



SHINKI NEWS

NO. 26



Onegai shimasu

Editorial

Text: Lukas Underwood

Dear members,

Another year is coming to an end and, once again, it was unfortunately dominated by the ongoing pandemic. This has an impact not only on all of our lives, but also on our club life and, thus also, on Shinki News. Unfortunately, we are not able to print any seminar reports this time. Fortunately, however, there are articles by hard-working authors that enable us to fill this issue with life.

Besides the usual and encouraging newsletter from Sensei, there are two more articles. Alexander Eisenkrätzer deals with the question of Aikido and health, contrasting an Eastern and Western perspective on health. Rick Soriano, on the other hand, deals with a very classical topic that we are all continuously confronted with, the question of etiquette in Aikido.

We sincerely hope that you will enjoy the articles and that they will shorten the waiting time for the next seminar (which will surely come soon!).

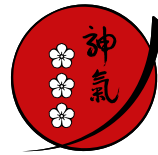
We wish you happy holidays and a happy new year.

Stay healthy

The Shinki News Team

Contents

Shinki News No. 26 / December 2021



SHINKI NEWS

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

Page 08 / **Articles**

Page 17 / **Promotions** (25 August 2021 - 15 November 2021)

Page 19 / **Seminars** (2022)

Page 21 / **Imprint**



Soke's Word

Text: Michael Daishiro Nakajima

When I started long-distance running at university, the athletics club's training was so tough that I soon had knee pain. The immediate cause was that I had to hop on one leg quite intensely. I had just transferred from the swim club, so my leg muscles were built differently than those of the members of the athletics club. So, it clearly meant overexertion for me. I went to a doctor to get examined. He said the pain came from the wear and tear on the bones. Otherwise, he would not have found a cause from the x-ray. Bone wear? I thought. I was just 19. I told an older member about this. He was a classic daredevil for whom fighting spirit was paramount. He didn't like it that I went to the doctor so quickly. He pictorially said that you have to have a strong mind to heal the knee with a hammer, so to speak. Of course, he didn't mean it literally, but his skepticism about the rational-scientific methods was clearly palpable. Since I was prone to such a mentality myself, I was not appalled by his words. However, I was a little more sober than him. I loved a somewhat wild fighting spirit, but I didn't think much of blind rage. Scientific sobriety and fighting spirit do not contradict each other.

Chiba Shusaku (1793-1856), the founder of Hokushin-Ittoryu, was a typical example of such balance. However, he did not take an average middle path, but consistently pursued both aspects. He learned Nakanishi-ha-

Ittoryu, but eliminated all Kumidachi techniques that he felt were only formal and therefore superfluous for his eyes, and taught simple natural sword movements. It was said at the time that this method made progress three times faster. Through the successful tachiai (= duel-like fight), to which he challenged renowned dojos, he proved the superiority of his style. In doing so, he not only showed the normal courage to challenge, but also deliberately put himself in a very risky position if he went alone, without his students, into the area where his opponents were trying to kill him. In doing so, he not only proceeded blindly and daringly, but was also quite "ingenious." To give just one example: he was once persecuted by several enemies who wanted to take revenge for their defeated comrades. Suddenly he went into a guest house, went out the back door, went back down the little path that ran parallel to the main road, let the pursuers pass by and followed them from behind to challenge them. His pursuers were taken aback, and when one of them lost to Shusaku, they quickly fled.

His fighting spirit, combined with good techniques, excellent teaching methods, and a rational and sober approach, drew many fighters to his dojo "Genbukan," the number of which is said to have been over 3000.

Martial arts students today can learn a lot from this balanced attitude of Chiba Shusaku. One should not be weak or fanatical. One should be committed - possibly even ready to die - and at the same time rational. But there is something else.

I already wrote about Shusaku's experience with the wisdom of the old fisherman (No. 17 / Sep. 2019): If necessary, you should extinguish your own torch in the middle of the threatening darkness.

