

# **Chapter 1**

## **The Origins and Activities of Shorinji Kempo**

1. Outline of Shorinji Kempo
2. Position, Mission, and Duties of the Branch Master
3. Kenshi Training and Guidance
  - Preparing for Training
  - Training Executive Members
  - Grading Examinations
  - Qualifications for Examiners and Judges

## 1. Outline of Shorinji Kempo

Branch masters must be fully comfortable with their understanding of the nature of Shorinji Kempo and its education system. They must always be able to explain these points to others. When Shorinji Kempo is properly understood by those people in proximity to it, it gains their support and branches become more active.

### 1-1 The Motivation and Purpose Behind the Foundation of Shorinji Kempo.

Why did Kaiso (founder) found Shorinji Kempo. The answer to this is the origin of Shorinji Kempo.

Branch masters must act as the inheritors of “Kaiso’s Will,” and convey it to all members.

### What Kaiso Gained From His Experiences

In his youth, Kaiso experienced the harsh reality that often only power determines what is “right.” He learned this through experiencing immense hardship through loss at war in a foreign country (China), where he saw desolation and disorder, and priority being given to ethnic and national interests. He gained insight through this experience.

### Motivations Behind the Foundation

The insight Kaiso gained through his experiences

“The person, the person, the person - everything depends in the quality of the person”

-Human society is planned and managed by humans.

Cultural object such as religion, philosophy, and science are all human-made and managed creations, as are things such as politics, militaries, education, and economies.

-“The person, the person, the person - everything depends in the quality of the person”

Human society is affected tremendously by the personality and way of thinking of those who stand in a position of power. Whether society improves or deteriorates, Kaiso became convinced that “The person, the person, the person - everything depends in the quality of the person.”

-He Decided to engage in "nurturing individuals"

-He decided to “nurture individuals.” He decided to gather youth who possessed will and show them the way, drawing out a sense of justice in them and nurturing in them confidence, courage, and vigor so that they might be productive members of society.

## The Founding's Purpose

-To Develop Individuals through Shorinji Kempo and  
Realize a Rich Society through Peace both Physical and Spiritual

To train individuals through the layered development of compassion, courage, and a sense of justice.



For the Realization of a Bright, Peaceful, and Rich Society, both Physically and Spiritually  
(= ideal world)

Kaiso Founded Shorinji Kempo in Kagawa, Japan in October of 1947.

## 1-2 Shorinji Kempo as “Gyo”

As a “gyo” (training method) Shorinji Kempo uses training of techniques to instill confidence, courage, and vigor, and develop strong individuals who possess compassion and a sense of justice.

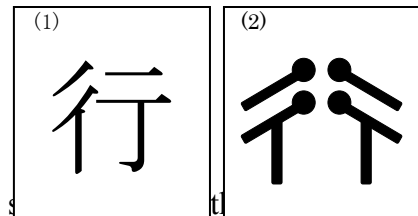
What is a “Gyo”?

In Japan, using the body in order to train the heart and improve is known as “gyo” or “shugyo.”

About the “gyo (行)” kanji.

Kaiso applied his own interpretation to the Japanese kanji “行” (fig. 1)

Kaiso sees his “行”(fig. 2) as being the representation of the self to face.

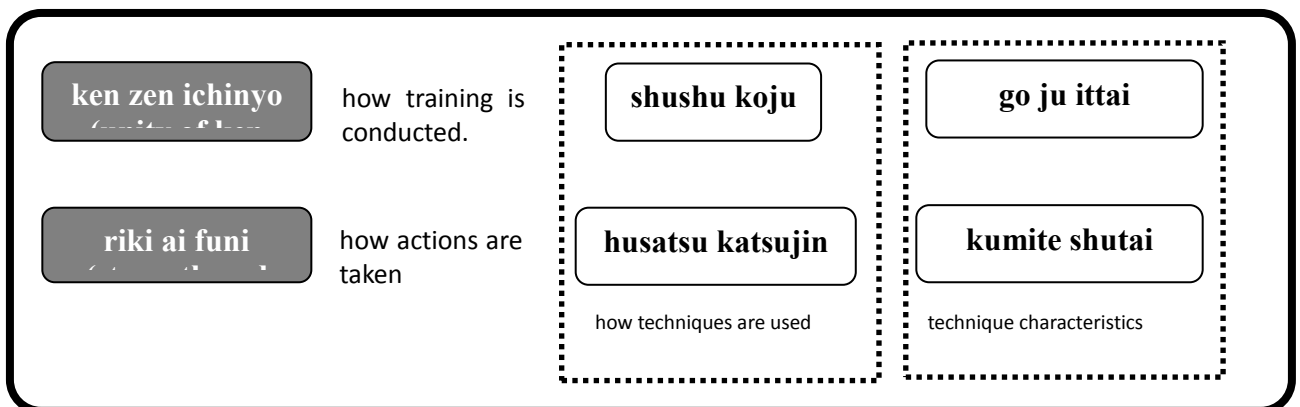


Shorinji Kempo possesses an educational system to make this a reality. Its purpose is to create individuals who possess a self which can be relied upon (jikko kakuritsu), and who are able to act while considering the happiness of others (jitta kyoraku).

