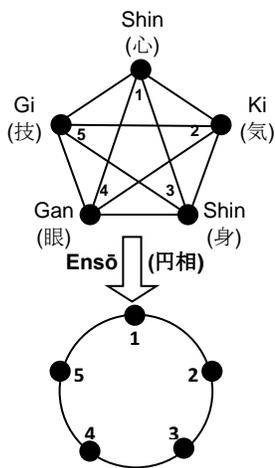
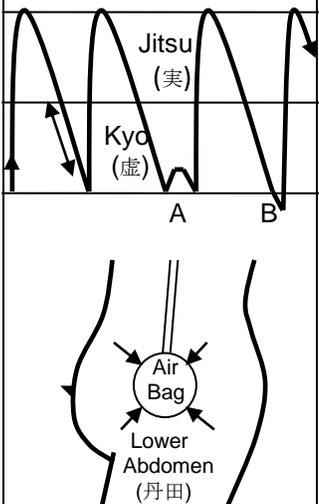


Summarized Table: The contents summarized and translated by Imoto Takafumi (井本隆文), 5/30/2015

Chat No.	Topics	Summarized Contents of the Conversations
#1	Things to Teach and Things to Hand Down:  1 Education and Kendo 2 Effort to Enhance 3 Confrontation and Harmony	<ul style="list-style-type: none"> <li>It is a problem for kids and parents under a 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 at home.</li> <li>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.</li> <li>It is essential to make every effort to level up your kendo skills. Make it a habit to improve your thinking and doing.</li> <li>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 faith in 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, a chance to strike, not hot-blooded. 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).</li> <li>It's been said that Kendo builds human character because Yūkō-Datotsu (有効打突, valid strike) is 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 fight after communicating/exchanging attacks.</li> <li>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) Control / Adjustment.</li> </ul>
#2	Find Kendo As A Specific Remedy for Life:  1 Health and Kendo 2 Training is Fun 3 Kendo for Aged	<ul style="list-style-type: none"> <li>Ishihara sensei (石原先生) talks about his experiences (Omit the detail), rather than listing reasons that kendo builds a healthy body and mind. He started his kendo from middle school when his father selected a school for his health through kendo.</li> <li>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.</li> <li>Kendo training has the highest merit when and where practiced are the most appropriate, fit &amp; 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 significant.</li> <li>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.</li> </ul>
#3	Shin Ki Shin Gan Gi Itchi (心気身眼技一致):  1 Expression of the Five Elements 2 Devise Shin Ki (心気) 3 Intuition and Kendo	<ul style="list-style-type: none"> <li>In kendo, it's easier to gather strength than to loosen power. It would help if you learned when to relax according to your age.</li> <li>You must learn to practice Ki Ken Tai Itchi (気剣体一致) in kendo by loosening strength on your upper body and gathering power at lower abdomen with good posture. That is a key that you can continue kendo for your lifetime.</li> <li>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).</li> <li>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 Ki Ken Tai Itchi or Shin Ki Ryoku Itchi. That covers what is omitted and make kids understand the real meaning of these 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 or Ken (剣).</li> <li>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, balanced, and executed together with Seme for Yūkō Datotsu. The root of these five elements is the Shin (心).</li> <li>Ki (気) will change based on your desire; therefore, Shin (心) must be studied and adequately contrived to help to function these elements harmoniously for Yūkō Datotsu in kendo. Shin (身) is your kamae posture, foot works, and body movements.</li> <li>Ki (気) stays outside of Shin (心) and puts in motion by Shin (心). So, contrive wisdom of this Shin (心, heart).</li> <li>Miyamoto Musashi (宮本武蔵) says in "Gorinsho (五輪書)" your heart should always be Heijōshin (平常心), usual spirit. But the ordinary heart must be a well-trained and polished heart for those who learn the arts of sword.</li> <li>Also, the expression of the words "Sei Chū Dō (静中動) and Dō Chū Sei (動中静) meaning motion in stillness and stillness in action, which shows Kigamae (気構え, alert and ready state of mind) that you are prepared to act when not moving and keep calmness when moving. 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 Yūkō Datotsu. The balance of the Shin (心) and Ki (気) is important.</li> <li>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. The higher level of Shin (心) in kendo is Mushin (無心).