

## Kodenkan Inheritors? Leaders? Don't believe it!

This article has been completely revised, Jan 26, 2010.

The largest Danzan Ryu Organization has decided to change the spellings of the Black Belt boards. Amazing as that is, it is true. They no longer spell the Boards as the Founders did; Shinin, Shinyo and Shinjin, but have instead adopted a new spelling without reason.

This new spelling is Shinnin (Shin Nin), Shinyo and Shing(h)in.

Prior to WWII there were several dictionary publishers and there was no agreement on the Romanization of the Japanese language. So in some renderings we see terms such as Yeri that later becomes Eri. Shinin was sometimes rendered as Shinen. Shinjin was sometimes rendered as Shingin.

In the 1<sup>st</sup> case the “e” is made soft by the “Ye” spelling. In the 2<sup>nd</sup> and 3<sup>rd</sup> case there is slight to no change in sound. The romanization was not effective until the early 1950s and the primary countries involved were England, US, and Australia. Finally, there was a standard Romanization and the dictionary publishers were in unison on the renderings.

For this reason, due to lack of cohesion prior to the standardization, the terms were spelled as above. The spelling decided upon was “Eri”, “Shinin” and “Shinjin”.

Along with each word is a meaning. The 1<sup>st</sup> example is not taxing. We know it means lapel regardless of spelling. The 2<sup>nd</sup> and 3<sup>rd</sup> examples are more challenging, especially to those who are unread or refuse to read. I have written much on the correct meanings. (see: [Kodenkan Judo](#) ) This is based on the Oral Instruction as taught by Professor Estes directly and by Professor Law as taught by Professor Congistre for Shinin. Professor Estes was quite direct, emphatic and detailed in teaching and understanding of Shinjin, its meaning and purpose. Professor Law wrote Shin Jin in Professor Rebmann's notebook (stolen some years past).

In the photo below we see Prof. Kufferath with his peers and students. In the center is a board with the title “Shin En No Maki. Note: Shin En! They knew how to spell it and say it!



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In the below photo we see the Boards from Master Okazaki's dojo. The last board on the far right is titled Shinen No Maki. This is the same board that was present since at least 1941. (Note: Shinen. Not Shinnin or Shinnen or Shi Nin or Shi Nen!)

It is clear that Master Okazaki's students knew how to say Shin In. (The letter I is the modern spelling.) They knew it was not Shinnin (an unacceptable rendering for Spirit Man, the correct being Shin Jin).





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D. T. Suzuki writes on page 220 in ZJC;

"Life is indeed full of mysteries and wherever there is a feeling of the mysterious, we can say there is Zen in one sense or another. This is known among the artists as **shin-in** (*shên-yŭn*) or **ki-in** (*ch'i- yŭn*), spiritual rhythm, the taking hold of which constitutes *satori*."

On page 221, D.T. Suzuki writes:

"When *satori* artistically expresses itself, it produces works vibrating with "spiritual (or divine) rhythm" (*ki-in*), exhibiting *myō* (or the mysterious), or giving a glimpse into the Unfathomable, which is *yūgen*."

Since we know that Master Okazaki called this scroll Shin In and this title was preserved by photos and the teachings of his original students, we should be faithful to the original and not make up something new.

To purchase the indispensable book, "**Zen and the Japanese Culture**" please use the link below:

<http://www.amazon.com/Zen-Japanese-Culture-Daisetz-Suzuki/dp/0691017700>

### On the subject of Shin Jin no Maki:

From the 1995 Convention, Tom Ball provides his understanding of Sincerity - *Makoto*: (Please note his usage of the terms **Superior Man** and **Shinjin**.)

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<http://www.ajjf.org/AJJF/kiaiEchoArticles/makoto.php>

Webster defines sincerity as: "The state or quality of being sincere; honesty of purpose or character; freedom from hypocrisy, deceit or simulation." As martial artists, we often hear that we must be sincere in our approach to practice; we must be sincere in our dealings with others; we must be sincere in the way we interact with our training partners. It was one of the main points in the code of Bushido and in the European code of Chivalry; our sensei expect no less of us today.

There are times when being sincere also requires us to be courageous, another point in the "code of a warrior." Ultimately, one cannot discuss or act simply with sincerity without involving other points in our "code" such as loyalty, courage, and righteousness; noble virtues for all to adhere to much more so a warrior.