This time the story is somewhat instructive and magical. But Shusaku learned a lot from it. For a while he lived in the house of a great gardener in Edo (= today Tokyo), who came from the same place in northern Japan. One day a lumberjack came to help the gardener choose trees in the mountains. He told of a story that is said to have circulated among the loggers in his area. It reads like this:

One day a lumberjack struck a tree with an ax. Something approached from behind and laughed at him. The lumberjack was startled and looked around. There sat an animal completely unknown to him. He wanted to catch it alive. But it started to say, "You wanted to catch me," and laughed at him again. The woodcutter thought in amazement, "Oh, it can read my mind." Then the animal said, "Now, you think I can read your thoughts." Since the animal could obviously read his thoughts, it became a nuisance to him. He wanted to kill it with his ax. "You see, now you want to kill me," said the animal and laughed with its open mouth. Now it was getting

too much for the woodcutter. He gave up. The animal said, "Ha-ha, you lumberjack, you thought you couldn't do anything because I was reading your mind." So, the animal triumphed. But now the woodcutter ignored the animal and went to his work to cut the tree. After a while the edge of the ax loosened and flew in the direction of the strange animal. It hit the animal in the head and it died.

When Shusaku heard this story, he was very touched. Because by then, he had trained so intensively that he could see through some of his opponent's thoughts. He now knew that that too was not enough. He continued to practice, and when one day he was suddenly attacked from behind by three villains, his sword moved spontaneously and killed all three in a few seconds. It was then that he realized that his sword had moved like the edge of the woodcutter's ax.

But for us, this story should continue. Because we do not live in the samurai era. Please think about it yourself.

The incarnation of God is also a kind of willingness to die, and when God becomes man - if we take this statement seriously - then he has to a certain extent renounced his awareness and knowledge of God. He became Mu - but in this case not to kill the wicked, on the contrary, to heal them.

I wish you and your loved ones a Merry Christmas!

Remarks

Bokuto

The next delivery of the Bokken, this time from Fukuda (budo retailer) in Tokyo, will be around mid to late January.

Seminars

After a long time, we had another course in Bartholomä. The attendance stayed within twenty, but it was very intense. Three participants even came from Slovenia.

The planned Shinki Toho course in Schkeuditz on 27.-28. November is postponed to March 2022 due to the high corona incidence in Saxony.

We also scheduled the Aikido Dan course in Edingen for February 12th-13th, providing that the pandemic allows it to take place.

By the way, the attitude of Chiba Shusaku could, in my opinion, also inspire our attitude to the corona pandemic - rational and sober towards the measures and at the same time fearless.

Articles

Notes



Aikido and Health!

Text: Alexander Eisekrätzer

What is health?

„Health is a state of complete physical, mental, and social well-being, and not just the absence of illness or ailment.“

World Health Organization (WHO) - Constitution (as of May 2014)

Aikido - love, harmony, the connection of spiritual and universal power. The very meaning of the word already creates a field of health. More personal, but also more social. If you practice Aikido regularly and continuously, it is beneficial and invigorating for our body, mind, and soul. O-Sensei recommended that you first heal yourself, then your family, then the community, the country; and, as the highest goal, the world. So far so good. Unfortunately, the path is not always straight and we have to try to maintain our own health in order to be able to continue our tasks and Aikido training in a more appropriate way. It is said that health is the greatest good! And you notice that as you get older or when you've been sick for a long time. So how can I practice Aikido and at the same time pay attention to the care of life? Everyone can decide for themselves and Aikido is enough for itself. Operating it to maintain a work-life balance is an important step. However, there are still many possibilities, perspectives, insights, approaches, and philosophies to be found around Aikido or Budo. The nice thing is that I can integrate Aikido into my own world, but can also expand my own world through Aikido.

I would like to try to contrast the basics of the Eastern and Western perspectives on health care. Not as either or, but as both, and in order to find the pragmatic mean.

For this, I not only take Aikido itself as an example, but also the area of warming up before the actual training. It is essentially about the meridian stretching exercises by Masunaga, Shizuto. I often come across them during courses or in newer but also older Aikido videos. Although they come from Shiatsu, a Japanese massage technique, the Makko-Ho have found their way into Aikido Dojos. Probably because some Shiatsu practitioners practice Aikido. It is obvious, because the Japanese philosophy is at the

basis, so that a connection can easily be made.

Some parts of this worldview come from ancient China, which influenced the Japanese islands through their spatial proximity.

The care of life Yang Sheng (養生) - originated from Chinese medicine (CM). Everyone has heard of Qi Gong or acupuncture or had experiences with them.

The knowledge of Dao, Yin and Yang, Qi, and the channels can be important for Aikido practice.

