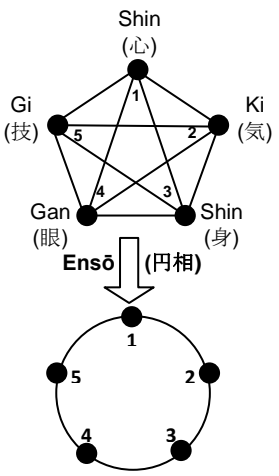
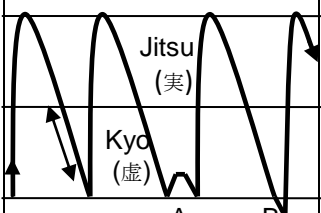
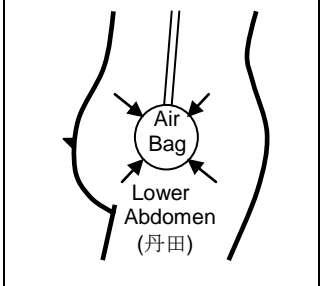


Summarized Table: The contents summarized and translated by Imoto Takafumi (井本隆文), 5/30/2015

Chat No.	Topics	Summarized Contents of the Conversations
1	Things to Teach and Things to Hand Down: 1 Education and Kendo 2 Effort to Exalt 3 Confrontation and Harmony	<ul style="list-style-type: none"> It is a problem for kids and parents under democratic society with equal rights that if their desires control their minds without discipline and respect for others. What we need is spiritual education and practice both at school and home. As for kendo instructors and leaders, we wish the teaching of kendo will contribute to bridging the gaps so that discipline, but not desire, will determine your destiny. We need to raise good leaders to keep students active in kendo. It is essential to make every effort to level up your kendo skills. Make it habit to improve your thinking and doing. You must practice kendo diligently keeping in mind the following kendo principles. 1) Charge with Ki (気) for attack and then strike after winning by the Seme; 2) Use Shinai as if it is a sword so that you have a faith of cutting feeling not touching; 3) Kendo seeks for necessity rather than chance; 4) Datotsu (打突, hit) must be decisive with a spirit of Sutemi (捨て身, give everything you have regardless of the outcome); 5) You seek for proper kendo, not hot-blooded, and for a chance to strike; 6) Kendo seeks for Nin (忍, endurance), Tame (溜め, see Chat #4 for detail) and Shin Zen Bi (真善美, truth, virtue, and grace). It's been said that Kendo builds human character because Yūkō-Datotsu (有効打突, valid strike) is an art created between the two in harmony after the confrontation. You cannot win by yourself without opponent's help that he opens up for your chance, though not intentional, during the confrontation after communicating/exchanging attacks. In practicing Yūkō-Datotsu you will gain the following five kendo characteristic elements; namely, 1) Explosiveness / Concentration, 2) Endurance / Caution, 3) Judgment, 4) Determination / Execution, and 5) Regulation / Control.
2	Find Kendo As A Specific Remedy for Life: 1 Health and Kendo 2 Pleasant Training? 3 Kendo for Aged	<ul style="list-style-type: none"> Ishihara sensei (石原先生) talks about his experience, rather than listing reasons that kendo builds healthy body and mind. He started his kendo from middle school when his father selected a school for his health through kendo. His kendo training was not pleasant at that time because Motodachi (元立ち) did not stop until you showed Sutemi waza (捨て身技), give everything you have regardless of the outcome. Kendo training should be a pleasant one. Kendo training has the highest merit when and where practiced are the most appropriate, fit & adequate. A Chinese word "Chū Yō (中庸)" is used for this expression; for example, we do not ignore age, overexertion, and overwork, but same time we fulfill the goal of training to maintain physical and mental health. So, the atmosphere is very important. Chū Yō (中庸) is for aged kendoists. It includes quality of practice, omissions of useless hits and body movements, and focuses on endurance to accomplish perfect Yūkō-Datotsu with the concept that Shinai is a sword.
