



SHINKI NEWS

NO. 20



Onegai shimasu

Editorial

Text: Lukas Underwood

Dear members,

In front of you lies the issue number 20, which is concerned with many issues but not with Corona. Maybe this issue provides the chance to divert you a little from the uncertain situation and to take your mind to nicer things, like Budo.

The main article by Sensei, who defines the content of the term, addresses this topic and who lays out the implications this has for our training and our societal life. Following you find the article by Nigel Downes about “the role and importance of aikido seminars”. The subsequent article by Katrin Reimer is also concerned with seminars. The author reflects about the importance of a certain etiquette for the meditation from the perspective of a singing bowl. Leaving the theoretical level the seminar report by Anna Berger about Sensei anniversary seminar marks the end of this issue.

On the last pages, you will find an article on our own account, which is concerned with the future convention of speech – this will be the last issue written in the generic masculine. In other news, I am happy to welcome Nigel Downes as a new member of the Shinki News Team. I hope you enjoy the issue!

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Soke's Word

Text: Michael Daishiro Nakajima

It is very impressive that a virus is throwing the world out of order. Not only are many people dying, but many are losing their jobs or have to do part-time work with less wages, doctors and nurses have to work to the point of exhaustion, the elderly are isolated and suffering psychologically, nurses are at risk, parents who have to keep their children at home and at the same time have to do their home office are in need, and the global economy is being shaken up. Those who are not directly affected - as I have been so far, except that I should belong in the group at risk - and also those who think they are stable enough -- should think of all the people in need.

Many people have rightly pointed out that this emergency is, of course, also an opportunity to make a change: from a one-sided emphasis on the material and the pressure to perform. While one draws attention to the dangers of domestic violence on the one hand, many others experience an intensive time-out with the family, the importance of leisure and slowing down, etc. Yes, we not only have to look at the biological virus, but also at the mental effect - becoming aware of spiritual contamination that leads to superficiality and inhumanity. Or do we have to fear that, after a year, everything will go on exactly as it did before this crisis?

Shouldn't we, fundamentally, consider what we live in the flow of time for? One can say that life, in itself, makes sense. But, in my opinion, there are many differences in quality.

In a Japanese novel, that I recently read, about a doctor in the eighteenth century who is indirectly fighting the poor situation of the peasants, a scroll plays a central role. In it is written: "Stars in heaven, flowers on earth, love (among) people" (空に星、地に花、人に仁愛).

That impressed me very much. In tough situations, love for people should be lived as unchanging as the stars are in the sky and the flowers bloom on the earth. How quickly we succumb in a difficult situation, and with "terrible" people, and lose love. Yes, love is not for the weak, it is a hard thing to fight for. Jesus' Sermon on the Mount also says: "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous." (Matthew 5:43-45)

Isn't that the core of Bushido, the fighter in the spirit? And here I see the quality of life that we all have to learn every day. I think that is the greatest value of our life.

Remarks

Onigote: thanks to the advice of the Tombodo Bokuto dealer, Mr. Kasui, I found a very good pair of dealers for Onigote. The link to the company is: <http://onigoteyaheizou.web.fc2.com/english.html> In this homepage you can see the “Special price” instead of the “Regular price”. When ordering, you can write that I (Shinkiryu Nakajima) recommended you so that the “Special Offer” is guaranteed. If you would like me to order, I will have the goods sent directly to you. You will get the notification from the local customs office, where you can pick up the goods. According to the current exchange rate, the price includes everything (customs, etc.) including around 1100 Euros, i.e. approx. 400 Euros less than the other dealers, with very good quality. There is also a simple Onigote with the kendo-kote part on the fist. I have already ordered one and tried it. But because of the Corona crisis, it takes much longer to get the delivery.

The Spirit of Bushido

By Michael Daishiro Nakajima, Shinkiryu Aiki Budo Soke

When we, as practitioners of one or more Budo disciplines, hear the word Budo today, we have a vague idea of its spiritual content. We suspect or know that Budo goes beyond normal sport, even if the sport contains not only the physical but also the mental aspect. What is special about the Budo spirit?

