



KAGAMI

LATE SUMMER 2013



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KNBK
KOKUSAI NIPPON BUDO KAI
国際日本武道会

SHI-TEI NO REIHO

Correct Protocol in Teacher-Student Relationship

by Erik Johnstone, Doshi

One of the most important elements of budo culture is the teacher-student relationship. If one truly wants to study budo deeply and authentically, it is imperative that one finds an authorized teacher of an authentic tradition. However, as crucial as this is, finding a true teacher is not easy. Because a true teacher should express the teachings, the very heart of a tradition, in everything that he or she does, it can take years of searching before one finds such a teacher. How much more is it such the case when that teacher is the soshihan, the headmaster and living embodiment of an authentic budo tradition.

When one does encounter a true teacher, one must understand that he or she is potentially entering into a relationship that is vastly different from other relationships in one's life; a relationship that is the very crucible of one's growth in budo, and by extension, in life itself. This relationship involves not only the instruction in the principles, strategies, tactics and techniques of budo, but also the transmission of the heart of wisdom and compassion that underlies any true budo tradition. This transmission is the key to the cultivation of wholesome character traits and the realization of a higher life condition; to the realization of a higher truth in the student's life. Such a transmission, coming from a place of deep compassion, requires firm guidance during which the teacher guides and molds the student while illuminating the budo path as a way to the eventual actualization of a student's deepest potential.

A relationship that is based on such a dynamic requires deep mutual commitment, obligation and trust; as such, the teacher-student is a relationship that is not entered into lightly. Nor is such a relationship forged immediately; there is likely to be a very long probationary period during which the foundation for the relationship is laid. In fact, I can recall Carl Long Hanshi-ho saying many times that it often can take ten years before a teacher really accepts a practitioner as a true student; as a true disciple. The truth is that the teacher-student relationship, built on a foundation of compassion, deep trust and mutual respect, is not easy. Moreover, it is a relationship that takes time to build. However, if that trust and respect is compromised, it is a relationship that can,

in the blink of an eye, potentially be irreparably damaged.

Given the significance that a true teacher can have in one's life, the sincere observation of proper modes of conduct and respect, expressed outwardly through the correct observance of proper etiquette and conduct, for one's teacher is essential, regardless of place or circumstance. For a new student, these modes of conduct can initially be quite overwhelming. However, over time one's efforts should actualise as a natural and sincere expression of budo culture and the spirit by which it is illuminated. In short, the correct and sincere observance of etiquette and protocol should become second nature. However, even for some practitioners with years of training in an authentic budo tradition, it appears that such is not always the case.

Unfortunately, we in western society, whether consciously



or unconsciously, often take a rather cavalier approach to our interactions with our teachers. Moreover, this seems to be an issue that has been amplified by the phenomena of online social media sites such as Facebook. The fact is that based on the significance of the teacher-student relationship and the role that a true teacher has in the lives of his or her students, one's teacher should always be addressed in a respectful manner, regardless of situation or setting.

In budo, the most common and universally accepted form of address is the familiar appellation of "sensei". As we all know, the term "sensei" is essentially translated as "one who has gone before" or "born before", and in Japan is applied to persons in positions of respect and leadership, such as school teachers, university professors, doctors, budo teachers and priests. Additionally, circumstances might require that the use of other appropriate budo titles, such as the shogo titles (such as kyoshi or hanshi), especially as a written form of address when sending formal correspondence. However, unless directed by a teacher or by organizational protocols to do so, the verbal use of such titles is typically not required in lieu of "sensei", nor do these titles supersede the term "sensei". In fact, the term "sensei" more clearly and directly conveys the true nature, the intimacy, of the teacher-student relationship than does the use of shogo titles as a spoken form of address. The use of these titles creates a degree of distance between a teacher and student, and as our teachers have mused in the past, "why would one want to create such artificial distance between oneself and one's teacher"?

