



SHINKI NEWS

NO. 16



Onegai shimasu

Editorial

Text: Lukas Underwood

Dear members,

With this issue, we add to our series about the three disciplines of ShinkiRyu Aiki Budo -- the unofficial, fourth discipline: meditation. We decided to do this because meditation, in spite of the fact that it is neither relevant to exams nor represented as a separate discipline, has a much importance within our federation. We start and finish every training session with a short, meditative pause; and, during training seminars, we come together before the session to sit with one another. This fact alone, shows how essential meditation is for the direction of our practice.

However, as there are no representatives * in this discipline, we asked three members to formulate their own personal words about their relation to meditation. We would like to thank Gudrun, Claudia, and Stefan for fulfilling this difficult request. These three articles, together, make up the editorial and focus of this issue. Furthermore, you will find in this issue an article by Nicole, from Oldenswort, who met with Alexander Plaschko for an interview about Budo in the business world. On the following pages there are two seminar reports about Duncan Underwood in Weimar (Claudia) and Bad Segeberg (Johannes).

Finally, on a separate note: we are very happy when seminar reports or other articles are written and we thankfully accept each and every submission. As you have seen in recent editions, Shinki News publications are always very full. We therefore ask you to inform us, in advance, if you want to submit an article. If you have a topic that you are particularly interested in, and that you would like to see in the Shinki News, feel free to contact us as well. **The focus of upcoming issues has not yet been set. You can reach us at shinkinews@shinkiryu.de. To reiterate: Shinki News is a magazine of and for members and, therefore, exists through the participation by all.**

We wish you a lot of fun with this issue.



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Soke's Word

Text: Michael Daishiro Nakajima



There are people who consistently pursue their goal, make it successful and make valuable contributions, not only to themselves but also to other people, sometimes even to all humanity. Often, these people do not see the needs of their immediate fellow man or ignore it. **On the other hand, there are people who are very committed to others, but do not produce anything “special” themselves. Often such people suffer from this “lack of success” or the lack of deep speciality.** I provide some examples of these two types of people:

1) It is said, by a well-known philosopher in Japan, that one type had hardly cared for the education of his children, which was quite common at the time. His philosophy was very profound. There was also a very famous composer who continued to enthuse people with his music. He “used” many young women like toys, one after the other.

2) Conversely, the other day I saw an impressive documentary (“Brotherly Love”) talking about a man who cares about his brother, who is severely disabled because of a car accident. He renounced his professional career and devoted himself entirely to the care and rehabilitation of his disabled brother and lives with him a common life in the same household. Sometimes he wonders what perspective he has himself.

Although I spontaneously tip my hat to this brother before I do the first one, it is not easy to judge the former. After all, they have done good for many people. I would leave the judgment to God. **It would be ideal, of**

course, if you were to achieve a balanced measure, at the risk that both are only half done: the professional performance and dedication to the next.

It is interesting, however, that Jesus emphasized not humanity but charity. True love should not be abstract, but concrete.

As the end of life approaches, one reflects on how meaningful or flawed one has lived so far and how one could live the rest of one’s life as meaningfully as possible. Even in their own special subject, there is still the opportunity for development and progress. But the bigger weight should be, in my opinion, to focus on how to devote oneself to the other and the next generation of the subject, provided, of course, that the subject still makes sense in the face of old age.

Yonezawa Sensei taught his students until the end of his life, despite his severe illness. He went from hospital to dojo and went back and forth until almost two months before his death. The one-way trip took over an hour and a half. I understand, very well, that his students felt a special spiritual tension there. Based on this, I bow my head!

Nevertheless, the question remains as to how important Budo really is and to what extent one is suitable as a teacher. So I ask, daily, for the inspiration of the Holy Spirit. **What I already know, however, is that all paths can lead into the divine depth, so that one can find fulfillment on one’s own, as well as do good for others. One should keep one’s inner and outer eyes open and choose carefully and weigh what seems better.**

Remarks

Central Dojo in Oberkessach: Marius, Dag, and Nicolas have relocated and fixed the mats, which had shifted strongly against each other. Now there are hardly any gaps between the mats and we have, again, a nice, even training area! Many thanks!

