



BODY Dialogue

Relationship Through Kumite

by Hiroyuki Aoki

Originally published in the Japan Shintaido newsletter in January, 2009. Translated by Lee Seaman. Re-edited by Aoki Sensei, shortened by Shin-ichi Matsuyama and Tomoko Yoshida. Many thanks to Aoki Sensei, Japan Shintaido, and Shugaku Oi for allowing us to re-print this article. [Editor.]

We practice a variety of *kumites* (partner practices) in Shintaido, and *kumite* also plays a major role in traditional martial arts and martial arts-based sports. In all of these, the objective of *kumite* can be explained very simply as "the study of relationship."

About 1400 years ago, a Chinese monk named Sanzo Genjo (602-604) brought Buddhist teachings into China from India. One of them was the *Hanya Sutra* that is extremely short in length. The *Hanya Sutra* is said to be one of the masterpieces of various sutras.

Continued on p.3

I N S I D E

Shintaido International 2012	2
Peace in the Neighborhood	4
Message from Aoki Sensei	6
An Anonymous Poem	9

Shintaido: guerilla tactics in the revolution of Mind

by David Franklin, with Bill Burtis and Stephen Billias

Based on an email exchange among David, Stephen and Bill about the video produced by Shintaido of America at the River gasshuku at the Shintaido Farm in Deerfield, MA:

<http://www.youtube.com/watch?v=bW9wC-7XR9I>

David Franklin wrote:

Those of us who have been on the scene for a while will remember that Aoki-sensei has often given some remarks after *gasshuku* (workshops) that were like commentaries on the general character of a society or a nation. This suggests that Shintaido practice can reveal the underlying nature of a particular society. (Shintaido may act as a curative tool as well as a lens for observation, but that's another story).

America is sick. Great Britain is sick. Actually, a lot of societies are sick, the whole direction of modern industrial civilization is in many ways sick, we all know that, but as an expat I tend to think that these two formerly powerful world-dominating English-speaking nations have a particularly bad case of the "disintegrating social fabric blues." I'm not the only one who thinks so. In 2007, the United Nations came out with a report entitled "An overview of child well-being in rich countries." They used a variety of indicators to gauge the quality of life for children in the world's wealthy industrialized nations, such as child abuse, economic security, violence, drug abuse, quality of family relationships, quality of education, employment after schooling, health care, etc.

(<http://www.unicef.ca/portal/Secure/Community/502/WCM/PRESS/IRC7/RC7.pdf>)

Continued on p.7

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Shintaido of America, in affiliation with the International Shintaido College (ISC) is hosting the 2012 International Gasshuku at Sonoma State University, July 3-6. You may remember the 1996 International Gasshuku was held at the same university. Let's plan for a wonderful and joyful time together!

We are honored to announce our Special Guest Instructor for this event is Hiroyuki Aoki. We also have three Master Instructors teaching – Haruyoshi Ito, Masashi Minagawa, and Michael Thompson.

Everyone is invited to attend – all levels. There will be advanced keiko for ISC Members and general keiko for all other participants. Please plan to join us!

Cheryl Williams, Gasshuku Manager

Jim Sterling, Director of Instruction

For more information, please contact Cheryl Williams at:

cwilliams1218@aol.com

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The next issue of *Body Dialogue* will be in January, 2012.

Please submit articles, poems, pictures to the editor at:

newsletter@Shintaido.org. Deadline for submissions is November 15, 2011.

Published by Shintaido of America (SoA), a non-profit organization which produces educational materials on the practice and teaching of Shintaido.

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Body Dialogue is published twice a year by Shintaido of America.

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Relationship through Kumite

Continued from p. 1

In our lives, the work that we do is built on relationships, and relationships also structure the shape of our lives themselves.

Nothing exists independently. All things are related, all life is related, and all things are related to life. If someone says, "Show me what life is," we can't point and say, "See, here it is." Life itself is invisible, and the relationships that sustain life are invisible. In fact, the end of relationship results in death.



Aoki Sensei cutting chudan

In *keiko* (class), we can receive because our partner attacks. Receiving without an attack is meaningless. The entire attack-receive kumite is sustained by relationship.

