



SHINKI NEWS

NO. 28



Onegai shimasu

Editorial

Text: Johannes Hoffmann

Dear members,

After a long dry spell, we finally have a packed issue again. Above all, we are happy that seminars could take place again and we offer three seminar reports in this issue.

After Sensei's newsletter, in which he reflects on the relationship between Mu (Nothing), Ki, and Word, we take a look at the past in the lead article. Christoph Tischer remembers the early days of Aikido in the GDR and tells us how his encounter with Sensei had a lasting influence. Not quite as far back, but still 30 years, Claudia Buder looks back in her anniversary report on the Weimar Dojo. Here, too, a certain M.D. Nakajima plays a decisive role.

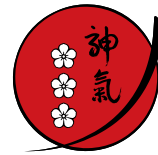
With the next contributions, we switch to the present. Alejandro Gvirtz writes about the benefits that Aikido training can offer for children. In his Dan essay, Tamás Haraszti discusses the importance of breath and describes two techniques for it: Kiai and Kotodama. Finally, Michael Danner provides detailed information on the revision of the examination regulations and the kata descriptions, which have been on the website for a few weeks.

Finally, there are the three course reports, all of which breathe the spirit of joy about practising together in a larger community.

We wish you a stimulating read, and a wonderful summer!
The Shinki News Team

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道

Morihei Ueshiba

Soke's Word

Text: Michael Daishiro Nakajima

神
氣

I have said, on several occasions, that Mu (Zen's "nothingness") and Ki are two sides of the same coin. Today, I would like to add one more aspect that arises from Mu, along with Ki. From the deep Mu comes the deep true word. In general, one could also call it "literalness." Of course, this contains the word itself, but also reasonableness, logic, and cosmic laws. As with ki, which seems to paradoxically arise out of nothing, the word (Greek: logos) also inexplicably arises from nothing. This is an experience that cannot be explained with reason alone. Without ki, the word is empty and powerless, and vice versa, ki without word or wordiness is blind and disoriented. It is about the Ki-filled word and the verbal Ki. Both together create the creative life in my opinion.

Let's take a closer look: isn't Mu really nothing that ki and word come from? By emptying ourselves or letting ourselves fall, we basically don't create "nothing." Because our existence is still there. It is not existence that becomes nothing, but only our knowledge. Yes, Ki and Logos arise from the deep, silent existence, not from the ontological (existential) nothingness. Ki (Greek: pneuma) and logos are the two basic structures of the deep being - ultimately the primal ground of being.

The ancient Chinese called this origin e.g., Dao (Japanese Do). While the Dao itself is vast and incomprehensible, it is manifested through Ri (roughly the cosmic law) and Qi (Ki), they say. We see a great similarity between the Mu of Zen and the Dao of ancient Chinese philosophy. The triad of Dao - Ri - Qi is the Chinese expression of the triad Mu - word - ki, even if the word is apparently not mentioned so clearly in Zen, e.g., the words of Dogen in his work "Shobogenzo" about the wordiness of Zen, and also the culture that has emerged from Zen shows very clearly wordiness and its creative forms: e.g., gardening, Ikebana, tea ceremonies, calligraphy, painting, etc.

Only when we learn to see these two aspects of primordial being is the Mu properly understood and experienced, in my opinion. It shows the fullness of the creative power of primal being. Incidentally, the ancient Greeks (e.g., Plato) also felt these aspects and called them logos and eros, whereby the term eros in the sense of Plato has to be understood much more comprehensively than in today's usage.

Only when we realize this in our meditation would we practice spiritually in accordance with the deep reality and not be satisfied with our own peace of mind, for example, but start to contribute to the cosmic-dynamic order. This includes a corresponding lifestyle: for example, the effort to achieve an ecological balance, but also to shape society, also in view of the undeniable fact that evil is unfortunately a reality.

Remarks

Shinki Toho

Unfortunately, the 10 Bokutos that have already been ordered have not yet arrived (as of June 11, 2022), because the Japanese post office are currently not sending any packages to Europe due to the Ukraine war. We have to wait.

The Onigote production's dealer couple have started practicing Shinki-Toho (from the DVD). The couple (Shiina Midori and Kazumi) are both 7th Dan in Kendo. So, I hope they lay a good foundation for development in Japan.

