



SHINKI NEWS

NO. 24



Onegai shimasu

Editorial

Text: Lukas Underwood

Dear members,

It would appear that there is hope that we all can return to regular training soon. Incidences are dropping in most localities and we all hope, of course, that seminars and other (sporting) events can resume soon. As this has not been the case for the past few months, this issue of Shinki News is less concerned with seminars and more focused on the ongoing debates within our association. Unfortunately, this issue also contains a heartfelt farewell letter from Duncan Underwood to Carin Klammberg, who recently has left us all too soon and unexpectedly. She will be painfully missed by many of us.

Particularly on the back of the recent elections, confusion arose in many quarters as to exactly how our association is structured and the exact relationship between the various committees its actors. Sensei was therefore kind enough to outline the exact structure and to describe the individual committees in detail - and he also provides an outlook to the shape of the future structure. This was done with contributions from Lukas Underwood.

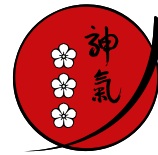
In their contributions, Alexander Eisenkrätzer, Katrin Reimer and Johannes Hoffmann pick up and expand on the discussions outlined in our previous issue on the relationship between aikido and its effectiveness.

We hope that you will find the following articles stimulating.

The Shinki News Team

Contents

Shinki News No. 24 / June 2021



SHINKI NEWS

Page 04 / **Soke's Word** (M. D. Nakajima)

Page 07 / **Articles**

Page 21 / **Promotions** (29 November 2020 - 14 May 2021)

Page 23 / **Seminars** (2021)

Page 25 / **Imprint**



Soke's Word

Text: Michael Daishiro Nakajima

This time, I would like to, once again, comment about basic Budo things. These include the martial arts aspect, the cultural aspect, the social aspect, and the deepening aspect. In this issue, the first thing I want to do is describe the martial arts aspect.

Budo, as a way of fighting, is first and foremost about the martial art. Without this it stops being Budo. And effectiveness is essential to martial arts. If you do without this, you no longer do Budo. In this case, one should choose another legitimate way of physical movement such as dance or theater. Of course, this does not mean that your own martial arts and effectiveness are better than the others. It's about the most intense effort possible. I will never forget a word from one of my Aikido teachers, who said, "Aikido is the universal martial art." Sôgô-Budo in Japanese. So, if you only know the usual so-called "Aikido," you have not yet come to know all of Aikido by a long way. **It is always said that the movement of Aikido comes from wielding a sword. How many Aikido people practice the sword intensely? It is of course, a little different if you purposely do without the sword. But then Aikido is no longer Sôgô-Budo. It is a pure unarmed martial art. If you also remove Atemi from it, it will be further reduced.**

Here I would like to insert an episode: One day a karate man came to the dojo of the above-mentioned teacher. The teacher showed Kotegaeshi versus Chudan-Tsuki. The karate man said you couldn't do that because the katate tsuki is very quick and the fist is quickly withdrawn. You couldn't even grab your hand. The teacher indicated that the karate man should attack him. So, he attacked him in karate style. At that moment, he evaded the Soto-Irimi-Tenkan, as we always do with Kotegaeshi. But instead of grabbing the attacker's fist, the teacher gave the karate man a real Atemi in the face with his left elbow. The karate man got a swollen face and no longer came to the dojo.

I heard this story directly from the teacher mentioned. Apparently, the karate man objected rudely. And the teacher was still young when he was in his early thirties. Actually, in my opinion, he should have stopped the Atemi shortly beforehand or just touched the face lightly. Then the karate

man would have continued to study. But even as a Budo practitioner, he missed dojo etiquette and had to receive a painful lesson. In any case - as I keep saying - you should have the Atemi possibility in mind if you want to practice Aikido as Budo. But at the same time, one has to try to transform the physical strength of the Atemi into Ki-strength without pulling it through.

If one does not even know where and when to do Atemi, Aikido would gradually lose its character as a martial art in this way. Therefore, it is completely wrong to try to compete with other "real" martial arts with this emaciated "martial art." That would be an illusion. That is probably one of the reasons why Aikido usually avoids competition. In a real competition it would have to be a battle of universal martial arts. So that would ultimately be a struggle for life or death, absurd today. The bottom line is, that in Budo, you shouldn't have a competition at all. By the way, you should know that the strength does not depend on the Budo discipline, but on the respective Budo fighter. In addition, even the best fighter is overtaken by someone else as he ages.

However, this does not mean that the combat engineering dimension can be neglected. That would be the renunciation of the claim of Aikido as a martial art. As I emphasize again and again, you can, of course, do without it if you want. There are other ways with the Aikido principle or Aikido movement. Both at the grammar school and during the Aikido summer course on the island of Iz in Croatia, I have, for example seen historical Samurai stories or fairy tales designed as a theater and performed. Our people showed tremendous acting talent and the audience really enjoyed it. Here, you could clearly see that the basic Budo exercises in everyday life have formed the excellent basis of movement. The audience could see and feel that too.