No matter which title is the preferred form of address in a given budo organization or setting, the fact of the matter is that one should always address one's teacher, or other senior budo teachers, by the appropriate title. The use of one's teacher's given name as form of address, regardless of setting or circumstance, is simply disrespectful, and communicates a lack of understanding of the significance of a teacher-student relationship, or worse, a lack of sincerity in valuing that relationship. The use of a budo title or even the Japanese honorific "san" in conjunction with one's teacher's or senior's given name is also incorrect, as well as being culturally awkward. This mistake is compounded even more when one chooses to employ some awkward linguistic construct such as "John-san Sensei"; this has actually been recently observed. Such mistakes, whether they are made consciously or unconsciously, reveal much about one's grasp of the heart of budo; much about one's sincerity towards one's teacher. If one must use a teacher's name, such as might be required in a setting in which more than one senior teacher is present, it must be the teacher's surname, and always in conjunction with his or her title. Unless one is using a teacher's full name and title while addressing formal written correspondence or during a verbal introduction, one must simply avoid using one's teacher's given name as a form of address.

With respect to social media, Regardless of how informal an "environment" one might perceive a site such as Facebook to be, interaction on social media does not remove the need for correct conduct in addressing one's teacher. Being "friends" with your teacher on Facebook does not transform your relationship with your teacher to mere friendship. And it certainly does not obviate the need to observe the protocols of the teacher-student relationship that are an inherent and essential component of the structure of budo. This holds true regardless of whether or not one has a direct relationship with the teacher in question and is especially true if that

teacher is a senior teacher or headmaster of a tradition.

Another important point must be made with respect to correct conduct towards a teacher. The observance of proper protocols with respect to one's teacher is in no way affected or altered by a teacher's nationality or ethnic background. Non-Japanese budo teachers are no less significant or important than their Japanese or Okinawan counterparts. Therefore, treating a non-Japanese or non-Okinawan teacher by observing a less stringent form of protocols is not only disrespectful, but could actually be seen as a form of unconscious "reverse discrimination".

For those of us who, through the guidance of our own teachers, have had the good fortune to have become budo teachers ourselves, it is vitally important that we fully understand the role that we have accepted. Just as a student accepts certain responsibilities and obligations within the teacher-student relationship, the teacher in that relationship equally accepts certain responsibilities and obligations when entering into that relationship. By accepting the role of a teacher, one has to realize that they are not only passing on the technical aspects of a budo tradition, but are also serving as a mentor to a student; a guide along the path of budo, pointing the way towards the cultivation and refinement of qualities such as dignity, gratitude, wisdom and compassion, even as we continue to refine these qualities within ourselves.

As previously stated, the dynamic of the teacher-student relationship in budo is completely different from any other relationship in one's life. Therefore, it is vitally important to remember that friendship is simply not the foundation on which the teacher-student relationship rests. As our teachers have often reminded us in the past, friends, even good friends, can be found anywhere. However, a true teacher is a rare find indeed. And a true teacher of budo has a duty to be something other than a friend to a student; something higher and deeper. So, it is essential that we understand the distinction between friendship and the dynamic of the teacher-student relationship.

This does not imply that a teacher should not care deeply for his or her students, or that there should be no warmth within the relationship. On the contrary, nothing could be further from the truth. Nor is it being said that a teacher cannot or should not socialize with and enjoy the company of his or her students in social settings. But the teacher can never be one's "drinking buddy". I am sure that we have all spent time with our teachers, enjoying their company over a few drinks. However, such occasions are never mere social events. Rather, they are really opportunities to be treasured, for they are often the times when deep insights are most readily shared. No matter what the setting or situation, the teacher-student relationship remains in place; a true teacher is still the teacher.

Simply put, the dynamic of the teacher-student relationship is very different from that of friendships. It is a dynamic that, in any given moment, is bursting with potential for insight and thus advancement along the path. Thus, it is perhaps in a way a more honest relationship. For when it is necessary to do so, a true teacher must be willing to be honest with a student, especially when it appears that the student is not being honest with himself. Because it is his or her role to do so, a true teacher must be willing to hold a mirror up to his or her students, so that a student can see his or her flaws clearly and truthfully. This is often difficult to do, but true compas-

sion demands nothing less.

Another important note for consideration is that holding high grade, title and standing in other traditions in no way alters the correct form of interaction in a teacher-student relationship. Regardless of whomever one might be in any other art, regardless of what grade one might hold, once one has decided to take up the study of an additional tradition, one must accept the role of student in a new teacher-student relationship. Once one enters into a new teacher-student relationship, that relationship defines all interaction with that teacher from that point onward. This means that correct conduct, in complete accordance with the requirements and obligations of that relationship, must be observed at all times. One's standing in another organization or tradition is completely irrelevant in that regard. This has to be understood. And yet, your other accomplishments in budo will be noted and where deserved, acknowledged and respected. They just don't carry any authority or expectations of position with them over into the Kokusai Nippon Budo Kai.