Social Fund

A documentary television program has confirmed what we have already heard from some of the people affected and also feared ourselves, namely that the reconstruction of Syria is not progressing at all, and - which is also new negative news for us - that 90% (!) of Syrians* live below the poverty line. It is therefore understandable that the extended family of our "Namika" is still doing very poorly. Her sister "Yukié" is not doing well at the moment (05/22/2022). She is in the hospital, but can barely hold down

anything that she tries to eat. Yukié's 22-year-old daughter, with the twins who are almost 2 years old, and her younger sister are currently in the basement apartment as previously mentioned. As I also mentioned, the 22-year-old lost her husband under very mysterious circumstances and is very stressed mentally. Namika and Yukié's mother, who is also severely ill with diabetes, suffer from Yukié's bad news from Syria. Since Yukié's mother fled to Egypt, she cannot visit her daughter either. Namika, who lives here, with little money and with her 4 sons, of which only one has a job and earns money so far, tries to help the relatives somehow. If any repayment comes from the tax office, not all the money goes into their tight coffers but towards Syria and Egypt. Seen in this way, the help from our social fund means a lot. She and Susanne and I are very grateful for that. Because we have gradually reached the limit of our financial support options. But since many of you have donated generously and are still donating, we can help these people in a very concrete way. In this way we reach people who are otherwise left in the lurch in our society and have no other way of getting help. I respect your trust and daring. I am very confident that you will receive unexpected abundance of wealth in essential things - from wherever or of whatever size.

Articles

Notes



Once upon a time – Aikido in East Germany

Text: Christoph Tischer

To Lukas Underwood's question, "How was Aikido in East Germany before the political changes?" one can only answer with vague memories given the time lag of three decades. *Since Aikido was practiced unofficially in the former GDR, you can certainly read a lot about it in the Staasi documents archive, although I haven't got around to it yet. Probably, and that is difficult to reconstruct, we in Senftenberg were the first Aikidoka in East Germany.* As far as we know, there was a parallel group in East Berlin, but it started a little later. Coming from the competitive and mass sport of Judo, we looked for something else, since Judo, as a competitive sport that was intensively practiced in the GDR, offered no meaningful alternative for older Budoka, especially for children and young people, apart from a career as a trainer.

Thanks to his western relatives, Alois Fischer (Ali) was able to obtain a first book on this martial art, which seemed mysterious to us, in 1985. It was the Aikido breviary of the Aikido section of the German Judo Federation (DJB). Unfortunately, the great drawings in this book were unsuitable for learning the complicated Aikido techniques. While Shiho-Nage still seemed reasonably logical, we failed with Irimi-Nage because - as it turned out later - for better visibility, there was an uncommented 180° view change between the hand drawings, which we unknowingly thought was a 360° rotation and could not understand despite all the acrobatics.

After more books, however, we were able to develop the first technical processes, which, from today's perspective, probably had little to do with the dynamic and soft movements of Aikido. Courses and YouTube were still illusions at the time. In 1986, however, we took turns taking the train (27 hours each way) to visit Hungarian Aikido enthusiasts who were already much more advanced than we and who had organized an Aikido group in Szombathely and had already held courses with western teachers. On the mat and at the place of work, the post office, of the group leader there, Josef Horvath, we tried to study the complicated techniques. According to memory, the techniques of the Hungarians were not soft either, because they, too, switched from Judo to Aikido. In any

case, we got to know a very high level of hospitality and willingness to help in Hungary. In 1986 we were able to organize our first Aikido course in Senftenberg with the Hungarian, Robert Boda. There are good memories attached to it.

Even if our progress was small, we did not allow ourselves to be discouraged; and, at what was then a high risk, contacted the DJB and in 1987 organized a course in Senftenberg with Fritz Vortmüller from Lüneburg, which should not have gone unnoticed by the monitoring organization already mentioned. We were then - and still are today - very grateful for this great support, since we could not pay a West German teacher with the Ostmark. On the contrary, before reunification, West Germans still had to pay an entrance fee at the border.

The most important motivation for the decision to continue intensively with Aikido was an Aikido course in Szombathely, Hungary, in 1988 with our sensei, Michael Daishiro Nakajima. Not only Aikido, but especially the mental attitude and the explanations of the deeper dimension of this Budo art have shaped my life and aspirations since then.

Half a year before the political change in November 1989, we invited Daishi to Senftenberg and held a course with him, his wife, Susanne, and Helmut (forgotten last name). In order not to forget everything again, we recorded the techniques with a cine camera and checked again and again after the course how the techniques worked.

At that time, we trained on very heavy seagrass mats that had to be sewn together again and again, and on whose uneven surface soft gliding and falling was hardly possible. People who weren't used to it, and who came from outside, stumbled on these mats again and again.