Budo has a technical, an artistic, and an intellectual dimension, as do many sports. But in many cases, these aspects in sport are concentrated on the exercise of sport itself, even if one generally supports the idea that sport should enhance and actually improve the way people work together. The ideal of Budo is more intense and comprehensive. Ultimately, it's about actively building a good society.

To understand this correctly, we have to understand the history of budo. We should not forget that Budo is a term that has only gradually developed. Behind budo, as an abstract concept, stood the Bushi (Samurai) as concrete persons, as carriers of the martial art that gradually developed towards budo.

Now there were not only differences in the quality of the Bushi in detail, but also a historical development. That means we have to be able to assess these different qualities and the historical process. In this respect, the understanding of bushido is quite diverse. So, what I am describing here is my view of Bushido and also my ideal. If anyone thinks that the nature of Bushido is in the strength of martial arts, then that is their point of view, but not mine. Ultimately, everyone has to judge for themselves which idea is best.

Fighting and fighters have always existed in human history. But the group of people who can be considered the forerunners of the Bushi seems to have originated in Japan in the Nara Era (710 - 794). They were first called Semrau (= observer). They served the nobles, followed exactly what was happening, and were ready to follow their orders. Over time, the word changed to Samurahu and later Samurai, and has undergone a shift in meaning towards "serving." At first, they were only those who belonged to the higher class of servants. This term, later, also included those who were considered lower class at the time, like the peasants, especially when the rulers asked them to conduct war.

In the Héian Era (794 - approx. 1185) Samurai became more and more important and finally became real rulers, almost continuously at the end of the 12th century, from the Kamakura Era (approx. 1185 - 1333) to the Edo Era (1603 - 1868). **It is a fact that many Samurai rulers were greedy for power, inhumanly brutal, greedy for money, addicted to glory, and self-centered. There were times when they were the majority. Nothing can be glossed over here. But there were quite noble-minded Samurai, like jewels, who were seriously interested in justice, peace, and well-being for the people.** I would like to name a few Samurai in order not to make the discussion too abstract.

Ôta Dôkan (1432 - 1486) was the deputy sovereign of the Musashi district, today's Tokyo and Saitama, and was successful in various battles. But even as a child, he learned in the Zen temples of Kamakura or the famous Ashikaga School (school for the Samurai). He became particularly famous for the construction of Edo Castle, today's Imperial Palace. He also made a name for himself as a poet. He was also gifted musically, such that he even built a Biwa (kink-necked lute) himself. Dôkan sought to preserve the Ôgigaya-Uésugi ruling family and was successful in almost thirty battles. But that was also the reason why his master, Uésugi Sadamasa, began to fear that Dôkan might steal his rule. Therefore, he was secretly murdered.

Hôjô Sôun (1456 - 1519 at the latest) came from a noble family called Ise and lived in the capital of Kyoto, but was from a secondary line, so he did not play a significant role. His sister became the wife of Prince Imagawa Yoshitada, and when he fell in battle, her son Tatsuômaru was still a child. A cousin of Yoshitada, Oshika Norimitsu, therefore wanted to take control of the Principality of Suruga. So there was discord between Norimitsu and the protectors of Tatsuômaru. But since Norimitsu had many supporters, Tatsuômaru was on the defensive. Sôun's sister asked him for help. Although Sôun had no soldiers, he managed to convince the two parties of a compromise through his mediation skills. Norimitsu should rule the country until Tatsuômaru grew up. So Norimitsu moved into the main castle, while Tatsuômaru had to live half hidden in a small castle. Sôun, himself, received a castle and the area around it and made sure that the contract between the two parties was kept. When Tatsuômaru grew up, Norimitsu