It should be clearly understood that the expression of correct conduct and protocol towards one's teacher is neither about "deification" of one's teacher, nor the edification of his or her ego. Nor is it simply a mere formality for the sake of hierarchy. This is not to say that there is no separation between a teacher and a student; there most certainly is. But hierarchy does not exist for the mere re-enforcement of the egos of teachers. It is not the ego of the teacher that is likely to be the issue; rather, it is that of the student. If part

of the purpose of budo is the quenching of ego-based motivations, then the role that the student accepts in the relationship with a teacher is an element that contributes to that quenching. Simply stated, proper protocol transcends mere formality. In fact, there is nothing in our budo practice, from saho to reiho to waza, kata, katachi, kumitachi and shizan that is mere formality. Each element, each action has been purposefully "designed" and refined over the generations to bring about deep transformation in the hearts and minds of each practitioner. It should be clearly understood that proper comportment within a teacher-student relationship is no different.

So please take the time, regardless of the number of years that you might have been training, to ensure that you are treating your teacher with the respect that his or her significance in your life requires. Our teachers should be treated with the utmost in sincere respect, not simply because of their accomplishments and standing, but because of what true teachers represent in our lives as sincere budoka: the illumination, through their example, of the dignity, wisdom and compassion that exists in the depths of our lives. Because of heart. Because of deeply caring. Caring about you. About me. About us. Deeply caring about their own teachers; teachers who have empowered them and who have illuminated their own lives; deeply caring about the teachings and traditions which they uphold and transmit to succeeding generations.



TURN THE LIGHT INWARD

by Erik Johnstone, Doshi

Recently, I have been finding a source of reflection and introspection in posts on social media sites such as Facebook and as such, an inspiration to share some of the thoughts that arise in response to such posts. Unfortunately, many of these posts are more often than not complaints and criticisms about the conduct and actions of others. One of the most startling things about such posts is that they often are authored by people that claim to be following the path of Budo.

The most recent expression of this kind of entry that gave me pause to reflect was yet another condemnation of the general lack of common sense and intelligence in society at large; another example of how quick we can be to judge others without ever really taking a close look in the mirror. In entries of this nature, it is startlingly evident that the poster, while making sweeping proclamations about the intelligence of those that he or she encounters, is setting themselves above and apart from the “unfortunate masses” who, based on the highly pretentious tone of the post, apparently command far less intelligence and common sense than the post’s author. In short, it screams of arrogance and elitism. It so clearly conveys that author of the post either does not believe or simply does not see that he too is burdened with some less-than-perfect traits. It seems very easy to point out the flaws in others, but how willing are we to really identify and correct the flaws we find in ourselves?

We all have views and opinions. There is nothing wrong with that. However, we also all seem to think that we are the ones who see things clearly and objectively; that our opinions are based on an accurate interpretation of the world around us; that our opinions are in no way coloured by our own subjective, and therefore incomplete, interpretation of reality.

We all make the mistakes in our lives, very frequently the very same mistakes that we find so irritating when made by others. We all have moments when our attention to and awareness of things going around us waivers. We all have negative habit formations embedded in our consciousness that do not fit with the image of who we would like to be. We all have moments when our conduct does not live up to the highest potential existing in the depths of our lives. I am reminded of an article in another newsletter that I recently read. We all have flaws; we are all “chipped” to some extent. We are all burdened to some degree by seeds of delusion, deeply embedded in the store consciousness in the depths of our minds. However, when these flaws are illuminated by the insight of critical introspection, we are presented with a wonderful opportunity to change our negative habit formations, to eradicate seeds of delusions embedded in our store consciousness; to cultivate wholesome qualities in our lives.

Budo is a profoundly efficacious pathway of self-cultivation; a pathway by which one continuously strives to polish one’s character. I am sure that is one of the significant factors that drive many budoka onward along the path. But in order to truly actualize the highest benefits of budo in our lives, we have to learn see ourselves clearly; and this means recognizing that we are all, in one way or another, flawed. Once we begin to recognize this, we can then take action to do something about it. As budoka, we are trained to face many chal-

lenges, and to do so with great determination. We should be willing to face our own inner foolishness with the same determination. We should be willing to draw the sword of wisdom and cut through our self-generated delusions in a single action.