Chinese medicine is essentially about cultivating the life force, Qi, cultivating it and, if it is not in harmony, balancing or replenishing it. Yin and Yang is the expression for the polarities in which this tension, the Qi, flows. Always from abundance to emptiness, from day to night, light and shadow, calm and activity, balancing each other out. An everlasting flow of life force. If this flow is hindered or stalled, various therapeutic measures can be taken.

The care of life is the area in which Qi is kept in equilibrium or in which slight disturbances can be remedied. This also includes Aikido. Aikidoka, for example, are familiar with the concept of the middle / Hara, the gathering point of Qi.

The flows of Qi are the meridians or channels. Every organ, every structure is assigned to a channel. For example, one differentiates between the liver pathway and the liver. But they also belong together because the liver can be influenced via the pathway. The function of the liver in the CM differs somewhat from current scientific knowledge. But it's

no wonder when you consider that this empirical medicine was around 200 BC. Written down for the first time. I am referring to the Nèijīng (內經) - „The Yellow Emperor's Book of Internal Medicine.“

The liver duct has a connection to the eyes, the blood, and the tendons. It draws its Qi from the kidneys and bladder conduction pathway and supplies the heart and the small intestine with Qi itself. It controls the stomach.

I hope it's not confusing at this point. But I wanted to show that the Qi follows rules and is integrated in a network of interactions. One can imagine that each pathway, affiliation, and correspondence has rules. There are 12 of them in total. In addition, various special channels, etc. It would be too lengthy to explain all the correspondences between the organs and channels.

The example of the liver gives an idea that there are whole systems in the care of life that have oriented their movement exercises according to these principles. Commonly known as Qi Gong. Translated: Working with the energy.

The above-mentioned Masunaga, Shizuto developed his meridian stretching exercises on the basis of Nèijīng. They are like familiar stretching exercises that everyone has done before. And, basically, they are too. However, if you connect them to CM, a completely different world of ideas arises in which they can be executed. The channels run through the body and on the outside of the human body. They run over the arms, legs, back, and stomach side. If you think of them as lines, it is clear that when I bend forward, the channels on the belly side are pressed and those on the back are stretched. Movement thus stimulates Qi to flow through action and reaction.

Masunaga has succeeded in assigning body positions and movement to the channels and, in each case, generating a corresponding reaction in the organ or the Qi of the organ. The basis is 6 stretching exercises that correspond to the 12 channels. As I mentioned earlier, these 6 exercises are well known and can be viewed on video platforms on the Internet. In addition, there are series of exercises that focus more on strength, on the one hand, and flexibility, on the other. Always in connection with the channels, breathing, and imagination. Masunaga offers a system similar to yoga. No, it's yoga, Qi-Gong, stretching with roots in the Japanese-influenced view of Eastern traditions. For me it fits in well with the preparation for Aikido training.

I am of the opinion that the absorption of Ki in Aikibudo training is improved if appropriate Ki-regulating exercises are carried out beforehand. According to CM, all of this has an effect on the free flow of Qi and blood and thus contributes to maintaining and ideally strengthening health.

Aikido - The path of harmony and spiritual strength offers comprehensive physical and spiritual training. Harmony in the body means good interaction between the anatomical structures. The nervous system, circulatory system, and the musculoskeletal system.

Aikido training teaches mindfulness, improves blood circulation, and strengthens the circulation and heart. The muscles are not used on one side or in isolation; on the contrary, the complex interplay of bones, tendons, ligaments, fasciae, and muscles is used and trained. If the anatomy is in a well-balanced state, it is very beneficial for health.

The nervous system is responsible for feeling, thinking, and reacting. Aikido lets us feel in the exercise partner to perform a movement with him. It reflects ourselves and makes us think about the movements and create new things. New nerve connections, better reflexes, and responsiveness. All Aikido movements connect our brain halves with each other and improve our ability to remember and think.

Aikido also calms the nerves. This is important in a world characterized by irritation and external pressure. Constant endurance of impassable situations means stress, and it damages our whole being. In Aikido, we can practice confronting conflicts, first getting to know ourselves and then slowly, slowly allowing Aikido or Budo to change us and create new space. This new space grows in our brain or even everywhere where nerve cells can arise. If this middle between attack / flight and between rest / digestion has been found, and it is even stable, it has a positive effect on our health. Be very careful in the moment!