didn't even think about handing him over to him. Sôun intervenes here, and by tactical alliances with some local rulers - because he still had hardly any soldiers - he defeats Norimitsu. However, he does not take advantage of his strong position, remains humble, and retires to his small area. When the ruler in neighboring Izu in the south is killed by an unbridled son he neglects, he intervenes again and conquers the country. In contrast to many rulers who collected up to 70 percent of the harvest as a tax, he only collected 40 percent from farmers and was very popular. He was of the opinion that the times when so-called "ordinary people," like farmers or artisans, were only considered subjects and were treated as a lower class were over. He believed that all people together should make the state peaceful and prosperous. He also handled "simple people" easily. But his generous tax policy made protecting his country difficult. He needed more land to maintain the low tax and still have enough funds to defend the country. When there was unrest in neighboring Sagami (now Kanagawa) in the east and its leader, as usual, dominated his people in an absolutist-feudal manner. Many people in Sagami wanted Sôun as ruler. So he intervened again and conquered the central city of Odawara in Sagami. His method was certainly not democratic, but Samurai -style. Both his son and grandson adopted Sôun's attitude and practiced exemplary politics for the people. Some say that among all Samurai rulers of all time, this Hojo family would have best led the people. For the Hojo family, being a Samurai leader meant helping the weak and bringing peace to the country.

Uésugi Kenshin (1530 - 1578) was one of the two best military leaders, alongside Takeda Shingen, in the so-called Sengoku-Jidai (Era of the Warrior Rulers). The two had fought each other five times in central Japan without a clear decision of victory or defeat. But apart from the art of warfare, the two were very different. Takeda Shingen was very ambitious, conquered neighboring countries, and obviously wanted to march into the capital of Kyoto to become ruler of all of Japan. In contrast, Uésugi Kenshin had tried

to fight only for justice. Therefore, Kenshin returned to his principality immediately after finishing a battle. He also accepted the battles against Takeda Shingen because the military leaders, whose lands were illegally conquered by the latter, asked Kenshin for help. He also had no ambition to become ruler of all of Japan (Shôgun). At that time, the Ashikaga Clan led the Shôgunate. But since they were already very weak, Kenshin wanted to help them. This attitude is sometimes considered too conservative, but as I said, justice was the focus for him. He practiced Zen - especially intensely before the battles.

Many Princes of the Sengoku-Jidai (late 15th to late 16th centuries) were actually very busy with wars. Still, they weren't just rough warriors. They loved poetry, dance, calligraphy, and the tea ceremony (Bunbu Ryodo = deepening both culture and martial arts).

Akechi Mitsuhide (approx. 1520 - 1582), was particularly close to us due to the family coat of arms with the Kikyo flower. He was one of the main generals of Oda Nobunaga, particularly taken by the wars and very successful, but still often had meetings with poets and organized tea ceremonies. His rule in Tanba (west of Kyoto) was very much appreciated by the inhabitants because he cared for the well-being of the people. The princes of the Sengoku Era were not only warriors but also culture bearers. From the end of this era to the Azuchi Momoyama Era (1568-1600), the best students of the famous tea master, Sen no Rikyu (1522-1591), were all Samurai of high rank (daimyo). Incidentally, two of them, Gamou Ujisato and Takayama Ukon, were also Christians.

This emphasis on culture is particularly strong in the Edo Era under the **Tokugawa Shogunate** (1603-1868). Apart from the two great wars (1614/15) in Osaka and the Christian peasant uprising in Shimabara (1637/38), at the beginning of this era and the uprising of the principalities against the Tokugawa Shogunate in the end, there were

hardly any wars worth mentioning. After all, that's almost 230 years. Swordsmanship was no longer in demand, such that the emphasis was more on the cultural and philosophical content such as Noh theater or Confucian ethics. Many princes were masters of Noh dancing themselves, and those who could not read Chinese writings and poems were considered illiterate. In addition, governing the principality and the well-being of the people were particularly important for the princes and their immediate followers, so that the principality could be preserved in peace. Because of mismanagement there were peasant uprisings. And in the event of unrest in the country, the princes feared reprisals from the Tokugawa Shogunate, which even repeatedly led to the forced dissolution of principalities. So it was no longer a question of martial arts, but of good land management.

Thus, the inner attitude recommended for the Bushi, that I have learned, "Bushido means to die," which is mentioned in the book *Hagakure* by Yamamoto Jōchō (around 1716). It does not simply mean the readiness for physical death, but rather the readiness to die in the sense of Zen. As long as you are alive, you cannot realize your true self.