But if you want to practice Aikido as a martial art, you should know that the effort to develop martial arts is a training and contributes to personal development. It's not really about winning or losing, that belongs to a lower level. I want to explain that in the next issue.

Remarks

Bokuto

If anyone, once again, wants to order a Bokuto, they can do so. I will probably get several Bokutos in about two months. Since white oak is obviously in short supply, I also ordered Bokuto made from red oak. Obviously, there is hardly any difference in white oak in terms of stability. I was told that the vast majority of the Japanese tend to order red oak, and that it is a bit cheaper. I suspect that a Bokuto can be obtained within 100 Euros (all inclusive) if the Yen-Euro exchange rate stays the same as it is now. So, you can send me your order, when you want.

Graduations (November 20, 2020 - February 10, 2021)

Not everyone responded to my previous request. Therefore, I am asking for your assistance again: There were very few graduations during this period. Unfortunately, for some reason, the entries on the Shinkiryu list have completely disappeared. Therefore, I ask everyone who has received their graduation certificates during this period to provide me the following information: discipline (Aikido or Daitoryu), degree, examination date, and graduation date. These graduations will be published in the next issue of Shinki News. Many, many thanks!

Articles

Notes



A Letter to Carin

Text: Duncan Underwood

Dear Carin,
 We have come a long way together. You were there 24 years ago at my very first demonstration in Tönning. At that time, when I moved to North Frisia, I was 3rd Dan, and now you have departed us with 3rd Dan.
 Far too soon! Far too suddenly, without any warning and therefore any chance to say goodbye.

There is no other option left, only to be stunned and somehow try to make sense of the incomprehensible. You have left a painful void that will be felt for a long time. The community within the group must be placed on new, different feet. This is a task for all of us, which will be a challenge in the awareness of your no longer there. Of course, we will manage it. I can't imagine that you would want it any other way! On the contrary, not carrying on would have been out of the question for you.

From the beginning, you loved Aikido with all your heart. It opened up new possibilities for you, and I believe it also changed your life a lot. It gave you strength and support, without which you would probably have had a much harder time coping with your other tasks of everyday life. Everything you did, you did with all your heart. You always gave your all and sometimes even went beyond your limits. Sometimes you could feel that you were not doing so well, and that the challenges you had to face were almost too much. But in the end, you could always rely on your family and your aikido. These two factors were the most important and also the two biggest challenges in your life. They always pushed you to your limits and at the same time helped you to find a solution in difficult situations.

You never elevated yourself above others. You were able to give so much to all those who needed your help, enabling them to grow themselves. Some of them went further than you, but it was a pleasure for you to be able to see and be a part of that. You were a supporter and also demanded a lot from all your students. You always conducted yourself clearly, in a very positive and uncompromisingly way. Through this loving way you helped many to make progress and never placed yourself in the foreground. Perhaps you

were sometimes too modest and thereby hindered yourself a little. You always questioned yourself and at times forgot to see how great you actually were.

Dear Carin, knowing you and having you as a student was a very great pleasure for me! Being able to accompany your development has always filled me with immense gratitude. There can be nothing better for a teacher than to see his knowledge fall on such fertile ground.

In the last few years, you were very busy with your business and your family, so you couldn't always participate regularly in training. Nevertheless, you continued to be a great support for me, my right hand. It would have been much more difficult for me to organise the training and everyone's progress over the years without you. In problems big and small, I could rely on you one hundred percent. I knew that we could talk about everything together and we always found a solution that was beneficial for the whole wellbeing of our group.

Dear Carin, we will all miss you very much. You will always be a part of us and it is comforting to know that you will always be there, albeit in a different way. We will meet again in another life! Where you are now, you are certainly very well taken care of, peaceful and free.