The cardiovascular system - good circulation, good physical condition, stable blood pressure, healthy blood vessels, avoidance of hardening of the arteries.

Well actually, it's almost self-explanatory. Exercise is healthy. And when I exercise, all of the above modalities essentially happen by themselves. However, the prerequisite is that Aikido is also practiced in such a way that a certain amount of physical exertion is present.

Interval training has moved into the focus of athletes in recent years. HITT or TABATA are exercise systems in which high loads alternate with short breaks within a time frame. In this way, body fat is burned and resilience is increased. Aikido can be practiced in a similar way by alternating calm and faster phases. Bring your resilience to the limit during the exercise and then perform the exercise less strenuously. Then, again, a little faster, etc. The breathing should be effortless to strenuous and also brought so far that you have to „gasp“ for air. It is very important to „enjoy“ the stimulus of overload again and again, because this shifts this limit. The body becomes more resilient in the cardiovascular system and can stay longer in phases of optimal fat burning. The diverse health effects do not arise when exaggerated. Take care of yourself. What is pleasant and useful? What is good for you?

The movement system - mobility, flexibility, muscularly balanced, and strengthened.

That is the ideal. Many are far from it. Especially if they are only middle-aged into Aikido training. Another case is an Aikidoka, who has been practicing for many years. Often problems arise in the knees or hips. It is possible that ukemi training was carried out incorrectly. When you are young you think „oh what, I can, I have nothing,“ but when you get older the joint becomes noticeable!

Both examples make it clear that a good basic education is important. An experienced trainer should take care of this.

Aikido is bilateral, brings suppleness through the rolling exercises, and works with the whole body and not with isolated muscle groups. Before the actual training, it is good to do stretching and strengthening exercises. Above, I explained the benefits of the Makko-Ho exercises. They fit into the world of Meridian theory, just as well as they do in the world of fascia, tendons, ligaments, and muscles. The way you look at it is basically irrelevant. Well, thought-out warm-up training is important. It picks up people and makes them more agile and stronger. Through preparation, Budo training can be carried out longer, healthier, and more carefully.

I would like to get rid of one final word on nutrition:

“What use is the greatest sports car if the oil is wrong?” It breaks. If the diet is not right in humans, there are also problems. Nutrition is the basis! I don't want to focus on any particular nutritional concept. I noticed that in almost all concepts, vegetables are the intersection. There is a lot of healthiness in vegetables. They do not make you fat and do not weigh you down. It's worth more than just the side dish on your plate.

It is also important to reduce ready meals, dead cooked foods, additives, and sugary drinks from your menu. Of course, the food should be.

In this sense: „Health is not everything, but without health everything is nothing!“



Text: Alexander Eisenkrätzer

Aikido and Etiquette

Text: Rick Soriano

Rei (礼) is an expression of thanks, gratitude, courtesy, and manners; synonymous with etiquette, a code of polite conduct.

When entering a Dojo (training hall), the first action that an Aikido practitioner executes is Ritsu-rei (a standing bow), showing respect to the Dojo and all of the Aikidoka who have trained and/or presently train in the Dojo.

At the beginning of training, Aikido practitioners execute a Za-rei (seated bow) to the front of the Dojo, towards the Kamiza (the place or seat of honor where the Kanji words “Shinki” and/or a picture of O’Sensei hang), followed by Za-rei to their Sensei (teacher) or Sempai (senior student) who is about to lead the training. When starting and upon completion of a technique, both partners bow to each other.

At the end of training, practitioners bow to their Sensei/Sempai, then towards the Kamiza; and, finally, Ritsu-rei when exiting the Dojo. Some bow to those with whom they trained, which is a practice that some Dojos encourage. At some Aikido seminars, Aikidoka find all of their partners to thank them and bow to them in gratitude for training with them during the seminar.

If you visit other Dojos and/or go to Aikido seminars, you will meet others who may practice differently than you do, or practice a different style of Aikido than you practice. Most will train with joy and kindness and you will have a wonderful time. You may

encounter those who try to compare and contrast your style or movements in Aikido with theirs. This can be productive in furthering your Aikido. However, it can be unproductive if your partner’s interaction is negative. If this happens, smile and nod, bow, and resist any conflict. This is especially true if you are visiting another Dojo or another Aikido style or federation.