In the course of this development, the idea of not drawing the sword came up. Here I name two Samurai at the end of the Tokugawa government. It was the time of the fall of the Tokugawa Shogunate and the uprising of many principalities against Tokugawa, that is, the greatest unrest. One is called **Saitō Yakurō** (1798-1871). He was the head of the Shintōmunenryū School, one of the three largest sword schools in what was then Edo, alongside the Hokushin-Ittōryū by Chiba Shūsaku and the Kyōshinmeichiryū by Momoi Shunzō, the fourth. The main dojos of these three schools are said to have had around 3000 students each. As I said, it was a very troubled time, and there were many victims of the attack in both camps (Tokugawa and Kontra-Principalities). At that time, Saitō said that the sword should not be drawn. For him, the Kenjutsu exercise meant promoting spiritual strength.

Katsu Kaishu (1823-1899) was the "Minister of Defense" of the Tokugawa government during this dangerous period. In that role, he was actually under constant threat. But he is said to have carried his sword tied in the Saya (= scabbard) so that he could not pull it immediately. It is also, thanks to him, in many ways that Edo Castle was not destroyed by the other principalities because he courageously negotiated with the leader of the resistance, Saigō Takamori, before the principalities' last storm broke out.

I would also like to mention **Sakamoto Ryōma** (1836-1867), who also bears the Kikyo family crest (= balloon flower). It is very likely that he is a descendant of Akechi Mitsuhide's son-in-law, Akechi Samanosuke. Since the name Akechi was frowned upon as that of a male murderer (in reality a tyrant murderer: the details can be found in my online script "Akechi Mitsuhide"), his ancestors chose the place name Sakamoto, where Mitsuhide had his castle, in which Samanosuke also lived. Ryōma belonged to the Tosa-Han, many of whom opposed the principality's official stance on the side of the reluctant principalities. Ryōma had always acted farsightedly and tried to reconcile the principalities with the Tokugawa government. According to him, Tokugawa should not rule as a ruler, but as a prince among the others. Radical principalities, like Chōshū-Han or Satsuma-Han, did not like this idea at all. They wanted to overthrow the Tokugawa government. So he stood between the two camps, because, for a long time, the Tokugawa side did not want to give up their rule. And when they finally had to hand them over to the emperor, it was too late. In any case, Ryōma was persecuted by radical Samurai on both sides, and when he was sick and in hiding - but unfortunately without any special precaution - he was attacked and killed. To date, it is not known exactly which Samurai from one or the other camp killed him. He was one of the best swordsmen of that time. He was also one who had actually outgrown the small world of fighting Samurai. He wanted to trade with the world and was preparing to do so. He foresaw that the time of the fighters was over.

These are a few selected examples of the Samurai that I believe formed the Bushido spirit and eventually the Budo spirit. So let's summarize briefly.

- When it comes to Samurai, tough martial arts training and high martial arts technique, as well as successes, are required. Those mentioned above have all met this requirement.
- In addition, in many cases they were highly education-oriented and carriers of the culture.
- Some of them had particularly clear spiritual orientation and deepening (e.g., Uésugi Kenshin, Takayama Ukon) that is beyond death.
- They tried to do good to the common people (e.g., Hôjô Sôun, Akechi Mitsuhide).
- They tried not to use weapons if possible (e.g., Saitô Yakurô, Katsu Kaishû).
- They did not strive to expand their own realm, but tried to act in the sense of justice (Uésugi Kenshin) and to create peace (Katsu Kaishû, Sakamoto Ryôma). In the latter, there was also an effort to think globally.

Seen in this way, it becomes clear that it is almost pathetic to only strive for the perfection of combat technology in order to be stronger than others. And it is too narrow and self-centered to only seek your own deepening. A Samurai and his successor in modern times must deepen through martial arts training; and, at the same time, serve the peace and well-being of society. And for that he has to educate himself extensively. He must have the courage to uncover injustice and stand up for the disenfranchised. The task for the modern fighter is no less than for the Samurai in earlier times. And this is also where the meaning of the change of terms, from Bushido to Budo, lies. Because Bushi (= Samurai) no longer exists, and their time is over. But as with (way of martial arts), we can still maintain the quality that they have left for our time. Fighting is still inevitable today if we want to achieve good things. The Chinese-Japanese symbol for Bu 武 means “stop the halberd (= weapons or fighting)”. So Budo means to work hard (with a “fighting spirit”) for peace and for good, until you are ready to die for it.