3	Shin Ki Shin Gan Gi Itchi (心気身眼技一致) 1 Expression of the Five Elements 2 Contrive Shin Ki (心気) 3 Intuition and Kendo	<ul style="list-style-type: none"> In kendo, it is easier to gather strength than to loose strength. You must learn when to loosen according to your age. You must learn to practice Ki Ken Tai Itchi (気剣体一致) in kendo by loosening strength on your upper body and gather strength at lower abdomen with good posture. That is a key that you can continue kendo for your lifetime. The words Ki Ken Tai Itchi is used after the war after kendo became a bit sportive for beginners. Before the war, the words Shin Ki Ryoku Itchi (心気力一致) was used, which has a bit deeper meaning. Ryoku (力, strength) means Ken (剣) and Tai (体). Shin (心) is added to the above modern expression of Ki Ken Tai Itchi (気剣体一致). Ishihara sensei (石原先生) introduces the words "Shin Ki Shin Gan Gi Itchi (心気身眼技一致)" instead of the words Ki Ken Tai Itchi (気剣体一致) or Shin Ki Ryoku Itchi (心気力一致) to cover what is omitted and to make kids to understand the real important meaning of this principles. Shin (心) is your heart, Ki (気) is your mind, Shin (身) is your body, Gan (眼) is your eyes, and Gi (技) is your waza A list in Chiba Shūsaku (千葉周作)'s Hokushin Ittō Ryū (北辰一刀流) describes: "Shin (心), calmly (静かに); Ki (気), quickly (早く); Shin (身), lightly (軽く); Gan (眼), clearly (明らかに); and Gi (技), intensely (激しく)". He says all the five elements must be pipelined and executed together with Seme for Yukō Datotsu. The root of these five elements is, after all, the Shin (心) which must be immovable, upright, conscientious, godly, disciplined and unchangeable like the Bible. On the other hand, the Ki (気) will change based on your desire. Ki (気) stays outside of Shin (心) and puts in motion by Shin (心). So, contrive wisdom of this Shin (心, heart). Your kendo becomes defensive if your Shin (心, heart) is kept stay still; therefore, it is necessary to wave it calmly so that you can create a chance for Yukō Datotsu. That is expressed in the word, Sei Chū Dō (静中動) and Dō Chū Sei (動中静) meaning motion in stillness and stillness in motion, which shows Kigamae (気構え, alert and ready state of mind) that you keep calmness when moving and be ready to move when not moving. However, when he (石原先生) reached 70 years old, he stopped waving Shin (心) and became Mushin (無心), nothingness in his heart; namely, clear mind like a polished mirror without clouds. That is a much higher level of kendo. Miyamoto Musashi (宮本武蔵) describes that you can see opponent's heart simply looking at your polished mirror, using Kan no Me (観の目), the image that your opponent is going to do. He says there are two kinds of Metsuke (目付け kendo eyes); namely, Kan (観) and Ken (見). He teaches that Kan no Me Tsuyoku (観の目強く) and Ken no Me Yowaku (見の目弱く), meaning that it is strong to look through the mirror intuitively, and it is weak to look at physically with your naked eyes. That is called Kan Ken no Metsuke (観見の目付け). Harmonizing Shin (心), Ki (気), Shin (身), Gan (眼), Gi (技) in kendo training has a direct effect on cultivating your mind and heart that will eventually conquer yourself (control your emotions). Indirectly you will gain power of the following five characteristic elements; namely, 1) Explosiveness / Concentration, 2) Endurance / Caution, 3) Judgment, 4) Determination / Execution, and 5) Regulation / Control.