The new Berliner group: I recently managed to surprise the new group of Birgit and Soeke. First, I wanted to find out if they were really training on my planned day, so I would not visit them in vain. So I asked Birgit if she would train that day because a good friend of mine would like to visit. So the two had expected my visit. (After all, I know myself pretty well.) First, I saw Soeke in the locker room. When I said, in English, that I was the twin brother of Daishiro, he was quite confused. Later Birgit did not believe it,

but asked if my friend really showed up. So the surprise succeeded. I also took Amadeus Becker and Daniel Lieske with me. So Birgit and Soeke were not only surprised, but also very pleased. Maybe you can also surprise and support this newly formed group. They train in a budo school, where the two young leaders are very friendly. (Evolution Martial Arts Sports School, Mariendorfer Damm 72, 12109 Berlin) The training times are Tuesdays 18:00 - 20:00.

The summer seminar: Several times I have learned that the accommodation in Weiler is already booked, so you have to try the surrounding towns. If anyone wants to participate in this seminar, they should quickly reserve accommodations.

Sōdesu!

Actually, there is nothing to say. 🙏

We are all on our way together.

So I take ego by the hand. Like an Indian, I unpack the peace pipe and sit down. A look into the sky, a breath and then I let go of the story. Maybe it hides an aha, a refreshing breeze for the way.

Howgh.

1992

Socialist realism has not yet completely flaked off the wall. Marked by this color, I am sitting for the first time in meditation with Nakajima Sensei. Expectantly.

Wow. Am I going to another world now? Will I be enlightened? Is something incredible happening now?

What have I imagined.

And then I am in the midst of the reality of tingling legs, circling thoughts, tickling fly hairs and what's not there yet.

But his words hit the bull's eye. That sits. The spirit is touched.

Even after a few years looking at the cozy carpet - the mat inspires easier - I will not forget the words:

You train your body, but how do you train your mind?

Right. If we were to meditate just as much as we practice on the mat?

When I see how skills develop over many years of training, things will become clear. How can I even master a technique if the mental attitude to it is not there?

Mind and body in unity.

I can well remember the curiosity of the beginning: yes! Follow the mas-

ters of the way, study the way. There must be the formula. On your marks, get set, go. And then definitely arrive.

And there was such a tiny little disappointment, as Sensei said that the book (with the formula) does not exist: practice and you'll see.

Hai.

Practicing does not seem so romantic at first glance. And austerity can be exhausting. The willpower creates the framework for serenity to be practiced. It's about giving space to meditation.

But to consider meditation as preparation for budo would be too small.

Although I have always wondered that not all sit together on a mat in a training and then train together.

Is it even possible to train Shinkiryu Aiki Budo without meditation? What a question! Let's leave the clattering steps that drift through the silence of meditation before Aikido training. His.

Sensei speaks. To hear him is our blessing. His words are the seed of our deeds.

Over the years, the idea becomes an Ahh. Effort is a matter of course.

Clarity to enjoy.

And love ... stays love.

But what is knowledge?

With recognition, respect and humility grow into infinity.

Shinki !!

2019.

The Indian looks up to the sky, takes another deep breath, grabs the peace pipe into his leather with a smile, gets up and walks on.



You simply do it.



Text: Claudia Buder

Doing nothing

Thanks to our Aikido and my life, I know three motivations that have propelled or driven me to meditate:

1. sorrow
2. our Aikido, with sensei as a role model and other meditation teachers
3. the „gifts of God“

A first, the fresh green of leaves has killed me, flooded, overwhelmed ...
Even the moon - suddenly - a stop, wonder, beam away His ...
Or music that pulsates only at different parts of the body and then suddenly it comes out of itself, although you are perhaps only a listener ...
The cold, which freezes every thought, the snow and the thousand snow crystals in the seven rainbow colors - are one with you – you, as a person, no longer exist.

What happens there?
Did you look there?
Everyone has certainly experienced something like that. We can enjoy that and look at it in a certain way:
What is there?
Is there anything?
But do not think! Otherwise it is gone!
We may go in there - surrender - get to know it.
Do not think! Do nothing! ... oh ... it's gone.

If our greedy mind wants more, we can use it and sit on the meditation cushion. Start doing nothing. Sensei and all pioneers give us important instructions, there is something for everyone. The meditation exercise of breath counting to 10 is just one of many.

