recognize that there are also differences between the two disciplines, for it is to be understood that Daitoryu is not only the tougher or rugged version of Aikido, but it has its own principles and peculiarities, which also applies to Aikidokas (both in the role of Nage and Uke) and can be challenging and unusual, but also deepen one’s understanding of Aikido.



大東流合氣柔術

Daitoryu training requires a stronger attack than is usually the case in Aikido training. Accordingly, in carrying out the technique, this requires a more concentrated and bundled Ki inserted at the beginning to neutralize the attack. Aiki must be “strongly” led into the attacker, immediately, in order to block. This usually results in a stopping of the attacker and a slight Ma-ai (distance from the opponent), which is necessary for the first time, but which in turn allows a variety of striking and grappling techniques. This strong “entering” towards the attacker, here a commonality between Daitoryu and the sword direction, requires as a special feature, a strong emphasis of Muna-aiki (chest aiki) and a more upright attitude than in Aikido, altogether with a stable core of the practitioner, again, as with the sword direction in Shinki Toho. This can be considered as a complement to the prevailing Hara principle in Aikido. By this more upright attitude, it also follows that e.g., the throw in Daitoryu is executed very directly and vertically downwards (Sensei often says: “towards the middle of the earth”). Thus, it is generally found that in Daitoryu the vertical execution of a technique (Aiki-age or Aiki-sage) is emphasized much more strongly than that, in simple terms, of the typical, horizontal movements in the Aikido. The technical execution in Daitoryu changes between (very) strong Ki-effectiveness and a soft continuation, tension, and relaxation.

But also in the role of Uke (the aggressor) one faces, with Daitoryu, new challenges, because it is “you get what you give,” and in Daitoryu you have to give as Uke much. I personally experience Uke, as being in Daitoryu, much more intense and challenging: fast anticipation and reaction to the applied technique, enduring strong leverage, unusual Ukemi from unfamiliar positions, perhaps choked or immobility are just a few examples of experience required of Uke in Daitoryu training. But this also helps us to understand a martial art or fighting at a deeper level.

In addition to these physical and rather “technical” aspects, I would like to go on to a particularly important and more mental challenge of Daitoryu training. Anyone who practices or even teaches Daitoryu makes the experience that Daitoryu is not easy and that the techniques are not always “working” right away. In Aikido, one can often correct a technique by means of the larger radius of movement and with corresponding experience. In Daitoryu this is not the case. Either the technique succeeds, or it does not; in Daitoryu you get feedback immediately. In order not to be frustrated, this, and this is the important aspect to me, requires a much higher tolerance for error, and one learns to keep one’s personal ego small by means of this immediate “self-control.” For failure occurs in every martial art; and no one, perhaps, except for very few exceptions, is invincible. Accepting this failure makes us stronger, along the path of every martial art.

In conclusion: in my opinion, Daitoryu is slowly becoming more and more popular. In the world of martial arts, the influence of Daitoryu on the art of warfare is gradually being discovered.



Text: Danijel Rolli

Itto-den Shinki Toho

Interview with: Helmut Theobald / Shihandai of Itto-den Shinki Toho Hoshu

Shinki News: What connects Shinki Toho to the two other Shinki disciplines, Aikido and Daitotryu?

Helmut Theobald: In the beginning, there was the sword. It was the soul of the samurai and accordingly, they exercised the movements mainly with the sword, although, over time the emphasis has increasingly been placed on the weaponless techniques to spare the lives of the attackers. When the time of the clashes with the weapons was over, they tried to make it even clearer. This is the result of the tradition of Daitoryu Aiki Jujutsu – Aikido. Weapons are not represented in the Honbu Dojo and in many Aikido Dojos. But the Bokken is the best. O-Sensei was a peaceful man, but he too started with the sword and trained it in a small circle for a long time. This is the oldest discipline, the root from which the others sprang. That is why the sword belongs to it.

Shinki News: At the same time, Shinki Toho is the latest discipline. It began in autumn 2009. How did Shinki Rengo develop its own style?