### The Combined Three Benefits Training Method

Shorinji Kempo is a training method that simultaneously works on “self defense training” “spiritual cultivation,” and “improved health.” The essence of Shorinji Kempo is to become complete through the purpose of peace and harmony, to focus more on self control, self improvement, and self establishment than on defeating an enemy, and through this to become a person who is fully formed.

### The Six Distinguishing Characteristics of Shorinji Kempo



### 1-3 Activities to Nurture People in Order to Establish an Ideal Environment

Branch masters must establish and implement a disciplined training method that contributes to answering the question of “what sort of individuals should be nurtured via Shorinji Kempo?”

#### The Human Qualities that Kaiso Strove For

- People who can live a life in which they believe in their own possibility
- People who have a strong sense of self-identity
- People who can consider the happiness of others when acting
- People who can act with a sense of justice, courage, and compassion
- People who can live a life in which they join together and cooperate

#### Our Movement = A Movement for Happiness

The movement for happiness is based on the Shorinji Kempo principle of “Half for one’s own happiness, and half for the happiness of others ” It is a movement to create a peaceful world, both physically and spiritually, which is free from war, terror, and conflict. This can be achieved by nurturing people who take the initiative and act, influencing those around them in order to positively improve their workplace, school, or community.

#### The Group and Activities

The movement for happiness is achieved through the collaboration and cooperation between members. No matter how right someone may be, there are many things which cannot be achieved by an individual acting alone. One important role of the branch master is to create the right group of like-minded individuals who will cooperate in order to achieve their shared goal of creating the ideal environment. Please work to strengthen the activities of branch, by deepening the communication between members, encouraging interaction and the exchange of opinions, and furthering cooperation. Aim for an organization where true connections can be made between individuals on a non-hierarchical basis, where solidarity between comrades transcends boundaries of position, class, or occupation.

#### 1-4 Organizational Structure

The Branch Master should be keenly aware of his role as a member of the organization, and should carefully adhere to the objectives and rules of the organization.

#### Goals of the World Shorinji Kempo Organization

The World Shorinji Kempo Federation works to unify the widespread branches of Shorinji Kempo in order to achieve the below goals.

#### Preface of the World Shorinji Kempo Federation Statutes

At its core, this federation will strive tirelessly to achieve to the principle inherited from Kaiso of “realizing an ideal world via nurturing people.” To achieve this goal, it will universally spread, promote, and protect the teachings and techniques of Shorinji Kempo throughout the world, and based on a world-view of tolerance towards political views, human rights, and religion, contribute to world peace through the encouragement of bonds of goodwill and friendship between the branches of Shorinji Kempo around the world.

The Organization and Role of the World Shorinji Kempo Federation  
(from the statutes, "Chapter 3: Members")

[Members]

Article 13: As set forth below, the federation is composed of group and individual members.

(1) Group Members

- a. Regular Group Members: "regular group member" refers to a national federation established with the approval of the Board of Directors and the permission of the President.
- b. Associate Group Members : "associate group member" refers to to a branch established within a country with the permission of the President.

(2) Individual Members

- a. An "individual member" is someone who belongs to a group as defined in a or b above, who has received permission to join from the Federation for the purpose of training in Shorinji Kempo.
- b. A "special member" is someone who contributed to the running of the federation, and has passed inspection by the Board of Directors and received permission from the President.
- c. an "honorary(G:honory) member" is someone who understands the federation's goals and has passed inspection by the Board of Directors and received permission from the President.

(Regular Group Member)

Article 15 : a regular group member will oversee and promote the various activities related to Shorinji Kempo within its country and actively participate in and contribute to the federation's activities.

2 Regular group members must fulfill the obligations set by the federation (stipulated elsewhere).

3 Regular group members hold rights as set by the federation (stipulated elsewhere).

4 When a regular group member conducts a corporate registration, it must adhere to the applicable local laws and follow the regulations for planned registration by, in advance, receiving the approval of the Board of Directors and the permission of the Secretary General.

(Associate Group Member)

Article 18 : an associate group member will oversee and promote the various activities related to Shorinji Kempo within its region and actively participate in and contribute to the federation's activities.

2 Associate group members must fulfill the obligations set by the federation (stipulated elsewhere).

3 Associate group members hold rights as set by the federation (stipulated elsewhere).

4 When an associate group member conducts a corporate registration, it must adhere to the applicable local laws and follow the regulations for planned registration by, in advance, receiving the approval of the Board of Directors.