Text: Michael Daishiro Nakajima

Dan Essays

Die Rolle und Bedeutung von Aikidoseminaren

Dan-Aufsatz von Nigel Downes

Preface

This short essay serves as a reflection and discussion on the merits, and wider importance of participating in aikido seminars from my personal point of view.

Training aikido predominately in a university club setting is a somewhat challenging task. While many dojos would be envious of the large number of interested students entering the dojo each new semester, only a small proportion ultimately stays. Those who do, only stay for two, three or five years at most. During this time, they have academic pressures and may also need to work to financially support themselves through their studies. Finally, they simply complete their studies and ultimately move elsewhere in search of employment or further study. Hopefully aikido offers them an opportunity and a place away from the cumulative pressures of academic and daily life as young adults. University life and a university aikido club in particular, is also a place for social interactions and building friendships. This inclusion in the dojo– family element– not just building the warrior but also the person is hugely relevant to many.

However, while everyone who comes to the dojo has something to teach, and something to learn, there are inherent limitations to a university aikido club. With a high turnover of new beginners, keiko is static in nature, and focused on all important basics and precision. While it is important to teach these fundamentals, and to master them, properly, so they can be polished on the slow journey towards the moving target of perfection, new input is always needed. Different perspectives are needed to think differently, view differently, and think out of the box or in this case out of the home dojo. If we call this important level of fundamental training reinforcement (tanren) “earth,” then how to transgress to more fluid, flexible and flowing (nagare) levels of training such as “water” or “air”, or even “light” (Katsu hayabi). **To promote growth and progression through the “stages” of aikido, I strongly believe seminars have an important role in supplementing, but not replacing, the weekly training in local dojos.** Here are my short thoughts on why I think participating in and supporting aikido seminars is important for all levels.

Observant and open minded

*“For things to reveal themselves to us,
we need to be ready
to abandon our views about them”*

Thích Nhất Hạnh

One of the most important reasons is that simply training with a larger number and wider range of aikidoka, with different body shapes, sizes and mechanics helps, to develop waza. This platform builds depth, flexibility and confidence in techniques. Moreover, one solution is often just one amongst many others; enhancement through variety allows us to understand the waza of others. Seminars offer the place where you can open your mind and learn something new, or revisit the way things are done. Shining new light on an old problem, and confronted with unfamiliar terrain, of course you need to be willing, and open to see and perceive these things, able digest them. Nevertheless, new things can be learnt and then reviewed and grounded in the home dojo. Effectively, I see things I need to work on.

This would not always be possible in the absence of seminar, were I was solely training with the same people week in, week out.

Further, seminars can act as a wake-up call for many, dissolving the ego. This is especially true when their honed fundamental techniques do not stand up to the test of a new or unfamiliar partner, or their muster are so ingrained that they struggle to recognise or perform variations. I think we are all guilty of this at different times. **The difficulties of practicing with new and unfamiliar people for the first time, has an inherent beauty and innocence, and helps to develop a greater sense of awareness, presence and sharpened focus (especially true for limited tatami space at crowded seminars). Helping to keep the ego somewhat in check, it stresses that we all have in fact still much to learn.**

Communication and connection

“As a net is made up of a series of ties, so everything in this world is connected by a series of ties. If anyone thinks that the mesh of a net is an independent, isolated thing, he is mistaken. It is called a net because it is made up of a series of interconnected meshes, and each mesh has its place and responsibility in relation to other meshes”

Gautama Buddha

Communication and connection is as important in today's society as it ever was. Participating in aikido seminars, with people from different backgrounds, generations and viewpoints strengthens both the much needed social and physical communication and connection in a much wider sense than just between uke and nage. In regards to shared knowledge, there are no “miraculous” solutions, challenging conceptions, and recognizing differences in approach are often more important than their similarities. Seminars can help strengthen the exchange within an organisation and between organisations and schools. Furthermore seminars, strengthen the connection between individuals whom

you would not otherwise come into contact with, or even actively seek to avoid—helping to reduce conflicts, and increasing agility in different social situations.

