



KAGAMI

LATE SUMMER 2014



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KNBK
KOKUSAI NIPPON BUDO KAI
国際日本武道会

Cover Photo: The Great Wave off Kanagawa by Hokusai

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Editor's Welcome

by Erik A. Johnstone, Doshi, Shindokan Budo Dojo

Photo Courtesy of Kathleen O'Reilly

Hello to all of you and welcome to the Late Summer 2014 issue of Kagami! We have a great issue for you this quarter, with offerings by a number of senior members of the KNBK, and most significantly, the return of Carl Long Soshihan's voice to the pages of Kagami as our centre-piece article! We hope that you all enjoy this issue.

As I sit here writing this, I am mindful of the impending changing of the seasons; the days are getting rapidly shorter...summer's going fast; nights are growing colder. The red maples and birches in my yard are slowly their donning their autumn colours of red and gold, some already a few weeks into their change. Storms and hurricanes originating down in the tropical Atlantic have been sending heavy surf to our southern New England beaches. The autumn equinox is only a few weeks away and it won't be too long after that the leaves will fall and the snow starts to fly!

In Japan, the autumn equinox is one of the two points during the year (the other being the spring equinox) during which O-Higan is observed. Higan is translated as "other shore", which can be interpreted as the realm or experience of enlightenment, in contrast to this shore, the world of delusion, which is the reality that most of us experience on a daily basis. While a time of celebration centred around the remembrance of the dearly departed, it is also time for reflection and attention to the cultivation of generosity, patience, compassion, wisdom, and other positive virtues. As budoka, we strive to cultivate those virtues on a daily basis, through both our rigorous and determined training in the dojo, as well as through our intention and actions in our daily lives. So, as O-Higan approaches, let us be mindful of those that have gone before us; family members, friends, and beloved teachers. And let us train with an eye toward cutting through our own delusions and cultivating true wisdom and compassion in our lives, thereby seeing "this shore" and "other shore" not as two separate realms, but as one reality.

The autumn equinox is a time of change; of transition. Change is one of the inescapable truths of reality. Change can be difficult, but can also bring with it great opportunity for growth. This issue of Kagami, like the changing of seasons, carries with it a feeling of change; changes associated with transition and with the ongoing growth and evolution of the Kokusai Nippon Budo Kai, the budo traditions and family that it houses, and each one of us. We are mindful that the second anniversary of the passing of Shimabukuro Masayuki Hidenobu, Hanshi, who transitioned from this life two years ago on September 2012, is almost upon us. But while he is dearly missed, we know that his legacy and his mission are in the strong and capable hands

of his successor, Carl E. Long, the 22nd Generation Soshihan of Seito Muso Jikiden Esihin-ryu Iai-Heiho. In the lead article of this issue, Sensei describes the evolution of budo as a "forever process". Under Sensei's wise and compassionate leadership, we will all move forward together, growing in our abilities and deepening our understanding of this budo path, so that we can pass it on to future generations of students and leaders, just as it has been passed on to us.



Kenkyushin: A Lasting Legacy

by Carl E. Long, Soshihan/Kaicho - KNBK

Photos courtesy of Carl Long, Soshihan

Our budo foundation and history spans five centuries. I ask that you consider that number for a moment. Then imagine the history of the world that took place during that same amount of time. It's staggering isn't it? Try to fathom the advances in knowledge accumulated in all of the sciences, philosophies, and humanities over that period of time. Think of how much knowledge and understanding of our world we have seen in just the past one hundred years alone. To argue that we were better off then than we are now isn't within the scope of rationality. And so, as time moves in a single direction, so does the deepening of our understanding.

The accumulated knowledge and experiences of 21 generation of warriors, teachers, and philosophers all condensed into a catalog of teachings that is now known to you as "Seito Muso Jikiden Eishin Ryu Iai Heiho". Our story began to formulate in the Sengoku Jidai (Warring States period) in the 1500's and has evolved to become one of the most prolific styles of Japanese swordsmanship extant in the world today. It is a Japanese budo treasure of 500 years standing that is now practiced by many. We carry within us the treasure of a score of headmasters' knowledge and lifetimes of dedicated research and development. But it has evolved; and that evolution continues...



A Vision of the Future

When Oe Masamichi Shikei envisioned a new era of Japanese Budo education, his vision expanded the Tosa Eishin Ryu Iai beyond the borders of Tosa Han, modern Kochi prefecture. At the time this was considered a radical idea and met with some apprehension by many of his students. Undaunted, he encouraged his senior students to expand his teachings and carry this message throughout Japan so that those with a sincere willingness to learn could receive tuition from the most qualified members of his budo family. To accomplish this goal, Oe Sensei supported the efforts of the Dai Nippon Butoku Kai in adopting a modern method of disseminating the art as well as recognizing a new system of Shogo (official Budo titles and licenses). He and his students conducted classes at prefectural Butokukai facilities in many parts of Japan. In recognition of his high standards, ability and character, Oe Masamichi was awarded the Iaido Hanshi Shogo by the DNBK. He was the 2nd person to ever receive such an honor, the first person being Nakayama Hakudo, a man that also influenced the understanding of your Iai. Oe Hanshi sent his student Masaoka Kazumi, to the Budo Senmon Gakko to be trained by the DNBK as a professional budo teacher. After Oe's passing, Masaoka Hanshi also shared much instruction with Nakayama Hakudo Hanshi. This openness and thirst for knowledge continued a long legacy of our lineages' approach to the individual and ryu's development. This approach to learning is referred to as Kenkyushin 研究心, spirit of research. The MJER we know is not the same as it was only a generation or two ago. This may surprise many of you but it shouldn't.

Every headmaster of the ryu as well as every practitioner was encouraged to seek deeper understanding of the principles and techniques. They were expected to learn the waza, integrate it on the physical level until it was automatic, and develop the skills necessary to protect their lives. Then each would continue to practice, question, seek answers, and repeat the process over and over again. Each time their experience unveiled another side of the treasure box that held the true essence of the waza. This research was then guided by a more experienced teacher or senior who would confirm or deny the validity of the insights gained. With each new insight came a deepening of understanding into the technique, the true essence of the strategy and their own unique relationship to the Ryu-Ha.

Each successive Soshihan has been tasked with protecting that which is valid and preserving the Ganshiki 眼識 or former headmasters' insights.