The bottom line is that we all have moments when we express ourselves as “foolish beings”; we are no different than anyone else out there in this regard. So rather than being so quick to pass judgment; so quick to make sweeping proclamations on Facebook of the failings of the “ignorant masses” that you are forced to be subjected to in your day-to-day life, please remember to first turn the light inward and look very closely at yourself. If you are honest with yourself, what you may see may surprise you. When you come face-to-face with your own shortcomings, your own failings, you just might be forced accept that that you too have a flaw or two! But this in no way a bad thing! Rather, the recognition of our defilements is itself an opportunity for awakening; an opportunity to melt the ice of delusion into the warm waters of wisdom. For only through truly seeing yourself with clarity can you strive to correct those less-than-perfect aspects of yourself, hiding in the shadows of your consciousness. But along the way, be willing to accept and embrace your humanity fully and completely; be willing to laugh at yourself and remember to treat yourself with a little compassion, despite your flaws. And perhaps, in doing so, you may start to extend that same compassion more readily to others with whom you share the world.



IAIDO GIBRALTAR

Sword Arts in the Gateway to the Mediterranean

by Christopher Cortés

There's a relatively small peninsula that sits on one of the most southern tips of Europe that looks out over the Atlantic Ocean quietly guarding the entrance to the Mediterranean Sea. Once considered part of the Pillars of Hercules and the gateway to Hades, over the millennia Gibraltar has been captured, sold, besieged and conquered by great empires that, unlike the Rock (as Gibraltar is sometimes known), have faded into the past. Gib, as Gibraltar is affectionately called by its people, is home to about 30,000 Gibraltarians who live in an area that is just over 3 square miles!

On the Rock, there are, as one would expect to find, a myriad of sports and cultural associations that provide activities for the local population. Among those associations and dojo we also find a Kokusai Nippon Budo Kai (KNBK) Kenkyukai called Iaido Gibraltar. This dojo was established two years ago by Christopher Cortés under the direct sponsorship of Carl Long Hanshi-Ho.

Like many other martial artists, Mr. Cortés came to Iaijutsu via another art. He originally started learning a modern form of Jujutsu in a Gibraltar dojo. One of the other members of this dojo, Dylan Bocarisa, also had an interest in the sword. This gave rise to long conversations which, in turn led to a search for a koryu teacher who might be willing to teach them classical sword arts of the samurai. It was through their link through the Jujutsu dojo to the Dai Nippon Butoku Kai International Division that they became aware of Muso Jikiden Eishin-ryu Iaijutsu, as practiced and taught by the KNBK. After great thought Mr. Cortés took the plunge, wrote to Long Sensei and arranged a visit in the summer of 2011 to train at Sakura Budokan (now the KNBK Hombu Dojo). After this visit Mr. Cortés formally asked to become Long Sensei's student. Since then Mr. Cortés makes yearly visits to the Hombu dojo in Kingston, Pennsylvania to continue his study of budo under the direct instruction of Long Sensei.

To date, there are eight students practicing Muso Jikien Eishin-ryu at the dojo in Gibraltar, ranging in age from the early 20's to the late 50s. Some members are full time university students while others work in law enforcement, the court services and local industry. They meet regularly, two to three times a week, to study and practice Iaijutsu. However, as Gibraltar is very small peninsula, space is an expensive commodity, making a dojo in the form of a building extremely hard to come by. Add to that the difficulty of booking an allocation with the local Sports Authority and the phrase "jikishin kore dojo nari" comes to mind!

However, thanks to friends in the local community, Iaido Gibraltar has regular training sessions in three places: a choir/theatre studio (for Katachi and Tachi waza), a large office (for seiza waza) and an outdoor space next to an old military cemetery in the Botanic Gardens, at least when it's not raining that is! Mr. Cortés hopes that a more permanent location for the dojo might come there way this year. Nonetheless, the dojo member's resolve to train and study pulls them through.

