



BODY Dialogue

Journal of the U.S. Shintaido Movement

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Saving the World with Toate

by Shintaido founder Hiroyuki Aoki

Excerpted from the lead article of the February 1996 issue of Rakuten, a publication of Shintaido Kyokai. Translated by Lee Seaman and produced by H. F. Ito in Spring of 2010 [Ed.]

I first heard about the old martial arts tradition of "toate" (pronounced "toe ah teh") from my teacher, Master Shigeru Egami. Through toate the martial artist is able to perceive the spiritual and physical status and the mental timing of a person who is some distance away, and then to throw the person down without touching him or her, simply by using a strongly vocalized *kiai*.

There was no one at the time who could do it, and toate was considered to be a lost art. I was determined to bring it back, and after quite a lot of research and practice I succeeded.

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Red Sea Dream

by Nancy Billias

All week, we kept saying to each other, "Pinch me! This can't be real." I was in Saudi Arabia, participating in the first ever Global Women's Leadership Institute, on the campus of the only coeducational university ever in the kingdom. Saudi is ruled by two forces that have been intertwined since the early 18th century: the royal Saud family and the religious reform movement of Wahhabism. Sort of an Islamic Calvinism, Wahhabism preaches (and enforces) a literal interpretation of the Koran, including strict regulation of the lives of women. They must be completely covered, in the presence of men. They are not allowed to drive. They may not own companies (though they may be CEOs). The first elections in which they will be able to hold public office will be in 2011. Fertile ground for leadership studies? I would say so!

Now to my real 'pinch me' moment. The university is situated on the coast of the Red Sea, about an hour north of Jeddah. One afternoon we went out on a 40' catamaran to look at the coral reefs (the university partners with Woods Hole, doing some fascinating work on marine biology). I was wearing the t-shirt from our recent gasshuku. Of course one of the women asked me about it, and one thing led to another...I went down to the main deck to warn the crew that there would be some shouting but not to worry, no one would have gone overboard. Then I went back above deck to demonstrate Tenshingoso. Immediately all the women clamored to try it too. Let me tell you: it was amazing. I had tears in my eyes. I have photos, but can't publish them, because none of the women were wearing their abayas (they all wore hijabs, though). They would get in serious trouble from the religious police if pictures of them surfaced on the web.

Even the very first time, they threw themselves into the movement with abandon. Full voice. No self-consciousness. They understood it as a prayer, as a means of reaching out to God in gratitude and openness. They wanted to do it again and again. They couldn't get over how liberating it felt. I seriously doubt any of them had ever yelled full out since

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Please submit articles, poems, pictures to the editor at: newsletter@Shintaido.org. Deadline for submissions is November 15, 2010.

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Toate

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That was 32 years ago.

A person's thoughts can travel quite a distance from the physical body. If two people are visible to each other, the energy flies directly along the line of sight. If the sender and receiver cannot see each other, the energy assumes the frequency of thought to travel from one person to another.

Let's say that the person in front of you is angry. If the anger is strong, the person's heart will be pounding, the blood will rush to the head, and the muscles may tense up.

Now suppose that a very tolerant and accepting person arrives. Acceptance and love flow out of that person's body as ki energy, and fill the surroundings. The angry person begins to unwind, to feel less tired, and to relax.

This kind of communication can happen at a distance, too. For example, if you are thinking a lot about someone, that person may begin thinking about you, too. Many times when I have been thinking of someone, the phone will ring because that person is calling. And often if someone comes to talk with me about a health problem, like shoulder pain or stomach trouble, that person will feel better by the end of the conversation. This is one form of toate, in which ki energy travels through the air to affect another person.

In other words, if we hope for the health and happiness of someone separated from us, our thoughts can travel to that person and help him or her to be healthier and happier. That is true toate.

Because ki energy can travel through space, our anger and jealousy and hatred can also travel to someone we are thinking about, and have a negative effect on that person's mind and body. This is possible because the human body is so incredible, both as an emitter and as a receiver.

Then we have to ask ourselves, do we really want the ki energy or brainwaves from our anger and jealousy and hatred to go flying around the universe?