If the attacker is thinking only of himself or herself, the attack will not provide enough energy to cause the receiver to move. Then the receiver has to put in a lot of effort to understand the attacker's intention, and the attack will be difficult to receive. That kind of kumite will not build up either person: the attacker or the receiver.

Sometimes the kumite does not work because the receiver does not really respond to the attacker, maybe using fancy techniques when they are not necessary, or dodging away even when no *tsuki* (punch) is coming. That is not good either, because the receiver is not thinking about the attacker. Kumite allows us to study the attack-receive dynamic of life exchange that builds relationship and community among people.

The perception that everything centers on you is called "ignorance" or "bigotry."

Let's say that you have an "okay" relationship with someone. When you focus your attention and spotlight that relationship with intense energy, everything around it will start shining and transforming. That spotlight is called "love". It is "agape", the great love that each and every one of us carries within.

So if you light up your relationships with your light of love—global love, universal love, or a kind of love rooted deep

down at the core of your existence—it will start to shine and become alive. Love resembles a vibration of universal life energy.

It feels wonderful to do kumite with someone who has this kind of universal love. And it feels very good to be touched by or receive a massage from someone who is filled with love.

If you have been working hard for *satori* (sudden enlightenment), but can't seem to reach it, you might want to rethink your relationships, and how they affect you and others.

If you want to live a richer quality of life, be thankful, believe in things, and cherish your relationships. Try to deepen your understanding by realizing deeper levels of relationships.

Dogen, the founder of the Soto school of Zen in Japan, taught that when you realize that both your mind and the minds of others are nothingness, merely emerging out of relationship, then you will cast off both mind and body (*shinshindatsuraku*), and will suddenly reach *satori*.

This nothingness is the same as voidness or the great void. If you are interested, I will be happy to talk about this in greater detail on another occasion.

If you practice Shintaido or martial arts, please make kumite an important part of your practice. Live with great joy in the life you have been given in this world. We who practice Shintaido are called to confirm this joy through body movement and kumite.

Most important is your desire to continue growing. You can choose to improve your technique, to speed up your *tsuki*, to internalize natural movement, to deepen your meditation, or to discover your true self, as long as you work on it. This is not particularly difficult.

First you need the aspiration to improve your life. This means setting your direction in *keiko*. Then, if we think of our bodies as a tree, the sap of life will start flowing inside. Love is the sap that gives the tree life. That sap is love, and also light.

It feels extremely pleasant when you receive a *tsuki* from a person with such aspiration.

When you put your whole heart into your Tao (Dao, Way) (cause), you are bound to receive great harvest (effect).

And finally, there is the great universal source of energy that cultivates such love and life itself. And we must know that this is the very source of all life that exists in this whole earth and universe.

Through Shintaido practice, I strongly hope that we Shintaido practitioners will continue to deepen our respect to this great life force, cultivate love, build kindness and tolerance, and lead a good life.

Hold onto your hope, and press forward with your *keiko*.

Peace In the Neighborhood

By Jennifer S. Wilkov

Fear is often referred to as an acronym – “False Evidence Appearing Real.” It is a reaction, a state of mind. Respect is a different attitude and approach that includes an esteem for a person, a personal quality or an ability to show regard or consideration for something or someone. Each can be earned. Each one is comprised of an energy we feel and a choice we make. Each one is also a part of the martial arts culture and extends beyond the dojo into our every day experiences of life.

When fear exists, we behave in a certain way – often reacting from a perception of protection and a need to survive whatever we are encountering. It is sometimes referred to as the “victim’s mentality.”

When we choose to respect someone or something, we have seen, heard or perceived a certain quality that we feel is valuable. We can choose to either have unconditional respect where we invoke this feeling right from the first encounter or we can extend it after proof that it is warranted. Some demand respect. Others earn it. Some give it freely from the first point of connection. Others don’t.

The way we feel about a particular person, place or thing shows up in how we behave physically, emotionally, intellectually and creatively. *New York Times* science writer Daniel Goleman of the book, *Emotional Intelligence: Why It Can Matter More Than IQ*, argues that our emotions play a much greater role in thought, decision making and individual success than is commonly acknowledged. He defines “emotional intelligence,” a trait not measured by IQ tests, as a set of skills including control of one’s impulses, self-motivation, empathy and social competence in interpersonal relationships.