Chat No.	Topics	Summarized Contents of the Conversations
4	<p>Sword's Skillful Handling Is Within "Tame (溜め)":</p> <ol style="list-style-type: none"> 1 Seme no Metsuke (攻めの目付け) 2 Mysterious work of "Tame (ため or 溜め)" 3 Cultivate Power of Controlling 4 Shift to Silent Kendo 	<ul style="list-style-type: none"> • "Shin Ki Shin Gan Gi Itchi (心気身眼技一致)" is basic principles of kendo. • Kan Ken no Metsuke(観見の目付け).is also learned when you practice Kendo Kata or more precisely when you practice referee for kendo tournaments. • Kan Ken no Metsuke(観見の目付け).should not overdo because then your kendo become defensive or waiting and you lose the balance of the five elements. That will not connect to Seme Uchi (攻め打ち) with Yūkō-Datotsu (有効打突). • The important thing is Semete (攻めて), KioMi (機を見), KioShiri (機を知り), KioTsukuri (機を作り), and then KioUtsu (機を打つ) meaning that charge for the attack, <u>see</u> a chance, <u>know</u> the chance, <u>create</u> a chance and then <u>strike</u> the chance in one rhythm count, one motion. That is called Seme Uchi (攻め打ち). • Kan Ken no Metsuke(観見の目付け), therefore, must connect to the Seme Uchi (攻め打ち) for Yūkō Datotsu. • San Satsu Hō (三殺法), namely, killing opponent's Ki (気), Ken (剣), Tai (体 or 技, waza) is used to initiate Seme (攻め), giving your opponent Shi Kai (四戒) or Shi Byō.(四病) which induces Kyo (驚, Surprise), Fu (怖, Fear), Gi (疑, Doubt) and Waku (惑, Perplexity) in his mind. You create these by Seme using your Ki (気), Ken (剣), Tai (体) or the combinations. • Kendo's Tame (溜め) is said to be naturally acquired if your Seme Uchi (攻め打ち) is effective with Kan Ken no Metsuke (観見の目付け) and with the power of endurance. It includes Shōryaku (省略, Omission); namely, omit unnecessary movements that do not connect to Yūkō Datotsu. Also, it includes proper breathing and composure with Jōkyo Kajitsu (上虚下実), meaning that you loosen strength on your upper body and strengthen your lower body. • It is important that you get into habit of being on your guard all the time during kendo practice, store up vitality for explosiveness (concentration) and cultivate controlling power so that you can switch to explosive Yūkō Datotsu by Seme Uchi (攻め打ち) from Heijōshin (平常心, a disciplined state of mind/heart that can respond calmly to any changes without agitation but always as usual) with Kan Ken no Metsuke(観見の目付け). Seeking power of explosiveness cultivates the power of endurance, but not vice versa. • It is very important to teach kids to let their voice out when they practice kendo, When you reach the age of 70, you will consider silent voice as to contrive Tame (溜め) in kendo. However, you do not get the right feeling of Yūkō Datotsu without voice out. Ishihara sensei (石原先生) contrived his silent kendo by replacing the voice with a new method of breathing called Tan Den Kokyū (丹田呼吸), modified method of abdominal breathing.
5	<p>Comfortable Breathing Intensifies Kendo:</p> <ol style="list-style-type: none"> 1 Jūnin Toiro (十人十色, Ten persons, ten ideas) 2 Alert Breathing 3 Abdominal Natural Breathing (腹式呼吸)  	<ul style="list-style-type: none"> • The method of breathing is different from person to person. You use your nose or mouth or both. • In kendo, you breathe in from nose and breathe out through mouth as you get your voice out. • In kendo you work (Seme and execute waza) when you start exhaling at full oxygen in your lung. You are vulnerable to enemy's attack when you just start inhaling or holding breath at low oxygen. The former area is called Jitsu (実, substantiality) and the latter area is called Kyo (虚, empty). • To create "Alert Breathing" you can initiate Seme (攻め) as you breathe in through the nose and execute Seme Uchi (攻め打ち) with an explosive Yūkō Datotsu as you breathe out from mouth with the spirit of Ki Ai (気合). • Abdominal breathing, in general, seems