We can also cleanse the world by the ki energy of our love and gentleness and caring. If we routinely express that kind of ki energy, the entire universe can truly be made clean and fresh. This is because the desires of our hearts are carried around the universe just like radio waves from a broadcasting station. That is what the expression "the heart has no boundaries" actually means.

The toate that you have seen in Shintaido demonstrations is a martial arts technique for understanding the workings of the other person's mind, and using that understanding, good timing, and strong ki energy to produce a forceful effect. But what I want for you is the ability to apply that same toate energy to your own life, desiring the happiness

and health of the people around you. Then the same force that can be used to knock a person down at a distance will act in their lives to make them healthy and happy. At this point martial arts, meditation, and love for others come together, and everything that we do is for the good of all, whether it is in a beautiful mountain meadow, the busy streets of a big city, or the joyous calm of the Shintaido Farm.

The less you cling to negative feelings, and the more you live a life that generates positive ki energy, the more you will be able to save the earth and the universe, and the more you will know that you and the universe are one.

Shoko

by Eva Thaddeus and Michael Bogenschutz

It was the beginning of January. In preparation for Pac Shin's kangeiko, we needed to do something – fast – to get us back in Shintaido shape and mind. So we got up in the mornings and did *shoko* (meditation with the *bohikutoh* (wooden sword)).

Don't be too impressed. We did it for 30 minutes two or three times. But it did the trick. It got us into keiko mind, and at the same time, it accomplished what it always does – made that half hour seem like the longest half hour of the day.

Shoko is a simple exercise. Reach up to vertical. Then cut straight forward till you reach horizontal. Reaching horizontal, keep cutting forward with your imagination and your hands or sword. Continue for a minute or for an hour.

We do morning shoko with our bokutohs, our heavy wooden swords. One of us is finding it easy to get started. One of us thinking about how much time is ahead. One of us finds it easy for his mind to wander at first. So does the other one.



One of us finds that after five minutes it gets hard. One of us finds that after ten minutes it gets hard. Once it gets hard, struggle begins about continuing. Having the will to

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Shoko

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continue. Trying to focus, calm the mind and push through that. Usually, at some point it settles down and becomes calm and clear. Time becomes less of a concern. Struggle can return. Desire to have it end can return. But often it also returns to being euphoric, expansive, or hilarious.

It always feels like time well spent, and at the end of it – refreshed, sore, calm, ready to plunge into the day – we usually say to one another, “Why don’t we do this more often?”

In addition to an infrequent shoko meditation like this one, we have also pursued a morning practice of Zen meditation over several years. It’s a lot easier to make ourselves get up and sit down in zazen, than to get up and stand in shoko. Zazen is just sitting, with the legs fixed and the hands and gaze in a certain position, following the breath with your attention and trying to let your mind clear out. It is a good way to begin the day. Still, sometimes one of us gets up from that session of sitting and wonders whether it was time well spent. Maybe the mind was wandering all over the place, or it was dwelling on the day ahead. Maybe the state of mind, at the end of 20 or 30 minutes, is not much different from what it was before. Zazen is easier to do than shoko, because it is easier to do casually.

So why not do shoko? Well, there’s something very daunting about it, precisely because it is so unsparing. You know you will be putting yourself through a very heavy-duty piece of meditation. You know it will not all be pleasant.



Traditional shoko instruction has had the student extend the wooden sword with straight arms. It is a heavy sword and for everybody this is extremely difficult. For some it is not even physically possible. Over the course of doing our own shoko practice, we came to a more relaxed stance and arm position, with some flex and bend to it. We were gratified, at a gasshuku a few years ago, to hear Minagawa sensei explain that he too had come to this understanding of shoko. Of course, unlike us, he did it the harder way for years. But over time he has concluded that it is more effective with a more relaxed body.

A more relaxed shoko, where the imagination shoots out straight but the body has some flex, makes the undertaking less intimidating. And there are other physical modifications possible. The exercise can be done with a light sword – boken – instead of a bokutoh, or even with empty hands. It is still shoko. It is still time well spent.

In spite of knowing all of this, we have only done shoko once or twice since January. Granted, we have a one-year-old and a six year old. We are tired in the mornings. And we are a lot older than we were when we started Shintaido.

But still, shoko is there for us. Will we take it up on its offer? Will you? Let’s see.