So sit down, do not move, and breathe.
„Oh no, how boring. What am I doing now, oh yes, inhale - exhale, 1 to 10 ... Go on ... 45 minutes? ... no or? ... breathing ... 1 ... would not they have 30 minutes? ... inhale-exhale 1 ... a ... the student ... stop ... on - off 1 .. he could play the piece, or well, it's going to be too difficult ... 17 ... Oh ... on - off 1 ... 2 ... Well, who's going to look like that? the other goes? Well, he fell asleep, so sunken ... 14 ... Oh man ... 1 ... if he falls over ... well ... 1 ... 2 ... 3 ... Well, I have 1 ... no more desire ... 1 ... „
That's not the point.

Dont move.

What within us is not in motion, even if we don't move physically?
Thoughts, emotions, whole films, often repeated film sequences. We have to be very friendly with us and consistent. Return to the breath again and again without judgment. Suddenly we are one with our breath for a moment. These moments are more often. We can not do it. We can just sit down on the pillow again and again and practice the exercise.
When the moments of oneness get longer, we can look at them - and?
What is there?
Is there anything?
Look devoted! Do not think! Do not analyze! Do nothing!

Since then my path of dematerialization has been materialized in words for you.

I would not have thought. :)



Text: Gudrun Kowallik

Short article on meditation

What meditation is, how to meditate, why one meditates and what „benefits“ regular mediation entails, has become much cleverer and eloquent. Experienced and wise people already left countless books, texts, and recorded conversations and the gentle reader may like to bring „food“ for the mind. So everything has already been said and written about it, and more. But the real crux of the matter is that meditation can, at best, be sketched out but not fully described.

We hear and read of „being conscious, awakening, enlightenment, becoming one, dissolving attachments, not duality, non-doing, thoughtlessness, aliveness, joy, strength, inner peace, serenity, calm, emptiness, gratitude, ...“ But all these things, like meditation itself, are like the taste of a fruit. You can find words for it, but in the end you can not reproduce the taste. You have to try them for that. As a result, meditation is not just a practice but an experience. To really „experience“ experiences, you have to do them yourself.

Meditation, like martial arts, is a pure, direct path of experience.

So, in the following lines, I would like to confine myself to why meditation has a role so valuable to us, as a martial artist in general, and in Shinkiryu in particular.

Ueshiba O'Sensei once said, „meditation and martial arts are one.“

Do budo and meditation necessarily belong together? Sure. The samurai were devoted to meditation for practical reasons: their minds were not distracted by fears or doubts, which would have limited their ability to act and thus meant their certain death. **But these times are behind us. We no longer train to survive on the physical battlefields of this earth. But who does not wish to keep a cool head in crisis situations of any kind and to act calmly, decisively and with circumspection?**

Each of us has our own motivations to devote to martial arts and / or meditation. Each of these reasons is in order and is devoid of any rating.

Surely you can also practice martial arts without meditating, or vice versa. But one reason why I see „Soke's way“ as a special one is that, for him, meditation is not just the adornment of Budo, but the inviting call for a transformation of the ego to a unity with the Shinki.

Soke himself writes: „It is about a path from petty egocentricity and self-glorification to a more comprehensive consciousness of oneness with the primordial vital force that moves the cosmos.“

Sounds like a monumental challenge, right?

We all „love“ the dramas and conflicts in our lives. We feel disadvantaged, unfairly treated, unrecognized, unloved, ... No matter what our „conflict“ (conflict and drama) may consist of, we are always in the center and we like that, because we want to be.

„Suffering“ arises in our lives when our desires and expectations meet reality, which does not seem to be interested in who we are and what we want. Then we sink into self-pity and are glad that we have enough fingers to judge the cause in the outside.

Is it bad? No. Is it good? No. Is it „no alternative“? Not at all. For now, it's easy, as it is.

Anyone who has attentively observed the children's playing knows that attention is our birthright for the moment and realizes that we must have gotten rid of a proud training path to move away from this awareness.

We are daily controlled by our conditioning, our prejudices, our opinions, our desires and wants, our „isms“, our constant inner dialogue - our minds. They dictate our lives through thoughts and feelings. In addition, our attention hops and bounces like a small rubber ball. It hops from one thing to another in seconds. Soon it sits on the new pretty shoes in the shop window, then on yesterday's dispute with the boss and shortly thereafter on the thought of having lunch or planning with the over-

over-, the day after tomorrow ... It is constantly on the move and whizzes with incredible speed from yesterday to morning. But where is the lived, experienced moment?