Miura Takeyuki Hidesusa was no exception to this method of education. He also attended the famous Budo Senmon Gakko and prior to his death in 2012 was one of two living members of the Dai Nippon Butoku Kai that had attended the prestigious budo professional school. While he was there he was exposed to many of the greatest budo teachers of the 19th and 20th centuries. One of the notable men was Masaoka Kazumi and his own teachers within the

Busen. During his lifetime, Miura Hanshi studied many Japanese budo to further his understanding of his art. His training encompassed Shindo Muso Ryu Jojutsu from Shimizu Takaji Sensei and Nakajima Asakichi Sensei, as well as Enshin-Ryu Iai from Kobashi Nikkan Sensei. Under Butoku Kai instructors at the Busen, he trained Koryu Kakushu Bujutsu, ancient samurai weapons. All of these studies influenced his understanding and appreciation for the budo he had experienced and practiced. Yet, at the age of 84 years, he expressed to my teacher that he was regretful that he did not study Hyoho Niten Ichi Ryu when he had the opportunity many years before. He embodied and exemplified both a beginner's spirit and the spirit of continued research, Kenkyushin.

This conversation he had with Shimabukuro Masayuki Hidenobu Hanshi affected the future path that Shimabukuro Hanshi took as well. Having been given the instruction that he should never pass up or overlook an opportunity to deepen his understanding, Sensei immediately sought out further instruction from Sasamori Takemi Soke of Ono-ha Itto-ryu Kenjutsu and others. Anyone familiar with Shimabukuro Hanshi knows that he was a consummate reader. His collection of budo material and media was never ending. His appetite for more knowledge and deeper understanding of "It has to make sense," was never satiated. He was the epitome of a Shoshinsha, one with a beginner's spirit.

Throughout the years his message to me was to practice diligently and never give up. He sent me out to learn and deepen my understanding of the Jojutsu we practiced, the Karate we practiced and asked me to share my insights and understanding with him. He encouraged me to familiarize myself with other avenues of swordsmanship to broaden my perspective. All this time he continued to tread his own path forward in an ever-increasing thirst for more. At times it seemed daunting to me as there was more, ever more to study and learn.

In our final weeks together, his message never changed. He pleaded with me to continue our Kenkyushin and deepen our understanding of the great truths of budo. We discussed the future of the MJER line that we are stewards of and he explained the significance of our role in it. It was a difficult time but one I will cherish forever.

Now two years after his passing, I am grateful for those lessons and words of encouragement. They were not only wise and supportive, they were crucial to being able to move forward into the future. Within that next year I was able to re-commit our KNBK to the further study of Ono-ha Itto-ryu with Sasamori Soke. It was one of the most difficult requests I have had to make; to accept someone new as a teacher by my own request. But that is the nature of Kenkyushin. The DNBK, through Hamada Tesshin Hanshi, suggested that I attend an intensive Iaido training in Japan that would be conducted by many Hanshi from various Ryu-Ha in order to advance and deepen my understanding

of their budo, as well as my own. In the spirit of a beginner and the spirit of research, we learned much from these esteemed teachers. In the process I believe that my understanding of where we have come from and where we need to go has been deepened and been transformed. The opportunity to interact with such a cadre of budo instructors of this caliber is priceless. It afforded me the opportunity to train in styles of iai that my affected my teachers' way of thinking. Through this training, I was able to see how these other teachers had influenced the thinking of my own teachers and therefore my own budo. Enlightenment often time comes in small glimpses of things through windows that open and close quickly. These small glimpses and small bits of enlightenment are called Kensho. They are short lived moments of chance that may be missed or ignored. However for those of us that keep to the idea of Kenkyushin and Shoshin, they become moments of growth and wonder. I am energized and filled with renewed hope for our Muso Jikiden Eishin Ryu Iai Heiho. The future holds great promise. Our past headmasters have given us lifetimes of experience to build upon and I have made a promise to my teachers that I will continue to build the house they lived in and shared with us.

Shimabukuro Hanshi expressed his hope for the future to me with these words spoken near the his final days, saying, "I cannot wait to look down in ten years and see how far you have taken the KNBK." He was not talking about just one of our arts; he was including them all. I am committed to making him smile when that day arrives. I am happy to be able to announce to you that he believed in the legacy he was leaving behind. I can now also inform you that the oldest Japanese budo institution, the DNBK, has also acknowledged that same trust and confirmed their approval of Sensei's choices.

In hindsight, the pervading message from all of our respected mentors has remained the same. The key to high-level budo is kenkyushin and shoshin. In a very illuminating moment during this past intensive training in Japan, while acknowledging the great skills of one of our esteemed instructors in the Butokuden, Hamada Hanshi interjected that he remembered when Meguro Hanshi had received his Hanshi title. He made it quite clear that the Meguro Hanshi we were training with for the past two days was not the same Meguro Hanshi he remembers when he was first awarded the title. His growth and understanding continued to deepen and evolve throughout the years. The message was that Shoshin and Kenkyushin are a "forever process". The evolution of technique and understanding is a forever process. The evolution of a budo ryu-ha is a forever process. These messages echoed deeply the sentiment of my teachers and I hope they will continue to echo for each of you as the future unfolds.

I have made a promise and I intend to keep it.



Change: Facing Challenges with Determination

by Erik Tracy, Renshi, Socal KNBK/JKI Dojo San Diego

Photo courtesy of Bakersfield Budo/David Loya

Life is about change; it is inevitable, it is inescapable, it is the nature of our lives as we pass through time.

Yet it is human nature to resist change because change force choices, often very hard choices, or at the very least forces us into transitions from what was to what is.

There are good and...well, not so good changes that we face throughout life. The good changes, such as a new relationship or a new found hobby or interest, are welcomed and we willingly accept them as positive influences. However, the test of character is how we face the hard changes in life, because sometimes the choices we make as a result of change require sacrifice, commitment, and resolve.

Some changes are merely annoying because they necessitate attention and effort. As an example, an on-line forum I frequent recently changed to a different program and layout. The website is now a jumble of colors, widgets, buttons, and has a confusing layout. It is...annoying and made me wonder why it had to change at all as it was just fine before. I am now forced to make a choice: I can simply choose to not go to that website anymore, complain and hope they change it back, or adapt and learn to use the new format and layout.

Some changes can be foreseen and can be planned for, and yet may still give us pause, bringing mixed feelings of trepidation, excitement, worry, and sadness. My oldest son has just gone off to college. This is part of raising a family, one of the many the stages of life. The milestones leading up to this were clearly laid out from kindergarten to high school, including tests, applications, and the eventual day every parent hopes for: acceptance and admission to a good school with the promise of a degree and a bright future.

Yet this change, this transition, is also one of separation; our son has moved into the dorms and is far away from home on his own. It brings mixed feelings of pride and sadness as I pass by his empty room. But I knew this change was coming; I prepared for it emotionally,

and am slowly adapting and accepting it.

And some changes, the changes associated with loss, are the most difficult, whether it be a family member, a close friend, or a dearly treasured teacher. These are the most painful to face and often times leaves us wondering how we can carry on. We are then faced with choices, with the most literal being how one foot goes in front of the other; how we live from that moment of loss to the next day; how we are to honor the memory and legacy of someone we have lost.