Before the fall of the Wall, there were about half a dozen of us, and apart from Ali, Daniel Irrgang, and myself, probably none of them are still connected to Budo. The fact that we remained friendly despite the sometimes-long distances is also a great effect of the bumpy start with Aikido at the time. After the reunification on October 3rd, 1990, we held a demonstration in Großräschen and experienced a very good response. The club

founded in Großräschen then quickly grew to 35 members and experienced its heyday shortly after it was founded. Since our repertoire was limited at that time and you could expect a lot more from people, everyone had started their Aikido career, some of which didn't last long, with eight weeks of Sabaki training. In general, people were much less demanding and modest back then. In 1994 we were then able to buy a real tatami (120 m²) with raised donations and subsidies, whereby we had given 20 m² on permanent loan to Duncan Underwood, who first had to collect mats for his club in the far north. As a result of the economic collapse of the region, many young people subsequently migrated to the west and have increased the average age of the region so disadvantageously that the club has become smaller and smaller over the years and is now struggling to

survive in numbers. Thankfully, the training participants often come from Cottbus or Hoyerswerda over long distances. The dynamic in training is still very high, although we can only train once a week for professional reasons. Back then we practiced three to four times a week and it's hard to imagine now, even on a Saturday morning at six o'clock! Aikido and the teachings and learning of Daishi have had a strong influence on us. Budo does not only take place on the mat, but also in our daily life. Although Corona has slowed us all down, what we have learned determines our thoughts and actions in everyday life. As long as we stay a few people, the Aikido training on the mat in Großräschen will continue to take place.



Text: Christoph Tischer



In the Flow of Time – 30 years of Shinki Rengo Aikido in Weimar

Text: Claudia Buder



As Søren Kierkegaard said:
live forward - understand backward!

2022 → 1992.

Looking back to 1992 feels like looking back in time. As if it was a completely different world. Well, after all it was a different millennium.

The beginning is unforgettable: enthusiasm! With carefree idealism: Go. Make it easy!
Let's practice! Where? Who seeks, finds.

Zack. Today's university sports center opened the door to the mat room of the "Falkenburg" Sports Hall in an inviting way in 1992. A place where, even today, the first steps of a long journey start again and again.

*following**instructing*

October 1992. The unexpected flood of people interested in the first training offer - there were more than 40 enrollments - made the absolute beginner, Claudia's heart sink into her white pants. Oops! What do I do now? I've only been rolling over the mat since June, but I'd like to keep practicing. Where I am and where Aikido is still new territory.

So: Pick up the phone (yes, the right way...) with a call for help to the Shinki Dojo. Sensei! Sensei! What do I do now?

A moment's silence. Then: I'm coming!

Direct. Spontaneous. Just like that, in the middle of the work week.

Hooray!!

So, Sensei led the first training and I won't forget how he walked through the applause of those present and entered the mat room.

This story of the beginning is followed by innumerable ones; and, yet, there is an essence in it: that of the common, of the connecting, that of helping.

Shinki decals. Sensei imprints. Both with the words in meditation and with deeds on the mat of life.

Together we follow: courses near and far, short and long. Sweating, partying, debating, questioning through the night.

*at Summer seminar in Oldenswort*

And we all know the challenges of practicing: everyday life on the mat is different from that of the inspiring course full of encounters at the weekend. Or not?

This is an experience that can grow over a lot of years: every moment counts! Sounds simple. It is obvious! For real? I hear Sensei talking about the depth of everyday life and a smile flashes over the thirty years.

*sounding Souvenir
in Sapporo*



mat room in the Falkenburg 2011



*keep
praticing*



*seminar together with Henry
at Katrin's Dojo in Schkeuditz*



in Shinki Dojo

Weimar has experienced many Aikido generations in the flow of time: tall and short people, fat and thin, old and young, cuddly and challenging, those who linger briefly, those who stay long, those who return. Everything included. The whole colorful life. And now?

Yes, keep practicing! With infinite patience and the enthusiasm of the beginning. Like in 1992. The handle of the telephone receiver is no longer there. But the ear of hearing does.



done



Shinki Toho seminar with Sensei in the PSV-Hall



Aikido Seminar with Duncan shortly before Corona

For now, there is only one thing left to say: Domo Arigato!

Thanks go to the current Weimar group, especially Ben with Arian, Doro, Franz, Franziska, Michel, Nana, and Stefan, who are hardworking and reliable.

Thanks to all of you in the big Shinki Rengo family. It's wonderful to be on the journey with you! What a joy that we practiced together all these years.

In October 2022 we will celebrate the anniversary with a seminar in Weimar. Warm welcomes!

With a deep bow, thanks for Sensei! With Shinki you have opened up a path for us that points like a ray into the future.

Photos: Claudia Buder / Benjamin Burse / Arian Wichmann



Text: Claudia Buder



on the way

Aikido for Children

Text: Alejandro Gvirtz

I would like to briefly discuss the benefits that Aikido training can bring to children. The question arises as to what kind of training we should offer because of age.