Your Duncan



Text: Duncan Underwood

The Governing Structure of Shinkiryu Aiki Budo

Text und Graphic: Michael Daishiro Nakajima and Lukas Underwood

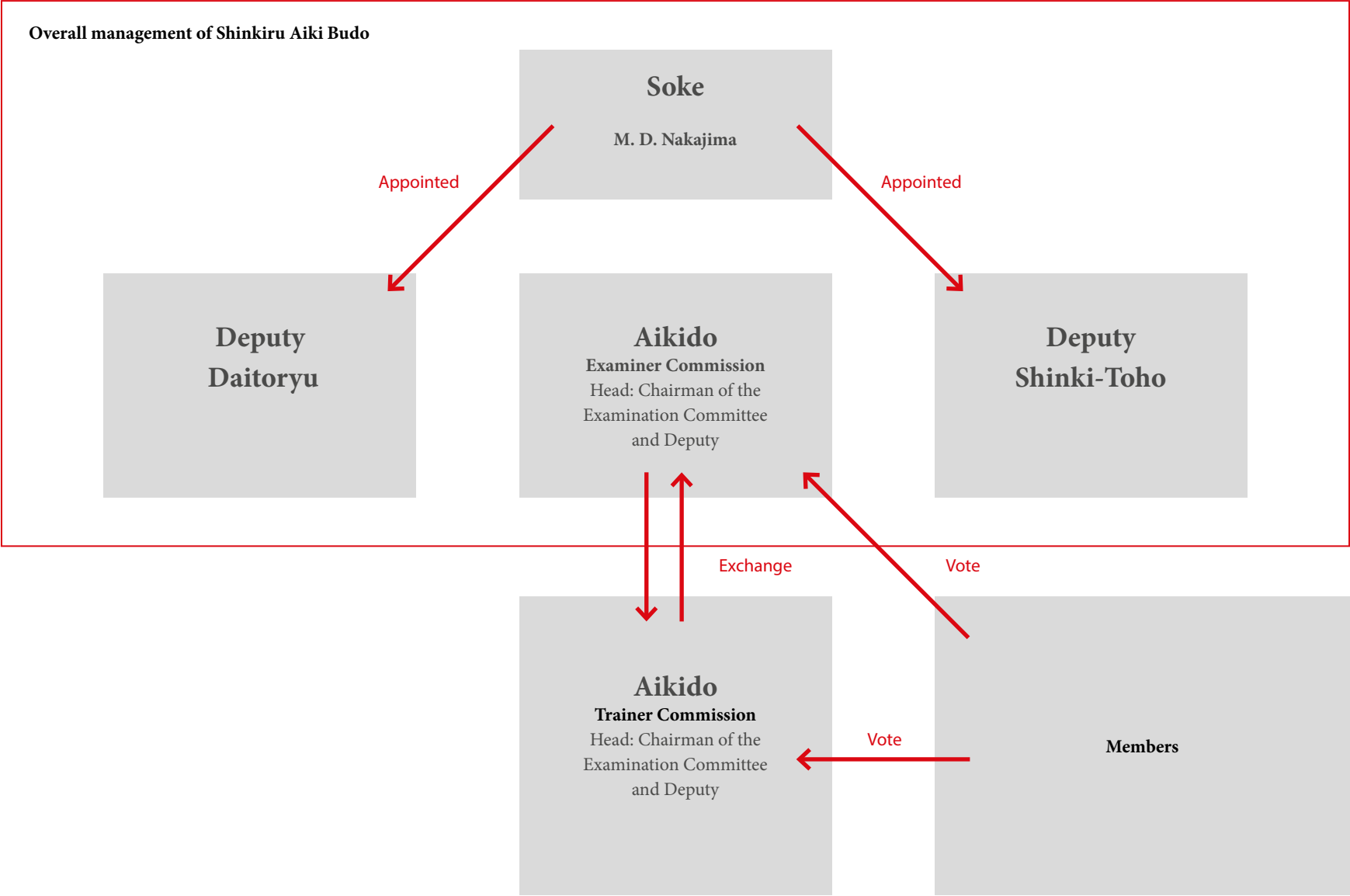
Shinkiryu was originally founded as an Aikido association by Michael Daishiro Nakajima in 1983. Daitoryu Aiki Jujutsu was added in 1989 and Ittoryu Kenjutsu in 2002, which was replaced by Itto-den Shinki Toho style in 2009. The whole structure was brought together in 2010 in the association "Shinkiryu Aiki Budo." Shinkiryu consists of the three disciplines: Aikido (Aikido Shinki Rengo), Daitoryu Aiki Jujutsu, and Kenjutsu (Itto-den Shinki Toho).

The Current Structure

As an Aikido Association, Aikido Shinki Rengo (ASR) belongs to the World Association Aikikai (based in Tokyo). Therefore, ASR follows the regulations of the Aikikai with respect to the Dan level. At the kyu level, ASR can determine the rules itself.

As a Daitoryu Association, we belong to the world association Daitoryu Aiki Jujutsu Bokuyokan (based in Muroran). We are the European division of the Bokuyokan. Hence our official name is Daitoryu Aiki Jujutsu Bokuyokan Europa. M. D. Nakajima is the European representative. Here, too, we follow the provisions of the Muroran Honbu, but the Bokuyokan Soke has given M. D. Nakajima a great deal of creative freedom, as he was a direct student of Bokuyokan founder Yonezawa Katsumi Soshi-Shihan, the father of the current Soke.

Since Shinki Toho is based on the Ittoryu tradition, but has been completely restructured by M. D. Nakajima, he has sole power of determination here..



Soke:

Michael Daishiro Nakajima is the Soke of Shinkiryu Aiki Budo and also the head of all three disciplines. He is an Aikikai Shihan, Daitoryu Bokuyokan Shihan, and Shinki Toho Hoshu. All rules and organizational units described here can be changed by him at any time.