FEATURE ARTICLE

It has been two years since the passing of Shimabukuro Masayuki Hidenobu Hanshi, who was my beloved teacher. These past two years seemed to have gone by fleetingly fast and yet seem to have been as long as an eternity. There has not been one day that has gone by that I haven't thought of him, missed him, and have asked questions whispered silently to myself: "What should I do, Sensei? How do I carry on with my lai and your teachings?" But, I cannot expect an answer and have to look inward, make a choice, and move forward day by day.

I look back on my time spent with my teacher and what I have learned, in my small capacity for all that I was exposed to, and I treasure that time dearly. Many things that Shimabukuro Sensei said to me ring true; that there are many paths of "the way" that all are valuable and rewarding, but that budo, and in particular lai, is the pinnacle. With lai, life hangs in the balance and that very poignant crucible of confrontation crystalizes those things that are most important.

lai is about life and about change; to "be" in the moment, to know that in a flashing instant, life changes and your choices carry weight, responsibility, and affects what comes after. I know that may sound hackneyed and clichéd, but when one pauses to consider what it is we have devoted so much energy, sweat, and time in studying, it is quite clear: our study of lai can forge in us the determination to face change in our daily lives and the resulting consequences, whether those consequences are good or otherwise.

Such changes are like intersections; we must then choose which path or direction to on which to move forward. Some are easy; some are hard and the "right" path may only be discerned in hindsight. So we must live with the choices we make when change presents these intersections of choice before us.

That is where the study of budo, of lai, helps us face these choices and hopefully gives us the wisdom to make the right choice, or at least one that we will not regret making. Another principle teaching that Shimabukuro Sensei would share was that through the study of martial arts, we slowly polish our character, and by doing so, that the deep inner quality of hinkaku would start to emerge. And while there is no single English word that succinctly encapsulates the meaning of hinkaku, an approximation would be "true dignity". It is this quality then that can ground, inform, and illuminate the most appropriate decisions when faced with great changes.

I give thanks to my teacher and for the opportunities he afforded me to learn a bit more about myself and how to face change. I will never forget.



Dai Nippon Butoku Kai Special Iaido Seminar – Kyoto 2014

Insights into our Koryu Tradition and Witnessing History

by Robin Ramirez, Renshi, Bakersfield Budo, Isshinkan Dojo

Photo courtesy of Robin Ramirez

When United Airlines Flight #35 touched down at Kansai International Airport in Osaka on June 20th 2014, I pried myself out of the economy seat I had called home for the last eleven hours and happily disembarked from the plane. Already ahead of me around the corner in the terminal was Carl Long, Hanshi-ho,, patiently waiting for me to catch up. We caught the tram to the main terminal and were greeted by the shuttle service coordinator who cordially guided us to our bus loading area. After a short wait, we were on board for the two-hour ride to Kyoto and our hotel, the Heian No Mori. Fatigued from the long trip, we checked in and headed up to the room to settle in. At around 3:00 pm, I remember Sensei saying “Robin-san...you doing okay?” “Sensei, I’m good”, I replied, thinking I’d caught a second wind and was ready to head out to experience a bit of Kyoto. Even so, we decided to rest for awhile and would then head out to dinner at 6:00. However, we both slept right through dinner and didn’t wake up until around 10:30! Still exhausted, but now starving on top of it, we dug into Sensei’s emergency stash of Power Bars and then called it a night. Not a day into our time in Japan, and lesson one of the time spent with Long Sensei had already been imparted: always pack a snack...just in case.

This was indeed a very special trip for me. During my time in Japan with Sensei, I learned so much about who

we are as a tradition, who we have as our teacher and headmaster, and the responsibility we all carry as a budo family entrusted with this very special koryu. I will never forget the lessons learned during this event, both on and off the practice floor and I cannot thank Sensei and the leadership of the Dai Nippon Butoku Kai (DNBK) enough for affording me the privilege to participate in this training opportunity. However, I will do my best to explain the significance of our experience as well as the instruction and the spirit put forth by the DNBK Hombu teachers; furthermore, I will attempt to convey the unprecedented recognition awarded to our teacher and our budo family at the conclusion of this DNBK Special Iaido Training Seminar.

Each morning during our stay in Kyoto, we convened for breakfast at 6:45am in the hotel before proceeding to the Budo Center and historic Butokuden. Upon arrival at the Budo Center, we formally bowed in and then crossed the courtyard to the Butokuden for official reiho and training with Hamada Tesshin, Hanshi. Hamada Hanshi provided instruction and insight into Itto-ryu Heiho Iaijutsu, impressing upon us the importance of mae (combative distance), kiri-ma (cutting distance) and riai (realized effectiveness). Training daily in kenjutsu with





Long Sensei as a partner was certainly challenging and gratifying to say the least. We were taught five kenjutsu waza by Hamada Hanshi, which featured shoto against daito. This daily regimen provided healthy beginning to our training schedule. Every evening after walking back to the hotel, we quickly cleaned up and met for dinner promptly at 5:45, followed by lectures and direction for each day to come.

The training provided to us during this event was unparalleled. For six days of the overall event, we trained each day from 10:00 am to 3:00 pm with the senior DNBK Honbu Iai instructors. Our first instructor of the seminar series was Fujii, Masaki, Kyoshi, Hachidan, Muso Jikiden Eishin-ryu. Fujii Sensei was a direct student of Kinoshita, Kimiko, Hanshi and as well as Miura, Takeyuki, Hidefusa, Hanshi, the 20th Generation Soshihan of our line of Muso Jikiden Eishin-ryu. It was a joy to see the familial resemblance of Fujii Sensei's Iaijutsu; he instructed the groups with a kind heart most certainly inherited from Miura Hanshi. His eagerness to share his reflection of Muso Jikiden Eishin-ryu made for a wonderful first day of training. The goal of each day was to be able to perform a demonstration, consisting of the learned technique, to be held at the end of that day for the Hombu Instructor that had provided instruction for that day. Fujii sensei disseminated a great deal of technique to our group, consisting of Shoden, Chuden and some Okuden Waza. At the end of this and each training session, we were given time to practice the three decided waza for the enbu (demonstration).

The second seminar day was spent with Isshiki, Katsumi, Hanshi, Tosa Eishin-ryu Iaido. Many of our members who attended the 2012 World Butoku Sai may remember Isshiki Sensei. Tosa Eishin-ryu tends to be smaller in nature than what we may be accustomed to; however, the spirit and

intent in which it was performed is anything but small. Isshiki Sensei and his assistant were gracious enough to explain many details from within the waza, with the day spent delving deeply into details of the Omori-ryu Shoden Waza. The generosity and patience of these teachers made for a day of training that a wonderful experience. Getting to see firsthand the uncanny resemblance of our Eishin-ryu to certain elements of Tosa Eishin-ryu, makes it easier to understand and appreciate the history and transmission of what we are currently learning. Long Sensei was right there to graciously field the many questions that I had throughout our time in Japan; thank you Sensei for being so patient with me!