For most of us, the answer would go without saying. When an adult becomes interested in Aikido, it is also usually the case that Aikido is not just viewed as a sport. The same is true for teenagers, depending on age and development.

There are several factors that can affect this approximation.

You are looking for a martial art that suits your physical and mental needs.

You may have heard about it, received a “recommendation,” watched a video and thought the Aikido moves were beautiful, or read about the different philosophical perspectives and found it interesting.

What is certain is that it is a conscious decision.

However, when children start Aikido, their parents take them to the training.

Many parents have looked into this and thought about the benefits of Aikido.

Goals and benefits that are self-evident for an adult and that are also important for us as trainers.

But how does all this relate to Aikido training for children? We can look at some important aspired goals from different aspects.

Physical development and psychomotor skills:

- The training helps to develop physical and motor skills (age-appropriate): speed, endurance, strength, and flexibility.
- Technical work with hands and feet, the search for better stability, requires perceptual motor skills that help in adapting to different situations of daily life.
- With practice, children will develop a better sense of balance and their own bodies. They gain greater coordination and mobility.
- Techniques become tools that serve as a basis for creating new movements to get the most out of the body in different situations.
- Concentration, posture, strengthening of muscles and bones, and breathing control are supported and challenged.

Nonviolence:

- The child will not be tempted to start a fight with Aikido since Aikido is characterized by the principle of non-violence and does not stimulate aggression towards others.
- It will increase the ability to resolve conflicts in ways other than direct confrontation.

Appropriate Defense:

- Aikido tries to harmonize the conflict, to deter and neutralize the aggressive intent of the opponent in order to avoid harm.
- The power or effectiveness of Aikido is not based on size, speed, or weight. It's all about optimizing movements and getting the best result with minimal effort.
- Aikido techniques work very well even when the children are small. And they are amazed when they can apply it to adults.

Discipline – Self Control:

- The practice of Aikido teaches staying calm and controlling restlessness and impatience. This makes it easier, for example, to sit at school, concentrate on homework, or concentrate while practicing another sport or activity.
- During Aikido lessons, as with anything, there are moments to play, moments to be serious, moments to talk, moments to relax, moments to learn. Children become aware that there are these different moments and learn to adapt naturally to each situation.
- The training raises awareness and assimilates rules, boundaries, and values.

Respect - Tolerance - Values:

- Due to its great ethical content, through Aikido they learn respect, discipline, and cooperation between peers, which has nothing to do with the competitive character that is present in almost all public spaces of our day.
- The practice of Aikido teaches them that nothing is gained by causing problems. It is their own attitudes (a correct, calm, and positive state of mind) that allow them to remain calm and achieve success even in unfavorable situations.
- Through dojo etiquette, children learn about these values and traditional customs of another culture. Following and understanding these customs develops a respectful attitude towards other people.

Self-confidence - assertiveness:

- This type of practice strengthens the student's image of himself/herself, both physically and mentally.
- Concepts, such as self-esteem and self-image, are reinforced, gaining security and assertiveness, leading the student to respect and value himself/herself and in this way respect others.

Socialization – affectivity:

- In the psychosocial and psycho-affective realm, the practice of Aikido develops social skills and strengthens character: to learn a technique, one must work together and help one another. This means treating each other with respect, increasing one's self-control, and improving one's ability to control one's emotions.
- Children and young people learn that there is another way to resolve conflicts that is not based on getting angry or hitting each other.

Persistence:

- The child's efforts to achieve goals and learn not to give up are reinforced and rewarded.
- The practice of Aikido does not require any special skills. The key to progressing in Aikido is simple: persevere and having a positive attitude.

As we have seen, there are goals that can contribute more to physical development, others more to mental development, while others are important for living together, for society.

Although these are not always addressed directly but should be provided through the training routine and example, we must not lose sight of them.

If we, as trainers, can achieve that, then the question of what Aikido is will not arise. Aikido becomes the way of harmony with oneself, with our fellow human beings and with nature. And following this path will bring harmony between fun, sport, and budo.



Text: Alejandro Gvirtz

Updated Exam Regulations and Kata Descriptions

Text: Michael Danner

From someone who set out to correct a few mistakes...

First the most important thing, namely the result

Since the beginning of 2022 we have had an updated version of the Aikido Shinki Rengo examination regulations and the descriptions of the eight kata from our examination program!

As before, the examination regulations and descriptions can be found on the Shinkiryu homepage under Organization > Examination Knowledge and Kata Descriptions. What is new is that all documents are also available in English.

What has changed?

The layout of the individual documents has been adjusted and standardized as far as this makes sense. Each document now has a uniform title and footer, the latter containing the date of publication or the last change (currently January 1st, 2022).

