

**Haku Shin Kai Kobudo Kyokai**

**&**

**Shin Ken Kai Canada Handbook**

伯心会古武道協会

心剣会カナダ

**By Ken Maneker**

**Shidousha**

Updated: October 21, 2025



## DEDICATION

This handbook is dedicated to the following *Sensei* who have shown me the Way; the path to walk on in my life. They are listed in timeline order of teaching. As well, my thanks to all my dedicated students over the years. ~ Ken Maneker

### **Omori Masao Sensei**

Hanshi Hachidan  
Musō Jikiden Eishin Ryu  
Kyoto, Japan

### **Iwata Norikazu Sensei**

Hanshi Hachidan  
Musō Jikiden Eishin Ryu  
Kagawa-Ken, Shikoku, Japan

### **Konaka Hiroyuki Sensei**

Hanshi Hachidan  
Katayama Hoki Ryu  
Kyoto, Japan

### **Kuze Takashi Sensei**

Hanshi Hachidan  
Katayama Hoki Ryu  
Osaka, Japan

## **1. A Brief History of the Shin Ken Kai & Haku Shin Kai Iaido Organizations**

1985-1986

Ken and Catherine Maneker first went to Japan in 1985. They lived in Kyoto for a bit more than one year and Ken began Iaido practice with Omori Masao Sensei. He first practiced at the Seibukan Dojo and then at the Kyoto Budokuden as well as at the Budo Centre. He also practiced on the weekends at the Kawabatasho police dojo. All of these dojo were in Kyoto. Ken practiced first on Wednesdays, then also Mondays and Fridays with special practices with Omori Sensei on the weekends. During this time Ken and Catherine began sitting Zazen in the evenings in a small Zen temple in North Kyoto called Mugekoin. They were also teaching English in various language schools in Kyoto and Osaka. Ken became a member of the Zen Nihon Kendo Renmei [ZNKR] [All Japan Kendo Federation] in their Kyoto branch in 1985. Ken graded for and received his Shodan degree in Musō Jikiden Eishin Ryu in 1986 before leaving Japan.

1986

Ken practiced with another teacher upon returning to Canada. He still lived fulltime on Galiano Island at that time so needed to commute every Sunday to Vancouver for classes. This went on for two years ferrying back and forth. Catherine began to practice Iaido that year.

1987

Ken returned to Kyoto for two months to practice and at that time, challenged his Nidan in Osaka. Omori Sensei told him to begin his own organization in Canada. Omori Sensei chose the name Shin Ken Kai for our organization, meaning Spirit Sword Group/Society.

1988

Ken began to teach a few students at the Hastings Community Centre in Vancouver. Over the next two or three years, more students joined. As of 2025, our Vancouver branch dojo still practices at the Hastings Community Centre while holding seminars at the Justice Institute [until 2020] as well as at the Hastings Community Centre. Our dojo students became members of the Canadian Kendo Federation while Ken remained with the ZNKR.

1990's~2000's

Some of the original Vancouver students moved to other provinces and began their own clubs as offshoots of Shin Ken Kai. New clubs were opened in Montreal, Calgary, Ladner, and then Whitehorse. During these years, Ken returned to Kyoto every year for one to two months at a time, to further practice and grade under the auspices of the ZNKR. Meanwhile, in Canada, Shin Ken Kai students began to grade as members of the Canadian Kendo Federation. Ken remained a member of the ZNKR. During this time, Ken began working in Vancouver and lived most of the time there, commuting to Galiano Island on the weekends.

Also, during those years, Ken and Catherine visited Budapest, Hungary as invited by a former Vancouver student. We went five times to teach classes and seminars. Sometimes for as long as two months at a time after Ken retired from work. It was decided to discontinue practice with them due to certain issues concerning SKK traditional Iaido versus a more modern version. The only dojo that kept to the old practice was the one in Szombathely, on the western border of Hungary with Austria. Their leader, Csaszar Gabor remains teaching there.