Soke has already chosen his - not yet finalized - deputy in Daitoryu and Shinki Toho, but he has not yet chosen a deputy with regard to Aikido. Since an examiner committee was formed after the determination by the Aikikai, the chairperson of this committee is deemed to be the provisional deputy

Management Committee:

Although Soke has to say and determine the most important things in the Budo school, he includes the opinions of the students and listens to them. Therefore, there is a management team. Actually, there should be separate meetings of the team. Due to time constraints, they have only been held once a year at the Aikido Dan course. If otherwise necessary they communicate virtually. The team currently consists of Soke and the representatives of the three disciplines and the vice-representative of Aikido. Since the vast majority of Shinkiryu members practice Aikido, two members of the board of examiners belong to the management team. If one of these people cannot be present at the meeting for any reason (e.g., illness), it is possible to appoint a replacement after consultation with Soke.

Aikido Examiner Commission (PK):

This is responsible for all Aikido-specific matters. The chairperson and his / her deputy are elected by the members of the PK after the committee members have been elected. The PK is elected every five years by all those Dan members, starting at 1st Dan, who are members of a German Shinkiryu Dojo; and, in the last year before the election, at least one course or at least two trainings by Soke or by a current visiting PK member. The PK is composed of the five candidates with the most votes and only they are entitled to vote during the committee meetings. Every member who is at least a 4th Dan in Aikido can run for election. The committee meetings are held and recorded annually. The chairman approves the minutes for publication in Shinki News. When directed by Soke, members of the PK are allowed to administer Dan exams. However, at least three members must then be present at the examination, and one of them must be the chairperson. He / she is there on behalf of Soke and presides over the exam. The examination result should be decided by the majority of the examiners. If there is a stalemate, the chairperson will decide whether or not the exam was passed. In the future, if Nakajima Shihan can no longer be present at an exam, the chairperson (= the leader) will have the final decision-making right after detailed deliberation, even if he / she represented the minority opinion in the vote. Anyone wishing to take an examination at the 3rd Dan level, and upwards, should have attended at least one seminar or two training sessions with Soke or one training session with Soke and one from a PK member in the period of one year prior to the examination.

Aikido Trainer Commission (TK):

This is an association of trainers who are elected by all current members, who are 18 years of age and older and are at least a 5th Kyu. All members of Aikido from 2nd dan, who regularly offer lessons in their Shinkiryu dojo can run for election. The TK consists of five members with the most votes and is elected together with the PK every five years. The chairperson of the TK is elected by the members of the TK. During the TK meetings, both the members of the TK and the members of the PC have the right to vote. The TC may suggest topics for the PK. The TK deals with all topics that include training and is an exchange body between various associations. The committee meetings are held annually. The TK records its meetings and the chairperson approves these minutes for publication in the Shinki News. The protocol can also be written as a joint protocol with that of the PK and / or the overall management. The TK members have no voting rights in the overall management, but the commission is still one of the governing bodies of Shinkiryu Aiki Budo.

Daitoryu Leadership:

The leading persons, as representatives of the Soke, have been appointed by Soke for an indefinite period of time and may be removed from office by Soke. The leadership is largely responsible for the spread of Daitoryu. They are the contact persons for all

Daitoryu-specific issues. Daitoryu Bokuyokan students from Okugi-3-Dan are authorized to take examinations up to three degrees below their graduation. If you want to take a Dan exam, you should attend at least one seminar or two training sessions with Soke within a period of one year before the exam, and another seminar either with Soke or one of his deputies, or have intensively trained several times with Soke.¹ The Kyu exams can be administered by authorized examiners without observing this one-year period.