When one experiences fear in relationships, some may have physical symptoms including shortness of breath, a faster heart rate, dizziness, queasiness, delusion or even blackouts. Emotionally, one may feel anxiety, worry, scarcity and loss. Intellectually, the constant debates lend themselves to the conclusion that when emotions are high, intelligence is low – and decision making and behavior become skewed. Creatively, one may shut down when feeling fearful or conversely one may find a compelling need and somewhat unconscious outpouring of creative solutions.

When respect is present in relationships, these same categories of behavior can be seen and heard in a different light

as the response from the individual is dramatically different. A quiet reserve may be witnessed in the wake of respect for someone. A lower tone of voice may be used. Active listening may be offered so we speak less and listen more. A calmer, more peaceful demeanor may be involved to communicate an open, more receptive, more accepting approach to the other person, place or thing.

We say that the movements of Shintaido provide a new way of experiencing our relationship with ourselves, others, nature, and the spiritual world. In the dojo, whether we are outdoors or inside, we may experience both feelings of fear and respect with many of the exercises. We cultivate respect for humanity and nature in our martial arts culture in the Shintaido world; however, it doesn’t mean that fear isn’t present in the same space with us.



Jennifer Wilkov

Some may fear what others will think of them and their abilities, especially those who are new to the art or new to the group. Others may fear that their bodies will not be flexible or strong enough to endure the movements. And still others may fear that they inadvertently will hurt themselves or someone else as they learn a new technique or practice in pairs.

Shintaido has a unique way of introducing respect into the experience of the keiko and community by establishing a philosophy of collaboration, connection and communication

Peace in the Neighborhood

(continued from p. 4)

through verbal and non-verbal practices and through responsibilities for ourselves, one another and nature. A keiko or gasshuku doesn't just come to life on its own. Jobs are delegated by the manager, from who will lead to who will care for the leader to who will prepare the dojo, tea corner and the meal afterwards. Instruction during exercises in pairs often includes that the leading person is responsible for the safety of the other person and the other practitioners around them. In Tenshingoso Kumite, we connect and communicate at a deep level without words, collaborating in the energy of the experience and sharing our energy openly with one another. Even when there are tremendous differences in height, strength or ability, every practitioner is encouraged to practice this technique and experience the movement of this very intimate and spirit-filled experience.

Fear is a human response to the unknown. It is a spark for igniting other emotions of anger, anxiety, panic, depression, dread and others. Whether the threat we perceive is real or imagined, this feeling or condition of being afraid changes our state of being and how we approach whatever is in front of us.



Eliot receiving Melanie

When we are afraid, we have a different sense of reverential awe for something or someone – but one very different than when we feel respect. Fear can drive us to respond with respect, one that is forced, such as in the case of being pulled over by a policeman, being at the other end of the barrel of a shotgun, or being in the wake of a natural disaster such as a hurricane, earthquake or tornado. We feel a sense of respect yet we are driven by fear to feel it. It is not a peaceful response but more of an understanding that someone or something else has presented something beyond your control and you must respect it for fear of what would happen if you didn't.

In Shintaido, we practice both a hard and soft style. We say it is also a healing art and a form of artistic expression. We use weapons – sticks that could harm in the wake of an attack;

yet, we use them in a respectful way with our individual practice and with one another.

In many facets of the Samurai culture, there are indications that although this “warrior” class was comprised of those who had a great sense of loyalty and who would fight to resolve conflict – these same individuals also cultivated a great respect for the arts of the tea ceremony, monochrome ink painting, rock gardens and poetry, infusing and influencing Japanese culture with their works as well as their legendary fighting techniques.

Today, we continue to find fear in our hearts during our every day lives and experiences. I find, though, that many of us who practice Shintaido develop a greater sense of respect for ourselves, others, our spirits and our natural surroundings. When we come together, we find ourselves amidst a culture of honoring one another where we are right now, not pushing each other down or judging one another but instead creating a sense of understanding of one another's experiences. We allow ourselves and each other to feel the fear, respect and other visceral and spiritual feelings we have as we practice and move with the fluidity of the movements in Shintaido.