What is annoying in everyday life would be fatal in Budo. But, as we are no longer forced to test our actual becoming in martial arts on a battlefield, our self-image often remains a mere illusion. And it is here that meditation appears as an indispensable tool, as a fourth discipline of the Shinkiryu.

Martial arts and meditation pursue the same „goal“. The cultivation and development of awareness, attention for the moment. Our attention is the channel through which we experience the world. Through them we form opinions and attitudes that determine our world. Meditation is about using the power of attention to bring „light“ to every corner of our being. Meditation is a „being with oneself,“ literally translated, it means as much as pointing towards the center or attaining a state of relaxed attention. The goal is to withdraw from the stimuli of the outside world and the hustle and bustle of everyday life and to accept what is there.

Soke regularly asks us to go into depth. To never tire of dealing with ourselves and rediscovering ourselves to become aware of our true destiny, oneness with life (and beyond).

We are lucky not to have to go this way alone. We have a teacher who leads us. This does not mean that simple imitation or the nonjudgmental acceptance of his words would be a solution, because he can not take this path on his own. But we can take his path to the inspiration of our own path. Because every way is a purely individual. Yours!

If we want to make this world a „better place,“ we cannot leave this matter to others. Not even the „big men and women“ who fool us. Because each of us is part of this world and makes its contribution. Conscious or unconscious. How much more „harmony“ could be achieved by walking this path with increasing awareness.

O’Sensei once said that Aikido is not a technique but a misogi - a way of clearing all attachments. He went on to say that Aikido is supposed to make the world one. The end of all conflicts against us and against others. Is Ikkyo (Ikkajo, Ippo-me) and Co. alone actually leading this noble goal?

O’Sensei’s motto is: „The real victory is the victory over oneself.“ But is it really necessary to defeat ourselves? Is anything wrong, insufficient or deficient in us? Are we our own opponent? Certainly not. A word is just a word and open to any interpretation. Everything is alright with us and has always been and we can (again) recognize that when all our ornaments, all the artificiality and illusion have been perceived (and thus dropped). And he adds: „... close your opponent’s heart“. And everyone else around us. That may be the mentioned way to peace and harmony with the creation and this way can only be gone by everyone.

When we learn - and meditation is an excellent tool to do it - to recognize who we really are, how we think, act and open up the why, simply to get to know and love each other, the path to our originality opens up for us. Authenticity and the long-forgotten integrity of our being.

Therefore, the essence - in martial arts as in meditation - lies in a transformation of soul, heart, mind to pure experience.

Joko Beck, a U.S. Zen Master, wrote about pure experience and perception: „This is what Christians call the ‚face of God‘: to simply perceive the world as it manifests. We feel our body; we hear the cars and the birds. That’s all.“

It is our choice (perhaps as martial artists even our responsibility) whether we really want to integrate the path of meditation. If the answer to that is yes, sit, breathe, get to know and love yourself. Piece by piece, without hurry, but without ceasing. Deeper, deeper and deeper. For our conscious well-being and thus for the benefit of all: being simple.



Text: Stefan Lesser

Budo and economy

Less Stress, More Serenity, Success, and Job Satisfaction with Budo Principles. Alexander Plaschko has been a judoka, sumotori, and interim CFO, CRO, and CEO for mid-sized companies for 35 years. Throughout his worldwide assignments, he has developed a leadership development and leadership approach based on the principles of Japanese martial arts, Budo. He wrote a book about this. The author spoke with Nicole Knudsen about the essence of his method: balancing conflicting leadership principles such as competition and cooperation, focus and forgetting, regulation, and design.

Nicole Knudsen: Alexander, as an interim manager, you have been traveling the world for years, a professional trouble shooter so to speak. You are or have been successful as a judoka, too. What made you decide to combine one with the other?

Alexander Plaschko: That was actually out of necessity. As an interim manager, you are particularly at the beginning of your job with your back to the wall because you have to deliver results in no time. Because you can only react automatically and fall back on your reflexes. My physical and mental reflexes come from Judo. This reaction with „judo“ corporate management reflexes quickly helped me and the company to make positive changes. Here I mean in particular

- to arouse the passion in management and the workforce for a new vision
- to develop a competitive advantage to succeed with this vision in the market
- to start a learning process of all employees at all levels to implement this competitive advantage when I then this.