(Ordinary Members)

Article 21: an ordinary member must belong to either a regular group member or associate group member, train in Shorinji Kempo, and actively participate in and contribute to the the federation's activities.

2 Ordinary members of the federation must fulfill the obligations set by the federation (stipulated elsewhere).

3 Ordinary members of the federation hold rights as set by the federation (stipulated elsewhere).

[Duty of Confidentiality]

Article 25: members of the federation must guard closely and not share any confidential information gained from their position. This obligation persists even after a loss of membership.

World Shorinji Kempo Organization Secretariat

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## **2. The Position, Mission, and Role of a Branch Master (Coach)**

### 2-1 Position, Mission and Role

Position: To undertake the role of training and nurturing kenshi as the representative of Kaiso and Shorinji Kempo Shike

Mission: To inherit Kaiso's Will (=the motivations and purpose behind the founding of Shorinji Kempo) and train is the "gyo" of Shorinji Kempo, to dedicate oneself to the nurturing of people and creation of the ideal world that is the movement of happiness.

### 2-2 Code of Conduct:

It is expected that you:

- Hold a job, adhere to the organization's philosophy, and be recognized as a leader within society.
- Be an example to all branch members, engaging in an exemplary day-to-day life.
- Contribute to the development of your country and local region.
- Work to improve both your philosophical and technical (technique) teaching abilities.
- Based on the Shorinji Kempo ideal of independently-propelled action, gain supporters and understanding from others based on your actions.
- Must not teach any other martial arts.

### 2-3 Duties

#### Official Procedures

Must promptly undertake all official procedures outlined in this document.

Delays in conducting procedures results in hardship for members. Official procedures must be conducted so as not to infringe on the rights of members.

#### Financial Management

As stipulated in this document, must properly and correctly conduct all branch financial management.

Must treat all money collected from members fairly, and must not have it mix with any personal expense funds.

#### Collaboration and Communication

Must work towards building positive exchange and cooperation with nearby branches.

Must thoroughly understand dispatches from the WSKO and properly and proactively communicate their content to members.

### 2-4 Attitude

#### Virtue

In Japan, the birthplace of Shorinji Kempo, there is a saying: "Otentosama." In Japanese kanji characters, it is written with characters meaning "the road to heaven," and it represents knowledge and reason which transcends nature or society. It illustrates the importance of people (including oneself) doing things

which must be done, regardless of whether someone is aware that you are doing them or not. This concept embodies the idea of Dharma within Shorinji Kempo

As an instructor it is of course important to teach and to display your techniques to others, but it is also important for instructors to put their skills, teachings, and beliefs into practice in their everyday lives. Continuing this practice is known as "building upon benefit," and instructors who abide by it are sure to become important and loved by both other people and nature.

#### Relationships with Others

In conducting the business of the federation and branch, the duties of an instructor are immense. The support and understanding of a wide range of people, from kenshis to those an instructor's friends and coworkers, is absolutely necessary.

It is of the utmost importance to respect and cherish each individual relationship you develop.

### Service

Kaiso's will comes from an honest and pure heart, believing that a single individual can work to benefit and improve his country, his society, and people's future. Shorinji Kempo's philosophy and purpose is not to merely serve as a place for personal gain and enjoyment.

Through promoting the movement for happiness, it is a gathering and result of like minded individuals who believe in this goal. Branch masters must experience joy in their service, and through this encourage service from kenshi and others around them, always grateful as they engage in their day-to-day operations. Promoting the movement for happiness is a chain of joy and gratitude.

## Kaiso's Sermon for Branch Masters

### **The person, the person, the person - everything depends in the quality of the person**

You no doubt know not the true meaning of economic hardship, but there are places and people who still see the need for war. As the economy worsens, companies naturally shrink in size, and troubles start from those in the direst of situations. Why not start a war to quickly solve the problem? This is no mere joke, but how Japan found itself in a war.

A single sewing machine will work for at least 10 or 20 years. So will a truck. But a tank or jeep for war will be burnt out in a week. War is an enormous consumer. To make money selling, you are best off starting a war and slaughtering people. There are people in this world who sincerely think such thoughts. I recognize that this is the current state of things. At the same time, I also know that if we take a close look at the world, the offerings of both communism and capitalism are also far from the ideal that people seek. Thus, what is one to do? Isn't it best to change how we all think, even if we can only influence one person at a time?

Even if the establishment of a peaceful and just human society is a distant goal, we should live our days with the following in our hearts: "Leave behind the self that seeks to gain happiness at the expense of others. Join hands together, share bonds of understanding and mutual help, and strive to deepen bonds of affection, trust, and understanding. In order to establish the ideal paradise we must strive towards this, always aiming to better ourselves." It may be difficult, but I think it is achievable. This movement of people, trying to change our way of thinking one person at a time is a movement for happiness. "The person, the person, the person - everything depends in the quality of the person." Though I have no idea how long this movement may take, or how distant a goal it may be, I am absolutely positive that we can make the world a better place by having an effect on all those who hold power. (August 6, 1977 instructor study session - 1st div.)