While often more physically and mentally challenging than training in your local dojo, seminars are people simply coming together and supporting each other for the pur-

pose of learning aikido. I feel this results in a particular stress release, calmness and energisation, which all trickles down from a good teacher. A wide variety of teaching styles, interpretations and aikidoka makes it possible for participants to find meaningful connections, which best appeals to their character and individual goals. These may not be found, or may have been lost at their home dojo. Training with others and seeing waza done in a different way (earth- water- air-, light-), helps to boarder the view of an individual's aikido world and may give an much needed nudge for introspection and to overcome perceived learning plateaus.

Finally, after inspiration and perspiration, rehydration in keiko sessions off the tatami, help many to make lifelong friends, which makes every journey worthwhile.



Text: Nigel Downes

Articles

Notes



Change of Perspective

Text: Katrin Reimer

Hello. I am a Tibetan singing bowl, about the size of one's palm and made of shimmering bronze. My job is to signal to the meditators, on behalf of my teacher, that they have to bow. You know that. I don't really have much to do. Most of the year I wait in my box, in the closet, for my big assignment - for example for a seminar. I particularly like the seminars where my teacher gives a short speech to the students before meditation. You can always take some good thoughts with you as a singing bowl.

The other day, it was time again. It was a really big seminar with over 60 participants. The hall was full. Everyone had settled in a large square on the mats and it was about to start. Really all?

I sat on my little silk pillow in anticipation. My teacher picked up the wooden mallet to sound the first gong strike. And I was so excited, that the first note went wrong and only a very quiet "ding" was heard. The group politely missed the mistake and bowed anyway. I was a little ashamed. Fortunately, I didn't blush, otherwise everyone would have stared at me.

We singing bowls are individualists, each of us is different and each of us wants to be treated appropriately. Some of us are, well, almost divas. There it can happen - especially when you are not working for your own teacher - that a sound fails. That's the way it is.

But the beginning was done and my teacher started to speak. It was about practicing dropping yourself and that this exercise didn't end at the edge of the mat. I listened expectantly when suddenly the door to the gym opened with a crunch and then closed

again. The unexpected movement irritated me and upset me somewhat. We are simple minds, paying attention to several things at the same time, that is absolutely not our strength. You need calm and concentration to produce a far-reaching, vibrating tone. Hustle and bustle get everything mixed up.

I tried to concentrate and listened to my teacher's words again. Let things be the way they are ...

Vibration.

The door opened again. And this time someone actually came in.

Stomp stomp.

In the silence, the grinding steps across the mats were clearly audible.

Subsequent rustling when the straggler found a place and settled on his pillow.

I was confused - and promptly lost touch. Stay calm, don't get confused! There won't be another chance like this anytime soon. If you're unlucky, you might have to wait an entire year for it. So, what did the teacher just say? How about things? Yes, right... let it be as it is. And do without the crutches.

Well, I was "in there" again.

Somehow the teacher's voice had stalled a little. At least that is how it seemed to me. But calm had returned. And I relaxed a little, was able to turn my attention back to the flow of speech. Maybe the opportunity was not wasted and I could take a few thoughts with me in the closet for the coming year.

Stomp stomp.

No!

But!

Noisy stumbling over the mat edge.

Stomp stomp stomp.

And rustling again. In the silence as clear as my gong should be.

A short break in the flow of speech. And movement from among the students.

Remember: the next chance may not come until next year! Concentrate!

Things and crutches and dropping ... and going over the edge of the mat ... but how was it all related?

I had now completely lost the thread – and, with the thread, also my calmness. In my mind the snapped fragments danced wildly.

Gradually I became angry, but at the same time I also admired the students and the

teacher. Somehow, they managed to stay calm on their pillows despite all the hustle and bustle. How did they do it?

But there was no time to ponder. It was my turn again. The teacher already had the mallet in his hand. That was my chance for a sign. Pull yourself together. Concentration!

Gong.

The tone was perfect. After that there was actually silence.

I would only have to wait some time for the next speech.

Now, I'm lying in my box again and hope I'll be more lucky next time.

Demo arigatō!



Text: Katrin Reimer

Seminar Reports



Sensei's Anniversary:

50 years of Aikido Training

Text: Anna Berger / Images: Vladimir Kuryshev

50 years. I can't really imagine such a long period of time.
And then: 50 years of training?!