The principle of transferring Budo principles to human resources and corporate management has led me to ask myself: what else is there for Budo principles that can be transferred? For example, martial arts is also about increasing competitiveness and it is always about the development of human potential. However, in contrast to the tatami, when working in a job I have to consider three different levels: the people, the team, and the company. But the Budo principles are also effective here.

Nicole Knudsen: You have developed a method from which to run businesses successfully. The focus of your approach is the fusion of opposites. For that you use two paths. The first learning path describes the alternating application of the principles of „competition and cooperation“. What does it mean?

Alexander Plaschko: The first learning path describes how the company can regain its competitive strength by increasing its competitiveness. But do not forget the needs of the employees. In Budo, the most important thing is to make the encounter with an attacker. In principle, this can also be transferred to companies. You have to create and shape the relationship between people, people as part of a team and the team as part of the company. One of my beliefs is that you have to be like a mix of a Roman galley drummer and Mother Theresa. Only when you have created a relationship, you can drum employees to new achievements. My personal development came from the galleon drummer to Mother Theresa, now, so to speak, both poles profit from each other. The galley drummer gets more performance and Mother Theresa gets more involved because the employees become more confident about learning.

Nicole Knudsen: What do you mean?

Alexander Plaschko: Most people remain in a certain inertia. That is culturally conditioned. It takes energy and impulses from the outside to take the step out of inertia. This is almost the part of the galley drummer. That is the only way to create something new. If you have a company that is run by children, you will have to act the other way round. Then the creativity and decisiveness outweighs and it takes a Mother Theresa, who leads and controls carefully. But our economy lives under the dogma of competition. This is also justified, but the functioning - or rather the rules of the game - of competition in companies is often underdeveloped.

Nicole Knudsen: And what is the meaning of the second part of the principle: cooperation?

Alexander Plaschko: If you believe in polarity, as I do, there is an antithesis to everything. There are always two things that are mutually dependent. The day belongs to the night, Ying to Yang, etc. The opposite of competition is cooperation. So I asked myself: where should or can the employee, the team, or the company cooperate and where do these companies compete? Any company leader should ask this question. Take a sales team, as an example. To be the best, everyone competes with their colleagues. Employees who do not meet the specified sales figures are quickly no longer valued. They are hung up, there is no more learning, no sharing of knowledge. If I have only learning staff and non-learning organizations, the company cannot evolve. So I have to cooperate within this competitive

situation to strengthen the whole company. The team leader should be better coaching his team with a bit of Mother Theresa. The question of where competition is appropriate and where cooperation must place people as individuals, teams as a functional unit, and companies as part of the economic system again and again.

Nicole Knudsen: Your second learning path describes the harmonization of other operational contradictions. What do you mean by this?

Alexander Plaschko: You have to develop a perception that there are operational differences at all. Then you see them everywhere. The fusion of opposites can be used in all areas. In our culture, for example, focusing on a goal is important. You have to reach a goal and never let it out of sight. Every Budoka knows that this approach does not necessarily lead to success. If you focus only on the goal in the fight you might be technically good, but you are tense. Focuses the fighter only on his technique, he lacks awareness and presence. You have to forget your goal in order to immerse yourself in the situation and adapt to changes. Forgetting is not learned in our culture and lies outside perception. Companies also need forgetting in the transference sense to retain strategic or tactical flexibility. Another example is the balance of design and regulation. Regulation means: strict requirements for everyone, design means: the goal is defined, no matter how you get there. A finance department has to work in and with regulations, a sales department would not work that way. Both departments cannot really come together, they speak a different language. Salespeople need to learn to work more accurately and be more precise in their processes, and vice versa, controllers must become relational or learn to shape relationships.

Nicole Knudsen: When and how does Budo come into play?

Alexander Plaschko: With Budo, the focus is on the human being. Then comes the relationship. The dojo is a place where „path“ can take place, even to counteract opposites. The application of the Budo principles is one of many correct methods. It has the advantage that it has grown over millennia and survived only elite samurai. This selection process was brutal, but has led to perfection through the further development of human potential. Of course, the budo principle can also be a non-budoka, but a budoka has it easier, he combines something with the approaches. Three quarters of my method is found in martial arts again.

Nicole Knudsen: What are you going to do then?