Ken kept returning to Kyoto to practice and grade and passed his Rokudan and then Renshi levels by grading in the national ZNKR gradings in Tokyo, Japan. He continued his practice with Omori Sensei until Sensei's death at the age of 96. Ken also practiced for a few years with Iwata Norikazu Sensei, a friend of Omori Sensei's, for periods of 7 days, 10 days, and 5 days [all day from 8 AM ~ 5 PM] on a one-to-one basis at his home dojo on the island of Shikoku and was subsequently awarded a Menkyo Kaidan from him. Ken also practiced Seitei Iai [like Toho] with Konaka Hiroyuki Sensei, head of the Kyoto ZNKR, [Kuze Sensei's Hoki Ryu teacher] in Kyoto. He was also a friend of Omori Sensei's and taught Ken on a one-to-one basis in his dojo on the third floor of his company in Kyoto until he passed away at an early age.

Ken has spent many hours in one-to-one practice with all of his Sensei; practicing, asking questions, and in philosophical discussions. Each Sensei had a different focus to aspects of traditional Iaido and Budo.

On three separate occasions, both Omori Sensei and Iwata Sensei came to Canada to visit and hold seminars. Konaka Sensei came once to Vancouver for a seminar.

For political reasons, it was decided that Shin Ken Kai would leave the CKF and become its own independent organization once again. At that time, the BCKF was also not a member of the CKF and SKK became affiliated with them. Also, unfortunately, they too became politicized and SKK withdrew from that organization in 2021.

Shortly after Omori Sensei passed away, Ken left the ZNKR as a Rokudan Renshi, having done all his testing in Japan. He then joined the practice of Katayama Hoki Ryu with Kuze Takashi Sensei in Osaka and Kyoto. Kuze Sensei was the head deshi [special student] of Konaka Sensei. Once Konaka Sensei passed away, Kuze Sensei left the Kendo Federation. At that time, Ken and SKK decided to join with the Dai Nihon Iaido Renmei [DNIR] of which Kuze Sensei had become

a member. During the next several years, Ken continued to practice Katayama Hoki Ryu with Kuze Sensei as well as teach and practice Muso Jikiden Eishin Ryu. Ken graded and received his Nanadan, then Kyoshi, and then Hachidan certificates from the DNIR in the Kyoto gradings at the Iwashimizu Hachimangu Jinja Emperor's Shrine. He was also made a director of the DNIR organization at that time. During those years, Kuze Sensei and some of the DNIR leaders visited Vancouver and taught seminars on three different occasions.

At a certain point, the politics in the DNIR became uncomfortable and both Kuze Sensei and Ken pulled their dojo out of the DNIR. It was discussed what the new organization should be called. We both wanted to focus on koryu with emphasis on the kihon and traditional practice. We decided on the name for the new organization to be Haku Shin Kai Kobudo Kyokai, which uses the kanji Haku [伯] which is used for Hoki Ryu and Shin [心] which is the kanji we use in Shin Ken Kai. So, it was a combination of our two organizations. At the time, SKK had 46 members and Kuze Sensei's two dojo had approximately 35 members. We hoped the term, Haku Shin [100 spirits] would bring more students. We included Kobudo in the name because we both felt that strong points in our techniques were both proper basics and battle reality...especially in the two-person forms, Kenjutsu, passed down from samurai who were on the field of battle. Our Iaido teaching and kata respect the older Koryu styles. Kyokai is a term often used to denote an organization with some spiritual element in it.

Other dojo in the Osaka area wanted to leave the DNIR and join our group. They were mostly Eishin Ryu and did not like the name of our new group. Kuze Sensei and I discussed this and decided that it would be best going forward for his dojo to be affiliated with the other Osaka dojo. We both understood that going into the future, it might become difficult for Canadian students to go to Japan and vice versa. So, from that time onward, Haku Shin Kai was the umbrella organization we would grade under in Canada. That meant that each Canadian dojo would have their own name like the Vancouver dojo is Shin Ken Kai and Montreal is Ken Kon Kai and Whitehorse is Kitakaze/Machikan, with Haku Shin Kai being the umbrella organization in which gradings would take place. So, new students could practice in their home dojo without necessarily becoming members of Haku Shin Kai but if they wanted to grade, they must become formal members of HSK.