Another area of interest is the current problem of practicing with and importing Iaito and Shinken. Gibraltar law doesn't really allow for blades longer than 4 inches. Add to that the fact that sword arts were not previously taught at all on the Rock and you can start to imagine how difficult it has been to start Iaijutsu practice there. Luckily, the interest in sword arts has also led to the formation of a national association which has taken on these issues and is having slow but positive discussions with the Gibraltar Government. Mr. Cortés is quite hopeful that the proper legislation to support the practice and development of sword-related budo will soon be written and passed.

At the time of writing this article Iaido Gibraltar is on summer recess and Mr. Cortés is on his way back to the Rock after a week of study with Long Sensei at the Hombu Dojo. Training for the Gibraltar Kenkyukai will start up again in September.

The members of Iaido Gibraltar hope to meet more fellow KNBK members at future events and extend an invitation to all to visit and train should they find themselves on a small piece of land at the gateway between the Atlantic and the Mediterranean!



ENCOUNTERING AN “EXEMPLARY WARRIOR”

The Long Road to Finding a True Teacher

by Derick Martinez

My practice of the Japanese martial arts started at an early age. My mother attended a Hindu temple in Guatemala and the leader of it had a brother who had practiced Judo under the instructor that introduced the art to the country in the middle of the 1960's. That same instructor, Jorge Sosa Sensei, also taught Karate-do Shito-ryu and had been a direct student of Kenei Mabuni Sensei, one of the sons of the legendary Kenwa Mabuni, the Founder of Shito-ryu. Sosa Sensei was the teacher of my original martial arts instructor.

Hanshi.

I eventually found myself moving to this country and living in different places, until settling down in Los Angeles. I was not able to find a Shito-ryu dojo affiliated to Hayashi-ha and for a while I practiced on my own. Eventually met an instructor who taught Shito-ryu at a local Salvation Army Community Center where I continued my training in Karate-do. As I met more people involved in martial arts, I found my way to San Diego and the local Hayashi-ha group there. It was good to go back to a famil-



I began training in Judo at age five, but about a year into practice I broke my toe. My grandfather prohibited my mother to allow me to continue as he said it was unnecessary and that I could get hurt. By age seven, I was able to transport myself to the dojo and found that before the Judo class, there was another class that caught my attention even more. It was Shito-ryu Karate-do! The instructor teaching the class was Antonio De Leon Sensei, who had just come back from the United States where he practiced under a Japanese instructor in San Diego. The dojo he practiced at was Hayashi-ha Shito-ryu affiliate. One of his sempai in San Diego was a certain Masayuki Shimabukuro! And so I started training in Shito-ryu Karate-do under De Leon Sensei. Interestingly, unbeknownst to me at the time, this was also the beginning of my connection to Masayuki Shimabukuro

iar practice; but the atmosphere was not too welcoming. I visited many different groups and dojo since those times.

As time went on, I heard about an Iaijutsu class that was starting up at a dojo in Glendora, California. I had previously worked with the owner of the dojo and was invited to join the newly established class. I thought it was a good opportunity to broaden my experience in Japanese martial arts and I always wanted to learn swordsmanship. However, when I asked the Karate-do instructor that I practiced with at the time if I should join, his reply was “there is not much to learn, they only do a few kata and that’s it”! It seemed to me that he did not like the idea of my training in another art, so out of respect for my instructor (as it happens to a lot of people brought up in traditional arts), I had to reluctantly

decline the invitation to practice with the laijutsu group.

However, my interest in studying laijutsu never waned. I eventually separated from my Karate-do instructor and the organization that I had been training under and was finally able to join the laijutsu class. To my surprise, I was very warmly welcomed; dojo members readily assisted me. The chief laijutsu instructor seemed very relaxed and at ease, which contributed to a very accommodating atmosphere that greatly enhanced the learning experience. That instructor was Masayuki Shimabukuro Hanshi, who traveled regularly from San Diego to teach Muso Jikiden Eishin-ryu laijutsu at the dojo in Glendora. There was a lot of repetition which made it much easier to really dig into the waza; moreover, the class was full of smiling people! This was so very different from a lot of dojo I had visited or previously trained in, where people were always rigidly serious and the instructors seemed to have airs of irritation or disdain. I soon came