The third and fourth days, taught by Meguro, Nobuyoshi, Hanshi, Hachidan, Muso Shinden-ryu Iaido, proved to be the most remarkable of the seminar series. It was obvious why Meguro Hanshi was selected for two of the six seminar days; his Iaido was nothing short of spectacular! Muso Shinden-ryu is a cousin to Muso Jikiden Eishin-ryu; there are many obvious differences between the two styles, with that said, there just as many similarities. The two days training with Meguro Hanshi were an absolute joy; he was poetry in motion and very innovative in his teaching style. Needless to say, the first four days of training were certainly the most relevant to our own practice; the reflection of our history and the positive influence of each Soshihan representing their lineage is a testimony to a bright future.

Reaching the fourth and fifth training days, our determination and spirit spurred us onward through each session, although it seemed that our bodies trailed behind. Moriuchi Hanshi of Shinden Enshin-ryu was a nice change in pace to the rigors of seated waza we

had experienced the first four days. Enshin-ryu, being a younger style, had a different flavor from the training we had experienced over the previous days, while still possessing many of the same fundamentals of good swordsmanship. Moriuchi Sensei had a great love of his art and it was certainly reflected in his enthusiastic instruction. The session ended with our group of forty seven doing their best to emulate the lessons of the day. The final session was with Yamamoto, Nanjo, Hanshi of Kyoshin-ryu laido; Yamamoto Sensei had a firm grasp of the English language, which helped to make this seminar a great experience. Kyoshin-ryu possesses larger movements and would lend itself well to Kendo players. The assisting instructors were also notably gracious; it was clear to me they cared about what they practice and were happy to see our efforts despite this being the last seminar of a long seminar series. At the end of this

Sensei was asked to perform Osame No Gi to close out the weekend; Sensei performed three waza for the Board and the seminar attendees. It is always a such pleasure to see Sensei perform enbu, the presence of his teachers so clearly reflected in his lai. The Rensei Takai concluded with the cleaning of the Butokuden floor. We were accompanied by a palpable feeling of relief as we made our way back to the hotel one more time. Trudging along on painfully swollen ankles next to Sensei, who was burdened with his own equally uncomfortable ailments, made for great conversation. I remember Sensei grabbing my jacket sleeve and reminding me to "slow down... we don't have to hurry anymore". It was a difficult adjustment considering the pace we kept all week! But I was happy to oblige.



day we were given an hour to practice for the Rensei Taikai that was to be held the following day, although everyone was noticeably weary from a long week of training. Long Sensei, being the senior practitioner of our forty-seven "would be ronin", was elected to organize our demonstration.

The day of the Rensei Taikai had finally arrived. We could see the light at the end of the tunnel, and that was all I could think of as we entered the Heian Jingu for the Harai Purification Ceremony. After the ceremony we returned to the Butokuden for our final demonstration of the week. The group performed well, successfully completing three waza from each instructor in sequential order, all demonstrated in front of the DNBK Hombu board of directors. Long

There were several official event dinners that we attended during the eleven days of training. The dinner after the Rensei Takai with the Hombu Board or Directors included entertainment provided by an amazing Taiko group. Many new friendships with fellow budoka from around the world were established over the course of the event. This kind of "skinship" as Sensei would call it, is born from events like these. The last official day of the event was left open for us to see Kyoto on our own; Sensei was kind enough to take me to some of his favorite places. We walked through Kiamachi to Ponto Cho, which was also Shimabukuro Sensei's favorite part of Kyoto. We reflected on our loss from time to time, as we usually do when we get together. I

learned so much about our history during conversations Sensei, and it is for these times that I am truly grateful.

As the day waned and gave way to evening, we returned back to the hotel to prepare for the farewell dinner, to be held at the Westin Miyako, dressing up for the last official function this event. This dinner itself was rather quiet and reserved; perhaps it was due to fatigue accompanied by the realization of the completion of a significant accomplishment. With the conclusion of dinner, we boarded the bus for the return trip to the Heian No Mori conference room for our final meeting, with all forty-seven participants in attendance. Hamada Hanshi began this event by congratulating all of us on a job well done, informing us that he and the DNBK Board of Directors considered the event a great success. As the meeting progressed, the room remained silent while Hamada Hanshi commenced the ceremony during which special recognition was awarded to many of the attendees.

In due time, Hamada Hanshi reached the the final group of participants to be recognized, and it was then that we experienced one of the most significant moments of our time in Japan; Carl Long, Hanshi-ho, successor to Shimabukuro, Masayuki Hidenobu Hanshi as the 22nd Generation Soshihan of Seito Muso Jikiden Eishin-ryu Iai-Heiho, was awarded the grade of Hachidan by the Dai Nippon Butoku Kai for Iaido! There has only been one other Iaido Hachidan granted by the Dai Nippon Butoku Kai to someone living and teaching outside of Japan, and that was awarded to Shimabukuro Hanshi at the DNBK World Butoku Sai in Kyoto in 2008.

As significant as Sensei's receipt of the DNBK Iaido Hachidan was, the crowning achievement for Sensei, and indeed all of us of the KNBK, came when Hamada Hanshi, on behalf of the DNBK Hombu Board of Directors, formally stated the recognition by the DNBK, and by extension, the Imperial Family of Japan, of Carl E. Long, Soshihan, as the inheritor and embodiment of the legacy of the Masaoka line of Seito Muso Jikiden Eishin-ryu Iai-Heiho, through his teachers Miura Takeyuki Hidefusa, Hanshi and Shimabukuro Masayuki Hidenobu, Hanshi. This recognition was communicated not once, but twice by Hamada Hanshi; first during the last day of training and then reconfirmed when Sensei was invited to sit at Hamada Hanshi's table during the final banquet. Hamada Hanshi was very adamant about the significance of this recognition. Following the banquet, Sensei received the Iaido Hachidan, which was yet further confirmation of the DNBK's recognition of Sensei and the KNBK as the living embodiment of his teachers' lineage and legacy.

The significance of this recognition to each and every present and future member of the KNBK cannot be overstated. The DNBK's recognition of the KNBK, with Long Sensei as its Kaicho and Soshihan, as the organization that represents legacy of Miura Hanshi and Shimabukuro Hanshi ensures that the Masaoka/Narise/Miura/Shimabukuro/Long lineage of Muso Jikiden

Eishin-ryu will continue to be recognized in Japan, its home soil, in perpetuity, regardless of the physical location of its Hombu Dojo or future headmasters. This legacy, this tradition, this line of Muso Jikiden Eishin-ryu, is thus forever recognised and preserved both in Japan and beyond, for the benefit of all current and future generations of budoka that may follow.