to use entire abdomen to breathe, but Tan Den Kokyū (丹田呼吸) focuses on using lower abdomen. The reason is based on the Jōkyo Kajitsu (上虚下実) as mentioned in 4 above. • Because Tan Den Kokyū (丹田呼吸) is not the way normal human being has adopted, it is necessary to do image training to breathe naturally with this method. • The left top figure is timing graph of Tan Den Kokyū (丹田呼吸) showing air inhaled and exhaled. The area above a middle line is called Jitsu (実), and the below is called Kyo (虚). The shorter timeline going up indicates inhaling, and the longer timeline that is going down shows exhaling, and two together is one breathing cycle. • Jitsu (実) means "substantial" indicating that the internal air pressure is higher than outside, and Kyo (虚) means "empty" indicating the internal air pressure is lower than outside your body. • Battlefield experiences characterized that when your breathing is in Jitsu (実) it is easy to execute waza, but easy for enemy to see into your Okori (起こり, about to act mindset) and that when your breathing is in Kyo (虚) it is difficult to execute, but also difficult for enemy to see into your Okori (起こり, origin of your Ki what you might do). • The diagonal arrows show difficult timing area to execute waza; however, if you can overcome this difficulty this timing area is ideal for executing Seme Uchi (攻め打ち) with Yūkō Datotsu. • It is an "Image Training of Tan Den Kokyū (丹田呼吸)" that is necessary to overcome this difficulty. • The left bottom figure is a picture showing your stomach area for this "Image Training." Imagine that you have an airbag in your stomach although air you breathe goes to your lung. Practice breathing air in through your nose so that you store the air into this bag showing natural expansion of your abdomen. Then practice breathing air out from mouth by pressuring the bag from outside, but keeping the tension at lower abdomen to keep some air left inside the bag so that the stomach does not become hollow. During the exhale the shape of your mouth and lips should be kept normal, and restrict air flow out by letting neck of your tongue cover your Adam's apple. You must be cautious of your enemy who may be sensing through your mouth when you might be initiating an attack. • The area "A" in the top figure shows an additional breath was taken necessary to do work and area "B" shows an extended breath out necessary to do work using the remaining air in the bag. • Natural breathing uses this remaining air to hold or breathe out for the best comfortable body condition. So, you need to maintain the remaining air at a comfort level for your composure in kendo.

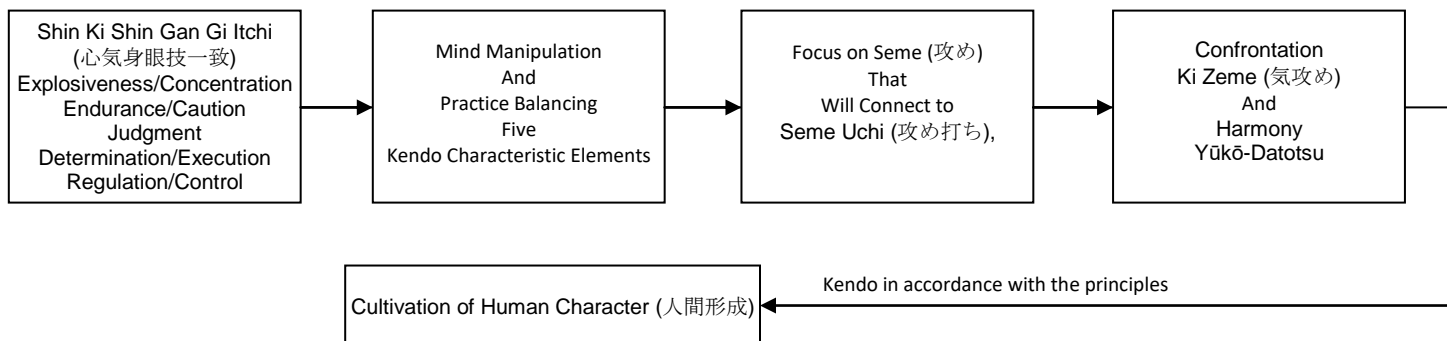
**Pursuing Life Time Kendo, a book titled "Ensō no Fūkō (円相の風光)" from KendoJidai (剣道時代) magazine issued in 1998
Pleasant chat (歓談) by Ishihara Tadayoshi (石原忠美) and Okamura Tadanori (岡村忠典) Sensei (先生)**

Chat No.	Topics	Summarized Contents of the Conversations
6	<p>Train Way of Breathing from Kendo Kata:</p> <p>1 Breathing in Kendo Kata</p> <p>2 Breathing for Woman' Kendo</p> <p>3 Breathing to Enhance Kihaku (気迫, Spirit)</p>	<ul style="list-style-type: none"> ● Contriving your breathing method in your kendo becomes very important sooner or later in your life because it takes the time to master this image training. When exhaling, you can try to hold the remaining air in the stomach bag (image) by applying pressure to mouth by contracting lips. That is one way that you can stuff your breath in the stomach (image). ● Ishihara sensei (石原先生) found an easier way, instead of using lips, that you can use the neck of tongue and Adam's apple to cover and restrict airflow to stuff your breath in the abdomen (image). Kendo Kata uses this method. ● In Kendo Kata, each one (1-10) is supposedly performed in one breath from