When we leave our community after a keiko or gasshuku, we re-enter our world outside of Shintaido yet we bring these qualities and sensations with us to others we encounter and live and work with. Some of us may feel disconnected from our surroundings at first and recognize a different state of the world around us when we come out of the cocoon of a Shintaido experience. Bill Burtis, a longtime Shintaido practitioner, often reminds attendees of this state of mind at the end of a keiko or gasshuku and asks that everyone get home safely. Yet, with us comes a somewhat unconscious intelligence of being able to infuse our world with the respect, understanding and compassion we feel as Shintaidoists for one another.

I found this unconscious intelligence to be essential when I was in the violent environment of Rikers Island prison and I see it in the spaces I inhabit in New York City from time to time. I hear of it from those who have experienced violent relationships and I personally experienced it with one romantic relationship of my own that quickly ended once the violent disrespect and disregard for me was revealed.

When I was at the recent workshop with Ito Sensei at the Shintaido Farm in May, we learned a new series of movements from him which involved the sensation of allowing an attack, accepting the person's energy and then allowing it to push through your space and past you without blocking it, attempting to guide it in another direction, or stopping it. Instead it created a greater sensation of fluidity and human connection by letting the attacker attack and inviting their offered energy into your space with a sense of welcoming combined with a subtle simple turn and repositioning of your body to avoid the impact of the attack.

Peace in the Neighborhood

(continued from p. 5)

After the workshop when I was home and back in my environment in Brooklyn, NY, I was presented with a simple, every day life situation where I unconsciously invoked this intelligence and the sensation I had just learned from these new movements with Ito.

My boyfriend Eliot and I found a piece of large furniture, a beautiful nearly antique armoire, being discarded on the street from a family who was moving out. We decided to take it home with us to my apartment and very much looked forward to its place there. After we got it into the elevator of my building, Eliot left me with the elevator to park his car. Alone with the elevator and the furniture inside, I simply took the elevator up to my floor and held it there until Eliot came back.

A woman in my building two floors up from me started banging loudly on the elevator, screaming at it and for it. She came stomping down the stairs in a fury and found me waiting for Eliot with the elevator door open and flew into an angry rage. She screamed at me with anger and grabbed me behind the neck, pulling me towards her while spitting in my face as she spat out her frustration at the situation and me. Instead of yelling back and grabbing back at her in response to the fear I felt, I instantly took a step back causing her to release her grip on my neck and putting distance between us. She stood, spitting and screaming at me to close the door and release the elevator. I informed her that if she didn't leave me alone, I would call the cops. I watched her for a moment – exuding hate, anger, frustration and a total disregard for the circumstance I had with the large piece of furniture in the elevator and I understood that she would not allow my situation to prevail. I acknowledged her desire for the elevator and I realized subconsciously that the elevator was the end resolution for her. I slowly closed the door to the elevator without her in it and told her, "You'd better run back upstairs and get it." She just stood there, continuing to yell at me and spit on me.

Suddenly, without thinking, I opened the elevator door again and made the same movement we had made during the exercise with Ito during the workshop – motioning for her to get inside the elevator. I accepted the energy she put forth and gently avoided it by suggesting with my body movement that she take it inside the elevator with her. I said, "The elevator is here. You can get in it right now and go on with your day. Why are you wasting your time with me?" She followed the flow of my energy and got in the elevator quietly...and then turned around to yell at me again, this time saying, "Why are you wasting your time with me?" I simply and gently closed the elevator door and said nothing. She went down in the elevator and on with her day – without me.

I was shaken up by all this by the time Eliot got back to the building. I told him what happened. He was glad that I was okay and we talked about how the movements we had just

learned at the Shintaido workshop played a role in this situation – empowering me to not fight back but instead to accept the conflict and engage the energy offered in a more productive and safer way.