Perhaps a good analogy is to view yourself as a guest at someone’s home. Accept what is offered to you. If your host insists that you eat something or do something that you do not want to do, politely bow, thank them for the opportunity, and find another partner to train with. This sounds like common sense, but it is not a common topic that one learns until after experiencing such an interaction. This topic arises after conflict on the tatami elevates to the point that there is misunderstanding, or even worse, injury or irreparable damage to relationships or future contact with someone. Some, may never learn how to deal with an uncooperative Uke and either put up with the conflict, take the abuse, dread training with others, or even worse, quit Aikido.

Aiki is the meeting of ki (energy). Do is the path or way. Aikido is the way of harmony. Harmonizing with another’s Ki takes practice, especially if ego is involved.

Physical or emotional conflict will continue only if you allow it to happen. If your uke resists you, then accept that your uke is having a bad day or has an ego problem. Blend with your uke's movement and offer little to no resistance. Without providing any resistance to your Uke, your Uke will have no opposing force to try to dominate. Perhaps your Uke will use less force.

If your Uke continues to use force, let your Uke know. Ask your Uke to use less force or slow down so that you can study the movement. After all, your safety is more important than trying to use more force to "teach" your Uke how to be harmonious. If your Uke does not stop, then simply bow, say thank you, and find another Uke or join another pair of Aikidoka. Your Uke will be left standing alone on the mat for the rest of the technique. Perhaps your former Uke will contemplate why you left. Perhaps your former Uke will think less of you. But that is none of your concern. You are in a safer place and you don't have to deal with that uncooperative Uke.

The uncooperative or aggressive Aikido partner is an anomaly. Most who train and stay with Aikido do so because of the harmonious nature of Aikido. Others find peace and joy that Aikido offers. Perhaps this is why that dealing with an uncooperative or aggressive Aikido partner is an awkward and difficult situation. As with the various movements and techniques that Aikido allows you to perfect, dealing with aggression, force, and power provide you the opportunity to further blend with conflict and bring about a harmonious result.

Emphasize etiquette in both yourself and those with whom you train with. The moment that you have a feeling that etiquette may be lacking, attempt to be polite and focus on thanks, gratitude, courtesy, and manners. If you cannot resolve the conflict, show etiquette by bowing and harmonize with another partner. Your goal should be to improve yourself and not to change your partner. All the best with your training!



Text: Rick Soriano

Reality Challenges

Text: Katrin Reimer

Actually, the report about the Shinki Toho seminar should be here. Unfortunately, due to the current situation, there was no seminar - instead, there was time to reflect.

Review of the September issue: Soke wrote about the question, why and what is the practice of martial arts good for? Its answer was: to experience Ki and to let it grow by facing threatening situations and trying to overcome them.

Or to put it another way: by facing fear and trying to overcome it, you create space for the free flow of life - within yourself and in community with others.

From my point of view, practicing this is the innermost core of Aiki Budo.

How far has this thought become alive when you practice intensively on the mat, dealing with threatening situations and creating space for development, and letting yourself be guided by irrational impulses, perhaps fears, when making decisions and acting in everyday life?

If fear becomes the motivation for our actions, then the outcome will most likely be small, tight, blocked, harsh, violent, aggressive - and cut off from the flow. Everyone knows this from new practice situations on the mat. In such situations, it is often not the fear itself that is in the foreground, but a certain intention, a volition, which at its core can be driven by fear: the fear of doing something wrong, of not being perfect, or of status or loss of reputation.

In everyday life, fear is, not necessarily, only encountered in an obvious confrontation with physical or verbal violence, but also very subtly in the form of an uncomfortable feeling about certain situations - perhaps together with the thought: oh, this could cause me difficulties. And, again, and again, one is faced with the question: What now?

A very present situation of this type is the decision whether or not to get vaccinated against the COVID-19 virus. Do you take care of herd immunity or do you remind yourself of the right to your personal freedom of choice?

The current facts are quite clear. Seen objectively, the consequence would be logical. Yet there are completely opposing personal attitudes. And that's logically difficult to understand. The rational mind should immediately ask: What are the consequences of my decision for other people? What do I expect from society and what am I ready to give? In the case of vaccination, it is less about the risk of infection and more about the burden on hospitals / intensive care units and the people who work there. If safeguarding one's own interests, against a vague assumption, outweighs the burden on those who are actually at the limits of their capacities, what does this attitude have to do with solidarity and human interaction? If you look closely, the fear of the individual leads to destruction within the community.