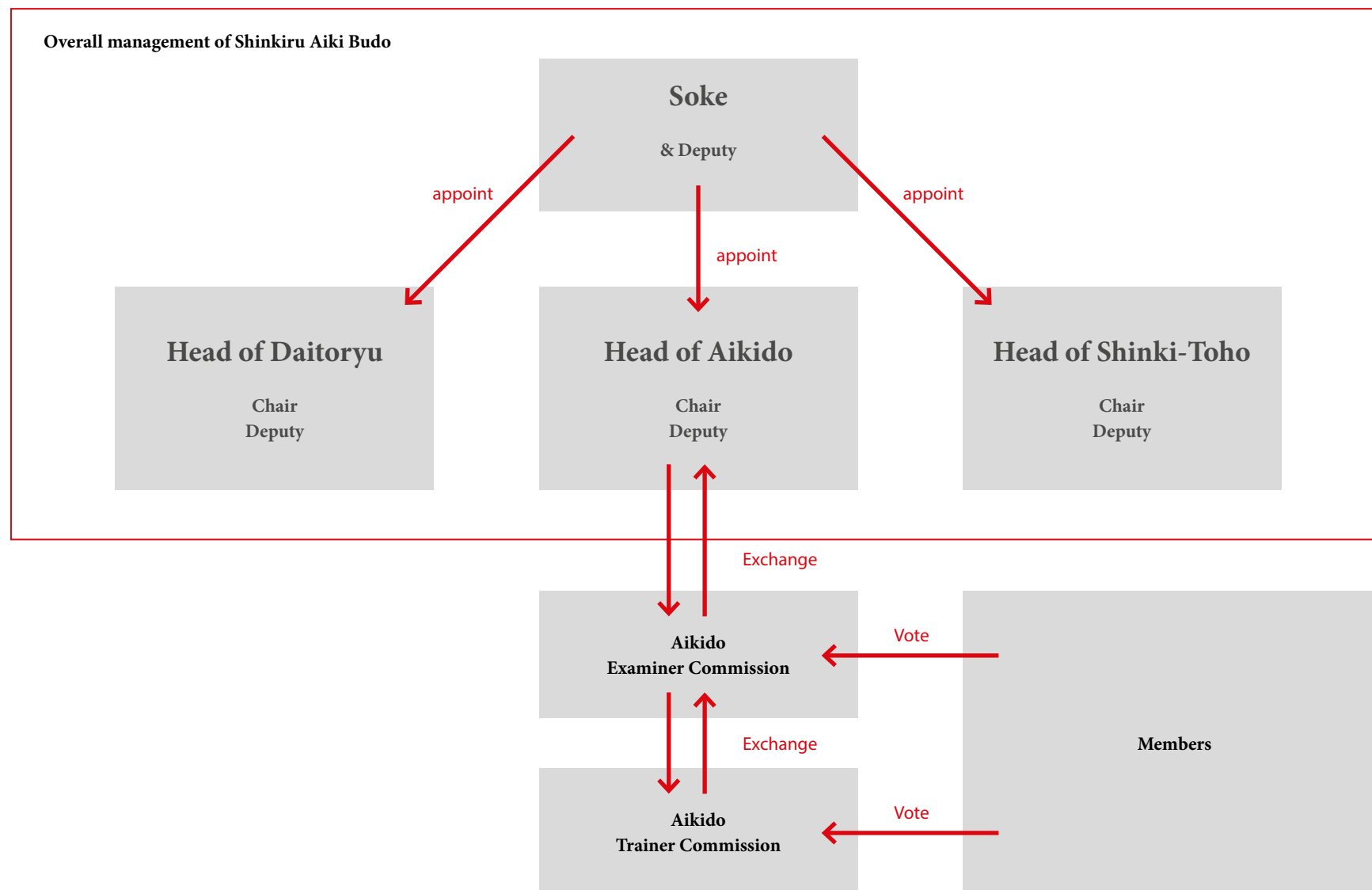
Shinki-Toho Leadership:

The leading person, as the representative of the Soke, was appointed by Soke for an indefinite period of time and can also be removed from office by Soke. The management is essentially responsible for the dissemination of Shinki-Toho and, together with the Soke, the contact person for all Shinki-Toho-related matters. The currently representative of the Soke, H. Theobald, is authorized to administer exams up to Chuden. If you want to take an exam, you should have taken part in a Shinki Toho course with Soke and another course either by Soke or H. Theobald, or have trained intensively with Soke within the period of one year prior to the examination.²

¹ In case of doubt, this examination regulation can contradict the generally applicable regulation as set out in the document "Degrees and Examination Eligibility" (<https://www.shinkiryu.de/daitoryu/de/Info.php>, accessed on January 26, 2021)

² In case of doubt, this examination regulation can contradict the generally applicable regulation as set out in the document "Degrees and Examination Eligibility" (<https://www.shinkiryu.de/shinkitoho/de/Info.php>, accessed on January 26, 2021).

Outlook on the Future Structure



Nakajima Soke will either appoint his successor (the second Soke) directly or leave a written note about it.

It is conceivable that Nakajima Soke will appoint a Soke substitute, as well as the Aikido leader and his or her deputy. This also applies to Helmut Theobald as vice-president. The Soke substitute (if he or she is appointed by Nakajima Soke during his lifetime) will also be on the governing body.

An important point is the probable situation that the second Soke will not necessarily be the top quality as a leader in all three disciplines. In this case, he / she should be particularly qualified to coordinate and harmonize everything well. All decisions should always be well discussed with the respective leader in the three disciplines. When it comes to the position of the leader himself, the opinions of all Dan holders (Aikido / Daitoryu) or all graduates (Shinki Toho) should be consulted.

When it comes to passing on the position of Soke or management, the decision should not be made arbitrarily, but always in coordination with the entire management committee (Soke, Vice-Soke, leaders, and vice-leaders of the three disciplines, even, if possibly, not all of these positions are occupied) so that the unity of the Shinkiryu is preserved. Anyone who acts on their own initiative will be disqualified as a Shinkiryu member and may no longer use the terms “Shinkiryu,” “Aikido Shinki Rengo,” “Daitoryu

Bokuyokan,” and “Itto-den Shinki Toho.” However, if no agreement can be reached after the detailed consultation, the Soke or the respective leader has the right to decide on the nomination of their successor. However, this is not the case if the opinion of the Soke or the leader receives less support than from a third of the panel members.