I relayed the story of this situation to Ito Sensei who sent it out to others who attended the May workshop and to others in the Shintaido of America community. Jim Sterling responded to Ito by sending the following quote with a suggestion to use it with his Conflict Resolution Workshops:

"Peace is not just the mere absence of violence or disturbance. It's when there is a possibility of conflict, but you deliberately avoid violence and adopt methods to solve the problem through peaceful means. That is real peace." – The Dalai Lama

I believe that as Shintaido practitioners, whether we realize it or not, we bring peace to our neighborhoods and wherever we may find ourselves. I discovered this while incarcerated in Rikers Island and I recently realized it again during this simple situation in my own building in the mostly safe Brooklyn neighborhood where I reside.

I encourage you to take a look around your world and think about how Shintaido may have an influence on your approach to the people you meet and interact with, the places you go, and the things you encounter in nature and the world around you. You may just find it has had more of an effect on you and your way of being in the world than you may recognize.

A Message from Aoki Sensei

Shintaido works in our lives at so many different levels.

At first the Keiko opens our minds and hearts, and lets us experience a kind of freedom that we have never known before.

Then, if we go completely through that process, we begin to see the Keiko as a way to direct and shape our lives.

But if we keep going until our Keiko expresses the great flow of life-force from the beginning of time, then our lives will go beyond our expectations and our Keiko will be made complete.

From a new year's message Ito received from Hiroyuki Aoki, on January 1, 2000.

Guerilla Tactics *Continued from p.1*

The UK and the USA occupied the two bottom positions, thus according to UNICEF being generally the two worst nations in the industrialized world to raise children (the Czech Republic, where I live, was 7th from the bottom — not great, but it's not as wealthy as the US or the UK). And anyway, "[t]he study found there was no consistent relationship between a country's wealth, as measured in gross domestic product per capita, and a child's quality of life" (Astrid Zweynert and Kate Kelland for Reuters, <http://www.reuters.com/assets/print?aid=USL1442972820070214>)

OK, so a child's quality of life is both a symptom, the canary in the coal mine, an indicator of the failing social fabric — and also a cause. Can children whose lives are filled with physical and emotional violence, whose brains are damaged by drugs, bad nutrition and lack of love, whose attentions are sold by the marketing machine to the highest bidder, grow up to create a sane society? Confucius says, no. (Confucius said, in a nutshell, that the individual, the family, the society, and the Tao all form a continuum. Agree or not, there's at least a grain of truth in it).

Recently I looked at the video we shot during the River gasshuku at the Shintaido Farm. I think the last time I really watched it was when I was still in the "director's postpartum hyper-critical depression" mode — not that I suffered seriously from that syndrome, but enough at least to feel "Enh. Not a bad try, we did OK, but not the magnificent filmic representation of Shintaido that lives forever in my imagination." But this time I wanted to tell someone *what Shintaido was*, the freakin' million-dollar question!!! and I sent him the link and watched the video myself again for the first time in quite a while. This video gives a clear sense in six minutes of where Shintaido fits in the interstices between martial arts, spiritual expression, therapy, exercise — what kind of space it could occupy in someone's life. We set out on a quest for the Holy Grail of Shintaido PR, to climb the seemingly koanically mountainous question that the Shintaido community has grappled with since time immemorial (or at least since about 1983). We didn't come up with a slogan or single sentence, but we did come up with a 6-minute video that "reads" on the medium of the day (internet) and it strikes the right note between being sincerely idealistic, but not cultish; informative, but not overly verbal; etc etc. We hit the nail pretty much right on the head, thanks to all to participated:

- Joy
- Emotional release
- Connection with Nature
- Intuition
- Unspoken or invisible communication
- Using martial arts training to overcome our fears
- Not living in an overly comfortable, self-satisfied way
- Meditation in daily life

I had another reaction which is more personal. I was also struck by how idealistic it was — strangely distant from the

zeitgeist of today. When we look back at some cultural artifacts from say the 1960s or 1970s, including of course old Shintaido films, many of us feel somehow charmed, maybe in a nostalgic way, by the (lost or not lost) idealism of those past days. At least I know I do. And I think that's pretty normal, especially if someone has a long history in Shintaido.