Helmut Theobald: Until then we practiced Onoha Ittoryu. For various reasons, Sensei then separated from them. A lot is similar, Ippon-me is basically the same. But Sensei wanted to have the forms so that they are realistic. He wanted the swords as they were on the battlefield. So a lot of unnecessary movements, but a cut and then everything must be over. And also nothing that would be done with a sharp blade, like the Tsuba or hitting the ground. This is what is actually behind it, as also with Daitoryu and Aikido: do not waste any time. He always quotes Yamaguchi Sensei, who says: my Aikido is the simplest - ikkyo, nikyo, sankyo, you do not need more. With the sword it is the same.



Shinki News: What is the essence, the core of Shinki Toho?

Helmut Theobald: Will and perseverance. That is the core. I've often seen this: many are enthusiastic about it. First they come twice a week, then once, then only occasionally and then no more. It is lengthy, you must always practice, practice, practice. Going once to a seminar and then learning fifteen forms within two hours, does not work. More than once a week training, would be good, or at least take the sword home more often to practice.

Shinki News: Does it help you with Shinki Toho, if you also practice Aikido or Daitoryu?

Helmut Theobald: Conversely, if you practice with a sword, you improve your movement in Aikido. With the sword, you know that someone really is attacking you. When someone attacks you with their hand, you think: nothing much can happen. With the Bokken, you immediately realize: oh, that's longer, so you have to get closer, or blend with the attacker, lead down, and be more mobile. That is why I always say: if you practice sword, you also move differently in Aikido. Ultimately, it is the same movement, only without a sword. If you are too fierce with the sword and want to die quickly, then this is the same with Aikido: If you want to throw too fast, you will probably never manage to get the partner out of balance because you are too busy with yourself. And then the other does not have much to make and you fall.

Shinki News: And Daitoryu?

Helmut Theobald: In Daitoryu, the Ittoryu attitude helps very much because Takeda Sokaku mastered Ittoryu and this attitude contributed to Daitoryu. The martial distance in the sword is, however, too much for Daitoryu, the blade is too long. Daitoryu is not for everyone. I was also hard at the beginning. Now I like it because it is more direct.



Interview with: Helmut Theobald

My Trip to Japan – Excerpts

Text: M. D. Nakajima

April 4, 2017: Flight from Frankfurt (arrival in Narita on April 5th, 2017)

April 5-11, 2017: In Kamakura and the surrounding area

Thanks to the cool temperature, the cherry trees blossomed a bit late, so that we could enjoy them all the time, despite many visits from and with our acquaintances and relatives.

Pictures from the Hachiman Shrine Park in Kamakura:



Chidorigafuchi (a strip of the inner trench of the Imperial Palace) in Tokyo:





April 11-14, 2017: Visit to Honbu Dojo in Shinjuku / Tokyo

I attended three hours of morning training by Doshu and Dojocho (the son of Doshu). On the third day my partner was the super fit Tani Sensei from the Department of Foreign Affairs. I could barely keep up. **He kindly invited me to lunch, together with my wife, as a small celebration from my 7th Dan graduation. On April 13th, I met Doshu and received the document for the 7th Dan in his guest room (in the building next to the Dojo building).**





Direct from the large window of our hotel room

From April 16 to 19, Susanne and I made a real holiday at Mount Fuji (Fujisan). There are five lakes in the north side of Fujisan. We stayed in a hotel on the north side of Kawaguchi Lake, so we had both the lake and Fujisan before us. As the lake is over 800m above sea level, the cherry blossoms have only now come to full bloom. The weather was also nice, so that the Diva showed her most beautiful side. Maybe you know from some Japanese films that it is not at all self-evident that Fujisan is visible. This is also no different from a distance of 25 km line of sight. So we had very lucky! In the face of this majestic show, I always had to think of the saying: “Suruga niwa sugitarumono ga futatsu ari. Fuji no Oyama ni Hara no Hakuin.” In the country of Suruga (now Shizuoka Prefecture), there are two extraordinary things: Mount Fuji and Hakuin of Hara. “Hara is a small village south of Fujisan, where the Zen monk Hakuin (1686-1769) lived in a small temple. In fact, it is not so easy to be praised alongside Fuji in the face of this great beauty! Yes, Hakuin was also one of the two great Zen masters of Japan, next to Dogen, the founder of the Soto school.