When it comes to Aikido, as long as you have a bond with Aikikai, you are bound by the rules of Aikikai. But thinking about this bond is entirely possible.

When it comes to Daitoryu, one is bound by the rules of Bokuyokan Honbu. Thinking about attachment to Bokuyokan is also possible, but is not recommended by Nakajima Shihan. Because the Daitoryu quality is not that high in Europe yet, so the connection to the Japanese origin is very advisable.

It doesn't make much sense to try to determine the structure of the future in too much detail. The respective generation should think about this for themselves.

Status: Feb. 16, 2021

It's All About Viewing!

Text: Alexander Eisenkrätzer

Aikido, the effectiveness of fighting and the self-defense aspect, will always provide plenty of material for discussion. This makes sense because development does not only happen on the mat, but also through reflections on Aikido or, in particular, Shinkiryu Aikibudo. Now, during the Corona time, everyone else, who is otherwise active, has the chance of a philosophical discussion.

This article follows on from the previous ones by Lukas and Johannes. Both had described their experiences on the subject of Aikido and effectiveness.

There is a story from the history of Aikido and Karate. Yasuhiro Konishi, a leading Karate master, was also a student of O-Sensei. After performing a karatekata, Ueshiba asked why Konishi was wasting time on ineffective techniques? Konishi then improved the kata through Taisabaki movement. After another demonstration, O-Sensei congratulated Konishi on the now effective techniques. A total of three karate katas were created, which are still practiced today. From this story I deduce that O-Sensei did consider his Aikido to be effective.

The field of self-defense and martial arts, in general, has developed significantly over the past few decades, in my opinion. The well-known Mixed Martial Arts (MMA), for ex-

ample, leaves out ornate techniques. Everything pragmatic has been blended into a new kind and a highly effective system created for the ring. Krav Maga is very effective for laypeople, both in the self-defense area and for soldiers in action. The "Systema" combat system plays an important role in Russia. The list is long and everyone is committed to effectiveness and efficiency. If you do Aikido, you sometimes get a slightly downward look. "Why does an Aikidoka waste his time with ineffective techniques?" could be the question.

When I read comments about martial art on social media, I get the impression, more and more, that the scene has generally not yet said the last word about effectiveness. People tend to postulate how ineffective this and that discipline is. There is even an ex-Aikidoka on YouTube who is now generating clicks about his illusory Aikido past regarding self-defense. He now practices Brazilian Jiu-Jitsu. But there are even those who say that the fighter is effective, not the discipline.

In the Shinki Rengo examination regulations it says: "The Aikido technique must be effective in combat..." That's an announcement! In other Aikido examination regulations, it says, for example: "The techniques should be carried out with good posture from the movement!" That is a difference.

What does combat effectiveness mean? What is a fight? It can take place on a battlefield like ancient Japan, on the street, or in a ring. We also get into mental / emotional or spiritual battles against others or ourselves.

The special thing about Aikido is non-violence and non-combat. It's not about destroying others, it's about peacefulness. To accept a situation, also to accept yourself and thereby others again. In the biographies of great budo masters, I noticed that after a period of struggles and victories, a development towards life has taken place. And the real victory is the victory over yourself. In my opinion, Aikido developed on this platform of knowledge and is perhaps, therefore, is not sensible for some.

For Aikidoka, the challenge now arises to keep and cultivate the roots of a relative effectiveness in combat. Because a strong tree grows through strong roots, which can thrive at all heights.

In conclusion, I would like to briefly describe the experiences I made myself. Aikido

has helped me in tricky situations, including on the street. It wasn't wild fights or forced provocation on my part. A calm assessment and prudent action helped me. The Aikido techniques that I learned had, and would have, worked amazingly. The aggressors moved into key positions on their own.

Aikido is effective for me!

Finally, I would like to recommend a text from the book Samurai Spirit by Thomas Preston* to you:

"If a samurai wants to make progress, he must be ready to recognize his faults and shortcomings and deal with them with great energy. If he does not do this, he will overlook them and only because of his technical skills will he walk around proudly like a puffed-up rooster. It is not our main purpose in this world to become good fighters, but to develop into good people. This demands humility, for without humility we are blind to the countless opportunities for improvement."



Text: Alexander Eisenkrätzer

* Preston, Thomas: Samurai Spirit.