</li> <li>Miyamoto Musashi (宮本武蔵) describes that you can see the opponent's heart merely 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 keen/strong to look through the mirror intuitively, and it is weak to look at physically with your naked eyes. Kan no Me (観の目) in kendo is not congenital, animal instinct; the intuition must be acquired by training and polishing.</li> <li>Harmonizing Shin (心), Ki (気), Shin (身), Gan (眼), Gi (技) in kendo training has a direct effect on cultivating your heart and mind that will eventually conquer yourself (control your emotions). Indirectly you will gain power of the following five characteristic elements; namely, a) Explosiveness / Concentration, b) Endurance / Caution, c) Judgment, d) Determination / Execution, and e) Control / Adjustment.</li> <li>Ultimately speaking, kendo training for the "Heijōshin (平常心)" and "Kan no Me (観の目)" will bring life to live, and you live in a godly life. Miyamoto Musashi (宮本武蔵) describes it as "Banri Ikkū (萬理一空)," meaning "Look at Heaven as Way and Way as Heaven."</li> </ul>

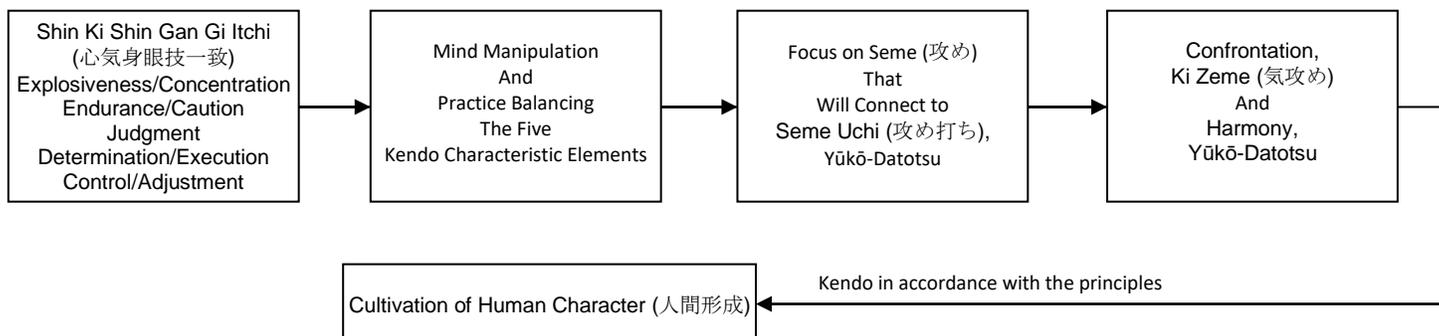


Chat No.	Topics	Summarized Contents of the Conversations
#4	<p>Sword's Profoundness, how to use, is within "Tame (溜め)":</p> <ol style="list-style-type: none"> <li>1 Seme no Metsuke (攻めの目付け)</li> <li>2 Mysterious work of "Tame (ため or 溜め)"</li> <li>3 Cultivate Power of Controlling</li> <li>4 Shift to Silent Kendo</li> </ol>	<ul style="list-style-type: none"> <li>• "Shin Ki Shin Gan Gi Itchi (心気身眼技一致)" is basic principles of kendo.</li> <li>• Kan Ken no Metsuke (観見の目付け) is also learned and cultivated when you practice Kendo Kata or when you practice referee for kendo tournaments. Metsuke (目付け) means where to place your eyes on when you do attack or defending in kendo.</li> <li>• Kan Ken no Metsuke (観見の目付け) should not overfocus 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).</li> <li>• 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, <b>see</b> a chance, <b>know</b> the chance, <b>create</b> a chance and then <b>strike</b> the chance in one rhythm count, one motion. That is called Seme Uchi (攻め打ち). Seme no (攻めの) Metsuke (目付け) is essential.</li> <li>• Kan Ken no Metsuke (観見の目付け), therefore, must connect to the Seme Uchi (攻め打ち) for Yūkō Datotsu.</li> <li>• San Satsu Hō (三殺法), namely, killing the opponent's Ki (気), Ken (剣), Tai (体 or 技,waza) is used to initiate Seme (攻め). This method gives 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.</li> <li>• Kendo's Tame (溜め) is said to be naturally acquired if your Seme Uchi (攻め打ち) is valid 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.</li> <li>• You must get into the habit of being on your guard all the time during kendo practice. Store up vitality for explosiveness (concentration). Cultivate controlling power so that you can switch to explosive Yūkō Datotsu by Seme Komi Uchi (攻め込み打ち) with Kan Ken no Metsuke (観見の目付け). Cultivate Heijōshin (平常心), a disciplined state of mind/heart that can respond calmly to any changes without agitation but always as usual as a trained and polished mirror. Seeking the power of explosiveness cultivates the power of endurance, but not vice versa.</li> <li>• It is essential to teach kids to let their Ki Ai (気合) voice out when they practice kendo. When you reach the age of 70, you will consider a silent voice as to devise Tame (溜め) in kendo. However, you do not get the right feeling of Yūkō Datotsu without the shout 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), a modified way of abdominal breathing.</li> </ul>