start to finish one at the time. However, this is not emphasized, given the fact that breathing method is individually all different, I think (石原先生). Since I do not have good breathing capacity, I do the Kendo Kata no. 1, for example, as follows: Breathe in as I bring up Shinai to Jōdan stance holding breath in lower abdomen, advance and strike with Ki Ai, Yā! or Tō!, hold breath and show Zanshin, open Kamae and then as I start to move five steps back I start breathing out slowly till I return to the finish line. Whereas, one who has normal breathing capacity should hold the breath till he returns to his finish line. That should be an effort based goal for practicing Kendo Kata. ● In general, women have more power on endurance than men but not explosiveness or concentration as compared to men; therefore, it seems that women need to make it up with the power of control. It is very controversial that women can do abdominal breathing. ● Spirit of Sutemi (捨て身), give everything you have regardless of the outcome, is essential to Kendo's Tame (溜め) besides what is mentioned in 4 above. Of course, kendo basic must be included in the Tame (溜め). The Tame (溜め) itself is useless unless it is used. When used it will appear as kendo's grace, dignity, and elegance reflecting the person's character.
7	<p>The expectation of Youth Kendo in Future:</p> <p>1 Referee Improvement & Judgment Power</p> <p>2 Cultivation of Leader in Women</p> <p>3 What Makes Kendo Lasting</p>	<ul style="list-style-type: none"> ● It is difficult to keep kids to continue kendo education nowadays. One of the reasons is that they choose the easy way and do not like to be disciplined. What they need are parent support, understanding, and disciplines. Another reason is the time of practicing, an evening when kids and parents are tired. Also, losing at kendo tournament, sometimes due to referee decision, discourages kids. The referee needs to understand the difference between "Striking Hit (打つ)" and "Touching Hit (当てる)" and allow Touching Hit as a winning point for the kid. That needs to be improved by training referee for proper judgment. Refereeing is an important part of kendo training to level up your kendo skill. ● It is statistically known that judicial power of woman's referee scores lower than man's. Woman's referee is more occupied with referee's form/manner, and they do not have enough time to spend for training. Woman's leader will contribute to kendo education for kids in future. ● Dojo's atmosphere is important to keep students interested in learning kendo principles that will eventually cultivate human character, spiritual wellbeing with the harmony of Chi Jō I (知情意), meaning wisdom, feeling and will.
8	<p>Living Arts of The Pen and The Sword</p> <p>1 Study; namely, Kendo</p> <p>2 Specific Remedy for Stress Release</p> <p>3 Life's Ruler</p>	<ul style="list-style-type: none"> ● The study is consistent with kendo based on Ishihara sensei's experience and others who do kendo, also considering there is probably no other replacements of work to digest the amount of exercise in a short period like kendo. ● Because of this nature of kendo practice that consumes a lot of energy in short periods of time (~1hr) and gains spiritual wellbeing, kendo is indeed a specific remedy for stress release. ● Through intense and furious kendo training in dojo each time you practice you will begin to enjoy the feelings at the end of practice and appreciate your accomplishment. Repeating the cycle of easy and difficult time in kendo, you can use this kendo training experience as a <u>scale to compare</u> with works outside dojo (school, work, etc.). ● That will make you strive hard to do things better both in kendo and study or work. That is the way of life and the way of cultivation of human character.