### **Half for the Happiness of Others**

I am but a single individual making requests, but with no intention of making particularly difficult ones. That said, I do not want you to take as merely theoretical things such as Shorinji Kempo's "half for the happiness of others," or the idea of taking care of others, or, in the broad sense, of loving your fellow man. Though it is revisiting my previously talk of "even if it is not a family member or your girlfriend," I gave the following speech at a university training camp last summer.

"There are no borders within the human heart, conscience, or mind... Whether you are black, white, or somewhere in between, when it comes to feeling joy, pain, anger, or the love towards family and friends there is basically no difference between people, no matter their race or country." And "if you can understand this even a little, then you will be able to feel as your own any tragedies which may occur in the future, or pains that people may be experiencing now, and you will be able to think of them as such."

"Half for the happiness of others" is to stand at this starting point and to be able to consider things from that perspective. I will make an effort to uphold these values, which as people we should naturally hold, and I hope that you all will also will adhere to them. (March 26, 1974 university training camp)

### **What I Started**

What is the true form of injustice? What is it that brings unhappiness upon people? It is a "heart with only the self." And it is the "heart with only the self" and the "heart with no self" that causes these to spread. After the war, I returned from China to a devastated Japan. Since

founding Shorinji Kempo in Tadotsu, I have focused myself on improving the abundant “hearts with only the self” and “hearts with no self” in Japan.

I have my pupils chant a meditation: “Within self, my self finds recourse. Neglect my self, and to whom could I turn? Self is disciplined from within, the true and hard-earned recourse” And I continue to exhort people to think “half for one’s happiness, and half for happiness of others.”

However, there is perceived problem that most new members to Shorinji Kempo wish to just strengthen themselves through Shorinji Kempo as a martial art. But, I think that is not really a problem. First, let us grant them their desire to become tempered and strong. Becoming strong breeds confidence. Confidence increase ones vigor. We can instill these young minds with a sense of justice, make them consider what real strength is, and teach them of jiko kakuritsu and to think of shared prosperity.

This is what I started after I returned to my mother country and found it in a state of confusion and moral disarray. (February 23, 1972 “Shorinji Kempo” magazine article)

### **Started From Giving to Others**

A good teacher is one who trains disciples better than himself.

One commonly understood fact in Japanese martial arts and sports is that a teacher can never be less than his disciple. So he must always be better. He must always stand at the top. Naturally, he cannot teach what is really important. He keeps it hidden just for himself. As the saying “handed down from father to one son” illustrates, you teach the true secrets to your child, never to your disciples.

It was the same in China. I didn’t steal this, I found it for myself. I found I had become better than my seniors. “No, no, no.. you do it like this, but you should be doing it like this! Isn’t it obvious...” I was probably a little brash, but if I teach you the same way, without holding back, then next it is you who will improve. But if you then kept that information in your pocket, it all ends there. Is that really what we want? The reason Shorinji Kempo has grown the way it has is because we started from giving to others. Remember this fact well.

And through this, don’t you think that we can strengthen bonds, protect love, and help each other as we build a magnificent society? This is no dream. It is absolutely achievable. First, why not try to change your workplace, school, or local community? It might not be immediately doable today. But it will definitely become possible in the future. (October 23, 1977 at the appointment of a head for a newly established *Doin*)

### **I Will See it Done While I am Still Alive**

I am basically a president here. That may sound a little harsh, but it is because all this started from my thoughts. That is, Shorinji Kempo exists due to Doshin So, Doshin So doesn’t exist due to Shorinji Kempo.

Leading a group calls for many things: enormous amount of originality, the influencing of others, collecting money, and the skilled running of all this. I don’t mean to brag, but it is I as leader who showed these skills, and thus I intend to exert my influence to some degree as long as I am still alive.

In other words, if our organization was formed through elections, or like a parliament, those who felt they had the power, money, and influence would definitely demand to be listened to. And groups of henchmen-like factions would certainly form. I don’t want to see such disgusting practices in Shorinji Kempo.

One of the worst Japanese habits is the idea of “one party for one person.” No matter what organization you look to, as people develop their career and gain some experience, they all desire to become the boss. And what emerge are cracks, not unity. Shorinji Kempo is no

exception. Though I've lavished praise on us, the truth is there are many who are all talk and make no attempt at action. Thus last year I called for you to "first become youth who can act!" This year I want to see you actually act, not just express your support with cries of "Yes, Yes!"

Especially now, in uncertain times, is the time to have belief and be someone who can act! How pathetic then that a large majority are satisfied with simple punching and kicking. And there is no shortage of people who attach themselves to the coattails of the elite, believing in the delusion that they have become something important, able to use Shorinji Kempo's name to gather people, funds, and influence politicians.