Sensei, I know that Shimabukuro Sensei would be certainly be proud; Miura Sensei would be proud; and each and every member of the KNBK are all very proud of the selfless efforts that you have made on behalf of us all. Please accept my sincere congratulations once again and my gratitude to you for everything you do for all of us. Your teaching has been a profound inspiration both on and off the dojo floor; your compassion is a reflection of your teachers; and in my eyes, your budo has proven to be a testimony of our history and certainly of our future.



Zanshin: An Essential Foundation

by Erik A. Johnstone, Doshi, Shindokan Budo Dojo

Photos courtesy of Carl Long, Soshihan and Susan Warzek



On the weekend of July 19th and 20th, Carl E. Long, Soshihan taught the first Muso Jikiden Eishin-ryu Iaijutsu seminar to be hosted by Susan Warzek Sensei and the US Budo Kai in Clifton Park, New York. Sensei's presence at the US Budo Kai was quite significant, and the event was very well attended, with participants coming from as far away as South Carolina and Florida. As is always the case, Sensei provided in depth instruction, covering a number of categories from the Muso Jikiden Eishin-ryu curriculum, including Batto-ho, Shoden Waza, Okuden Tachi Waza, and Tachi Uchi no Kurai. There was also a detailed and extensive review of fundamentals, conducted through kamae practice, suburi, and nukitsuke drills. Throughout the weekend, Sensei illuminated many of the methodologies, strategies, concepts, and principles that underlie our tradition of Iaijutsu, providing an opportunity for all present to improve and refine their skill in and understanding of Muso Jikiden Eishin-ryu.

As anyone who has spent any time training with Sensei knows, there are usually a few jewels that he offers when he teaches; jewels that can profoundly deepen one's grasp and experience of budo. The seminar in Clifton Park proved to be no different, and it wasn't very long into our training before just such an opportunity arose. While practicing Kotekinukiuchi during the Batto-ho training session, Sensei pointed to the importance of one's ability to perceive and respond to a threat that one cannot necessarily see, and encouraged us to practice assiduously to develop that skill. This of course was immediately followed by the question of how one actually goes about developing it. And thus a jewel, arising this time as a deep teaching of zanshin, was revealed.

As we know, zanshin, usually translated as "remaining mind" or "lingering mind", is to a state of total awareness; a complete connection to one's immediate environment and a readiness to respond to any changes in that environment. In "Flashing Steel", Masayuki Shimabukuro Hanshi describes it as "warrior spirit", stating that it "combines the fiercest possible fighting spirit with the calm peace-of-mind of heijoshin." Frequently, a budoka's understanding of zanshin is limited to its expression at the end of a technique, waza, or kata. But zanshin is not merely holding a strong kamae with a stern, hard expression and superficially focused attention; true zanshin goes far beyond this. Having had the good fortune to have been able to train under exemplary models of budo, most of us have seen and felt true zanshin before, expressed at its highest levels. Even so, Sensei provided a seemingly simple but compelling illustration of what the zanshin of a true budoka should feel like.

As one seminar participant observed, there was a "distinct and palpable difference" between the way Sensei bowed and stepped onto the mat with zanshin consciously absent, as opposed to when he conducted the same action charged with zanshin. Without zanshin, Sensei seemed to be simply stepping into and occupying a point in space, with no apparent connection to it. However, when conducted with zanshin, the same physical action was an entirely different expression of Sensei's presence in that very moment in space and time; completely connected to his immediate environment, and everything and everyone in it. It seemed as if he was walking into and completely challenging that space, and everything in it, with each moment filled with penetrating and pervasive awareness.

FEATURE ARTICLE

This was the expression of zanshin Sensei had been pointing to; zanshin that completely pervades each moment, enabling one to see things as they really are in that very moment, untainted by the imposition of one's own subjective thought and discrimination. It is the state in which one is fully and completely integrated into that moment, and only that moment, with no separation between the one who perceives and that which is perceived. There is a teaching that essentially states that in anything is everything; that each moment contains the very entirety of reality. Each moment that we experience in our lives contains all possibilities. Perhaps the phrase "one thing equals everything" sounds familiar. The point is that each moment in our environment is filled with potential. Zanshin enables one to perceive, with all of one's senses, what is arising in one's environment in that very moment and to take the appropriate course of action in response to changes as they occur. Zanshin enables us to take decisive action, unhindered by the fog of uncertainty or the confusion of unpreparedness.

By way of further illustration, Sensei directed our attention to a scroll hanging on a wall that featured an image of a tiger, "coiled" as if ready to pounce on its prey. We were asked to put ourselves into that scene, as if we ourselves were being menaced by the tiger. In such a case, our very survival would be fully dependent on our ability to perceive the even the most minute changes in our environment; to see the most subtle changes in the tiger itself. If even one hair on the tiger's body were to even twitch, we must see it with absolute clarity. Going deeper, we must be able to fully feel any change in the tiger's entire being with our entire being, with no separation between tiger and the individual facing it.

Zanshin is a critical element of our budo, and indeed of our very lives; an element that illuminates and supports other concepts and principles that are pervasive through the entire corpus of Muso Jikiden Eishin-ryu. The concept of yoyu is an apropos illustration of this point. Yoyu, the ability to respond to and change with changes in one's environment; to flow and adapt as emerging conditions require. The actualization of yoyu in one's budo absolutely demands that one has cultivated presence of zanshin; one simply cannot respond to changes in one's environment if one cannot perceive their environment

in that moment with complete awareness and clarity.

But how do we practice zanshin? How do we develop this state of total connection and pervasive awareness? Again referring to "Flashing Steel", we are told "just as there is no simple way to describe this state, there is no simple way to learn zanshin. It is a state of mind that only be developed through dedicated training." Zanshin can be gradually cultivated through our practice. The very physical expression of budo, starting with shisei, kamae, and chakugan, is the field in which zanshin is cultivated. When we practice waza, the threat of the invisible enemy if front of us must be palpable. When facing one's training partner in katachi or kumitachi, we must connect to our partner and our with our entire consciousness; with our sense attuned to the totality of each moment. Through such active cultivation, authentic zanshin should arise as a natural product of rigorous training, and will manifest before, during, and after action. But we have to actively and consciously work to develop this quality; we have to be mindful of our actions in each moment. As Sensei put it, we have to practice being "consciously aware of being aware." He admonished us to practice this relentlessly, not only in the dojo but also elsewhere in lives. When you step onto the mat or walk into a room, do so while actively cultivating zanshin. While walking down the street, practice consciously zanshin.

As stated earlier, zanshin is an essential aspect of budo, and its cultivation through rigorous practice is of utmost importance. It is a foundation upon which so many other principles and concepts rest. In fact, as Shimabukuro Hanshi tells us in "Flashing Steel":

"It underlies every aspect of iaijutsu. It is the driving force behind all physical techniques. Its courage is manifest in the erect posture of shisei. It is the nearly palpable resolve-crushing spirit evident in kamae. It shines from the eyes to challenge the opponent in chakugan. It energizes every breath in kokyū. It emboldens the samurai to maintain correct, opponent-pressuring maai. And it provides the ferocious, singleminded focus of kihaku."