9	<p>Contrive Kendo Practice From Manipulating Mind (心の匙加減):</p> <p>1 Continue Kendo</p> <p>2 Manipulating Mind & Kendo Practicing</p> <p>3 Living Equals Practice</p>	<ul style="list-style-type: none"> ● Kendo practice appears that you sweat all over your body in short period consuming a lot of your energy. You become breathless, and your sweat runs down on your back. That is the way kendo should be practiced. ● The practice demands creativeness, goal, and purpose that you learn proper kendo and improve your favorite waza. Sometimes, your new favorite waza may be developed from an accidental hit if you continue kendo and constantly pursuing. Therefore, continuing kendo, for this reason, is essential; otherwise, the new idea is easily get lost forever. ● Ishihara sensei (石原先生) says you must make it habit to practice kendo diligently and that make every effort to improve your kendo. Get it into the habit to make an effort to improve one thing at a time. ● Kendo's five elements, Shin Ki Shin Gan Gi (心気身眼技) must be connected and balanced in your kendo practice by manipulating your mind. The root of the five elements is Shin (心) that needs to be manipulated to link the five together during kendo practice. For example, it is said in kendo footwork that "Step lightly." How do you do this? You know your weight is not going to change. They also say "receive your weight with your joints at knees and ankles" This implies, I think, that 1) your knees should be slightly bent and 2) your ankles are such that your heels are slightly off the floor but not too much, so that your muscles are not too loose or soft, but have some tensions ready to react anytime. You cannot prove scientifically that this explains "step lightly," but it is simply the feeling that you do so. That is called "Kokoro no Sajikagen (心の匙加減)," translated here as "Manipulating Mind." ● Kendo practice is said to be "Communication with Shinai," "Harmony after Confrontation," "Two in One Teamwork to Create Art" and "Living Equals Practice." It takes mind manipulation, regulation, and control.
10	<p>What's Been Asked To High Ranking Kendoist:</p> <p>1 Not Reaching Ri (離) Level in 守破離 Yet</p> <p>2 Aiming for Universal World Wide Kendo</p> <p>3 What Is Chūyō (中庸)</p>	<ul style="list-style-type: none"> ● The word Shu Ha Ri (守破離) was used in ancient Japan for any art culture like kendo and Bushidō (武士道) to describe the stage of individual skills and mindset level, where you stand. ● Stage Shu (守) is for beginners who must follow the basic forms and skills that teacher has told to do. Stage Ha (破) is for advanced students who now have the ability to create your skills and compare with teacher's and then adapt to make it better by breaking (破) old style. Stage Ri (離) is for an expert kendoist who has accomplished all and wanted to retire or leave. Ishihara sensei (石原先生) still thinks that he is not reached to the stage Ri (離) yet (humbly...). ● Ishihara sensei (石原先生) believes that Mochida Seiji (持田盛二) sensei indeed accomplished ultimate kendo skills and mind level. Ishida Sensei call it "TenkaTsūyō no Ken (天下通用の剣)" translated here as "Universal World Wide Kendo." Web site refers him as Kendo Tatsujin (達人), Shōwa no Kensei (昭和の剣聖) or The great Swordsman ● Chūyō (中庸) is mind (heart) that is unbiased, not captured nor bonded, or not too particular, etc. For similar expression refer to Miyamoto Musashi (宮本武蔵)'s Heihōkokoromochi (兵法心持) and Ukōmukō (有構無構) in Gorin Sho (五輪書).

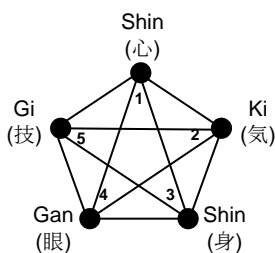
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Chat No.	Topics	Summarized Contents of the Conversations