Let's be clear, don't flatter yourself. I have no use for trained dogs doing tricks. I don't want Shorinji Kempo to be the kind of martial arts where, when the man at the top calls, the response is "Hah? What do you want?"

Gaining trust takes ten year... no maybe an entire lifetime. But losing it takes only a minute. Only one action. So relationships are what matter the most in human society. If you are stuck at one level, there is no way you will make meaningful connections with those above you.

Boasting about who will listen to you... How old your art is... How many tens or hundreds of disciples you have... How great your technique is... These are all shines that come off when rubbed, revealing the sham beneath. Others in this world are not all blind, and we are already at the point where the quality, not the size, of Shorinji Kempo is questioned. Thus, all the more so, even if it means revealing embarrassing truths, I want to aim for quality... Where we can point out and correct each other's mistakes and meet as equals. Don't you want to see this reality realized? (March 21, 1972 Student Instructor Study Session)

### **3 Kenshi Training and Nurturing**

#### **3-1 Key Knowledge for Training**

##### **Key Attitudes for the Dojo**

Shorinji Kempo is a training method developed to train both the mind and body, nurturing people in jiko kakuritsu and jita kyoraku, and develop people with unity of mind and body.

Before kenshi enter the dojo, branch masters must have started their instruction on this fact. Thus the following applies not just to life in the dojo, but should be stressed as vital in every life.

- **Kyakka Shoko**

Learn about yourself and the importance of self-reflection through the “careful placement of shoes taken off” and “caring about the shoes of others.”

- **Gassho-rei**

All interactions with people must start and end with a bow. Delivering true greetings from the heart naturally improves both posture and the heart.

The gassho-rei conducted in Shorinji Kempo is one embodying respect and give-and-take.

- **Samu**

All kenshi work together to clean the dojo before and after training. This type of cleaning and preparation for meals is known as “samu” in Shorinji Kempo, and is an important aspect of training.

Working together regardless of seniority in order to clean the dojo, showing appreciation, and creating an environment suited to welcoming to train in is important as it brings all back to their starting roots and lets them clean their hearts and minds.

- **Clothing**

Training in Shorinji Kempo is to always be done in the dogi as defined by SHORINJI KEMPO UNITY. Dogi should always be kept clean.

In addition to impeding training, long or unkempt hair, long nails, and jewellery can all lead to accidents. Please ensure both your physical appearance and dogi are in an appropriate state for training.

- **Attitude**

In Shorinji Kempo, in addition to training, members are expected to respect their seniors, support their juniors, and lead an everyday life in which they conduct themselves and interact respectfully with those they meet.

When receiving instruction, members should face each other with a kesshu stance and avoid folding their arms. They must maintain a style of sitting / standing and movement that is conducive to learning.

- **Language**

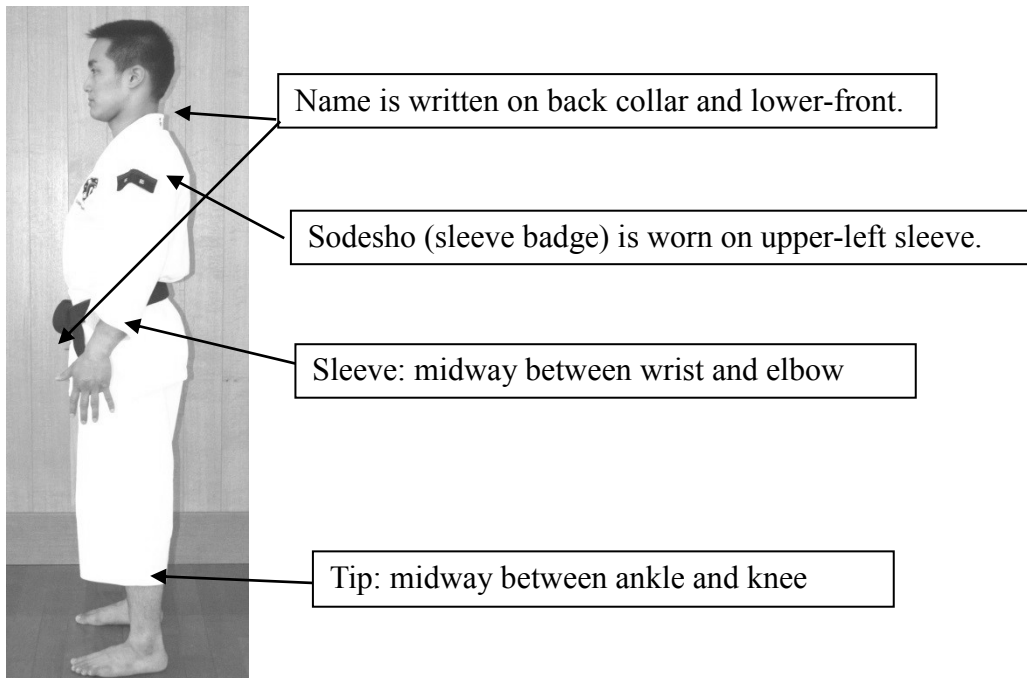
Words have power, and that power reflects a speaker’s personality.