Very little has been changed in content. Soke's foreword to the examination program was revised and supplemented. In my opinion, the core of our association now has a much stronger impact.

The content of the examination techniques for the adult program (5th – 1st Kyu and 1st – 4th Dan) has not changed. The exam DVD is therefore still valid! Spellings have been standardized and minor errors in the layout have been eliminated. In the case of the essays for the Dan gradings, the requirements for the length have been specified in order to formulate the expectations more clearly here.

In addition to the layout in tabular form, minor adjustments to the examination regulations for adults were made in the examination regulations for young people (10th – 6th Kyu). Nothing has changed here either!

An upgrade of the 6th Kyu or an intermediate examination between the 6th Kyu (last youth examination) and 5th Kyu (first adult examination) is still on the agenda, but could not be pursued further in the last 2 years due to a lack of exchange with the other youth groups.

The kata descriptions were primarily about correcting some minor errors in the descriptions compared to the exam DVD. In addition, the layout has also been standardized here and references to the terms from the respective Suburi-Kata have been adopted or supplemented for Tachi and Jo-Kata. The description of the Kata Tenchi was also changed from the layout to a table form and the characters in the header were added. In terms of content, a detail of the possible attacks has been changed, the chain for attack no. 9 has been removed, since we don't practice with chains.

The substantive points were discussed and agreed with Soke and Georg Umlauf - from whom some of the kata descriptions originate.

Rick Soriano finally translated all documents into English, so we can now offer everything in German and English!

How did this revision come about?

The Shinki groups in Pforzheim, Karlsruhe, and Leopoldshafen regularly hold kata courses - at least before the Corona pandemic - in which only our kata from the examination program are practiced intensively. The background is that these are often neglected in normal training, but are an essential part of the exams!

During the preparations for these courses, we in the team (especially Jochen Schröder and Edme Hardy) noticed a few small errors in the descriptions that we would have liked to see corrected. This was addressed at the commission meetings on the Dan course 2020 and Georg had already made suggestions in advance as to how these should

be corrected. At the meetings, the idea came up to use this opportunity to update the examination regulations again, since the last version was from 2009.

I took these tasks with me and then went through them again and again during the first and second corona lockdown, but I didn't pursue them further due to a lack of training. But when the Aikido training started more or less normally in Karlsruhe and Leopoldshafen in the summer of 2021, this task was taken up again and advanced in several rounds! Countless emails went back and forth and some members of the examiner and trainer committees - besides Georg I would like to mention Katrin Reimer and Rick Soriano in particular - have repeatedly supported, until the end of 2021, finally the present status with Soke and the committee members can now say goodbye!

Many thanks to the hard-working supporters, without whom this work would not have been possible!



Text: Michael Danner

*Judo is the world of Newtonian physics.
In contrast, Aikido is the world of quantum mechanics.*
from Eiichi Kuroiwa¹,
describing the difference between judo and aikido

Thoughts about Aikido

Text: Tamás Haraszti

Breathing in our life is one of the most essential parts. Every culture, every tradition recognizes it. While we do not talk about it every day, we may still define the beginning of the individual life of a human being from the first independent breath taken at birth.

In my mother language, Hungarian, the two words breathing (lélegzet) and the soul (lélek) are very similar, close to each other, just like the word pneuma in ancient Greek (which may mean both). This connection I feel only emphasized in the role of breathing in Aikido, through kokyo, but also two other techniques I met in Japan, and I find rarely in Europe.

Shiho giri and kiai

The first one is a simple, short sword kata, called shiho giri or 'four direction cut'. Let me describe it briefly. It starts with a normal kamae. First the left foot steps forward, and a straight cut is done (shomen uchi). Then we turn back (no step, simple turn) and cut again with a small sliding step of the right. Now slide the left foot to left turning to the left, and cut. Then turn again without step and slide with the right, cut. The fifth step is unusual: the left steps a three fourth turn to the original direction, and cut shomen uchi again. We are back to the original position, but with the left side forward. Now the right steps forward, and the five steps repeats using the other side as before.

This small form is a simple kata, one practices it with a kiai at every cut. It turns to all four directions of the world, releasing power to each of them. **What makes it more fascinating is when we reach the next level. Execute five steps with a single long kiai and breathing out together. Such a long kiai cannot be a sharp cutting cry anymore, but a resonant long sound uniting the movements. It turns the dividing sword to the unifying sword, integrating the four directions of the world and bringing back together to the front.** Naturally, one may bring this to the next level as well, executing the whole ten steps with one long breathing out kiai. It took me time to feel the focusing and uniting power of this kata as a breathing technique, but I find it a great exercise.