From the small Japanese garden on the first floor of the hotel



From the small Japanese garden on the first floor of the hotel From the banks of the Kawaguchi-ko in front of our hotel (together with cherry blossoms and pine branches)

On the shores of the still unsuited Motosu-ko. Here is approximately the place where I, as a student, swam very briefly. The water is very clear and cold. If you swim a few meters into the depth, it has almost a mystical purple color. I went to the water in a happy mood, after a maximum distance of 10 m, I came back in panic, because this purple color scared me.



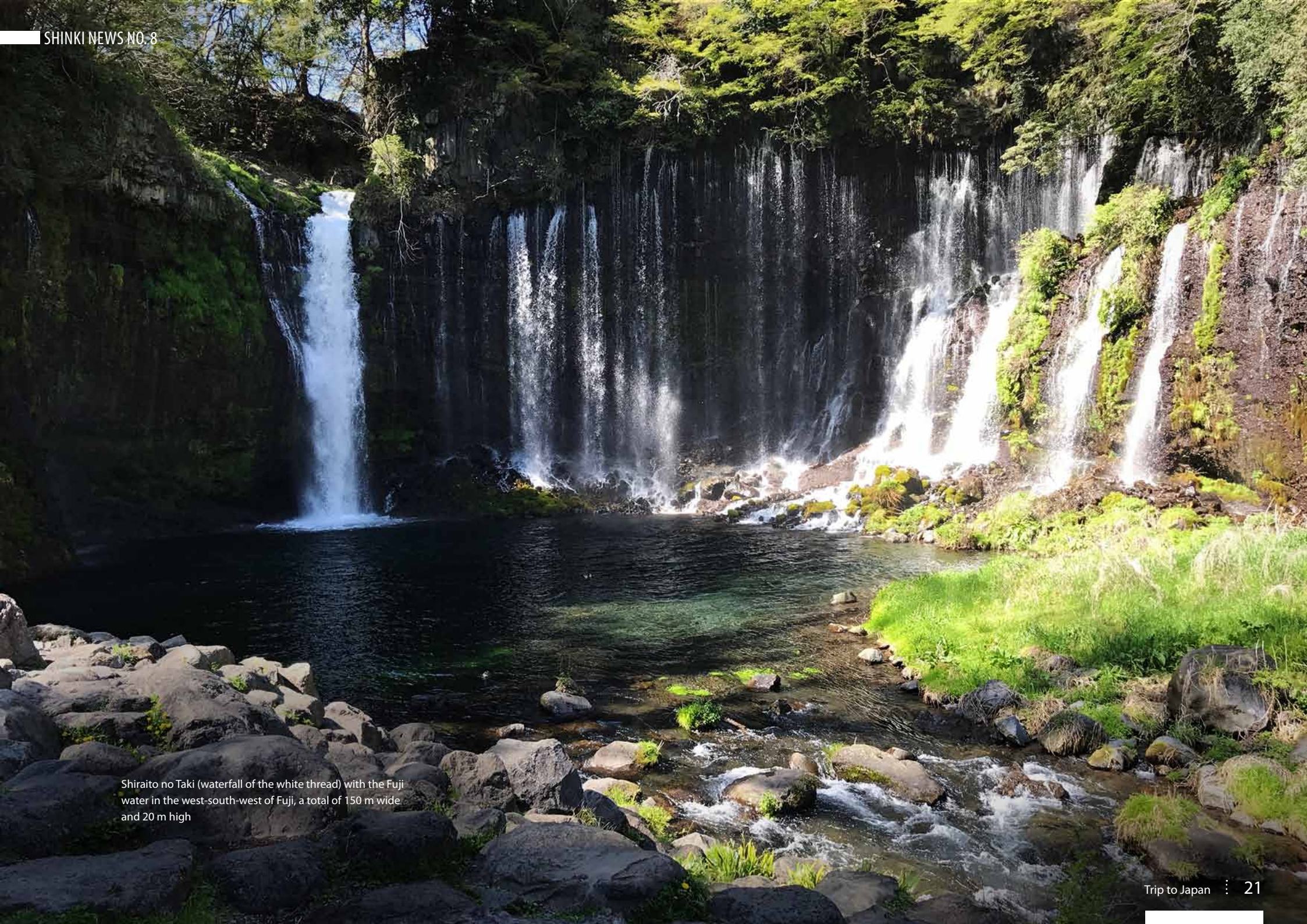
From the window of the hotel room ("Sakasa-Fuji" = Fuji on its head)