In Shorinji Kempo, being careful to use appropriate and correct language, polite language, and respectful language is as important as maintaining the proper attitude.

### 3-1-2 Clothing Checkpoints

#### Clothing when training

- Wear a dogi when training.
- Observe the following when wearing a dogi:
  1. The dogi is white and follows the specifications laid out by SHORINJI KEMPO UNITY.
  2. The sodesho (sleeve badge) worn corresponds to the wearer's rank.
  3. The owner's name should be written on the rear-collar, lower front collar, and on the pants' upper area.
  4. Do not fold the sleeves.
  5. The tip of the pants should fall between the ankles and knees.
  6. When underwear is worn under the dogi, make sure they are presentable.
  7. The belt should correspond to the wearer's rank. Avoid using belt's which are unseemly or whose color has faded.
  8. Feet should be barefoot. However, exceptions can be made when there are special circumstances.



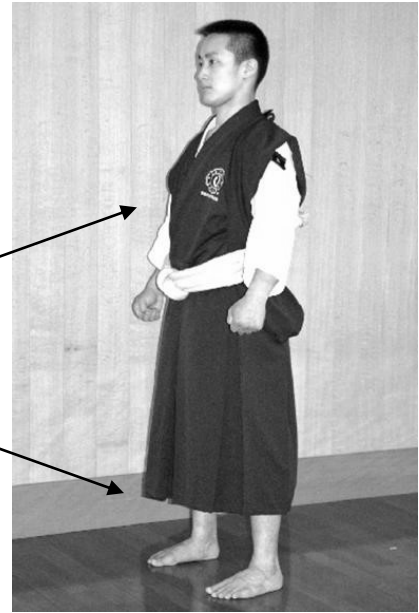
## Hoi:

When branches conduct an Embu or other demonstration, wearing a hoi can greatly increase the PR impact of the event.

-Though there are no strict guidelines regarding what rank can wear a hoi, it is generally better to have members who can perform more advanced embu wear it. Please wear with the sleeves rolled up.

The hoi is worn with sleeves rolled up.

Ensure the hem of the dogi is not protruding from the hoi.



### 3-1-3 Conducting Chinkon gyo

#### Meaning of Chinkon gyo

Chinkon gyo embodies “meditation,” “oath,” and “creed.”

The below is conducted in order to understand, believe, and put these into action. Having members recite them in unison leads to them (their hearts) becoming one.

Confirming the purpose of training and fostering an active attitude towards training leads to far better outcomes than simply engaging in training with no clear purpose

#### Outline for Executing Chinkon gyo

-As a general rule, Chinkon gyo should be conducted every time training is conducted.

-As a general rule, technique training should be conducted after doing Chinkon gyo.

#### Procedures for Chinkon gyo

-Have all members line up orderly

-The shuza faces the members, declares that “We will start Chinkon gyo,” and conducts a face-to-face gassho-rei.

-The shuza turns around, conducts a formal call to “bow”, and all members bow facing the same direction.

-The shuza calls for “meditation,” and all recite the meditation.

-After the meditation recitation is finished, a call for “Oath” is done and all recite the oath.

-When the oath recitation is finished, a call for “chakuza” is done, and all assume the chakuza position (in the form of anza, doing anmoku and chosoku)

The shuza stands and circulates while holding the stick. The shuza then gently strikes the shoulders in order to correct members with bad form, and applies the stick to the shoulders and uses his hands to correct posture. Members who have their posture correct perform a gassho-rei while seated.

When the shuza determines that members have conducted enough chosoku (regulated breathing), he strikes the floor with the stick in order to produce a sound. Members do kiai in conjunction with the sound. The shuza immediately calls for members to “stand.”

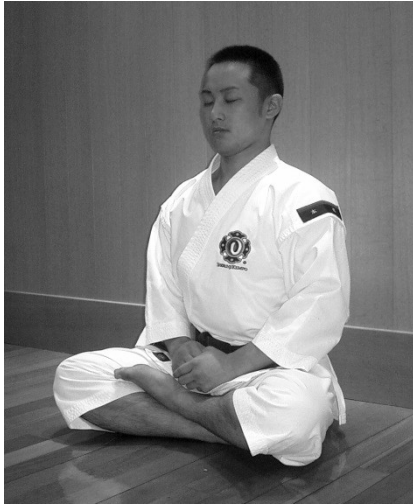
The shuza then places the stick down and returns to the front of the room.

-The shuza, facing the members, calls for “creed” and the members recite the creed.

-When the recitation is finished, the shuza turns right-about and calls for a “bow” (and return to position), and all bow facing towards the same direction.