Why the conflict anyway? What's happening? Perhaps you actually feel fear: What does that mean for my body - now, in the near future, in 10, 20, 30 years? In the case of vaccination and in the case of illness? You can face this and try to make risks tangible. In the meantime, there is experience and figures. And yet the uncomfortable feeling may

remain hidden. Has the journey been thought through to the end here? Or is it worth asking further questions and seeing what might be behind it? What do you try to avoid?

It is possible, however, that a brief impulse comes up, perhaps dislike, and immediately afterwards, the question: What if the data that is presented daily in the news is “made up”? A deliberate deception with the intention of generating a certain attitude or opinion in the public? What if there are further intentions, behind it, that are directed towards certain political or economic goals? What if you have to cast doubt on all of the information that the federal and state governments publish on the Internet every day, assuming fraudulent misrepresentation?

It may be observed that decisions are made in public places in which economic or political aspects are obviously rated higher than social or ecological ones. Or you stumble upon news items that are missing certain facts, creating a distorted picture of the actual situation? Of course, the question arises: What does that mean? Are these coincidences? Or is there more to it?

Instead of looking directly for answers, one could first take a closer look at the situation itself, the uncomfortable feeling and the doubts it raised:

See what is.

Zen teaches us to see things as they are, or better: to practice it over and over again. The point is to detach oneself from experiences, standards, expectations, judgments, inner comments, etc., and to perceive what is without these additional „filters“: Observe without judging.

It is absolutely certain: The „mysterious others“ that one might suspect behind the above observations are also „only“ people. That means: people with mistakes, imperfections, their own fears that they try to hide or compensate for. People who break down. People who, perhaps because they are in the spotlight, hesitate before making any decision. People whose actions may be driven by ego-centered intentions. And yet they are all connected to the same primordial reason as you are.

A widely ramified “rope team” of “thread pullers” is of course conceivable.

But how likely is it?

However, a decline in moral values within a community (or an entire society) must be taken very seriously. This seems more likely to explain the above observations of inappropriate decisions or biased reporting.

Fear, distrust, doubt, resentment, envy, and egoism can creep into a community, step by step, and grow there until the entire dealings with one another are shaped by it. Perhaps you have already encountered similar situations in your working life: If you feel pressure, control and no tolerance for mistakes in almost every task, you gradually become more and more insecure and fearful yourself. And this mood spreads among your colleagues. The general uncertainty grows - and with it the number of errors. Often the leading positions react with even more pressure and control. Soon there will be something like a collective subconscious, disrupted by fear, doubt, and distrust. And it creates the appearance of something larger, which acts destructively in the background. In such an atmosphere, something seldom succeeds or grows; unless, someone finds the courage and stands up to seek conversation.

The atmosphere within the community, in which we live, is nothing independent of us. We, ourselves, determine it through our attitude, through what we bring into the community, very decisively. The fear that we allow for our decisions and actions continues very sure and infects others. This is exactly what speaks in favor of not letting fear or the impulse of aversion take the lead lightly.

What we are currently experiencing will not be the last problematic situation that we, as a society, have to face. Do we get any further if we are guided by irrational impulses in our actions? Do we get any further when vague assumptions and associated fears lead us to get stuck with our own status quo and no longer see the real difficulties of the community?

Options and Consequences.

We do not only encounter fear in confrontation with violence. In everyday life, it often appears in the form of an uncomfortable feeling and maybe only on the edge of perception. You always have a choice: you can come to terms with the feeling and avoid certain situations, people, or tasks. Life goes on anyway. At least, most of the time.

Maybe it becomes more limited, cramped, more isolated, more stressful, and has less room for living ki. Or you can go on a search and feel the aversion to the tooth. That means, just as one fully engages with the other person while practicing, fully engaging in the situation that arouses the underlying discomfort. It means looking for new perspectives, looking at the matter from familiar and new perspectives, and being open about what you discover. Seeing the facts clearly is all the more important, the more that you bear responsibility for a decision that impacts not only for yourself, but also others.