#5	<p>Comfortable Breathing Deepens the arts of Kendo:</p> <ol style="list-style-type: none"> <li>1 Jūnin Toiro (十人十色, Ten persons, ten ideas)</li> <li>2 Alert Breathing</li> <li>3 Abdominal Natural Breathing (腹式呼吸) and Tan Den Kokyū (丹田呼吸)</li> </ol> 	<ul style="list-style-type: none"> <li>• The method of breathing is different from person to person. You use your nose or mouth or both.</li> <li>• In kendo, you breathe in from the nose and breathe out through the mouth as you get your voice out.</li> <li>• In kendo, you work (Seme and execute waza) when you start exhaling at full oxygen in your lung. You are vulnerable to the enemy's attack when you start inhaling or holding the breath at low oxygen. The former area is called Jitsu (実, substantiality), and the latter area is called Kyo (虚, empty).</li> <li>• To create "Alert Breathing," you can initiate Seme as you breathe in through the nose. Then execute Seme Uchi (攻め打ち) or Seme Komi Uchi (攻め込み打ち) with an explosive Yūkō Datotsu as you breathe out from mouth with the spirit of Ki Ai (気合).</li> <li>• Abdominal breathing, in general, seems to use the entire abdomen for the breath, but Tan Den Kokyū (丹田呼吸) focuses on using the lower abdomen. The reason is based on the Jōkyo Kajitsu (上虚下実) as mentioned in #4 above.</li> <li>• 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.</li> <li>• The left top figure is the timing graph of Tan Den Kokyū (丹田呼吸) showing air inhaled and exhaled. The area above the middle line is called Jitsu (実), and the below is named Kyo (虚). The timeline going up, steeper slope, indicates inhaling, and the going down, longer slope, shows exhaling, and the two together constitute one breathing cycle.</li> <li>• Jitsu (実) means "substantial," indicating that the internal air pressure is higher than outside, and Kyo (虚) means "empty," showing the internal air pressure is lower than outside your body.</li> <li>• Battlefield experiences characterized that when your breathing is in Jitsu (実), it is easy to execute waza, but also easy for enemy to see into your Okori (起こり, the mind about to act). On the other hand, when your breathing is in Kyo (虚), it is difficult to execute waza, but also difficult for the enemy to see into your Okori (起こり).</li> <li>• The area arrowed diagonally show difficult timing to execute waza; however, if you can overcome this difficulty, this timing area is ideal for performing Seme Uchi (攻め打ち) or Seme Komi Uchi (攻め込み打ち) for Yūkō Datotsu.</li> <li>• An "Image Training of Tan Den Kokyū (丹田呼吸)" is necessary to overcome this difficulty.</li> <li>• 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 lungs. Practice breathing air in through your nose so that you store it into this image bag, showing a natural expansion of your abdomen. Then practice breathing air out from mouth by pressuring the bag from outside, but keeping the tension at the 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 regular and restrict airflow out by letting the 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.</li> <li>• The area "A" in the top figure shows an additional breath was taken necessary to do work, and the area "B" shows an extended breath out essential to do work using the remaining air in the bag.</li> <li>• 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.</li> <li>• Shiotani sensei (塩谷先生), Doctor of Medicine, wrote a book on "Health Longevity (健康長寿)." He mentions in his book about image training for Seishin no chōsoku (正心の調息, Breathing for Heart Correction) during his daily meditation. Seishin (正心), corrective heart, how do we do this? He lists three things to focus, namely, 1) Be positive, 2) Be thankful, and 3) Don't complain. While you are doing image training of Abdominal-Natural Breathing or Tan Den Kokyū, meditate with these three things focused in your heart. It is essential to do Tan Den Kokyū unconsciously to be fruitful. It takes time to master this.</li> </ul>

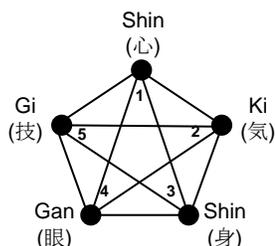
Chat No.	Topics	Summarized Contents of the Conversations