-The shuza again turns right-about to face the members, and declares “we will finish Chinkon Gyo.”

-Perform a face-to-face gassho-rei.



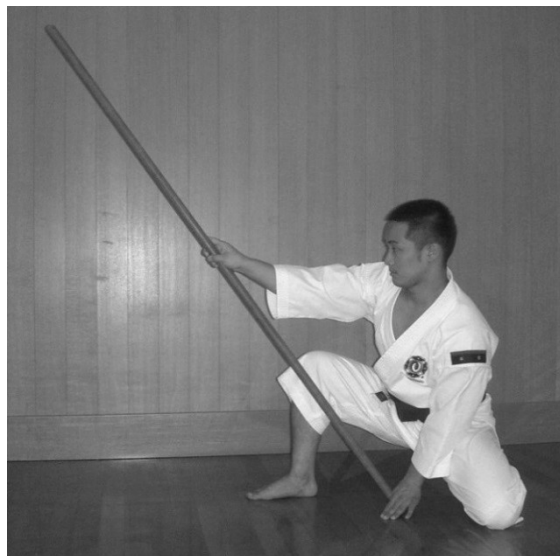
- \*1. How to perform chosoku (regulated breathing)
- Have a straight, correct posture.
  - Lightly close your eyes (meimoku)
  - As a rule, breath through the nose. Each breath should be 20-30 seconds
- (1) breath-in: Quietly and deeply (7 seconds)
  - (2) spillover: slight escape
  - (3) keep it held in the lunch (3 seconds)
  - (4) exhalation: slowly exhale 7/10 of your breath (10 seconds)
  - (5) retention: pause when approximately 3/10 remains (3 seconds)
- Note: times are approximate.

\*2 how to hold, use the stick



- 1) Hold the stick according to the figure to the left, not making noise as you circulate.
- 2) Can be held in either the left or right hand, upper or lower.

- 1) Quietly strike the knee.
- 2) After striking, immediately withdraw.
- 3) Either front-right or front-left is acceptable.



## **3-2 Training Executive Members**

### **Importance of Training Executive Members**

Training of executive members (who supplement the branch master in aiding with branch management and technique instruction) is a critical activity that has a direct and significant effect on the basic activities of the branch and on its potential for action in the future.

In order to train executive members, the branch master must set forth a concrete plan with clear objectives for candidates. The plan should set clear goals for kyu-grading and kaku-grading (advancement) and the branch master should encourage an environment which leads to proactive training.

### **Things to Consider when Training Executive Members**

#### **3-2-1 Crafting a Teaching Plan**

The branch master should establish a year-long teaching plan, preparing for grading examinations and creating an environment in which executive members can consistently receive new ranks (qualifications).

Further, higher-level training which is matched to (candidates') proficiency in technique and philosophy is also required. Depending on circumstances, it may be appropriate to conduct special training sessions consisting only of the branch master and executive members and/or to hold joint events with nearby branches.

#### **3-2-2 Let Executive Members Build Experience**

It is important for branch masters to strive to delegate some technique training and conducting of official procedures to executive members (and/or candidates) to allow them to actually experience branch management. However, as responsibility for all branch management ultimately lies with the branch manager, branch managers must not be negligent in their oversight and delegation.

#### **3-2-3 Branch Establishment**

Once they have gained the requisite experience and become qualified persons, executive members should be encouraged to establish their own branch.

The desire to become a branch master is of utmost importance. Thus opportunities to realize and nurture this desire are necessary.

## **3-3 Grading Examinations**

### **About Grading Examinations**

Branch masters and coaches have the obligation to teach members in both philosophy and technique as outlined in SHORINJI KEMPO UNITY's curriculum. Shorinji Kempo makes use of a rank system in order to indicate how far members have progressed. This system is managed by the SHORINJI KEMPO UNITY general corporation, with Shike serving as its Representative Director.

-Shorinji Kempo's rank system is based on the thought that each advancement represents an additional accumulation of training. Inspection (grading examinations) as to whether the requirements for advancement have been met can be taken after the proscribed training period

once members have dedicated themselves to improving their character, learned the correct technique and philosophy, and subsequently passed the corresponding tests for the rank they seek.

Members who pass and have had the exam results recognized by SHORINJI KEMPO UNITY will receive their new rank (qualification) in the form of a Dan or Kyu certificate from Shike. Grading examinations (inspections) are to be conducted by official Shorinji Kempo examiners recognized by SHORINJI KEMPO UNITY.

### **The Rank System**

-Shorinji Kempo's educational system and rank (qualification) system is managed globally by SHORINJI KEMPO UNITY. The curriculum, the grading examinations for the curriculum, and exam requirements are the same regardless of location (they are unified global standards).

-Exam requirements specify the bare minimum requirements and training periods. An inspection may determine a lack of eligibility based on a comprehensive consideration of factors such as a member's contributions to the organization, a member's activities and achievements, and training attitude.