I have been training for about 14 years. During this time, my perception and understanding of Aikido (and our other disciplines) have changed fundamentally several times. The picture has become more complete. I know more now. So much that I did not even suspect it before. Most of all, I also know that there is much that I still don't know! Behind each petal that I unfold, I find two new ones.

And 14 years is only a fraction of 50. I can't even speculate what 50 years of training mean!

On January 30th, 1970 the world of Michael Daishiro Nakajima changed forever. Nobody knew what this first training in the Honbu Dojo in Shinjuku, Tokyo, would ultimately entail. Lives were

changed. Sensei's life itself, that of his future wife Susanne, whom he did not know at the time. And indirectly, many years later, ours. Without the Aikido Shinki Rengo that Sensei developed, without the Shinkiryu Association, where would I be? And I guess there are a few more like me.

Butterfly Effect. Or maybe coincidence. Who knows?

50 years and 2 days later. It's Saturday, February 1st, 2020. In a small village, on another continent this time, Sensei is on the way to training again. The dojo - the Shinki Dojo - is small, but it is. The size of the dojo easily conceals its importance. Sensei had only planned a small ceremony. The students should not take the trouble to travel from far away.

But he did the math without the students. 50 well-wishers have al-

ready registered for the training and when he drives up to the dojo, he realizes that there are even a few more!

A few hour's drive is apparently not too much of an effort to celebrate 50 years of Aikido!

The mood is joyful. From first-year students to students who have been training for less than a year, everything is represented. Meet the generations, so to speak.

In order to document the course of the decades, Susanne hangs photo walls, which she put together especially for the occasion. Pictures from the early decade of the Shinki Dojo and from the renovation work and even further back to that philosophy student and the young student of theology in Germany with a blue belt and a wide standing who, although he clearly looks like my sensei, is also somehow unusually young ...

There is this feeling again: 50 years are more than I can understand! But also: Sensei also started! For real!

But now for training! The double row for meditation is not quite enough for everyone, a new row has yet to be opened. In his meditation speech, Sensei points out that many years of training alone are not an achievement. "I've trained for so many years' is like saying: 'I've eaten a lot.'" Training alone has no meaning if you don't use it to "go deep". The longer I think about it, the more appropriate I find it. Consistently and lovingly, warning our attention to the real goal. A real Nakajima!

Then Aikido training. Sensei briefly explains the training distribution so that we can practice well despite the high density of practitioners. After my experience at Honbu dojo, I am very pleased with how smoothly it can go! Sensei lets you practice basic techniques and easily goes through all the basic principles. A master, not only in aikido, but also in teaching.

At the end of the training, we were rewarded with an anecdote from Sensei's first exam. It took place with Kisshomaru Ueshiba, in the transition period when the later second Doshu was not yet called that, but O-Sensei had already passed.

In the tried and tested Shinkiryu tradition, after the martial arts training, a celebration of life followed. A truly wonderful buffet was set up, compiled by Susanne, the Dojo members and the contributions from the many well-wishers.

Sensei also gave a speech. In it he thanked his wife, Susanne, especially for the many years of support. Susanne also gave a speech. She told how Aikido brought them together and shaped their marriage. And that it was not always easy. I understand, more, clearly than ever: just as Sensei is the father of Aikido Shinki Rengo, Susanne is the mother. It was two Nakajimas that built Aikido Shinki Rengo. And I want to celebrate both.

Of course, music was also played! Spanish music with Claudia on the accordion and Susanne with the violin: they gave three movements from Manuel de Falla's "Suite Espagnole". Poems were recited. Enzo played a Japanese song on the flute. And Sensei, himself, contributed two songs from 1970. A Japanese pop song and a Japanese horse racing song with voice vocals. The audience raged. (I later asked how long Sensei had to practice for this and I concluded from his classic Japanese answer that it must have been some time).

When asked what they liked most about the celebration, both Sensei and Susanne told and told about the friendships that they could observe among their students. With what joy we greeted each other and hugged. Shinki Rengo has become something that lives by itself.

At the end of the article, I would like to tell you about the completion of the anniversary training. Sensei asked Michael Danner, one of his oldest students, to start throwing him. Throwing once should stand for 10 years each. Michael Danner threw Sensei five times.