From the mountain above the Kawaguchi-ko. Fuji is a little closer.



The banks of the Kawaguchi-ko (directly in front of our hotel)



Shiraito no Taki (waterfall of the white thread) with the Fuji water in the west-south-west of Fuji, a total of 150 m wide and 20 m high



Front row, from the left: Mr. Yamaga, Mrs. Ikuko Takahashi (Kimono-Master), Nakajima, Yonezawa Hiromitsu Soke, Mr. Sakurada
 Rear row, from the left: Mr. Yamashita (new), Mr. Watanabe (new), Mr. Kon'no (came extra from Tokyo), Mr. Sada, Mr. Narita I thank
 all from Bokuyokan very much, especially Mrs. Yonezawa and Soke, for the warm welcome, as always.

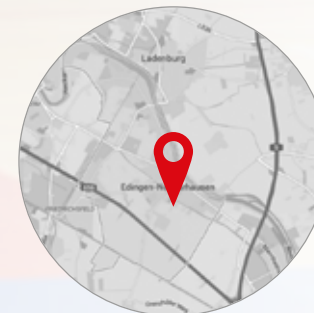
From April 21 to 23, I was at the Bokuyokan Honbu Dojo in Muroran / Hokkaido. I was greeted by two members with the words "welcome back". I taught a total of approximately 12 hours mainly the techniques from the European examination regulations. Ms. Takako Yonezawa (Soke's mother) entertained me with super delicious food. On Saturday evening, there was, as always, a welcome party in the restaurant "Tetsuya". The 2005 and 2015 participants would remember this. Although the training group is small, there are many supporters. The main consultant, Mr. Kunio Takahashi is already preparing for the 50th anniversary in eight years and donates regularly and generously. Again, I had to realize how Yonezawa Soshi Shihan has permanently attracted the people with his sublime personality.

Seminar Reports

Yudansha Seminar in Edingen

Nakajima Shihan / 04. – 02.05.2017

Text: Laura Brosi / Photos: Danijel Rolli



Location: Edingen

This year, the Yudansha Seminar took place, for the first time, with us in Edingen. In total, more than 60 participants came together, mostly from Germany. In the morning session, Mathias, Bernd, Henry, and Georg (who filled in because both Danijel and Duncan could not participate) showed techniques and the points that were considered particularly difficult or important. Since everyone is usually used to his/her own instructors, it was interesting to see which aspects a different instructor emphasized - some might seem a bit confusing at first glance, others gave an interesting new perspective on the technique.

After lunch, the Examination Committee met, this time even a little earlier than had been planned so that even those who took part in the meeting had a short break before the session in the afternoon.

In the afternoon, Sensei showed some ground techniques for those who may be unaccustomed to the leverages of ground grappling techniques. One issue in this session was, above all, “Mikiri”, judging the right distance, because here, both too much and too little evasion can be fatal. In this context, Sensei also mentioned a Japanese expression (“Niku o kirasete, Hone o kiru”), which means “let skin cut, cut bone”. He further elaborated on the meaning of this expression and what it means when applied to Aikido.

After the afternoon session, a Shodan test took place. We then went to the “Cavos” Restaurant in the evening.