All those who practice martial arts are not warriors, and all warriors do not practice martial arts. Being a warrior comes from within, from the heart. Being a warrior requires one to travel a narrow rugged path which is not always easy and requires one to have strength of spirit, which supports each of the points in the "code." The way we meet the challenges in our various walks of life can be seen as the fire in which we temper our spirit. Without strength of spirit, the other martial virtues will only be shadows, to be dispelled by the slightest light.

**In the Confucian classic *The Doctrine of the Mean* we find the following, "Sincerity is the Way of Heaven; making oneself sincere is the Way of man. Sincerity hits what is right without effort, and obtains (understanding) without thinking."**

Taking the above into consideration, we can see that the practice of being a warrior, alluded to in Okazaki's Esoteric Principles is one method of reaching the state spoken of in the ancient classics as the "**superior man**," **the shinjin** (emphasis added).

Prof. Tom Ball

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Please note the highlighted paragraph above. This is a clever rewording of the following which I had freely provided to all Professors and Black Belt holders.

A selection from my article titled "Sincerity" (please see my article with this title).

**"Every student of Judo should realize that Sincerity is the foundation of all virtues..."**

**Ethic:** 1. A principle of right or good conduct. 2. A system of moral principles or values.

**Morality:** 1. The quality of being in accord with standards of right or good conduct. 2. A system of ideas of right or wrong conduct. 3. Virtuous conduct. 4. A rule or lesson in moral conduct.

Confucius said (DotM), Ch. XX. 18), "**Sincerity is the Way of Heaven. The attainment of Sincerity is the Way of men. He who possesses Sincerity, is he who, without an effort, hits what is right, and apprehends, without the exercise of thought;** - he is the Sage who naturally and easily embodies the right Way. He who attains to Sincerity, is he who chooses what is good, and firmly holds it fast."

(TCWay, p. 197, Lifu Chen) (Confucius said (DotM, Ch. XX), "...there is a way to the attainment of Sincerity in one's self; if a man does not understand what is good, he will not attain Sincerity in himself."

Confucius said (DotM, Ch. XXV), "Sincerity is the fulfillment of oneself and its Way is that by which man must direct himself. Sincerity is the end and beginnings of things; without Sincerity there would be nothing. In this account the **Superior Man** regards the attainment of Sincerity as the most excellent thing."

Confucius said (DotM, Ch. XXV), "Sincerity is not only the fulfillment of our own being; it is that by which we also fulfill the nature of things. The fulfillment of our being is perfect virtue. The fulfillment of the nature of things is knowledge. These are the powers or faculties of our being. They combine the inner or subjective and outer or object use of the power of the mind. Therefore, with Sincerity, everything done is right."

In addition to the above, in the final paragraph of my treatise "***These are the Keys...***" I wrote the following:

True successors to the teachings then, are those who take the instruction to heart, who are molded by the teaching and whose lives are transformed in a positive way. Moreover, it is those who have overcome their egos and as Okazaki wrote, "It is only by entering into the realm of open-mindedness (Kyoshin Tan Kai) that one is able to acquire or master the secret art of selflessness and altruism." Thus, true successors are those who display the qualities of a "**Superior Man**", for it is these individuals who are on the path to **Shinjin**.

In 1991, I submitted my treatise, "***These are the Keys...***" and selected bibliography, as well as many articles to Professors Ball, Congistre and Rebmann. I was the first to introduce each to D.T. Suzuki's book, "***Zen and the Japanese Culture***". The many Zen terms and concepts that the AJJF used for their convention themes came from this book, i.e. *Satori*, *Yūgen*, etc.

So we know that since 1991, Professor Ball had a copy of my writings and articles. This predates the 1995 AJJF convention with the theme Makoto. In 1995, Professor Ball believed Shinjin was a Superior Man. He stated so in his own words and for the record! This record is on the AJJF website (see above link). Although he borrowed from my writings, he did not give me credit. He allowed everyone to believe it was his own original research and thoughts.