I started having the same feelings watching the River Video. And then I watched all the way through the credits till the date came up. 2009. Nostalgia for the lost idealism of 2009. Jesus, that is fucking depressing. Have things really changed that much in three years? Or is it just me? The feeling was some kind of longing for a sense of idealism which is both lost and not lost at the same time (the Schrödinger's cat of nostalgia).

Stephen Billias wrote:

I had the same feeling about that gasshuku as David has about the film. It was a culmination of everything we had strived for at Shintaido Farm. Lots of people practicing, senior teachers teaching, a perfect outing on the river, and filming the River Video. I said to Bela after the event that if we had to close the Farm (remember that was Fall of 2008, I had been laid off, the economy was in free fall, we had no incomes and two big mortgages and were struggling to stay a month ahead of foreclosure) that the River Gasshuku was a fitting cap to our dream.



from the River Video

But we can't stop now. Shintaido is more important than ever, as an antidote to the current diseased condition of the world. Yes, Shintaido is struggling to survive as a movement, yes, our numbers are down and enthusiasm for our practice is waning, but we have to continue to believe in and strive for the growth of our practice.

Bill Burtis wrote:

Thinking about your feeling, David, I was struck by how

Guerilla Tactics *Continued from p.7*

many moments in Shintaido, or related to Shintaido, are fixed in my mind, very whole, with all the sensations recorded — sound, color, smell, texture. There are moments like that from other times and places, too — and they all share a kind of sensory sharpness, particularly of smell, light and sound, the fascinates me. I think of those memories as "sweet" - and when my son or one of his friends says that - "Sweet" - meaning "good", I think YES! But more deeply, more richly (and way more selectively) than they can imagine, yet.



Bill Burtis

I suppose that this is because the movement heightens our awareness, which is just a way of saying that it awakens or sharpens our senses, stimulates the hippocampus to complete dictation, but of course that may be nonsense. It may be that when we enter the dojo, we hold the hand of the Divine and don't let go for some time. I have no idea, but I know it happens, and that Shintaido then also creates a way for me to understand other things that result in the same kind of experience — gives me a frame of reference. And it does this without needing to bend to positive or negative emotion.

Just now, I'm running a long, long eiko. I am way past breath, legs — I have just the sky out there, and my hands. And I am not afraid. That's because Shintaido taught me what I am doing.

David, I can't think about how much things have changed in the last three years, because I can't afford to add the tears. We as fathers have to be careful, knead faith for a future bread. Of course, I am also more and more aware of how what happened in the last three years is only a kind of arrival for sins that go back, by my estimation, to the early 16th century. My silent, primarily subconscious hope is that there is a simultaneous awakening going on as the darkness closes in.

David Franklin wrote:

Perhaps we don't often realize how exceptional the practice of Shintaido is. How often, for example, does the average Briton or American receive physical touch from friends or acquaintances in a way that communicates profound feelings,

ideas, trust and sometimes love, but is neither sexualized nor violent? How often do we have a chance to voice our feelings safely outside our immediate circle of friends and family? How often can we interact in a group situation where economic class background matters so much less than in the wider society? These factors alone, never mind the actual techniques of Shintaido that we study, make the practice of Shintaido a challenge to social norms in fundamental ways. In a gasshuku (workshop) especially, we focus on practice with fewer distractions, and so these community aspects can be reinforced and bubble up to the surface in full blossom. This is surely one of the reasons why, over the years of attending gasshuku, participants consistently report that one of the most positive experiences in Shintaido is "community."



David Franklin

Recently I've been taking a course in Japanese calligraphy in Plzen. The teacher, a thoroughly pleasant middle-aged Japanese man whose father was a schoolteacher, comes from Prague (90 minutes each way) to teach us. 90% of the teaching method is simply: copy. Copy these marks on the paper, copy the movements of the brush, the arm. The class is also about 90% in silence — not an enforced silence, but just an atmosphere of concentration that spontaneously settles over the room. The interesting question is, who does the teacher correct and when? I'll skip the details and cut to the chase: at first it seems unpredictable. But after several weeks, it becomes clearer. The teacher is simply correcting the people who ask to be corrected. Aye, but there's the rub: they are not asking with words. Sometimes they may not even know that they are asking. In fact, when someone asks an overt "question," the teacher is of course pleasant, but somehow they often end up getting a rather minimalist reply. The teacher isn't playing mysterious Zen master. It is something deep in Japanese culture, almost as though it's "in his blood," that he cannot react any other way. The students who are receiving corrections are expressing some quality in their behavior, a kind of unspoken and maybe even unaware "asking," and the teacher — because of his background, his culture, who he is — naturally responds to that unspoken "asking."