Alexander Plaschko: When I come to a new company, I do not say

immediately: we do it now as in martial arts. That would in most cases probably arouse false associations. But in the course of my assignment, I speak it already. On average, an assignment takes six to nine months. The prerequisite for success is that people, teams and companies must be aware that self-transformation consumes enormous amounts of energy. Take as an example a car: If you drive constantly 80 km / h you may use six liters of fuel. If you drive constantly 130 km / h, you may consume eight liters. But for the acceleration process you need 30, 40 or even more liters. In the transference sense, the whole company has to mobilize enough reserves to be able to perform the acceleration phase. This energy has to come from somewhere.

Nicole Knudsen: That sounds difficult ...

Alexander Plaschko: ... it is. Our mentality is, yes, just want to change anything. Our system is sluggish at first. I need strong external impulses to move it. For example, such an impulse can be a painful situation. For example, in the early 2000s, I was CFO in a holding company for fast moving consumer goods. It was successful in several countries. The head of sales and the CEO were speed-driven but had exaggerated it and the speed was not compensated by the contrast precision. The result was that every person and every department that needed precision, such as finance, IT, or production, collapsed. In the end, the head had a burnout and failed without a substitute. Neither he nor his company had developed a sense of balancing precision. As an interim CFO, I joined the company, meanwhile it was only „Management by a chicken coop“. First, everyone looked at the CFO and suspected the problem to be with him. But that's not true. The company lacked the balance between precision and speed. It was not the sales manager who was to blame, but that the principle of speed was inappropriate for other divisions, such as the finance department. Quickly the part that you do not recognize is demonized. Only when the beliefs change, the behavior changes. In another job, I was in the automotive sector. The company was extremely financially driven, very precise and over-regulated. It was overlooked that people narrowed and they only did service by regulation. Here, too, one first has to create the perception of opposites, to take account of the human need for creativity. Here, too, I first put on the „polarization glasses“ and looked at what principles apply in the company and what opposites were not taken into account. My result so far is: ten percent of employees in a finance department get out and leave the company. But ninety percent stay and feel better after

initial stuttering in the end. It's the same in private life: I could not have done the job for so long if I had not developed any patterns of action that would create personal balance.

Nicole Knudsen: You have summarized your experiences in a book. It says: „The 2 paths to corporate management in perfection“. What does perfection mean for you in this context? What is a „perfect“ company?

Alexander Plaschko: It probably means better: the search for perfection. It is „to set off“, recognize and balance opposites. Also interesting is the balance between future orientation - a strong characteristic would have for example a start-up - and tradition as in a car company. So merge the past with the future principle. Balancing polarities is important not only in philosophy but also in business. At the end of a process, a company could only be led by - let's be careful - with spirituality.

Nicole Knudsen: Your book gives only impulses; You recommend to do another training program. How does it look?

Alexander Plaschko: Faithful to the Budo principle: „Before you teach others, start with yourself“, the courses start with the „Less Less, More Happiness and Performances for Executives“ lesson. The courses last six months, are international, and virtual. Executives are indeed under permanent activation, are permanently in a fight-or-flight mode. In the first course, they learn the change between high performance and relaxation, it is a self-leadership process to balance the imbalances. With me, managers also learn that you have to take a vacation, micro-timeouts, and they learn techniques to get yourself out of short lows. So we train balance between activation and passivation. If you have internalized the principle, you can also use it in your company. So this basic course includes the self-guidance, it is the fifth kyu so to speak. It then takes about five to seven years to complete the Master Black Belt.

Nicole Knudsen: Then your diary is certainly very full?

Alexander Plaschko: Yes. This is also because the learning culture is weak in our country. Some judo clubs are better run than a company. There is indeed a lot of development potential. Even if urgent changes are necessary in a company, the normal pattern of behavior is „I do not want to change anything, I do not want to change, I cannot make it to 30 or 40 liters of fuel“, to stick to the example above. Then the laziness and then the pain follow. Whoever tries to mobilize all forces has no strength left for the subsequent process. We have no control over the depth of the pain and do not know when it will come, but eventually it will be there. Of course, everyone has their own account of pain, which he can work off. Take the example of the frog you put in a pot of water. If you heat up the water very fast, it will jump out quickly. If you warm it up just a little bit, the frog will stay in the pot until it is cooked.

Nicole Knudsen: You are traveling the world. Are there cultures that better handle the harmonization or balance of opposites?