I eventually invited Shimabukuro Sensei to conduct a Shito-ryu seminar at my dojo. My students were very impressed not only with what he was teaching but moreover, by the way he was teaching; the heart with which he taught. A heart that clearly showed through his budo. His impact was deeply felt. Shimabukuro Sensei's expression of budo was what we had been searching for and based on the symmetry between our practice and Shimabukuro Sensei's teaching during that seminar, we knew that a connection with Shimabukuro Sensei was essential. His seminar visits became a regular event, which eventually came to include laijutsu and Jojutsu sessions. After sometime practicing laijutsu and Karate Do with Shimabukuro Sensei, I knew that a formal budo relationship with him was the next step, as I was still independent of any budo organization at that time. Shimabukuro Sensei offered to continue to guide me in deepening my understanding of budo. He sought not to completely change our practice but to enhance it, which he, having ac-



to realize that the atmosphere that Shimabukuro Hanshi created in the dojo and the feeling with which he taught was the most authentic expression of budo that I had yet encountered.

Although very warm and approachable, a few classes went by before I was able to have a conversation with Shimabukuro Sensei. He showed great interest in my martial arts experience, asking about my background and where I had practiced Karate-do. To our mutual surprise, he had known De Leon Sensei, my Shito-ryu instructor back in Guatemala, and even remembered doing Kumite with him! We established a very good rapport and he would often ask me about the progress of my Karate-do group, as I had told him that I had a number of students practicing Shito-ryu Karate-do.

cepted me as his student, did from then on.

As I reflect on the impact that Shimabukuro Sensei had on me and my travel on the budo path, I can only say that after many years of practice, it was under Shimabukuro Sensei that I finally came to truly learn the authentic Shito-ryu I had originally practiced. Moreover, once I started laijutsu and Jojutsu under his guidance, my understanding of the true practice and heart of budo deepened. My life-long passion for budo had come full circle. My students and I miss Shimabukuro Hanshi very much. But we will always be grateful for the opportunity to learn from someone who was such a shining example to follow.

CARL E. LONG, SOSHIHAN, AWARDED "HANSHI-HO" TITLE

Editor's note: the following is derived from a section of the "UK Butoku Sai Report" by Erik Tracy, Renshi, originally published in the August 19, 2013 issue of "Hato: The KNBK Hombu Dojo Newsletter. Being of such great significance to the recognition and future of the KNBK and our line of Muso Jikdien Eishin-ryu Iaijutsu, we are including this important announcement here in Kagami.

It is with the utmost pride and pleasure to once again announce that Carl E. Long was awarded the first laido Hanshi-ho (provisional Hanshi) and Shihan titles by the Dai Nippon Butoku Kai Hombu, Kyoto, Japan.

This recognition is one of high praise and is based on the sincere commitment Long Sensei has taken on to continue the legacy of Miura, Takeyuki Hidefusa, Hanshi and Shimabukuro, Masayuki Hidenobu, Hanshi.

It is also one of great significance as Long Sensei is now on the cusp of being the very first non-Japanese laido Hanshi within the Dai Nippon Butoku Kai. We should all be very proud for Long Sensei and for our organization, the Koku-sai Nippon Budo Kai, as this means the future holds many continuing opportunities. The DNBK board continues to recognize the sovereignty of the KNBK and Carl Long, Hanshi-Ho as the appointed successor to Shimabukuro Hanshi; this honor provides much stability to the KNBK and its place within the budo community. With continued perseverance, this honor will ensure that there are future opportunities for ALL KNBK members to continue their study and advancement of budo.

However, with this great honor and recognition comes increased scrutiny from both within the DNBK, and as word of this spreads, outside the DNBK. This means that all of us have a part to play and a responsibility to continue to represent the KNBK in the highest manner possible. Many eyes will now be turned our way and we must all do our utmost to act with dignity, respect, and restraint, especially when it comes to our presence at events and our activity on social media so that our 'presence' can never be questioned as anything but proper.

We have pulled together, have shown our united commitment to take one day at a time, and continue to train and carry on with Miura Hanshi and Shimabukuro Hanshi's teachings. We now have further stability and support of our organization with the DNBK recognizing Long Sensei as Hanshi-ho, DNBK Shihan and the recognized successor to lead the Kokusai Nippon Budo Kai.

Please join me in once again congratulating Long Sensei for this auspicious award, the Shogo title of 'Hanshi-Ho' and DNBK Shihan designation.

Good news, indeed!