Kotodama:³(言霊)

Kotodama or kototama is the intrinsic power of the spoken words⁴, or the words of spirit⁵.

Though it may be considered as an act of magic, or religious purification practice, this is an exercise known not only in Japan. The Indian yoga knows it as mantra, but it is also ... not far from the western civilization. We tend to forget that in the western culture we also say that saying something out has a power, a commitment to the content being said. Words and sounds have power. In the Bible stands (John 1.1): "In the beginning was the Word, and the Word was with God, and the Word was God."⁶

A mantra, a healing song is releasing a sound that resonates inside the body and outside

in the world. A long breathing out, with a sound that fills the space but also that carries vitality, ki with it. This we used to practice at the beginning of every training, applying a sequence of simple sounds and words. Usually we would start with using 'su-yu-mu', then 'a-o-u-e-i' three times each. To my surprise (at that time), the feeling and resonance was not strictly dependent on the height of the sound, Stevens sensei had a voice more in the direction of tenor, and still it resonated through. In practicing kotodama, on the one hand one practices breathing. A deep, long breathing out, regulated by giving a sound. It emanates from the center, and resonates inside the center of the body. On the other hand, when practiced in a group, it also resonates between the people, connecting them in a harmonious way.

I have to admit, first I was surprised when we practiced kotodama in the dojo, but because of my readings and some weak trials with mantra yoga in my youth, it was quite natural to join in. Coming back to Europa it was somehow strange to find that this technique has not found its way to the dojos. Reading the article about kotodama on the Wikipedia, I may conclude that it is considered as some kind of magic and religious activity, but I think this prejudice is plain wrong.

On a personal level, I have found both exercises very refreshing, and they helped me always to focus my presence and energies in training, or in everyday life. When in stress, under pressure, just recalling kotodama helps regaining the regular breathing, balance and calm the mind.

1 "Aikido and Me – Training with Aikido Founder Morihei Ueshiba" Aikido Journal 2016 February, <https://www.aikidosangenkai.org/blog/aikido-me-training-aikido-founder-morihei-ueshiba/>

2 This is one of the many known variations of shihogiri. The video on this link in its first part contains a demonstration presented by Rinjiro Shirata sensei: https://www.youtube.com/watch?v=nMMrKaVPle4&list=PLMdj8ZPNjabCeh7l5Aj7TtO3-_Stw6k1Z&index=4

3 <https://en.wikipedia.org/wiki/Kotodama>

4 Interview with Seiseki Abe (1) by Stanley Pranin. Aikido Journal April 14, 2015. <https://aikidojournal.com/2015/04/14/interview-with-seiseki-abe-1/>

5 Linda Holiday: Journey to the Heart of Aikido (The Teachings of Motomichi Anno Sensei) Blue Snake Books Berkeley, USA, 2013.

6 <https://www.kingjamesbibleonline.org/John-Chapter-1/>



Text: Tamás Haraszti

Seminar Reports



Shinki Toho Course in Schkeuditz

With Hoshu Michael Daishiro Nakajima / March 12th and 13th, 2022

The seminar was unique in several respects. For many, it was the first meeting and practice together after a break in training due to Corona. The anticipation among the fifteen participants was correspondingly high. For the Schkeuditzer Group it was the first course with Sensei, ever. That means tension in a positive sense: will everything go as planned?

Unfortunately, this time there was a first that no one would have wished for: the unbelievable war in Ukraine. They had been fighting there for more than two weeks. It was the first seminar since the beginning of the war. Nevertheless - or for right now - the decision was made: The seminar should take place. Since there was hardly anything we can do to stop the injustice, the best choice was to train together with our Ki - this was Sensei's attitude.

The topic accompanied the together and Sensei conveyed a clear message: The depth of spiritual training - and meditation - must prove itself in difficult situations. Staying calm under pressure and acting calmly shows true progress. Conversely, troubled times are also an opportunity to delve deeper. So, there are definitely interrelationships.

For meditation, Sensei reported on a personal experience and the absolute feeling of powerlessness associated with it. Several years ago, near Rosenberg, a hot air balloon caught fire during the landing maneuver and rose again suddenly, unexpectedly, and quickly - even before all the passengers could get to safety. Sensei and Susanne saw the burning balloon in the sky from their garden - with the knowledge that there were still people up there and without the possibility of being able to help in any way.

What remains in such a situation is bewilderment, powerlessness - and the desire to do something about this situation.

We are facing a similar situation at the moment in view of the situation in Ukraine. What is happening there, in the form of the Russian attack, is wrong. And those who suffer from the situation are different from those who direct what is happening!