And the sickness of civilization (most visibly in Britain and

America) is that because of our backgrounds, our cultures, who we are — it is more difficult for us to "ask" in that way.

I can think of many possible reasons for this. Britain is a former colonial power, and America is desperately struggling to postpone the day when it will be. Both societies have a high degree of internal economic inequality, both are relatively wealthier than the rest of the world, and both got their wealth (is there any other way?) by brutal exploitation, historically mostly of people with darker-colored skins. Immediately after a gasshuku in England recently, I was in a posh London shopping center in the hyper-sensitized post-Shintaido-workshop daze. Maybe it was just typical, but everything seemed horribly shiny and the people peculiarly stuffed into their glossy clothes and makeup and hairdos and plastic faces, eating what they wanted and buying what they could, and I found myself saying "Do these people have any idea how rich this country is?" Of course they do, but somehow they are not trained to act like it. How they are trained to act is that if they have it, they deserve it, or at least they're going to enjoy it while they can, and if they don't have it, they get to feel justified in having a big fat chip on their shoulder.

It is not only the colonization of the mind by the powers that be. It is an assault on consciousness — not an ahistorical cosmic battle, though it is that too — but what Bill is referencing about the 16th century: a specific industrial civilization that is making war on the natural conditions humans are supposed to live under, both physically and psychically. Physically there are military campaigns of colonialization and wars for resources. The largest U.S. embassy in the world? The Green Zone in Baghdad of course, a military installation, a fortress of the Imperium. Psychically there are the daily attacks on consciousness from uncountable sources in any so-called "civilized" location on the planet Earth. Try living in London or Paris or San Francisco for a day without seeing advertising, without consuming something wrapped in plastic. Try living in New York and feeling empathy for every person you interact with. In a village in the Outback it may be possible, but not in "civilization."

It's a war of Civilization against the Natural Condition of Humanity, which is the always-extant-in-our-psyches Garden. And it's taken a turn for the worse (from the gardener's point of view) since the 16th century.

And in this war, Shintaido is meant to be the guerilla tactics, methods and technology used by the opposition against the colonialists. Until Shintaido lives up to playing that role on the psychic battleground of humanity (win or lose doesn't matter), we have failed, no matter how many or how few Shintaidoists actually practice.

Shintaido: guerilla tactics in the revolution of Mind.

Editor's Note: On June 23rd, 2011, David Franklin announced that Shintaido Czech Republic had been officially founded as a registered non-profit civic organization in the Czech Republic. The guerilla war continues!

My life is dedicated to Peace.

I always do my best to create peaceful conditions
in my environment
and for those around me
according to my
temporary
limited
understanding
of what
"my environment" and "those around me"
currently mean.

My life is dedicated to Peace
but in order to understand Peace
you must understand war
in order to experience peace
you must experience war
this is Yin and Yang
the unbreakable Law of the Universe

My life is dedicated to Peace
and that is why i am a Warrior.

My life is dedicated to Peace
and that is why i am an Outlaw

I want to run Eiko
outside the law of Yin and Yang
to break the karma of the universe
to alter fate

My life is dedicated to Peace
and that is why i am a Warrior.

according to my temporary
limited
understanding.
from which
in the ecstasy of Eiko
I shall be released.

Untitled poem submitted anonymously. [Ed.]

BODY *Dialogue*



新
体
道

"Shintaido" means "new body way." It is an art form, a health exercise and meditation through movement developed in Japan in the 1960s. Shintaido grows out of the roots of ancient martial arts and meditation traditions, but the aim is to help modern people rediscover the original wisdom known by the body and realized through movement.

Body Dialogue
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