Please be sure to follow Long Sensei's advice and make the conscious cultivation of zanshin a foundation of your own practice.



Dojo Spotlight: Seishin Budo Dojo

by Ric Kaplowitz

All photos courtesy of Ric Kaplowitz



This issue's installment of the Dojo Spotlight brings us to the Capital Region in upstate New York and the Seishin Budo Dojo, lead by Ric Kaplowitz Sensei.

Ric grew up in Delmar, New York, a town of a little over 30,000 people. His first exposure to the martial arts came during his college years, when he took his first Karate class as a gym class elective. After college he returned to Delmar, got married, raised a family, and started a nationally recognized home remodeling business. Having developed a passion for martial arts while in college, he sought out a martial arts school when he returned home. At that time, the only game in town was a Tae Kwon Do school, but he threw himself into training, practicing and teaching for over 25 years. As the years progressed, he started to look beyond Tae Kwon Do for something more fulfilling. "As I got older, it didn't take long for me to realize that I needed to find something a little softer and a bit 'deeper'. I honestly didn't know what I was looking for but I knew I didn't want to go to work each week all banged up. I was ready for something new.

"It's kind of a long story, but in a nutshell I started my search and it wasn't stumbled upon an Iaido class that had recently started up at a local dojo. I thought it looked really cool (yes, that was how I saw it back then!); exactly what I had been looking for, and after doing a little research, I joined and began training as often as I could. I was also really nice to meet some great new people (unfortunately they have all moved on now, except for Susan Warzek Sensei, my KNBK colleague in upstate New York). It was very clear to me that my new teacher was very serious and very committed to this art. We trained hard, putting in many hours together on the mat for a long time. I eventually promoted to Shodan and was given the opportunity to assist in teaching. I love teaching in general, and since

this was a new situation, teaching was really fun!

"Things seemed to be going along smoothly, (or so I thought) one thing led to another and suddenly I found myself in a situation where I was presented with a big opportunity. It took me a little while to 'figure it out', but after a few months of some gentle prodding, I made the decision to open my own dojo, now as a direct student of Carl E. Long Soshihan. With a great deal of guidance, support, and encouragement from Long Sensei, Erik Johnstone Sensei, Warzek Sensei, and my good friend and fellow budoka Maria, I established Seishin Budo Dojo on March 14, 2014. I offer a deep bow of gratitude to all of them for listening to me and believing in me when I needed them the most.

Now, at 51 and single with two daughters in college, Kaplowitz Sensei is pursuing a long-time dream of leading his own dojo. Kaplowitz Sensei chose the name "Seishin" because it is composed of two kanji that together mean "spirit". "Shin", depending on the kanji that is used, can also mean heart and mind. Kaplowitz Sensei believes that spirit, heart, and mind are key elements that are essential to good budo and should be cultivated in any authentic budo dojo. Kaplowitz Sensei knew that he'd made the right choice in a name for his dojo, especially when informed of its connection to his teacher. "When Long Sensei told me that "seishin" was part of the name of his first dojo, "if that was a name that had been chosen by Sensei, I thought 'that certainly works for me!'" Seishin Budo Dojo is currently located at 333 Delaware Avenue in Delmar, New York. Seishin Budo Dojo offers regular classes in Muso Jikiden Eishin-ryu Iaijutsu and intend to expand our practice of Shindo Muso-ryu Jojutsu and Ono Ha Itto-ryu Kenjutsu, all under

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the direct guidance of Long Sensei. There are currently about seven students enrolled at Seishin Budo Dojo; training is currently offered on Thursday evenings from 7:00 to 8:30. We hope to add additional classes as our enrollment grows. Some of us have also begun the study of Kyudo, which for about a year now, and plans are in the making to start a regular study group here at the dojo. With many years of training in Tae Kwon Do behind him, Kaplowitz Sensei is considering a transition to Shito-ryu Karate-do to round out his budo training.

“I can honestly say that not too long ago, I had no idea what budo was all about. Now, I believe that I am starting to understand what true budo really is, thanks to Long Sensei and my KNBK family! The one common thread is the people; not the sword or the bow or whatever the expression of the art may be; it’s the training, the people, the “skinship” as Sensei says. That’s where the real power is; that is what attracts me and keeps me motivated.

“So here I am realizing that long held dream, and I can’t help but ask myself: ‘what is my goal here?’. I reflect on this question almost daily. I find that I keep coming back to this: my goal is to train diligently and to spread good budo, through the rigorous practice of the Japanese arts and ways, throughout the Capital Region to the best of my ability. My doors are always open to any of you; if you’re ever in the Albany area, let’s train!”



Go-Nen: Appreciating What it Means to Teach

by Jen Hooper, Central Coast Iaido

Photo courtesy of Bakersfield Budo and Jen Hooper

Before getting into the thrust of this article, I'd like to thank to Kagami for asking that I write it. It is a humbling thing to share my experiences and thoughts alongside so many well-respected instructors and contributors to the martial arts. I have had the pleasure of knowing and learning from a few of them and hope to continue to grow as my practice deepens. As I remember some of these people and experiences, it strikes me that I've just hit a five year milestone as a student of Iaido. In January 2009, I relocated to Bakersfield for work and went looking for Kendo; by some amazing good luck, I found Bakersfield Budo and Robin Ramirez Sensei who suggested that I try the Iaido class. Since then, I have discovered a passion for the art, competed in Taikai, travelled to Japan, and have encountered some truly great people.

I had a great experience at the Tucson Taikai in 2011, taking first in both standing and seated Iai kata, but it was the team cutting event that is most memorable. I was teamed with Ray-Ce Davis and Ramirez Sensei and we won the first round but I had no idea that futomaki would be used in the second round. Never having attempted a double before, I looked at the judges with wide eyes and started shaking my head. "No way", I thought. Unsurprisingly, I didn't get through the goza and left feeling quite deflated. Competition finished and everyone started to clean up and gather their things... and then Tony Alvarez Sensei walked up, handed me a kotetsu, brought me to the center of the room and said "Cut that." It was of course, a double futomaki. I protested, saying there was no way I could do it, but he insisted, so I tried. Over the course of a few botched attempts, with Alvarez Sensei stopping me to explain something or make adjustments, it seemed like everyone had stopped packing up their gear and gathered to watch. To my relief, I was finally able to make it through the target and was immediately overwhelmed by an eruption of applause. I tried a few more times and each time was rewarded with the futomaki being soundly cut and more cheering. It was encouraging and I felt that my teachers were very proud. My most treasured picture of my time in Iai is from that event, with Masayuki Shimabukuro Hanshi and Ramirez Sensei on standing either side of me. Placing in a Taikai event is a great feeling, but winning the praise of my teachers and other high-ranking budoka whom I respect and admire is worth far more than any prize.