Alexander Plaschko: You cannot say that easily. Every culture is also a reality filter, a pair of glasses with a specific color. In some cultures, different leadership principles are simply not perceived. Americans, for example, can learn a lot from German precision. They are very fast for that. That corresponds to their culture. Americans have always had enough resources, so they could afford to be more imprecise. What counted was only the speed, in Germany it is exactly the other way around. But both countries have polarity problems.

Nicole Knudsen: Dear Alexander, thank you for the interview.



Interview: Nicole Knudsen

Seminar Reports

Aiki Budo Seminar in Weimar

with Duncan Underwood / 9.–10. March 2019

Text: Arian Wichmann / Photos: Benjamin Burse





Location: Weimar

Innumerable paths

The frog in the pond knows nothing of the ocean.

In the domestic dojo, it is hard to notice the slow changes of everyday life. If you train with the same people every time you train, it's challenging to have the distance to become aware of your own steps.

In Weimar we are in the special situation of being able to welcome every single semester a mostly great momentum of new people into our group. Every half a year, this gives you the opportunity to get back to basics and practice patience and calm while teaching them.

However, it is difficult to recognize in such a rhythm how one's own path has meanwhile run - since sometimes one has the feeling that one is stepping on the spot. It needs the interruption of the familiar, everyday life in order to gain a different perspective. Only the widest possible contact with the other travelers on this path, be they further ahead or on a parallel path, can give us a feeling of ourselves.

Therefore, it is important to take advantage of the opportunities that come our way. The course on 9 and 10 March in Weimar was such an opportunity. In retrospect, another thought came to my mind - at first the path seemed, to me, like a single wide path in the distance. **Now that I have trodden on it a bit, it turns out that it consists of innumerable paths that intersect and wind their way - but in the end all of them end up in a similar direction.**



Who says my poems are poetry?
My poems are not poems.
If you understand
That my poems are not poems,
Then we can start talking about poetry!

Ryokan 大愚



Text: Arian Wichmann



Photos: Benjamin Burse



Aiki Budo Seminar in Bad Segeberg

Duncan Underwood / 27. – 28. April 2019

Text: Dojo Segeberg, Fotos: Lukas Underwood, Johannes Hoffmann



Location: Bad Segeberg

The last weekend in April was a special weekend. Duncan Underwood from Eiderstedt was invited as a trainer by the Aikido Dojo Segeberg. **As usual, the training sessions with Duncan were intensive – which according to him, are very important, because they increase the presence and give the Ki a chance to develop.** That way the technique comes to life.

Despite the usual intensity, a seminar is always something special. Between the faces, there are some you haven't seen for a long time and some you have never seen before – new partners with new styles and reactions, something interesting and exciting. It simply has a different atmosphere to it which makes you more focused, more concentrated, and maybe the whole thing is yet a tad more intensive than normally.









It seems a dojo is and remains a known room that holds some new insights for you every time – although at the end, of course, they always are the same. Because Aikido is simple – astoundingly simple, really – with the right explanations. Give it a try and bring out the best.

“I was so happy and the people were really nice!” or “It’s simply fun”. Just two examples of what you might hear from the participants afterwards. If people feel so good after Aikido training, please continue just like this on the next tatami mats.



Text: Sascha, Bernd, Marlina & Alexander



Photos: Johannes & Lukas

Promotions

15. February – 26. May 2019

Aikido

| | | | | | |
|---------|------------------------------|----------------------|--------|----------------------|---------------|
| 10. Kyu | Binder, Marc Aron | Turnverein Wössingen | 4. Kyu | Wichmann, Arian | Weimar |
| 10. Kyu | Marr, Elia Florin | Walzbachtal | 4. Kyu | Pasca, Alexandru | Sibiu |
| 10. Kyu | Pahr, Lenny | Turnverein Wössingen | 3. Kyu | Oreski, Slavko | Maribor |
| 10. Kyu | Schnell, Annika | Turnverein Wössingen | 2. Kyu | Burse, Benjamin | Weimar |
| 10. Kyu | Schrader, Lorenz | Turnverein Wössingen | 2. Kyu | Kulagin, Roman | SG KIT |
| 9. Kyu | Hauser, Benedikt | Walzbachtal | 2. Kyu | Kunz, Dr. Franziska | Wi-Sonnenberg |
| 9. Kyu | Hauser, Mathilda | Walzbachtal | 2. Kyu | Milosevic, Ladislava | Maribor |
| 8. Kyu | Arnold, Tobias | Weiler | 2. Kyu | Dieterle, Michael | Oberkessach |
| 8. Kyu | Imgrund, Laurence | Weiler | | | |
| 8. Kyu | von Waldburg Zeil, Balthasar | Weiler | | | |
| 8. Kyu | von Waldburg-Zeil, Xenia | Weiler | | | |
| 5. Kyu | Merker, Franz | Weimar | | | |
| 5. Kyu | Fiedler, Kay | Pforzheim | | | |
| 5. Kyu | Lohan, André | Pforzheim | | | |
| 5. Kyu | Margit, Mark | Pforzheim | | | |
| 5. Kyu | Piloiu, Adina-Georgiana | Sibiu | | | |