3 Days, 3 Dawns, 3 Breakfasts

by Jennifer Peringer

That’s how I advertised my New Year’s meditation this year. Three days was perfect – beginning, middle and end. For the last two years I have done 5 days, and it’s a bit too exhausting. The hill is really lovely for this practice. I lead a couple of activities in four directions, and the hill has 4 really distinct views, which are perfectly lined up with North, West, South and East.

Our timing was just right too. We met at the house at 6:00 a.m., and walked up the hill together by the light of the nearly full moon. Then warm ups, Tenshingosho, and single cuts to each direction, using the boh like a sword. We then all faced east and watched the day begin as we went through the ten-point meditation (with bohs – a new variation I just worked out).

The first day was quite warm, and softly gray. We all noticed how the temperature suddenly drops just before the sun comes up. Just as we were finishing a fine misty rain started to fall.

The second day was warmer, and foggy. The mosquitos came out in force, providing an ideal ‘middle day’ challenge.

The third day we all arrived prepared to do battle with the mosquitos, but it turned out to be too cold for them. The sky was clear, so we had a triumphant finale of a bright pink and purple sunrise painted in broad strokes over the sky and wisps of clouds. We celebrated with a waffle breakfast (the two previous breakfasts had been oatmeal) – Spiraleena brought an amazing vegan recipe that used rolled oats and a banana instead of the usual flour and egg.

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3 Days...

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And that was that – myself and four students had the pleasure of sharing the first 3 days, 3 dawns, and 3 breakfasts of 2010.

Happy New Year!

Red Sea Dream

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they were children. These are women who spend their lives covered, subdued and submissive (at least on the outside) and playing a slightly subversive game in order to win freedom for future generations.

I had explained the meanings of the *kata* to them, and they were all thinking about how they might apply Islamic spiritual ideas to it. After the fourth round, I suggested we take a break and 'be where we were' for a bit. But after another half hour or so, they came back for more. I was speechless, and you know how rare an event that is.

As our institute progressed, several of the women commented on what they had experienced that day on the boat. As fervent Muslims, they understood the idea of being one with 'big nature'. "How beautiful," they said, "to feel so free, to let yourself be one with the wind and the sun, and with each other." It could not have fit in more perfectly with my environmental ethics lecture. According to the Koran, all aspects of the natural world were created by God, and the function of each was designed by God. The role of humans is to enjoy, use, and benefit from the environment. This includes use, construction and development, as well as contemplation and enjoyment of the beauty of nature. Since the world is a source of beauty and a place to worship God, humans have a duty to protect it. Also, according to Islam, every functional object should also have an aesthetic component – giving glory to Allah in two ways.

They also commented on the intimacy they experienced with one another through the *kata*. They said they felt it was like a group hug or kiss, a moment of utter oneness. And as if one were embracing God.

Aoki-sensei once said that if a person does Tenshingoso even once in his or her life, it will always be in their body, like a battery that they can use to recharge themselves. I believe that our experience on the Red Sea changed my Saudi students. They were totally open to the experience, so it opened them up. They had no preconceptions of what the movement meant. They met it from where they were, they brought to it the sincerity of their Muslim faith, and I saw the joy on their faces, in their beings. They got it. I am so grateful for the opportunity to share this beautiful moment with my Saudi sisters.

To Shine

by Anne-Marie Grandtner

Seated on the shore of a northern country lake circled by a forest of evergreens, I am looking at the shimmering light that is flickering on the surface of the dark waters, feeling the warmth of the early summer sun in my back, and listening to the orchestra of all the birds chirping away their joy of coming back after their winter wanderings. I am thinking ... to shine ... or not to shine?

Could there be more than two possibilities?

To shine could be ... to trust

To trust the presence of the internal light, core of the eternal source, available to us whatever the circumstances, whenever needed and whoever says otherwise... To trust life.

To shine could also be ... to practice to trust

To practice, patiently, the integration of this trust just by breathing in the multiple ways of accessing the light, and savor, just for the sheer pleasure of it, the nourishment it brings to the soul. And then, be attentive and witness the transmutation from the dark, doubtful and double bind effect into light (spark, étincelle), light (light, lumière), and light (fluffiness of dandelion seeds, légèreté).

To practice to trust and listen to harmony as we give in to the overwhelming wave of love...