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On page 33 of my treatise I quoted the following:

Confucius spoke mostly of the Superior man. He said (Conf, p. 313), "There are three things of which the superior man stands in awe. He stands in awe of the ordinances of Heaven. He stands in awe of Great men. He stands in awe of the words of Sages." From this we can see that the Superior man is just short of the Great man and Sage. Confucius did not speak of the Spirit-man (P. 201). "The subjects on which the Master did not talk were - extraordinary things, feats of strength, disorder, and Spiritual beings."

From the above, we see the Professor Ball misused the term Superior Man by equating it with the Spirit-like Man. However he did emphasize that Sincerity is the nature of the Spirit Man!

Since the term *Shin Jin* (jp) *Shen-jen* (ch) comes from Taoist literature, I would like to present the following:

<http://www.britannica.com/EBchecked/topic/109139/zhenren>

The Taoist sage Chuang-tzu used the term chen-jen, along with shen-jen ("spiritualized man"), chih-jen ("perfected man"), and sheng-jen ("sage"), to refer to the Taoist ideal man who had achieved immortality and was immune to earthly desires and dangers. The term hsien ("immortal") was used by other philosophers somewhat synonymously.

From Professor Legge's translation of the "Texts of Taoism", chapt 6, search word "spirit-like", we read the following,:

<http://ratmachines.com/philosophy/chuang-tzu-legge/chapter-6>

footnote 5 Here we meet with the True Man, a Master of the Tao. He is the same as the Perfect Man, the Spirit-like Man, and the Sagely Man (see pp. 127, 128), and the designation is sometimes interchanged in the five paragraphs that follow with 'the Sagely Man.' Mr. Balfour says here that this name 'is used in the esoteric sense,—"partaking of the essence of divinity;" and he accordingly translates #### by 'the divine man.' But he might as well translate any one of the other three names in the same way. The Shwo Wan dictionary defines the name by ####, 'a recluse of the mountain, whose bodily form has been changed, and who ascends to heaven;' but when this account was made, Taoism had entered into a new phase, different from what it had in the time of our author.

(Note: the #### are the Kanji. These can be found in the book.)

The Texts of Taoism (2 volumes) can be purchased at the link below:

<http://search.store.yahoo.net/cgi-bin/nsearch?catalog=doverpublications&query=legge>

Now, Professor Ball wishes the fellowship to believe that Master Estes said Shing(h)en and not Shinjin. And, Professor Ball wishes us to believe that he has maintained this all along and that it is not some new Hoax.

We know that Tony Janovitch has propagated such nonsense since the 1970s. We see the Janovitch contamination causing changes to AJJF convention pamphlets that are the responsibility of the host and not the AJJF.

However, in 1978, the AJJF (Professor Ball) published a revised Kata Manual and used the terms Shin Nan and Shin Gen. No rationale was provided for this change other than another had some "non-public" information.

This information has remained "non-public". The public information is cited above. Janovitch's acolyte, Bob Hudson, also propagates the same nonsense with the same "non-public" sources. This contamination has apparently affected Professor Ball.

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Moreover, the lists of Masters Estes, Law and Beaver all are titled "Shin Jin no Maki". They are virtually identical in names and descriptions. Professor Ball has a copy of each, and likely, other copies as well, as do others.

So, if it is not a Hoax, then we are deserving of a complete explanation for such a falsification of the record!

I cannot explain such a divergence from teaching by those who claim to propagate that which they were taught. If they cannot keep to the original spelling, pronunciation, meaning and instruction, how can they be trusted in anything they teach at the Black Belt level?

This should be of great concern for all Black Belters and School Heads. They have spent years learning a system only to achieve a rank where a Hoax is being foisted on them.

It is up to the School Heads and member Black Belters to challenge the leadership. If there is no Humility and Redress from the leadership, then the members must seek new leaders or organize anew in memory of the Founders. The basis for any organization should be the original intent of the Founders; to Preserve and Propagate the Teachings of Kodenkan Judo and Jujitsu.

However, one should be ever cautious in all such endeavors, because even in Master Okazaki's lifetime, many were not interested in the "oriental mysticism" and put their emphasis on Sport Judo or just the techniques of Jujutsu ignoring the "esoteric traditions" of Danzan Ryu.

The "Leadership" has thrown down the gauntlet. It is up to the membership to Speak Out!

Sincerely,

David A. Scheid

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