11	<p>Seme Is Serious Affair:</p> <p>1 Bring Out Seme(攻め)</p> <p>2 Order for "Seme Uchi (攻め打ち)"</p> <p>3 Kū no Seme (空の攻め)</p>	<ul style="list-style-type: none"> Seme Uchi (攻め打ち) is one count hit; whereas Seme te Utsu (攻めて打つ) usually ends up with tow motions, two counts; therefore, Seme Uchi (攻め打ち) is preferred. It is important, I think, for teaching beginners (kids) that leaders to have Oya Gokoro(親心), parent mind, like saying "Stand if you can crawl, walk if you can stand." Concretely speaking for teaching beginners, Motodachi (元立ち) should intentionally 1) open for Kote, Men, and Dō, 2) help raise Ki Ai voice, 3) take proper Ma Ai (間合い) and 4) help them to make a big motion swing correctly. For teaching, middle-class student (3Dan to 2Kyu?), let him hit if he initiated a reasonable good waza, but not for unreasonable waza attempted. For 3Dan, do not let him hit, but let him learn Seme Uchi (攻め打ち). Motodachi (元立ち) should be practicing the Ura (裏) waza of Seme Uchi (攻め打ち), namely, various Ōji waza (応じ技) and also, practice a smooth footwork like water flowing. For beginner to high school age footwork like Hiraki Ashi (開き足) should be avoided, because this leads to Nige Kendo (逃げ剣道), escaping kendo; instead, they should focus on straight vertical movement. Also, train them to pull in left foot behind right foot after every hit. Weight ratio on left foot to right foot should be about 7:3 according to Matsumoto (松本) sensei. Support your weight as if you receive it with your ankle. As you age, watch your Fumikomi Ashi (踏み込み足) so that it is easier for your knee. Use of Suri Ashi (すり足) for Kote, Dō and Tsuki waza will help. Order of Seme Uchi is 1) Seme, 2) see a chance, 3) know the chance, 4) create a Datotsu chance and then 5) strike the chance. Three known Chances: 1) 技の尽きるところ, before your opponent strikes you- Oji-waza, GoNoSen (後の先), 2) 起こりがしら, catch the opponent's Okori before he starts waza- SenNoSen (先の先), 3) 居つところ the moment your opponent's mind of attack stops unconsciously and before regain the consciousness, just settled your mind-SenSenNoSen (先先の先). The true form of Kendo Seme is Ki Zeme (気攻め) or Ki Niyoru Seme (気による攻め) among the three Seme (Ki 気, Ken 剣 and Tai 体). Therefore, kendo is often referred to as Ki no Bunka (気文化), the culture of the mind. The Seme should ultimately be unconsciously used to be truly effective. That is referred to as Kū no Seme (空の攻め).
12	<p>Drill Well Seeking for New Water:</p> <p>1 Make Foundation for Life Time Kendo</p> <p>2 My Kendo Philosophy</p> <p>3 Kendo Is Ensō Mugen (円相無限)</p>	<ul style="list-style-type: none"> Kendo is a lifetime for anyone interested in learning, young or old, strong or weak, man or woman. That is because Kendo has the following characteristics: 1) You can continue, improve and advance if you intend to do so, 2) It is pleasant, 3) You can use opponent's force to your advantage, 4) It is good for lifetime Physical Education, 5) It demands idea and plan, 6) It has rank to show where you stand, 7) It gives a dream that you can cultivate yourself throughout your kendo practice. Ishihara sensei (石原先生) has a plan for his lifetime kendo that, he believes, will lead us to our ultimate goal of cultivation of human character. He expresses the plan in four important points based on kendo principles. They are: 1) To learn principles of "Shin Ki Shin Gan Gi Itchi (心気身眼技一致)" and gain the power of a) Explosiveness /Concentration, b) Endurance /Caution, c) Judgment, d) Determination /Execution, and e) Regulation /Control. 2) To learn how to manipulate mind and practice to balance the five kendo characteristic elements, 3) Focus on Seme Uchi (攻め打ち), 4) To learn that Ki Zeme (気攻め) is "Confrontation" and that Ri de Utsu (理で打つ, strike with the principle, Yūkō-Datotsu), is "Harmony." That is the walking path of kendo principles that lead us to our ultimate goal, cultivation of human character (人間形成). Kendo is Ensō Mugen (円相無限), endless journey with no boundary seeking the absolute truth of being. The awareness of this infinite nature drives me to endeavor to pursue Kendo.

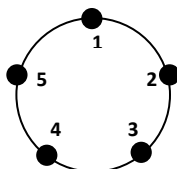
Block Diagram Showing Path of Cultivation of Human Character (人間形成)



Relationships between Shin Ki Shin Gan Gi and 5 Elements



Ensō (円相)



5 Elements' Relationship with Shin Ki Shin Gan Gi (1,2,3,4,5)	
1. Explosiveness/Concentration	1, 2, 3, 4, 5
2. Endurance/Caution	1, 3
3. Judgment	1, 4
4. Determination /Execution	1, 2
5. Regulation /Control	1