A warrior's way in Japanese martial arts, Leimen / Heidelberg 1991 / ISBN 3-921508-76-2

Werner Kristkeitz Publishing House

Encounter with Words - Instead of on the Mat

Text: Katrin Reimer and Johannes Hoffmann

This contribution resulted from an exchange of ideas, following on from the text “Other Martial Arts as Guests on the Mat” by Johannes in Shinki News No. 22 of December 2020. At a time, when actual encounters were only possible to a very limited extent, it was not even possible to think about practicing together on the mat, it was simply good to meet with at least words and thoughts.

Together with the editorial team, we have decided to make this exchange accessible to everyone - as an invitation to meet on another level outside of the mat, as an invitation to reflect together and possibly “continue spinning the thread.” Because, we believe that our community not only holds together through the common techniques; but, above all, through a common understanding, common ideas, ideals, visions - and how these ideas can grow and develop better than in continuous exchange and the resulting flow amongst each other.

Have fun reading.

Katrin Reimer wrote on January 22nd, 2021

Dear Johannes,

[...] I think you portrayed it very nicely: Aikido should be effective in combat. And we have to ask ourselves this question again and again. It is worthwhile to see how things look in other martial arts concerning this. First of all, that means opening yourself up to what you encounter. And you will certainly come across one or the other (unexpected) limit - both physically and in your own mental attitude. I can remember one other similar encounter: quite explicitly with Jiu Jitsu. I could literally watch how my own inner reluctance grew in the face of the clear harshness of the other person. But the way you write it: It was definitely consistent and effective.

Such an encounter is never, purely objectively, an encounter between two martial arts, but always an encounter between two characters with abilities shaped by different martial arts. As your two examples also show, the encounter is, then, more or less, strongly shaped by the character traits. And you have to get involved with that first! Even Aikido does not seem to automatically ensure that strengths of character grow and develop. I remember encounters with other Aikidoka (in both cases they were not Shinkiryu members) when my “inner horns” wanted to grow due to the self-love and arrogance with which they treated their practice partners.

If I now think about it from the perspective of your text, and with a little time lag, there are basically two things that make up Aikido or Aiki Budo for me - and which should always be the core of the exercise:

- Effective technology. This includes consistency and mindfulness until the end.
- Humanity of encounter as a spiritual task. That means to drop everything that tries to evaluate, judge, or condemn, to place oneself above the other, to put oneself in the right. This also includes everything that tries to do "right" or to depict a rigid form. Instead, it is about accepting the other person as a whole person, just as he / she is at that very moment. And that is anything but light.

And this second point extends beyond the mat and into everyday life. All of this is always relevant when you get together with other people, for example in the often-tense mood of the current time in professional phone calls and video conferences or with stressed family members.

You got right to the point very nicely. I think this statement, in your text, goes beyond the edge of the mat: "My image of Aikido (and of me), the knowledge of how a technique has to work, and my fears - all of this blocks me, I'm not really open and free for the encounter. But if I manage to let go, my body is actually better than expected."

I would almost expand on that: there is something beyond the mind, like physical and emotional knowledge, that can react fairly well and appropriately to encounters. In order for it to come into play, one must allow the mind to withdraw and leave its "control post." And to practice, that is truly a life's work!

Thank you very much for your thoughts

On January 24th, 2021 Johannes Hoffmann wrote:

Hello, Katrin,

[...] I wrote the text in autumn when we were still able to train. In the last few weeks, I have sometimes thought that it might also be instructive not to be on the mat, but to practice Aikido more in everyday life. Letting go in times when so much is beyond control. Endure, accept, stay vigilant. As you write, the principles are the same. I believe that the years of training have played a part in the fact that I can usually cope with the tense atmosphere around me quite well. I am grateful for that, because it is quite beneficial for the quality of life.

Your last thought swam around in my head a lot. I believe it is not just a life's work to take the mind back so that the intuitive good reaction can unfold. It is also one lifelong task to develop this inner knowledge - or maybe "just" to expose it again. With children, I often observed that this inner knowledge is simply there and works - if the adults don't "slide in between." But there is also fear and aggression that live in us and build up all kinds of blockages. Transforming them is then the third task in life ... after all, the principles of all three tasks are similar.

On February 18th, 2021 Katrin Reimer wrote:

Hello Johannes,

[...] Your comments have been going through my head again and again, lately. I am currently reading an ingenious book that, from a slightly different perspective, which is devoted to the subject of “life’s tasks” and practicing an inner attitude: Otto Friedrich Bollnow: “Vom Geist des Ürbens” (“From the Spirit of practice”) ¹. Connections have been made in the process.

The way you write works pretty well: If you have practiced letting go in physically challenging situations, it is also easier in other situations in which emotions - fear or aggression - are what make the situation “solid.”

You mentioned three principles or „life tasks“:

- 1) Let the mind “take a break”
- 2) Uncover the inner knowledge or let it come back into play
- 3) Learn to deal with fear and aggression

1) and 2) could perhaps be seen as two sides of the same coin: The point is to detach yourself from your own “impulses” and to develop a certain inner attitude that children often (still) naturally have: unburdened, open, spontaneous, clear, curious, connected with their own feelings or intuition. The way you write, it is a finding back: You have to expose this attitude, the intuitive knowledge again.