-The requirements for each rank and its grading examination can be found in the guidelines published by SHORINJI KEMPO UNITY.

### **Instruction re: Examination Preparation**

-The "training period" listed under exam requirements is the (bare) minimum required. In order to take an exam, the approval of the person tasked with confirming the results of practice (the branch master or coach, or in the case of a special grading exam, the federation if one exists in the country concerned.). This approval is in regards to whether the applicant has displayed sufficient skill and aptitude with regards to the required philosophy and technique skills, and whether the applicant has completed the necessary philosophy and technique courses.

-Thus branch masters should convey to kenshi that only those who have met the exam requirements and display an amount of skill which could reasonably be expected to pass the exam will be given approval. Kenshi should be made aware that exam requirements should not be seen as merely training (time) period requirements, and that kenshi who display insufficient effort or are clearly unable to meet the exam's requirements will not be given approval.

-It is important that the implementation of everyday instruction and policy should be developed taking into account that Shorinji Kempo's exams are conducted according to Kaiso's

saying that "If all can do it, then all shall pass. If none can, then none will."

### 3-4 Qualifications for Examiners and Judges

Shorinji Kempo features both ranks to codify levels of training and taikai in which to exhibit the results of training. There are set qualifications for examination examiners and judges for embu inspections.

Qualifications for examiners and judges are divided into level 1st kyu and 2nd kyu. Qualifications for examiners and judges are authorized by SHORINJI KEMPO UNITY, active as the representative member of the board of directors for Shorinji Kempo's Shike.

Those seeking judge or examiner qualifications must attend an examiner/judge qualification recognition training seminar (hereinafter referred to as examiner/judge training seminar).

[ (1) Qualifications for judges and examiners took effect as of April 1, 2013 ]

Type	Requirements for qualification	Qualifications which can be overseen
1st kyu examiner	Has taken the required examiner/judge training seminar Active member with 6th dan or higher	examinations for 3rd dan and below
1st kyu judge		inspection of national level taikai embu
2nd kyu examiner	Has taken the required examiner/judge training seminar Active member with 5th dan or 4th dan	examinations for sho(initial)-dan and below
2nd kyu judge		inspection of regional level taikai embu

- ※ Countries that are not regular group members of the WSKO cannot conduct 3rd dan grading examination.
- ※ Examiner/judge qualifications are valid for the federation or country to which the branch of the qualified person belongs to.

[About examiner/judge training seminars]

	Regular Group Members	Associate Members who do not belong to a Regular Group Member
Held by	SHORINJI KEMPO UNITY	SHORINJI KEMPO UNITY
Supervised by	Regular Group Members	WSKO
Training contents	According to SHORINJI KEMPO UNITY guidelines	According to SHORINJI KEMPO UNITY guidelines

Eligibility	1-kyu: 6-dan or higher / 2-kyu: 5-dan, 4-dan	1-kyu: 6-dan or higher / 2-kyu: 5-dan, 4-dan
Certification fee (universal rate)	1-kyu: ¥10,800 / 2-kyu ¥8,640	1-kyu: ¥10,800 / 2-kyu ¥8,640
Tuition fee	According to the guidelines of the supervising regular group member	According to WSKO guidelines
Period of validity	Max. 4-years	Max. 4-years

- ※ The first phase of examiner/judge qualifications are set to expire globally on March 31, 2018. Members who complete certification before this date will have their certification expire on March 31, 2018.
- ※ All applications during this period will be subject to the full certification fee.  
Ex: Someone receiving 1-kyu examiner certification on December 1, 2015 will receive certification valid for 2 years and 4 months, but will have to pay the full certification fee (¥10,800).
- ※ Certification **does not automatically upgrade** if a holder's dan-grade increases during the certification's period of validity. However, the higher level certification can be recognized if the certification course is retaken.  
Ex: a 5-dan member with 2-kyu examiner certification will remain at 2-kyu after he ascends to 6-dan unless he retakes the examiner training seminar.  
Ex: a 5-dan member with 2-kyu examiner certification will receive 1-kyu certification if, after ascending to 6-dan, he retakes the examiner training seminar.
- ※ For details about procedures regarding obtaining examiner/judge qualifications and/or the application of transition measures, please see the "Guidelines on the Unified Qualification System" issued by SHORINJI KEMPO UNITY.

### Special Measures

It is expected that the introduction of the examiner system may cause difficulties for branch operations where no qualified examiner is available locally. As such, the following special measures will be implemented in respect to allowing the branch master (only) to obtain examiner qualifications.

	Qualification	Validity	Examinations which can be overseen.
(1)	3rd dan branch master	Until Mar 31, 2018	Up to 1st dan
(2)	4th dan branch master	Until Mar 31, 2023	Up to 2nd dan
(3)	A 5th dan branch master belonging to a regular group member (that country's federation)	Until Mar 31, 2023	Up to 3rd dan