What I remember most about Shimabukuro Sensei was his infectious laugh and his quick and generous smile. I always looked forward to events with him. His affability and teaching style drew people to him; he was a magnet for those interested in true budo and he always showed great interest in every student, both in the dojo and out. It's difficult to keep a straight face as I remember the advice he often gave me about men!



His devotion to passing on the lessons of budo was inspiring and I endeavor to understand and apply what he taught. To be a part of the team that represented him and the Kokusai Nippon Budo Kai at the Dai Nippon Butoku Kai's Fourth World Butoku Sai in Kyoto in 2012 was a true honor and an experience I'll never forget.

I think for individuals to grow in the martial arts takes a strength of character, a passion for the art, and most importantly an effective and capable teacher. Taikai are great experiences and winning events is exciting and encouraging, but the pressures of competition have nothing on the pressures of teaching; there is an enormous amount of work without prizes to win or applause to bolster you. Five years ago, I never imagined that I would be teaching Iaido, and to be honest, had been much more interested in competition.

In 2012, I moved back to the Central Coast and started sharing training space with the local kendo club at San Luis Obispo Buddhist Temple. After a few months of practice on my own, I was approached by the Kendo teacher and asked if I would be interested in teaching an Iaido class.

Now that I have my own small group of students, more than ever I find new and profound respect for my teachers and for teaching in general. Teaching is hard. Very hard. Ramirez Sensei makes it look easy and I would never have appreciated this kind of challenge or the level of responsibility without taking on students of my own. I am constantly challenged with important detail: looking to refine what I thought I already knew and taking correction where I didn't realize I needed it. Being an instructor requires so much more than just being a student and I am constantly struck by the level of compassion, understanding

and patience in my teachers' methods. Trying to follow their examples is a humbling thing.

Our teachers carry the burden of tradition; a responsibility to the art to preserve it, to ensure that it continues to be held in high regard, and to pass it on to future generations.

Even so, as I continue down this path and try to emulate the same compassionate spirit as my teachers while helping to propagate the art in my own small role, I don't think Ramirez Sensei will mind if I happen to win Yusho along the way!



KNBK Policy Reminders

Carl Long, Soshihan has directed the staff at Kagami to initiate a new regular feature that will focus on Japanese cultural, as well as organisational, protocols and etiquette. Given the Kokusai Nippon Budo Kai's deep historical and cultural roots, the recognition in Japan of the significance and vitality of the KNBK legacy, and our of our ongoing ties with the Dai Nippon Butoku Kai and other cultural entities in Japan, the correct observance of Japanese etiquette and protocol is of vital importance. The KNBK is an international renowned organisation that is held in the highest regard by many leaders and luminaries in the world of budo. Long Sensei is dedicated to ensuring that our well-deserved reputation continues to be upheld, and expects each member of the KNBK to take personal responsibility to his or her part to ensure that this is accomplished.

For this issue of Kagami, we have been asked by Long Sensei to highlight two very important points of protocol and policy. In light of some recent occurrences, it is a reminder that is absolutely necessary.

- KNBK members, regardless of rank, grade, or title, are barred from posting or uploading video clips of any aspect of any of the budo traditions housed within the KNBK on Youtube or any other form of social media without direct authorization and approval from the Soshihan. There are no exceptions to this. The koryu traditions that the KNBK houses are the intellectual and cultural property of their respective headmasters; they maintain sole authority over these traditions and only they can provide authorization for uses such as social media as well as any other form of media.

- Workshops and seminars conducted by KNBK instructors may only be conducted with direct authorization and approval from the Soshihan, regardless of an instructor's rank, license, or title. As with the posting or uploading of video clips, there are no exceptions to this. As discussed above, the koryu traditions that the KNBK houses are the intellectual and cultural property of their respective headmasters. As such authorisation to lead or teach workshops or seminars of any kind is provided at the sole discretion of the Soshihan. If any KNBK member is presented with an opportunity to lead a workshop or seminar, please contact Hombu Dojo directly to request authorization. It should be understood that such authorization will be subject to specific considerations to be determined by the Soshihan, although rank, license, title, and demonstrated teaching ability, will be taken into consideration.

No one that does not have permission from Hombu Dojo to advertise their teaching as a seminar or workshop should do so. This applies to any member, but most certainly to kyusha, as recently a 5th kyu ranked member has been observed doing so.

It should be clearly understood that the presentation of unqualified individuals on social media sites or at public seminars and workshop as representatives of the KNBK and the legacy that it represents, whether it is stated overtly or implied, can have a detrimental effect to the reputation of the KNBK. The reputation of the KNBK, along with "quality control", is precisely the purpose of policies such as the ones discussed in this issue. And It should also be understood that attempting to minimise the connection to the KNBK by use of general terms such as "Iaijutsu" and omission of specific verbiage such as "Muso Jikiden Eishin-ryu" and "KNBK" does little to resolve this concern. It takes very little investigation to see where the "trail" leads, so to speak.

Once again, it must be emphasized that there are no exceptions to the policies highlighted above. If there are any questions about the points of policy discussed above, please direct inquiry to the KNBK Hombu at hombu@knbk.org.

Upcoming Events



2014 UCSD Iaido Club Fall Keiko Kai - September 13-14, 2014 In honor of Masayuki Shimabukuro, Hanshi

The UCSD Iaido Club, along with the Southern California KNBK/JKI San Diego, are proud to present the 2014 UCSD Iaido Club Fall Keiko Kai, to be held in La Jolla, California at the UCSD Main Gym over the weekend of September 13 and 14, 2014. Seminars will be in Muso Jikiden Eishin-ryu Iaijutsu and select training topics.

SEMINAR SPONSOR & LOCATION:

UCSD Iaido Club & Southern California KNBK/JKI San Diego
UCSD Triton Gymnasium, La Jolla, California USA
Contact: Scott Chang, Doshi
Email: ucsdiaido@gmail.com
Phone: 401-474-2568

Payment for this event can be made via check or Paypal. Please make checks payable to: UCSD Iaido Club, 5004 Ensign St., San Diego, CA 92117; if using Paypal, please send payment to ucsdiaido@gmail.com. For further information or to send registrations electronically, please contact us at: ucsdiaido@gmail.com.

Fall KNBK Koryu Sword & Jo Seminar at Shindokan Budo Dojo September 26-27, 2014

Shindokan Budo Dojo is proud to host a visit once again by Carl E. Long, Hanshi, 22nd Soshihan of Seito Muso Jikiden Eishin-ryu Iai-Heiho and Kaicho of the Kokusai Nippon Budo Kai (KNBK).