On Sunday, there were still 40 participants, who gathered for meditation and then joined one another on the mat. **The main theme on Sunday was using softness and that one should not be so stiff with one's technique, but simply use one's body. With this theme in mind, this session also flew by quickly.**

After the seminar, we tore down the mats and put them away. Everybody was a little exhausted, but happy to enjoy a few hours of the Sunday afternoon after the beautiful course



Text: Laura Brosi



Photos: Danijel Rolli

Examination Preparation Seminar

Michael Danner, Edme Hardy und Jochen Schröder / February 11, 2017

Text: Charlene Jehle / **Photos:** Edme Hardy



Location: Leopoldshafen

On February 11th, 2017, the 3rd Shinki Rengo Examination Preparation Seminar took place at the Sports Group at Karlsruhe Institute Technology (KIT) in Leopoldshafen, with Michael Danner, Edme Hardy, and Jochen Schröder as trainers. All test candidates and an external guest participated. In order to be able to deal with the variety of techniques, the techniques for the fifth and fourth kyu were practiced in the first group and the techniques for third and second kyu were practiced in the second group. In the total of five hours of training, everyone was very committed. We could all practice the techniques and also against weapon attacks. During the lunch-break all were rejuvenated thanks to the good supply of food from Charlene Jehle and Ilona Danner. In the meantime, the first successful examinations were conducted. Thanks to all the participants for the beautiful seminar!





Text: Charlene Jehle



Photos: Edme Hardy

Promotions

March 01 – May 17, 2017

Aikido

5. Kyu	Helm, Aljoscha	Edingen
5. Kyu	Tischer, Martin	Großbräschen
5. Kyu	Man, Veronica	Ulm-Schmid
4. Kyu	Roessler, Jens	Oberkessach
3. Kyu	Sanselzon, Felix	Berlin Tomosei
3. Kyu	Pötig, Matthias	Cottbus
2. Kyu	Vogt, Roland	Pforzheim
2. Kyu	Siebecke, Michael	Berlin Tomosei
1. Dan	Hoaghea, Teodor Ovidiu	Sibiu

Itto-den Shinki Toho

Shoden	Walz, Marion	Oberkessach
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Daitoryu Aiki Jujutsu

5. Kyu	Belting, Stefan	Landau
5. Kyu	Werner, Max	SG KIT
5. Kyu	Spröh, Daniela	Rödental
5. Kyu	Stanciu, Paul - Olivian	Sibiu
5. Kyu	Tranca, Liviu	Sibiu
4. Kyu	Schwarz, Maximilian	Landau
4. Kyu	Jung, Max	Landau
4. Kyu	Habath, Sophia	Landau
3. Kyu	Schneider, Daniel	Cottbus
3. Kyu	Mann, Georg	Ulm-Kovacs
3. Kyu	Hoaghea, Teodor Ovidiu	Sibiu
2. Kyu	Jablonski, Andre	Ulm-Jablonski
1. Kyu	Smentek, Martin	München
1. Kyu	Haas, Daniel	München
2. Dan	Boettcher, Matthias	Pforzheim
Okugi 3. Dan	Danner, Michael	Karlsruhe

Seminars

2017

Seminars by M. D. Nakajima

17. – 18.06.2017	Oldenswort
01. – 02.07.2017	München, Aikido/Daitoryu
01. – 06.08.2017	Weiler, Summer Seminar
14. – 15.10.2017	München, Shinki-Toho
25. – 26.11.2017	Ulm
30.12.2017 – 01.01.2018	Oberkessach, End of the Year Seminar

Due to short-notice, private reasons, the seminars with M. D. Nakajima in Heidelberg, Berlin, and Dresden are unfortunately cancelled. We are currently searching for replacement possibilities, which will be announced on the website and in the next edition of Shinki News.

Other Seminars

15. – 16.07.2017	Leopoldshafen, Aikido-Seminar with Duncan Underwood
24.07. – 29.07.2017	Oldenswort, Eiderstetter Aiki-Budo-Summer Seminar with Duncan Underwood

Arigato Gozaimasu

Preview of Shinki News No. 9

The next edition of Shinki News will be published in September 2017.

If you would like to contribute to Shinki News, please submit your contribution(s) to: shinki.news@gmail.com and we will contact you to discuss the formalities.

Have a nice summer and a lot of perseverance while training during the warm season!
Shinki News Team!

Imprint

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