Respectfully,

Erik Tracy, Renshi



SOUTH AMERICAN REPORT

by Javier A. F. Machado

I recently had the pleasure to travel once again to Santiago, Chile, to lead budo seminars, held from August 15th through August 19th, and to oversee the official inauguration of the Kokusai Nippon Budo Kai kenkyukai (study group) in Chile, lead by Mr. Pedro Riquelme Roman. I was accompanied on this trip by Mr. Daniel Navarro, one of my senior students. I asked Mr. Navarro, who teaches Iaijutsu in Tucumán province in the north of Argentina, to accompany me on this trip so that he could get to know the group in Chile, thereby strengthening the bonds between the growing network of KNBK dojo here in South America.

We arrived in Chile in the evening on August 14th. Most KNBK members reading this are experiencing the onset of fall as the days grow shorter. However, we here in the southern hemisphere are experiencing the opposite, as the days grow longer with the approach of spring. The training began on August 15th, with an Okinawan Kobudo seminar held in Santiago, consisting of kihon and basic kata for bo, tonfa and nunchaku.

The next segment of the visit featured an intensive practice of Iaijutsu on August 16th, with a particular focus on assisting Mr. Riquelme Roman and Mr. Navarro in their developing their instructional abilities.

The Iaijutsu training continued on August 17th, with the training held in Huelquén, a town located outside of Santiago, surrounded by a landscape of green mountains. Because of the picturesque location and very agreeable weather, we held a very enjoyable outdoor training session. In addition to Mr. Riquelme Roman and his students, the seminar was also attended by Mr. Paulo Ogino, a new member of KNBK.

During the session, we reviewed Shoden Waza, Batto Ho and Tachi Uchi No Kurai. All participants displayed a high degree of commitment to training and very good technical progress since my visit in 2011, a testament to Pedro Riquelme Roman's leadership and instruction.

On August 18th, we held a Shindo Muso-ryu Jojutsu seminar in the morning, focusing on the practice of kihon. The Chilean group had no previous experience in Shindo Muso-ryu, but they all seemed to enjoy it and adapted to it rapidly.

In the evening, we held promotional examinations for Muso Jikiden Eishin-ryu, where all candidates performed admirably. Pedro Riquelme Roman and Daniel Navarro were each graded to 1st kyu. Three of Mr. Riquelme's



students, Daniel Leal Arancibia, Alejandro Landa Valenzuela and Bastián Mendoza Alvarez, also tested and were graded to 7th kyu, with all demonstrating a high standard of development.

All seminar participants performed very well and with great enthusiasm for each art that was featured during the seminar visit! The Chilean group is growing and progressing very well, thanks to Mr. Riquelme's diligent effort! We look forward to sharing more news here in Kagami as the South American contingent of the KNBK grows and progresses.

For my part, I want to express my gratitude to Daniel Navarro for accompanying in the trip, to Pedro Riquelme Roman for the invitation to return to Chile, and to all the participants for the warmth and fellowship that was shared during the many hours of intensive training. I also wish to thank Erik Johnstone for his assistance in enabling us to share news of the development of the KNBK here in South America.

Finally, I offer my sincere gratitude to my teacher, Carl E. Long, Hanshi-Ho, for entrusting me with the mission of spreading the teachings of the KNBK in Argentina, Chile and beyond.



The KNBK's South American Leaders (from left to right): Pedro Riquelme Román, Javier A. F. Machado, Daniel Navarro and Paulo Ogino.



Upcoming Seminars and Events 2013

October 3rd-6th: European Koshukai and Gasshuku

Host: DNBK Belgium
Contact: Marc Mebis, Doshi
Phone: +32 477 475 376
E-mail: email for contact
Web: marc.mebis@dnbkb Belgium.org

September 28th - 30th, 2013: Eighth Annual Ohio KNBK Seminar

Host: Aikido Cincinatti
Contact: Dick McKeever
Phone: (513)561-7202
E-mail: d2quality@earthlink.net
Web: www.aikidocincy.com

November 22nd-24th: Annual KNBK Shidosha Koshukai *Registration Deadline Oct. 15th*

Host: KNBK Hombu Dojo/ Sakura Budokan
Contact: KNBK Hombu Dojo/ Carl Long, Hanshi-Ho
Phone: (570) 288-7865
E-mail: hombu@knbk.org
Web: www.KNBK.org



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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