#6	<p>Train Way of Breathing from Kendo Kata:</p> <ol style="list-style-type: none"> <li>1 Breathing in Kendo Kata</li> <li>2 Breathing for Woman' Kendo</li> <li>3 Breathing to Enhance Kihaku (気迫, overwhelmed Spirit) Sutemi (捨て身) and Tame (溜め)</li> </ol>	<ul style="list-style-type: none"> <li>● 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 the mouth by contracting lips. That is one way that you can stuff your breathed air in the stomach.</li> <li>● Ishihara sensei (石原先生) found a more natural 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 breathed air in the abdomen (image). Kendo Kata uses this method.</li> <li>● 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 the breathing method is individually all different, I think (石原先生). Since I do not have average breathing capacity, I do the Kendo Kata no. 1, for example, as follows. Breathe in as I bring up sword to Jōdan stance holding the 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 average breathing capacity, should hold the breath until he returns to his finish line. This breathing method should be an effort-based goal for practicing Kendo Kata.</li> <li>● 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.</li> <li>● 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, the Tame (溜め) must include kendo basic movements. 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.</li> </ul>
#7	<p>The expectation of Youth Kendo in Future:</p> <ol style="list-style-type: none"> <li>1 Improvement of Judgment Power</li> <li>2 Cultivation of Leader in Women</li> <li>3 What Makes Kendo Lasting</li> </ol>	<ul style="list-style-type: none"> <li>● It isn't easy 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 discipline. Another reason is the time of practicing, an evening when kids and parents are tired. Also, losing at kendo tournaments, 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 referees for proper judgment. Refereeing is an integral part of kendo training to level up your kendo skill.</li> <li>● We know statistically that the judicial power of woman's referee scores lower than man's. Woman's referee is more occupied with the referee's form/manner, and they do not have enough time to spend on training. Woman's leaders will contribute to kendo education for kids in the future.</li> <li>● Dojo's atmosphere is essential 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.</li> </ul>
#8	<p>Living Arts of The Way of The Pen and The Sword: Kendo is:</p> <ol style="list-style-type: none"> <li>1 Kendo; namely, Study</li> <li>2 Specific Remedy for Stress Release</li> <li>3 Life's Ruler</li> </ol>	<ul style="list-style-type: none"> <li>● The study is consistent with kendo based on Ishihara sensei's experience and others who do kendo. Also, considering, there are probably no other replacements of work to digest the amount of exercise in such a short period like kendo.</li> <li>● Because of this nature of kendo practice that consumes a lot of energy in short periods (~1hr) and gains spiritual wellbeing, kendo is indeed a specific remedy for stress release.</li> <li>● 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 a comfortable and challenging time in kendo, you can use this kendo training experience <u>as a scale to compare</u> with works outside the dojo (school, work, etc.).</li> <li>● 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.</li> </ul>
#9	<p>Contrive Kendo Practice From Manipulating Mind (心の匙加減):</p> <ol style="list-style-type: none"> <li>1 Continue Kendo, Not to Quit</li> <li>2 Manipulating Mind &amp; Kendo Practicing</li> <li>3 Living Equals Practice</li> </ol>	<ul style="list-style-type: none"> <li>● Kendo practice appears that you sweat all over your body in a short period consuming a lot of your energy. You become breathless, and your sweat runs down on your back. That is the way you should practice kendo.</li> <li>● 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 continuously pursuing. Therefore, continuing kendo, for this reason, is essential; otherwise, the new idea is easily get lost forever.</li> <li>● 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 of making an effort to develop one thing at a time.</li> <li>● 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 managed 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. Sensei also says, "receive your weight with your joints at knees and ankles." That 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 merely the feeling that you do so. That is called "Kokoro no Sajikagen (心の匙加減)," translated here as "Manipulating Mind."</li> <li>● 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.</li> </ul>