1 Bollnow, Otto Friedrich: From the Spirit of Practice. A reflection on elementary didactic experiences, Freiburg im Breisgau: Herder, 1978. Available online on the OTTO FRIEDRICH BOLLNOW-GESELLSCHAFT website: <https://bollnow-gesellschaft.de/schriften/detail/vom-geist-des-uebens-eine-retention-of-elementary-didactic-experiences-38.html> [07.06.2021]

Regarding 3) I found Bollnow’s thoughts interesting: He sees two aspects of practicing:

– perfecting a specific practical, manual or physical ability²
and

– a transformation of the inner attitude while practicing, so that one achieves a state of mental looseness and at the same time extreme alertness and concentration³

It’s about, as he writes, letting go of your own will and becoming one with doing. Then the perfect achievement results by itself. The perfect result succeeds when both aspects come together: a practiced ability - which mostly concerns a special area - and a certain mental attitude, which presumably has a universal character.⁴

Then you could look at Aiki Budo like this: We practice our physical abilities to react to various attacks without having to think about this reaction. And we practice an inner attitude of letting go and opening up, of present awareness. This is something like grinding down all inner judgments, opinions, images, expectations, standards, in order to let the “inner child” emerge, again, from within. You can take the “taste” of this inner attitude with you to practice it in other everyday situations. What remains is the question of the practical skills that other everyday situations require.

When dealing with communicatively “violent” situations, Aikido left all questions open for me for a long time. Somehow you can’t apply an Ikkyo to “that was totally stupid of you!” There is a cocktail of emotions in play that can boil over at any moment and you move forward like through a minefield. And Tai-Sabaki doesn’t help either. Not directly. Later I found what I was looking for elsewhere on the subject: from Marshall B. Rosen-

2 See Bollnow, 1978, chap. VI

3 See Bollnow, 1978, chap. VII

4 cf. Bollnow, 1978, Chapter VIII, in particular Paragraph 2

berg: “Nonviolent Communication. A Language of Life.”⁵ In it, Rosenberg vividly describes how one can behave in verbally, “tricky” situations in order to resolve the conflict. The inner attitude required for this is again the same: openness, freedom from your own judgments, evaluations, empathy in the encounter.

In the end, however, it is probably like this: No matter how intensively you practice, all your tools, if your inner attitude is not right, little comes out in the end - or it becomes a “dead form.”

There is also a nice quote from the Japanese “Tengu-geijutsu-ron”⁶ in Bollnow’s book.

There is almost no better way to put it into words:

“If one forgets life when looking at the enemy, forgets death, forgets the enemy, forgets

5 Rosenberg, Marshall B.: Nonviolent Communication. A Language of Life, Paderborn: Junfermann Verlag, 2009.

6 German translation: Kammer, Reinhard: The Art of the Mountain Demons. The Tengu-geijutsu-ron of the Shissai Chozan. Zen teaching and Confucianism in Japanese Swordsmanship., Munich: Otto Wilhelm Barth Verlag, 1969.

oneself, when the thoughts are immobile; and, one is free from impulses of consciousness, when one spontaneously lets oneself be let in the natural flow of one’s feelings, then you are free in every changing situation and unhindered in your reactions.”⁷

So, let’s continue to practice tirelessly - wherever we are or whenever we can practice.

7 Quotation from Bollnow, 1978, Chapter VIII, Paragraph 2.



Text: Katrin Reimer and Johannes Hoffmann

Promotions

**20. November 2020 –
14. May 2021**

Aikido

5. Kyu

4. Kyu

Paluszek, Gabriel

Imberti, Simona

Coburg

Bartholomä

Daitoryu Aiki Jujutsu

5. Kyu

Paluszek, Gabriel

Coburg

Seminars

2021

Seminars 2021

Sat 16. – Sun 24. October

Hiddensee: Aiki Budo Seminar
with Petra and Bernd Hubl

Arigato gozaimasu

Preview Shinki News No. 25

The next “small” edition of Shinki News will be published in September 2021.

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 sommer full of Ki!
Shinki News Team.

Imprint

Copyright 2021 Aikido Shinki Rengo

Realization: Lukas Underwood and Jann-Volquard Hansen

Editing: Monika Popp

English translation: Rick Soriano, Nigel Downes

Layout and Design: Jann-Volquard Hansen and Johannes Hoffmann

The opinions expressed in this publication are not necessarily those of the editors of Shinki News. The authors themselves are responsible for the content of the posts.

All images may be used upon the consent of the creators of Shinki News. The copyright of the images lie with the photographer(s). All persons depicted gave their approval in advance.



Lukas Underwood



Monika Popp



Rick Soriano



Nigel Downes



Johannes Hoffmann



Jann-Volquard Posenauer