But Sensei was not finished yet. Another five throws followed.
Another 50 years?

Yes, please! There are many more petals to unfold!



Text: Anna Berger



Fotos: Vladimir Kuryshev

Promotions

13. February – 22. May 2020

Aikido

10. Kyu	Heutschy, Philipp A.	Pforzheim
10. Kyu	Hiort, Marina	Wi-Sonnenberg
10. Kyu	Hiort, Julika	Wi-Sonnenberg
10. Kyu	Hanusch, Lilli	Wi-Sonnenberg
10. Kyu	Knopp, Constantin	Wi-Sonnenberg
10. Kyu	Braune, Benjamin	Wi-Sonnenberg
10. Kyu	Schäfer, Sophie	Wi-Sonnenberg
9. Kyu	Begoihn, Marlon	Pforzheim
9. Kyu	Hoyer, Felix	Wi-Sonnenberg
9. Kyu	Soliman, Hanna	Wi-Sonnenberg
6. Kyu	Nissen, Dana	Wi-Sonnenberg
4. Kyu	Hiort, Jan	Wi-Sonnenberg
4. Kyu	Rühl, Lea	SG KIT
4. Kyu	Lelyakin, Sergey	SG KIT
1. Kyu	Vogt, Roland	Pforzheim
2. Dan	Tranca, Liviu	Sibiu
4. Dan	Ermarth, Enzo	Edingen
4. Dan	Paluszek, Arkadiusz	Rödental

Daitoryu Aiki Jujutsu

5. Kyu	Weise, Teresa	Edingen
2. Kyu	Heitzler, Joerg	Edingen
2. Kyu	Heuser, Dag	Lahnstein
1. Dan	Dachs, Jens	Edingen

Seminars

2020

Seminars 2020

~~Fri 17. – Sun 19. July~~
~~Canceled~~

Muroran / Hokkaido / Japan: Daitoryu Aiki Jujutsu Bokuyoka
with Michael Daishiro Nakajima Shihan

~~Sat 18. – Sun 19. July~~
~~Canceled~~

Munich: Daitoryu-Seminar
with Danijel Rolli

~~Tue 18. – Sat 22. August~~
~~Canceled~~

Rovinj / Croatia: Aiki Budo Summer seminar
with M. D. Nakajima Soke

Sat 12. – Sun 13. September

Schkeuditz: Aiki Budo-Seminar
with Claudia Buder and Henry Kowallik

Sat 26. – Sun 27. September

Königheim: Shinki Toho-Seminar
with M. D. Nakajima Hoshu

Sat 17. – Sun 18. October

Edingen: Shinkiryu Aiki Budo-Seminar
with M. D. Nakajima Soke

Sat 24. October –
Sun 1. November

Hiddensee: Aiki Budo-Seminar
with Petra und Bernd Hubl

Sat 7. – Sun 8. November

Dresden: Shinkiryu Aiki Budo-Seminar
with M. D. Nakajima Soke

Sat 21. – Sun 22. November

Bartholomä: Shinkiryu Aiki Budo-Seminar
with M. D. Nakajima Soke

On our own behalf

Dear members,

We have long been concerned with the fact that with Shinki News we are no longer up to date in terms of current social and associated linguistic developments. It is about the issue of gender; which we think we have ignored for too long. Some may view this subject as tiresome, but we personally believe that language is an expression of a person's constitution and thus allows conclusions to be drawn about the institution for which this person is acting. Shinki News is the vehicle with which non-members can also inform themselves about Shinkiryu and that is why we should carry out the openness that is so characteristic of our common practice here - every person is welcome regardless of gender, age, religion etc. Therefore, with the next issue we will include rules for a gender-neutral spelling in our notes for authors. If you cannot or do not want to implement these, we are happy to support you from the editorial team with advice and action.

The Shinki News Team

Arigato gozaimasu

Preview Shinki News No. 21

The next “small” edition of Shinki News will be published in September 2020.

If you would like to contribute to Shinki News, please submit your contribution(s) to: shinkinews@shinkiryu.de and we will contact you to discuss the formalities.

Have a summer full of Ki!
Shinki News Team.

Imprint

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