#10	<p>What's Been Asked To High Ranking Kendoist:</p> <ol style="list-style-type: none"> <li>1 Not Reaching Ri (離) Level in 守破離 Yet</li> <li>2 Aiming for Universal World Wide Kendo</li> <li>3 What Is Chūyō (中庸)</li> </ol>	<ul style="list-style-type: none"> <li>● 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.</li> <li>● Stage Shu (守) is for beginners who must follow the basic forms and skills that the teacher has told to do. Stage Ha (破) is for advanced students who now can 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 wants to retire or leave.</li> <li>● Ishihara sensei (石原先生) believes that Mochida Seiji (持田盛二) sensei indeed accomplished ultimate kendo skills and mind level. He calls it "TenkaTsūYō no Ken (天下通用の剣)" translated here as "Universal World Wide Kendo." The web site refers to him as "Kendo Tatsujin (達人)," "Shōwa no Kensei (昭和の剣聖)," or "The Great Swordsman."</li> <li>● 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 Ūkōmukō (有構無構) in Gorin Sho (五輪書).</li> </ul>

Chat No.	Topics	Summarized Contents of the Conversations
#11	<p>Seme is a Big Deal and serious work in Kendo:</p> <p>1 Bring Out Seme(攻め)</p> <p>2 Order for "Seme Uchi (攻め打ち)." Figure D, page 183 of his book, has more options for advanced kendoka. But they are skipped here.</p> <p>3 Kū no Seme (空の攻め)</p>	<ul style="list-style-type: none"> <li>Seme Uchi (攻め打ち) is one motion/count hit; whereas Seme te Utsu (攻めて打つ) usually ends up with two motions; therefore, Seme Uchi (攻め打ち) is preferred. Shikake waza and Oji waza have Omote/Ura relationship.</li> <li>It is essential, 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 should intentionally 1) open for Kote, Men, and Dō, 2) help raise Ki Ai voice, 3) take proper Ma Ai, and 4) help them to make a big motion swing correctly.</li> <li>For teaching middle kyu-class student, let him hit if he initiated a reasonable good waza, but not for unreasonable waza attempted. For Yūdansa (~3dan), do not let him strike, let him learn Seme Uchi (攻め打ち). Motodachi should be practicing Seme Uchi from the Ura (裏) side, various Ōji waza, and practice smooth footwork like water flowing.</li> <li>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 the left foot behind the right foot after every hit. Weight ratio on the left foot to right foot should be about 7:3, according to Matsumoto sensei (松本先生). Support your weight as if you receive it with your ankles. 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.</li> <li>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.</li> <li>Three known chances are: 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) 居つくところ, the moment your opponent's mind of attack stops unconsciously and before regain consciousness, just settled the heart/mind, SenSenNoSen (先先の先).</li> <li>The correct 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 (気の文化), the culture of the mind. The Seme should ultimately be unconsciously used to be genuinely useful. That is referred to as Kū no Seme (空の攻め).</li> </ul>
#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"> <li>Kendo is a lifetime work for anyone interested in learning, young or old, strong or weak, man or woman. 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 the opponent's force to your advantage. 4) It is suitable for lifetime Physical Education. 5) It demands an idea and a plan. 6) It has the rank to show where you stand. 7) It gives a dream that you can cultivate yourself throughout your kendo practice.</li> <li>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 idea in four essential 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) Control /Adjustment. 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).</li> <li>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.</li> </ul>

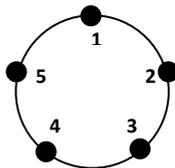
Block Diagram Showing Path of Cultivation of Human Character (人間形成)



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)	
a. Explosiveness/Concentration	1, 2, 3, 4, 5
b. Endurance/Caution	1, 3
c. Judgment	1, 4
d. Determination /Execution	1, 2
e. Control / Adjustment	1