2019

Kuze Sensei visited Vancouver [his 4<sup>th</sup>. time] for ten days and we held seminars as well as a grading up to Hachidan, with Kuze Sensei and Ken as the chief judges. For the gradings up to Rokudan, we had enough Canadian seniors to be the judges. At that time, Kuze Sensei made it clear that he would only be teaching a little and not really be part of the grading. As per usual, he stayed at our home with us and he and Ken could practice one to one together every morning. At that time, Kuze Sensei awarded Ken a Hanshi certificate in reward for his dedicated practice and hard work for the organization. Now that we had enough senior members/judges, we could hold our own gradings without any Japan input. He also made it clear that Ken would remain a member of his dojo and any of Ken's students were welcome to come and practice with him at any time.

2019~2022

The Covid years! 2019 was the last time Ken travelled to and practiced in Japan. Unfortunately, most public spaces and all Canadian dojo were closed for varying periods of time. The Vancouver dojo continued to meet and practice outside for about 1 ½ years under a school's covered play area. During that time, all dojo lost many students [In Canada, Japan and worldwide

for that matter!]. Ken also held one to one practices with dedicated students in Ken Shin Kan, his home dojo. We slowly built back with indoor classes after once again being allowed as of the spring of 2022. We shall see what the future brings. All our dojo have had new members join since that time. We hold yearly seminars and gradings for Shodan through Hachidan challengers.

We sincerely hope, going forward, that Haku Shin Kai keeps growing and that the true Way continues to be practiced. We currently have great dojo leaders in Catherine Maneker, Chee Ling, Rob Ingram, Eric L'Heureux, Calvin Dang, and Csaszar Gabor; the next generation. As long as we have spirit, a sword, and life, we can continue to practice the Way.

Sincerely,  
Ken Maneker  
Hanshi Hachidan

剣は心なり、心正しくと、剣また正しい。

The sword and the spirit are one. If the spirit is correct, then the sword too will be correct.  
~Omori Masao Hanshi

### **Hakushinkai Kobudo Kyokai Organization**

#### **Dojo Sensei:**

- **Ken Maneker [Vancouver]- Hanshi Hachidan**
- **Catherine Maneker [Vancouver]- Hanshi Hachidan**
- **Chee Ling {Langley}- Hanshi Hachidan**
- **Rob Ingram [Whitehorse]- Nanadan Kyoshi**
- **Eric L'Heureux [Montreal]- Nanadan Kyoshi**
- **Calvin Dang [Vancouver]- Nanadan Kyoshi**
- **Csaszar Gabor [Szombathely, Hungary]- Yondan**

The Shin Ken Kai organization currently has dojo in Vancouver, Whitehorse, and Montreal as well as Szombathely, Hungary. We are founding members of the Haku Shin Kai Kobudo Kyokai with close connections to dojo in Kyoto and Osaka, Japan. As of 2016, we hold our own Iaido Dan gradings. Shin Ken Kai is basically a Muso Jikiden Eishin Ryu dojo. However, as of about 15 years ago, some of us also practice Katayama Hoki Ryu. While the kihon are mostly the same, there are differences in movements, cutting, and various situations between the two schools. I have found that by practicing both Ryuha, benefits to skills are seen in both systems.

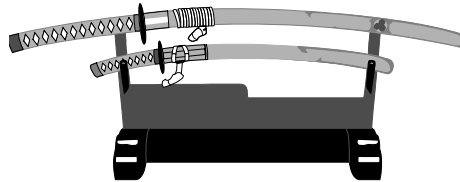
Ken Maneker  
Shin Ken Kai Shidousha [Headmaster]  
Haku Shin Kai Kobudo Kyokai Shidousha  
Hanshi Hachidan

[www.shinkenkai.org](http://www.shinkenkai.org)

## The Warrior's Quest

*“There is nothing more important in life than the Quest...and nothing more enjoyable as well. This is inevitable in a Quest whose essential nature is one of infinite harmony...the satisfaction experienced in uniting with the Overself.”*

Paul Brunton



Budo [武道] is the Way of the warrior. Literally it means the way of holding back the sword or conflict. It is the physical and spiritual journey of men and women. The important thing about pursuing any path is to follow where it leads and through following the path, to develop an ever-expanding awareness of the world and our place in it. A Way is something you throw yourself into entirely or as much as you can. What you believe in and how you live your life should be in harmony.