Daitoryu Aiki Jujutsu

| | | |
|--------|---------------------|---------------|
| 5. Kyu | Hornuff, Astrid | Landau |
| 5. Kyu | Beuchle, Guenter | SG KIT |
| 5. Kyu | Medina, Juan | Cottbus |
| 5. Kyu | Huttinger, Patrick | Coburg |
| 4. Kyu | Fay, Elisabeth | München |
| 4. Kyu | Weingärtner, Tobias | Walzbachtal |
| 4. Kyu | Krüger, Lisa | Cottbus |
| 3. Kyu | Belting, Stefan | Landau |
| 3. Kyu | Biegholdt, Martin | München |
| 3. Kyu | Goldemann, Cedric | Landau |
| 3. Kyu | Wohlleber, Sophia | Landau |
| 2. Kyu | Jung, Max | Landau |
| 2. Kyu | Habath, Sophia | Landau |
| 1. Kyu | Jablonski, Andre | Ulm-Jablonski |

| | | |
|----------|--------------------|-------------|
| 1. Dan | Smentek, Martin | München |
| 1. Dan | Haas, Daniel | München |
| 2. Dan | Aden, Kristina | München |
| 3. Dan | Kuryshev, Vladimir | HD Umlauf |
| Okugi 3D | Babsia, Michael | Weikersheim |
| 4. Dan | Smentek, Birgit | München |

Seminars

2019

Seminars 2019

- Sat 29. – Sun 30. June** **München: Aiki Budo Seminar**
with M. D. Nakajima Soke
- Sat 29. June** **Edingen: Aikido Youth Seminar**
- Sat 13. – Sun 14. July** **München: Daitoryu Seminar**
with Danijel Rolli
- Mo 22. – Sat 27. July** **Oldenswort: Eiderstedter Aiki-Budo-Summer Seminar**
with Duncan Underwood
- Tue 6. – Sun 11. August** **Weiler: Aiki Budo Summer Seminar**
with M. D. Nakajima Soke
- Thu 5. – Sun 8. September** **Mt. Pleasant / Michigan / USA: Aiki Budo Seminar**
with M. D. Nakajima Soke
- Sat 14. – Sun 15. September** **Schkeuditz: Aiki Budo Seminar**
with Claudi Buder & Henry Kowallik
- Sat 28. – Sun 29. September** **Königheim: Ittoden Shinki Toho Seminar**
with M. D. Nakajima Hoshu
- Sat 19. – Sun 20. October** **Ulm: Aikido/Daitoryu Seminar**
with M. D. Nakajima Shihan
- Sat 9. – Sun 10. November** **Dresden: Aiki Budo Seminar**
with M. D. Nakajima Soke
- Sat 23. – Sun 24. November** **Leopoldshafen: Aiki Budo Seminar**
with M. D. Nakajima Soke
- Mon 30. December 2019 –
Wed 1. January 2020** **Oberkessach: New Years Seminar**
with M. D. Nakajima Soke

Arigato gozaimasu

Preview Shinki News No. 16

The next “small” edition of Shinki News will be published in September 2019.

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 christmas full of Ki and a happy new year!
Shinki News Team.

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Realization: Lukas Underwood and Jann-Volquard Hansen

Editing: Monika Popp

English translation: Rick Soriano and Alex Frederiksen

Layout and Design: Jann-Volquard Hansen and Johannes Hoffmann

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Lukas Underwood



Monika Popp



Rick Soriano



Alex Frederiksen



Johannes Hoffmann



Jann-Volquard Posenauer