What do you do in this state? What can you do anyway? Donations and any kind of humanitarian support help to alleviate the need in some places - and that's important. But the injustice itself cannot be stopped in this way! The feeling of helplessness remains.

So, let's take it as an exercise: do what you can do - and then sit quietly and openly with that feeling of impotence. Don't look for distractions. Don't try to silence it with com-

ments. Don't push it away because you don't want to feel it. Sound out your own depth carefully. Finding the right activity from a relaxed state of mind.

An example of historical personalities, from ancient Japan, shows what this can look like. As in the last issue of the Shinki News, Sensei reported on a prince (Uésugi Kenshin, 1530-1578) who repeatedly intervened in combat with his soldiers in order to restore justice and balance. After the battle, he immediately retreated to his country without making territorial claims to the conquered territory. It is known that he devoted himself intensively to meditation and spiritual training. Especially before difficult decisions, or in the face of warlike challenges, he deliberately withdrew into meditation. For him this was apparently the way to find a clear view and a safe decision.

Spiritual training is not an end in itself. It's always about the attitude with which you meet the other person and the community - and let something common emerge.

During training we practiced exactly this "in action": following the specifications of the forms (Kumidachi) to meet the respective exercise partner in a very concrete situation and to come to a lively interaction. The exercise expanded in two directions: On the one hand, the understanding of the forms - as part of the exercise - needs to be sharpened more and more. On the other hand, it is about finding an appropriate framework for control and leadership in the situation - and thus doing justice to the respective moment.

Thank you all for this wonderful weekend.



Text: Katrin Reimer

Aikibudo Seminar in Bad Segeberg

With Duncan Underwood / March 26th 2022

In a recent conversation with an acquaintance, we found out that people are overstimulated and not very grateful for everyday things. This reminded me of the Aikibudo Seminar with Duncan Underwood on March 26th, 2022 in Bad Segeberg. After a long Corona break, it was once again a real seminar with around 20 participants.

I, myself, felt a certain excitement and anticipation and this presence came across to the other participants as well. There was a reunion that I know well from seminars, but it was stronger at this meeting. On the mat, one or the other had to struggle with their condition after a long Corona break. As always, Duncan let us practice his quite demanding techniques with „gentle sharpness.“ He didn't spare us familiar techniques, but showed rarer techniques (Karaminage, Maki Iriminage) and more unusual entrances.

Aikido, Daitoryu, and Shinki Toho. It was great!





In the evening, at the restaurant, I felt gratitude and appreciation from everyone involved. This „being out“ of the Corona period and diving back into „normality“ made it clear! We live absolutely great here, it is not a given that everyone has enough to eat, that it is warm, or that we have the time to take care of our development on the mat. But it's allowed to stay that way, to enjoy the beautiful life, and also to know that it is a privilege to live in prosperity. To come back to my opening sentence. This was disproved in this seminar! Until next time on the mat!



Text: Alexander Eisenkrätzer





Aikibudo Seminar in Bad Segeberg

With M.D. Nakajima / May 14th and 15th 2022



Shinki Toho:

The Shinki Toho sessions were very instructive. Sensei and Nikolas drew your attention to many details in the execution of different shapes that you were not aware of before. For example, in Sanbon-me: Uchi-komi-inashi, I learned how to „stab“ better as a shidachi, or how to control the uchidachi after wrapping in Kyû-ban: Norimi. Both were eye-opening for me and I will remember these and many other small comments for a long time.

There were also exams in Shinki Toho on Saturday afternoon. Congratulations to all examinees on passing the Shoden.



Text: Gunnar Pasberg





Meditation:

You could take a lot from Sensei's words.

On both days of the seminar, he spoke about Ki (気) and that the tree (木) is also called Ki (気) in Japanese. I find this comparison with the tree very apt, because in my opinion a tree radiates power, strength, and a strong presence and I associate this with Ki (気).

I found it particularly interesting when Sensei talked about one of his sons, how he put him on a windowsill and his son walked back and forth there. And at some point, he jumped from the windowsill into his arms with a happy laugh. Sensei said that one should also have this trust. And that when you let yourself go inside, the Ki () catches you.

He also said that when meditating, one should not only deal with nothingness, but that positive Ki (気) should arise from nothingness. I've heard from others that you shouldn't let yourself go but be there and be present. At least that's how it was meant in my opinion. But this letting go enriched my meditation a lot. Personally, I was able to immerse myself more and the meditation felt complete. I have also noticed this with the other meditators. I felt that everyone had a connection to Ki (気) and these energies were present in all of us and created a great atmosphere.

It was a great meditation with enriching content, and a big thank you to Sensei and everyone else who took part. It was a lot of fun.