A warrior is a person who engages the world and takes up the challenge of living fully. They persevere in battle with themselves, disallowing excuses and looking for meaning in their actions while attempting to benefit those around them. They must be able to fit into society, be clear and direct, soft and strong yet keep their balance and harmony. Not an easy task! This struggle to overcome personal limitations is a life-long pursuit. The only real enemies are our misconceptions and false interpretations of who we are in the world. *Isshyokenmei/Isshokeiko*; practice for life and practice for your whole life.

Knowing yourself and using that knowledge leads to self-mastery. It requires us to be spontaneous, while supporting others to be who they are. Along with this is a feeling of compassion for ourselves and others; of having gratitude and appreciation for the world and our part in it.

The philosophy and practice behind the traditional Japanese martial arts, Budo, should be applied to daily life to give clarity and depth to what you do and to enable you to live more fully. You must bring into whatever Way you do practice, the essential feelings of immediacy, concentration, competence, joy and heartfulness. Be the best that you can be.

## A Warrior's Code

The Warrior's Code is intended to encourage individuals to live impeccably; to be the best people they can be.

1. **Pay Attention-** Stay fully in the present moment.
2. **Take Responsibility-** Be responsible for your actions.
3. **No Complaining-** Be positive and make the best of what there is.
4. **Don't Take Any Abuse-** Stand up to your external and internal tyrants.
5. **Do It Anyway-** Difficult choices make us strong and test our integrity; this leads to a life of excellence.
6. **Don't Quit-** Keep doing what needs to be done; make your best effort.
7. **Keep Your Agreements-** You are only as good as your word; keep your promises. The only true way we know someone is by their actions.
8. **Keep Your Sense of Humor-** Be light-hearted and don't take things personally or too seriously.
9. **Care for One Another-** We are not alone in the universe.
10. **B Connected to the Source-** Feed your spirit. Remember and know that ideally there is no separation between body, mind and spirit!

**Act the way you want to be!**

**Be the change you want to see in the world!**

## The Traditional Aims of Budo 武道

1. To act respectfully and with courtesy towards yourself, your tools, your fellow students, and your dojo. Be dignified; have a tolerant open mind and heart.
2. To be self-disciplined and practice to develop a strong and flexible spirit, mind, and body.
3. To develop trust and trustworthiness.
4. To develop self-confidence based on competence.
5. To know yourself and your art through research and practice.
6. To act honorably, truthfully and sincerely with care and compassion for all people. Be humble and polite during practice.
7. To improve yourself in order to establish peace and harmony in your family, your society, and your world.
8. To use attention and wholeheartedness in all that you do.
9. To continue the advance of good Budo technique and attitude.

*Iaido* is a form of *Budo*. In the West, Budo has been translated to mean a Martial Art or Martial Way. However, the *kanji* {*bu*} is a combination of sword/spear and to stop or hold something back. Therefore, the traditional translation of *Budo* is, "the way of holding back or stopping the sword {or other weapons or conflict}."

## The Meaning of Iaido

### The True Spirit of Iai

“Yet greater than technique is spiritual training. *Iaido* does not necessarily mean to cut an enemy but rather to cut the enemy within you. Victory in *Iaido* is the non-revengeful heart and the cessation of conflict through not drawing the sword. This is often not the case in other combative arts and can lead to a misinterpretation of what the practice of *Iaido* is. This may help to understand why the *Iaido* of old was considered, *saya no uchi*, invincibility without drawing the sword.

“In other words, *Iaido* is a training process towards human perfection, never of murderous intent, but peaceful-minded. The modern significance of *Iaido* is peace and tranquility for human life. In the larger sense, *Iaido* means the Way of Dwelling in Harmony: through endless practice seeking harmony with the Universe.”

{From the All Japan *Kendo* Federation *Iaido* Handbook- 1973 edition}

### IAIDO

I



Means a variety of situations, body positions, and life experiences. Also, having the will to enter into these situations.

AI



Means to adapt to or fit into something.

DO



Means a road, path, or way. Refers to the “Way” of doing something that extends beyond the mere practice to include spiritual development and self-realization.

*Iaido* therefore means the way of adapting to a wide variety of situations that occur in conflict and in other aspects of our lives so that we may develop ourselves in a spiritual as well as physical manner.