To shine is as well ... to share practice and trust

To share the continuous evolution of this expanding process into which we have been engaging heart and soul (corps et âme) in the safety net of a conscious, benevolent and enthusiast gathering. To become the flickering light that shines at the water surface. To be that flickering light and respond to one another, reflect each other's light, and enter the symptomatic synchronous phase of fireflies in the evening sky of June.

To share practice and trust and become the signpost for the door leading to the depth of true home and invite others to the dance...

But over all ... **To shine ... could also be ... just ... to shine**, don't you think?

WORDS FROM THE MEMORIAL SERVICE FOR JULIETTE FARKOUH

by Connie Borden-Sheets

I met Juliette through our practice of Shintaido. She started in 1985 and we both attended the Memorial Day gasshuku or workshop together in May. Over the next 16 years, she attended 21 Shintaido retreats and workshops. Special Shintaido events include the 10th anniversary celebration in 1986, 20th anniversary celebration in 1996 and the 25th anniversary celebration in 2001. We traveled internationally to Japan and England and traveled within the United States to the east coast, southern California and locally to Sonoma, Santa Cruz, and Ocean Beach.



Juliette enjoyed the practice of Shintaido and expanded her practice to support others in their practice. She welcomed the Navy sailors from the USS Enterprise and provided a welcome setting for them to be off the aircraft carrier.



She was active in the national Shintaido organization as the equipment sales manager from 1988 to 1997. During this time she and Ito-sensei became closer as friends by working on the equipment orders.

Juliette organized the January 1996 winter practice and helped write the Pacific Shintaido Bulletin for many years. Juliette did take the Shintaido exams and achieved 5 Kyu in Shintaido Karate and 8 kyu in Shintaido Bojutsu. She was writing Ito's biography at the time of her death.

In 1996 Juliette became a 'Graduate' of Shintaido.

H. F. Ito Presents Body Movements of Self-Expression: Shintaido \$25

In this DVD, H.F. Ito offers his innovative interpretations of selected techniques and forms of Shintaido, the "new body way," founded in Japan in the 1960s. A movement art, with deep roots in sword and karate practice, Shintaido infuses the rigorous martial arts tradition with creative expression.

Born in Hiroshima, Japan, in 1942, Haruyoshi Fugaku Ito co-founded Shintaido of America in 1976. In 1988, he became the first practitioner awarded the International Shintaido Federation rank of Master Instructor, and in 2001, he established the Taimyo Network for Peace, an international group that transcends space and time to pray and meditate for world peace.

Content includes: Tenshingoso, Eiko, Hikari, Wakame, In-yo-ittai-ken, Toitsukihon-kumite, Kyu-ka-jo, Shinkendo, Jissen-Kumitachi, Taimyo, and an interview

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Shintaido Exam Results 2010 National

On May 30, 2010, exams were offered at Shintaido of America's 2010 National Gasshuku. Examiners were Ito Sensei, Jim Sterling Sensei and Shin Aoki Sensei.

Shintaido examinations provide an opportunity for assessment of our practice by several very senior instructors. Exams are rigorous and challenging, and it is quite common for a practitioner to repeat the same exam several times before advancing to the next level.

We celebrate the commitment and courage of all examinees, who spend long hours in preparation and then demonstrate their form in front of the examiners and the audience.

KARATE

Linda Foss - 9 kyu
Michael DiPietro - Nidan
Chris Nash - Nidan
Byron Russell - Nidan

BOJUTSU

Linda Foss - 9 kyu
Stephen Billias - Nidan

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Nancy Billias - Graduate
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VIDEOS

Kenko Taiso II & III: (\$20)

Demonstrates a series of more advanced health exercises and stretches that two people can do together, and introduction to group warm-up movements. Also includes sections on self-massage and *seiza* meditation with the diamond mudra. Excellent for instructors or group leaders who are leading group warm-up exercises.

Golf-Do (\$20)

Master Shintaido Instructor H.F. Ito teaches the Way of Golf, exercises designed to help golfers: (1) stretch and limber up; (2) relax; (3) focus and concentrate; and (4) enjoy. Using a golf club instead of the traditional six-foot oak staff, Ito demonstrates how to stretch, relax the body, and prepare the mind for a pleasurable round of golf. Golf-Do provides insights into the unification of mind and body that produces the best of golf.