Text: Ian Preiskorn



Daitoryu / Aikido:

During the Aikido training, even as a newcomer, I was able to learn a lot from the techniques that were often new to me. Although many of my training partners were a lot more experienced than I, everyone took the time to show me what to look out for and what I could improve.

This joint learning and teaching is what is so special and great about such a seminar: Because there are so many differences in the experiences and habits of the people gathered, everyone can always learn something and take it with them, no matter how far along he or she is.

Whether in Daitoryu or Aikido, Nakajima Sensei is a good and easy-to-understand teacher. Everything he shows, explains, and points out is plausible and understandable.

He taught me openness. Openness and responsiveness. Don't commit yourself to one technique, but do what is available and what you know.

Many of the exercises he showed us were free in how to complete them.

This freedom teaches you to always be ready for what is coming, but also to allow and accept that things may not go the way you want or expect.

Especially the last exercises, which Sensei showed us during the course, demanded this fast reaction ability, which is why they also required a lot of concentration after four hours of training.

Many thanks to Sensei and all participants for this great and interesting course!



Text: Maren Rautman

Promotions

22. February 2022 – 23. May 2022

Aikido

8. Kyu	Buhr, Sophie	Rheinbreitbach	1. Dan	Tschirner, Frank	SG KIT
7. Kyu	Buhr, Niklas	Rheinbreitbach	1. Dan	Weingärtner, Tobias	Leopoldshafen
6. Kyu	Mai, Kilian	Leopoldshafen-JG	2. Dan	Tranca, Liviu	Sibiu
6. Kyu	Steckler, Philipp	Leopoldshafen-JG	3. Dan	Brosi, Laura	Edingen
6. Kyu	Bittner, Nike	Wi-Sonnenberg	3. Dan	Zipser, Erwin	Bartholomä
5. Kyu	Krissel, Sabine	Karlsruhe KIT	3. Dan	Six, Nicolas	Oberkessach
5. Kyu	Dao, Khanh Hoa	Cottbus			
5. Kyu	Tsao, Wei-Hsin	Cottbus			
5. Kyu	Kollum, Julia	Leopoldshafen-JG			
4. Kyu	Reschke, Christian	Cottbus			
3. Kyu	Dumitrescu, Luigi	Sibiu			
3. Kyu	Rühl, Lea	SG KIT			
3. Kyu	Lelyakin, Sergey	SG KIT			
3. Kyu	Hiort, Bärbel	Wi-Sonnenberg			
3. Kyu	Simon, Anke	Heidenheim			
2. Kyu	Krüger, Lisa	Cottbus			
2. Kyu	Medina, Juan	Cottbus			
2. Kyu	Rose, Christian	Lahnstein			
1. Kyu	Wielgus, Slawomir	Wi-Sonnenberg			
1. Kyu	Kipke, Eugen	Wi-Sonnenberg			
1. Kyu	Ahrens, Christina	Oldenswort			
1. Kyu	Jochimsen, Frank	Oldenswort			

Daitoryu Aiki Jujutsu

5. Kyu	Pieniazek, Wojciech	Coburg
5. Kyu	Pieniazek, Dariusz	Coburg

Shinki Toho

Shoden	Zipser, Erwin	Heidenheim
Shoden	Ahrens, Christina	Oldenswort
Shoden	Eisenkrätzer, Alexander	Bad Segeberg
Shoden	Hoffmann, Johannes	Bad Segeberg
Shoden	Kluge, Lukas	Bad Segeberg
Shoden	Thies, Enrico	Dresden
Chuden	Brand, Monika	München

Seminars

2022

Seminars 2022

Sat 25. June	Leopoldshafen: Akido-Seminar with Rick Soriano	Sat 17. – Sun 18. September	Königheim: Shinki Toho Seminar 25 years Bucon Dojo with Nakajima Soke
Sat 2. – Sun 3. July	Munich: Aikido/Daitoryu Seminar with M. D. Nakajima Shihan	Sat 15. – Sun 16. October	Weimar: Aiki Budo Seminar 30 years aniversary of Dojo Weimar with M. D. Nakajima Soke
Mo 25. – Sat 30. July	Oldenswort: Eiderstedter Aiki Budo Summer Seminar with Duncan Underwood	Sat 19. – Sun 20. November	in Bartholomä: Shinkiryu Aiki Budo Seminar with M. D. Nakajima Soke
Tue 23. – Sun 28. August	Munich / Fürstenfeldbruck: Aiki Budo Summer Seminar with M. D. Nakajima Soke		

Arigato gozaimasu

Preview Shinki News No. 29

The next “small” edition of Shinki News will be published in September 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 summer full of Ki!
Shinki News Team.

Imprint

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