

Results of Research into the Shinsa Process

A Description of Kodansha (High Ranked Player)

Purpose of the Research

- To answer questions regarding candidates at the mid to high-aged kendo group. (Tyu-kounen-kendo-kenkyu-kai)
- In response to the encouragement of president of AJKF, Takeyasu to the aged unsuccessful candidate on “Kensou” (His column from AJKF web site)
- As a contribution to Kendo magazine
- SHINSA as a means to enhance the quality of Kendo

Shinsa Standard of AJKF for Kodansha levels

- Rokudan: Profound knowledge of principals-excellent skills the same as godan, but even more the riai must be demonstrated. Demonstrate a strong control of the center, efficient use of waza and footwork, mental control of the opponent and situation.
- Nanadan: Fully acquired and profound knowledge of principles with outstanding skills. (This means that by kamae, seme, riai and movement these are demonstrated) All aspects of the previous ranks must be present and an essence of dignity that speaks to quality kendo. This dignity shows both on and off the court in the person's life.
- Hachidan - fully acquired profound knowledge of principles with perfect skills6-Dan, person have to have precisely experienced and be well skilled in Kendo

The points of SHINSA

1-Dan ~ 3-Dan

1. Correct way of putting Do-gi and Courtesy
2. Proper posture
3. Strike that meet basics
4. Full of spirits

4-Dan ~ 5-Dan

1. Level of applied skill
2. Level of discipline
3. Rate of match

The points of SHINSA(2)

6-Dan ~ 8-Dan

1. Riai (reason)
2. Personality, Dignity

Difference in 6,7,8-Dan

- Skill level (true ability, strength)
- Riai (stand to reason)
- Personality ,Dignity (rank, beauty)
- Time axis (representation skill of Kendo in short period of time)

Mental preparation on SHINSA

- Before SHINSA
 1. make good condition to give full play to own ability in SHINSA
 2. make form
 3. make pattern
 4. Raise spirit
- Courtesy (rei-hou)
 1. Now your turn, make your fighting spirit (Ki)
 2. Concentrate and hold out the spirit from Rei to Sonkyo
 3. Concentration and maintain the spirit

Ma-ai (distance)(1)

- Stand up in To-ma, make posture, get in ma-ai little by little and gain an insight using “mind eye” (to-ma)
- Sense the opponent’s ability from contacting with Ken-sen (tip to tip or edge to edge)
- Vocalize, sprits with full of energy → attack with “mind of belly”

Ma-ai (distance) (2)

- Have conversation with opponent using Shinai, and attack with “mind of foot” (crossing sword distance)
- *Sen-no-Ki (Initiative)
- Create the world of “Nil” by using mind eye, belly mind, foot mind and center axis of back muscle

Seme-ai Keiko (Engage in Infighting)

- Contact of Sword (Conversation) -- strength, toughness
- Ashi-Seme = Pressure by foot work (Distance and Timing) -- Skill, Proficiency
- Vocalization (Ki-sei) -- Vigor

Opportunity of Strike in Ma-ai

- The line of life(of strike) is creation of Issoku-Itto (one-foot one-sword) from To-ma
- Pressure from minds eye, spiritual guts, and foot mind (ki-seme), move center of shinai out creates opportunity of strike
- Death-defying strike become Uchi-seme (pressure from striking)
- Moving forward become Tsuki-seme (pressure from Tsuki)

Opportunity of Striking created from the interval of engagement (Ma-ai)

- The opportunity to strike is created at Issoku-Itto (one-foot one-sword) from To-ma
- Pressure from minds eye, spiritual guts, and the use of foot work to penetrate the opponents center by the use of your ki. (ki-seme), take the center with your shinai moving out the opponent from the center creates an opportunity to strike
- Death-defying strike becomes Uchi-seme (pressure from striking)
- Moving forward becomes Tsuki-seme (pressure from Tsuki)

Creation of strike from pressure (seme)

- Seme (pressure) \leftrightarrow Defense
 - Center-axis – seme w/ waist,
seme w/ Ki
 - Linear – seme w/ foot,
seme w/ Tuski
 - Curvilinear – seme w/ body,
seme w/ strike
- Death-defying Strike
(Sutemi no Datotsu)
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Seme \rightarrow Strike = Linear

Strike \rightarrow Seme = Curvilinear

Death-Defying Strike (Sutemi no Datotsu)

To attack without fear of death, to risk it all for success, in kendo to initiate an attack with no regard to the outcome

- Death defying strike opens the way to next strike
- D-d strike connects and links to Zanshin
- D-d strike is the bases of success because there is no hesitation
- D-d strike is the way to survive

Principle of Strike motion

- **Tame** (in responding to an attack or producing a waza to remain emotionally calm- staying relaxed physically and mentally)

Tame of Strike motion (staying relaxed during the strike)

tame to resist opponent's pressure (controlling the opponents attack by remaining calm)

- **Flexibility**

Flexibility of the body

Flexibility of the arm, wrists and hands during the execution of a strike

- **Leverage**

Leverage of the shinai
Leverage of the arm

Necessary condition at the exam

- Condition before the exam -- Mind-set
- Manners for Tachiai -- Concentration of Ki
- Appearance, dignity, posture -- Durable Ki
- Push (Seme ai) -- Utterance, enhancing Ki
Attack with mind, push, and hit
- Strike -- Uniting with mind, sword and body (ki-ken-tai)
- Zanshin -- Posture of mind and body

Sufficient condition at the exam

1. Beautiful appearance
2. Strong kendo
3. Flexibility (slow/fast/strong/weak)
4. Quick response, immediate response
5. Opposition, harmony and cooperation, relationship of opposition
6. Superhuman feat and human technique (hesitation, fear)
7. Requesting the very best Ippon

Summery

1. 素直な心 Open-mindedness, accept face value, accept without reservation
2. まとめる力 Ability to unite
3. 自信と過信（心の内と外） Confidence and overconfidence (inside and outside of mind)
4. 殺人刀と活人剣 Setsuninto and Katsuninken = Hari-waza and Ohji-waza
5. 観て頂く (2 interpretations) 1. Being humble and having your kendo watched, 2. Watch and steal/take (a move)