Fear, as a protective mechanism, is perfectly natural. The first impulse to respond may not always be appropriate. Facing this, and overcoming fear, is our way.

Creating space for liveliness, for development, for community - ultimately for Shinki - is the hope.

Raum zu schaffen für Lebendigkeit, für Entwicklung, für Gemeinschaft – letztlich für Shinki – ist die Hoffnung dabei.



Text: Katrin Reimer

1 To pursue this in depth is not the subject of this here. References can be found in the other footnotes. They do not claim to be complete, but are an example of the abundance of information available. The federal states with a higher vaccination rate have lower infection rates and vice versa. Maps showing infection numbers, hospitalization, vaccination status and deaths can be found here: <https://www.spiegel.de/thema/coronavirus/> [09.12.2021]

Weiterführende Aufbereitungen und Diskussion der Daten finden sich hier:

<https://www.spiegel.de/wissenschaft/medizin/coronavirus-inferter-genesene-tote-alle-live-daten-a-242d71d5-554b-47b6-969a-cd920e8821f1> [09.12.2021] Extensive data material and explanations can be found here (Robert Koch Institute): https://www.rki.de/DE/Content/InfAZ/N/Neuartiges_Coronavirus/nCoV.html?sessionid=D80371149ADBB186F230879ACCA21F9bodyC.internet082?nn=2386228#238134908#doc 09.12.2021

2 Vaccination does not rule out infection with the virus, but the likelihood of developing symptoms of the disease or even requiring medical / intensive care is significantly lower after a complete vaccination than for those who have not been vaccinated. Data can be found here: https://www.rki.de/DE/Content/InfAZ/N/Neuartiges_Coronavirus/Daten/Inzidenz_Impfstatus.html [09.12.2021]

3 An overview with questions and answers can be found here: <https://www.infektionsschutz.de/coronavirus/fragen-und-responsen/alles-zu-den-impfstoffen/nebenhaben-und-impfreaktionen/#tab-5134-1> [09.12.2021]

4 The parable of the talents (Mt 25, 14-30) sums up the consequences of fear and distrust in dealing with one another in a short story: Three servants receive loans from their master. All three of them experience their counterparts in a way that fits their assumptions and ideas. The first two use what they have received in an inner attitude of trust. Something is created in the process. And the other person appreciates this. The third person lives in fear and distrust of his counterpart. He tries to secure what he has received by burying it or trying to conserve it. Nothing arises from this. And his counterpart governs according to his opinion and ultimately takes away what is supposedly secure. In itself, the person of God is meant by the counterpart. But I think it is absolutely valid to draw parallels with the opposition between individuals and human communities.

Promotions

**25. August 2021 –
15. November 2021**

Aikido

5. Kyu

5. Kyu

4. Kyu

3. Kyu

Haser, Dorothea

Kleinert, Sven

Link, Silke

Tischer, Martin

Weiler

Cottbus

Oberkessach

Großbräschen

Daitoryu Aiki Jujutsu

5. Kyu

5. Kyu

5. Kyu

4. Kyu

3. Kyu

2. Kyu

Dimulete, Lacramioara

Mutiu, Ciprian Ilie

Weiß, Björn

Paluszek, Gabriel

Indries, Paul - Olivian

Tranca, Liviu

Sibiu

Sibiu

Linz

Coburg

Sibiu

Sibiu

Seminars

2022

Seminars 2022

Sat 12. – Sun 13. February **Edingen: Aikido Dan Seminar:**
with the PK-Members and Nakajima Shihan

Sat 12. – Sun 13. March **Schkeuditz: Shinki Toho Seminar**
with M. D. Nakajima Hoshu

Sat 2. – Sun 10. April **Hiddensee: Aiki Budo Seminar**
with Petra and Bernd Hubl

Sat 2. – Sun 3. July

München: Aikido/Daitoryu Seminar
with M. D. Nakajima Shihan

Mon 25. – Sat 30. July

Oldenswort: Eiderstedter Aiki-Budo-Summer Seminar
with Duncan Underwood

August

München / Fürstenfeldbruck: Aiki Budo Summer Seminar
with M. D. Nakajima Soke

Arigato gozaimasu

Preview Shinki News No. 27

The next “small” edition of Shinki News will be published in March 2022.

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 winter full of Ki!
Shinki News Team.

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