Life Burn (\$20)

Document of the live painting / Shintaido / music performance collaborations at the Theater Yugen in San Francisco in August 1992. Featuring painting by Kazu Yanagi; music by Henry Kaiser and others; and Shintaido movement led by H.F. Ito.

Roots of Shintaido (\$20)

Footage from the 2001 West Coast winter retreat in Juarez Springs New Mexico. Two lectures by Master Instructor H. F. Ito on the history, lineage, and philosophy of Shintaido in relation to Japanese karate and sword traditions, footage showing the relation of fundamental open-hand techniques to closed-fist techniques, and bokuto movements 1-9.

Set of all 4 videos above: (\$70)

DVDS

Kata and Kumite (\$15)

H.F. Ito gives instruction for kaiho-kei (opening and challenging) exercises with Michael Thompson and Robert Breant. Includes: kaiho-kei group practice, Bojutsu kata (hi no kata, kaze no kata, sho-dan, nidan), Jojutsu kata (taishi, hojo), karate kata (sanchin, tensho), kumibo (bo vs. bo) arrangements, kumitachi (sword vs. sword).

Kenko Taiso Instruction (\$20)

Produced by On-Site Enterprises, presents the classic Shintaido *kenko-taiso* warm-up sequence with detailed explanation. The 15-minute warm-up sequence is an easy-to-follow routine that is excellent for those who are relatively new to body movement.

Taimyo/Tenshingoso (\$15)

Master Instructor Masashi Minagawa performs Taimyo Kata, then leads a group of students through Tenshingoso. This beautiful DVD, set in an English park, provides a step by step illustration of the Taimyo Kata form, as well as basic Tenshingoso technique.

Self Care Program for Hospice Caregivers (\$15)

Master Instructor H.F. Ito leads hospice caregivers in a Shintaido program designed to relieve the stress of their emotionally demanding jobs. Master Ito uses the Shintaido techniques of Kenko Taiso, Wakame, and Tenshingoso to teach caregivers how to relax and meditate.

BOOKS

Cutting the Blue Sky

various authors (\$20)

An anthology of the best articles from the Shintaido of America newsletter over the past 25 years. There are 32 articles by students and instructors, 33 photos, 162 pages, grouped by topics: the roots of Shintaido, cultural clashes, spiritual development, using Shintaido in the world, and musings on timing, facing death, the invisible world of the 4th dimension, and passive resistance.

Untying Knots: a Shintaido Chronicle

by Michael Thompson (\$20 / \$15*)

This autobiographical memoir by one of the co-founders of Shintaido of America tells of the author's cross-cultural adventures in France, Japan, and California in the course of his 25-year Shintaido career.

Shintaido: the Body is a Message of the Universe

by Hiroyuki Aoki (\$20 / \$15*)

For years this textbook has served as a gateway and guidebook to the practice of Shintaido. Includes sections on the history and philosophy as well as detailed explanations of technique. 120 pages, illustrated with photos. This second printing features more information about the ten Shintaido meditation positions.

MINI-BOOKS

Tenshingoso and Eiko

by Hiroyuki Aoki (\$10)

This booklet is for Shintaido practitioners what the Diamond Sutra is for Buddhists: a concise yet thorough description of the basis of practice. *Tenshingoso* and *Eiko* are two of the fundamental movements of Shintaido, which embody philosophies and prescriptions for human growth.

The Zero Point of Consciousness and the World of Ki (\$5)

In this interview Mr. Aoki describes his experience of reaching the "space of *mu*" (nothingness). He also discusses his unique understanding of *ki* energy (life force).

Origins, a History of Shintaido

by Shiko Hokari (\$7)

One of the founding members of Shintaido relates the stories of Rakutenkai (the group that developed Shintaido), and of Aoki-sensei's early days.

Improvisation and the Body (\$3.50)

Japanese jazz musician Toshinori Kondo discusses Shintaido, performance, and music. Illustrates how one artist benefitted from Shintaido by going beyond his limits.

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by Faith Ingulsrud (\$3)

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BODY *Dialogue*

Journal of the U.S. Shintaido Movement

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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.