This weekend will cover elements of Muso Jikiden Eishin-ryu, Ono-Ha Itto-ryu Kenjutsu, & Shindo Muso-ryu Jojutsu; including waza, kata, kumitachi and possibly tameshigiri (target cutting).

SEMINAR SPONSOR & LOCATION:

Shindokan Budo Dojo - Stonington, Connecticut USA
Contact: Erik Johnstone, Doshi
Email: shindokan1@gmail.com
Phone: 401-474-2568

SEMINAR SCHEDULE: September 26th through September 28th
Friday: 6:30 pm to 8:30 pm; Saturday, 10:00 am-4:00 pm; Sunday, 10:00 am to 4:00 pm

KNBK European Instructor Seminar & Gasshuku Antwerp, Belgium, October 2-5, 2014

Dear KNBK Dojo-Cho and members:

Belgium KNBK is once again proud to host a visit by Carl E. Long, Hanshi, 22nd Soshihan of Seito Muso Jikiden Eishin-ryu Iai-Heiho and Kaicho of the Kokusai Nippon Budo Kai (KNBK) for the 2014 European Koshukai and Gasshuku.

SEMINAR SPONSOR & LOCATION:

Belgium KNBK

Contact: Marc Mebis, Doshi

Verbindingsstraat 28,

2070 Burcht

Email: knbk.marc.mebis@gmail.com

Phone: +32 477 475 376

Payment can be made via Paypal to:

knbk.marc.mebis@gmail.com

Please put your name and "KNBK seminar" in the remarks

Fall KNBK Koryu Arts Seminar at Big Green Drum Japanese Martial Arts October 25-25, 2014

Big Green Drum Japanese Martial Arts is again proud to once again host a visit by Carl E. Long, Hanshi, 22nd Soshihan of Seito Muso Jikiden Eishin-ryu Iai-Heiho and Kaicho of the Kokusai Nippon Budo Kai (KNBK).

SEMINAR SPONSOR & LOCATION:

Big Green Drum Japanese Martial Arts - Pensacola, Florida USA

Contact: Patty Heath, Sensei

Email: patty@aikidowestflorida.com; phterry@aol.com

Phone: 850-479-1907

SEMINAR SCHEDULE: September 26th through September 28th

Friday: 6:30 pm to 8:30 pm; Saturday, 10:00 am-5:00 pm; Sunday, 9:00 am to 1:00 pm

Fall KNBK Koryu Arts Seminar at Bakersfield Budo November 7-9, 2014

Bakersfield Budo is once again proud to host a visit by Carl E. Long, Hanshi, 22nd Soshihan of Seito Muso Jikiden Eishin-ryu Iai-Heiho and Kaicho of the Kokusai Nippon Budo Kai (KNBK).

This weekend will cover elements of Muso Jikiden Eishin-ryu, Ono-Ha Itto-ryu Kenjutsu, & Shindo Muso-ryu Jojutsu; including waza, kata, kumitachi and possibly tameshigiri (target cutting).

SEMINAR SPONSOR & LOCATION:

Bakersfield Budo - Bakersfield, California USA

Contact: Robin Ramirez, Renshi

Email: bakersfieldbudo@gmail.com; r.ramirez@bakersfieldbudo.com

Phone: 661-398-2100

2014 KNBK Shidosha Koshukai / Instructor Training Seminar November 21-23, 2014

The KNBK 2014 Koshukai is open to currently certified instructors, or to those yudansha interested in becoming instructors. Non-certified yudansha will only be permitted to come if their registration form is accompanied by a recommendation from their respective Dojo-cho. You or your Dojo representative are being invited to attend this year's KNBK Instructor Training Seminar to be held in Kingston, PA at the KNBK Hombu Dojo the weekend of November 21, 22, and 23, 2014.

The tentative schedule will be the same as last year – all day training and discussion on Saturday and Sunday with the Koshukai ending Sunday afternoon. Yudansha testing will take place on Sunday morning prior to the beginning of Koshukai. The Hombu dojo will be open for training on Friday evening (November 22nd) for those wishing to train with their fellow KNBK instructors.

For a manual registration [Click Here](#) to download form, fill it out and mail it to the address on the form.

If you prefer to register online and pay with a credit card [Click Here](#).

Confirmation deadline is October 15, 2014.

Kagami Book

The Kokusai Nippon Budo Kai is pleased to offer *Kagami* by Masayuki Shimabukuro Hanshi. This book, available in a hardbound volume or as an eBook, is the collection of all articles by Shimabukuro Hanshi that appeared in Kagami from the first issue in 2006 through the summer of 2012. Now, they are all available in one volume. The production of these books was conceived of and spearheaded by Bob Morris Doshi of the JKI/KNBK Socal Dojo in San Diego, with the approval of Carl E. Long, Hanshi-Ho and Soshihan of the KNBK. The forward to the book was written by Erik Johnstone Doshi, Editor of Kagami: The Newsletter of the Kokusai Nippon Budo Kai, who collaborated on this series of articles with Shimabukuro Hanshi.

Long Hanshi-Ho recently offered the following comments regarding this new collection:

"I cannot think of a better word to describe this collection of insights and prose. The word "Anthology" comes from the Medieval Latin "anthologia", literally: a "flower gathering." This collection of thoughts blossomed from the minds and practice of the Samurai Warrior traditions and have been preserved here in a collection of articles and wisdom imparted by a 21st SoShihan of the Muso Jikiden Eishin Ryu school of swordsmanship.

Wisdom is priceless."

On behalf of Long Hanshi-Ho, Morris Doshi, and the KNBK, we are proud to offer "Kagami" to all of our members. The following links will allow you to preview and purchase the book:

- To preview and purchase the hardcover edition, please visit:

<http://blur.by/1aTtnYm>

- To preview and purchase the eBook, please visit:

<http://store.blurb.com/ebooks/453063-kagami>

We hope that you all enjoy this volume and benefit greatly from the teachings contained within its covers. Please join us in thanking Morris Doshi for his dedicated effort in making this book possible and Long Hanshi-Ho for his support. And we thank all of you for your support in the ongoing project that is Kagami.

CALL FOR SUBMISSIONS:

As ever, we at Kagami welcome and encourage the active involvement in and contributions to Kagami by all members of the Kokusai Nippon Budo Kai. Submissions could be in the form of articles, announcements, dojo and instructor profiles for the Dojo Spotlight section, event announcements and reports, appropriate media reviews, or photos and images.

Please feel free to send in materials at any time; we will do our best to include them in as early as possible, but we are also always happy to have a surplus of content, especially in the form of feature articles, photos, artwork, and Dojo Spotlight profiles (if your dojo has not yet been featured in Kagami, please feel free to send in a profile. Don't forget to include photos!). Kagami is YOUR publication, so please do not hesitate to contribute material. We can't do it without you.

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KNBK
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国際日本武道会

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