### The Aims of Iaido

- 1. Respect yourself, your tools, your fellow students, your dojo, and everyone you come in contact with.**
- 2. Practice to develop a strong and flexible spirit and body.**
- 3. Know yourself and your art; it is more than just movements.**
- 4. Act honorably and sincerely, with compassion for all people and things.**
- 5. Improve yourself in order to establish peace and harmony in your family, your society, and your world.**
- 6. Use attention and wholeheartedness in all that you do.**

## 7. Be compassionate to all beings.

### A Reminder for Teachers and Students

Teachers are expected to encourage in themselves and in their students both the study and practice of Iaido. This entails self-study by observation and note-taking, study with their teacher whenever possible, reading books and knowledgeable materials, and constant practice of Iaido both in and out of the dojo. The study of Budo is the study of technique and of spirit. It is the teacher's responsibility to develop both, in their students and in themselves. This is a life-long learning practice.

Determining when to teach a student a specific technique is difficult. It is important not to move the student too fast through the curriculum. It is better to go too slowly than too quickly. Focus on proper kihon/basics. Once a habit is set, it is difficult to break it! Remember that Budo is for your life and not just for the next technique or grading.

All new students should be practicing with their teacher but, whenever possible, take part in the "home dojo" seminars in Vancouver. Part of Iaido is practice and part is the belonging to a strong dojo/sangha [group]. Practicing once per week, it is difficult to improve. In order to improve technique and timing, ideally, minimum practice is twice per week! Some practice may be done at home; just 5 or 10 minutes per day can make a huge difference!

As a teacher, you must do your own practice as well as teaching students. Be sure you manage your self-practice time or you will lose your skills! Don't expect your students to be able to do what you cannot perform. Teach with compassion, humor, passion, strictness, and, above all, teach proper technique!

Remember that Budo is not just technique. It is about the spirit of the person!

Ken Maneker 剣水

“剣心天一”

ケン マネカ範士 [剣水]

“Ken shin ten ichi”

“The Sword, the Spirit, and Heaven are one.”

Ken Maneker Hanshi

“剣は心なり、心正しいくて、剣また正しいです。”

大森政雄範士

“Ken wa kokoro nari. Kokoro tadashiikute, ken mata tadashii desu.”

Omori Masao Hanshi

“The sword and the spirit are one. When the spirit is correct, the sword too will be correct.”

Omori Masao Hanshi

“矩之才三。。。天地人”

久世孝志範士

“No ri kore sansai...ten chi jin”

“The Rule of Three...Between Heaven and Earth is Mankind”

Kuze Takashi Hanshi

## Shin Ken Kai's Muso Jikiden Eishin Ryu Lineage

### 無双直傳英信流伝承



\*It is usually recognized, although some claim differently, that after Oe *sensei*, there have been no direct Eishin Ryu *soke*, that is, no one recognized leader of the *ryuha*. The above lineage was agreed upon by both Omori Sensei and Iwata Sensei. Unfortunately, after the 17th. generation of *soke*, Oe *sensei* did not select his successor! Ken Maneker studied directly under both 19th. generation teachers so is a 20th. generation teacher. Notice below that in *Hoki Ryu*, the *soke* remained in the Katayama family until WWII, until the family died in Hiroshima. That is why, even though both *ryuha* began at the same time, there are many fewer generations of *soke* in *Hoki Ryu* than in *Eishin Ryu*: *Hoki Ryu* passed from father to son until recently. Note that currently, Kuze Takashi *sensei*, is in possession of all the *Katayama Hoki Ryu mokuroku*, the scrolls from the founder and his descendants. The two charts are to show my relationship to my teachers and through them, to their teachers. And so, the lines continue through my students.

## Shin Ken Kai's Katayama Hoki Ryu Lineage

### 片山伯耆流伝承

1. Katayama Hoki shu Fujiwara Hisayasu {1575~1650?}

2. Katayama Hoki Fujiwara Hisataka
3. Katayama Kazuma Hisayuki
4. Katayama Ronosuke Hisayoshi
5. Katayama Honzo
6. Katayama Tomoinosuke Hisatoshi
7. Katayama Honzo Hisatoshi
8. Katayama Takesuke Hisamichi
9. Uemura Takeshi
10. Uemura Chikashi    10. Konaka Hiroyuki
11. Kuze Takashi
- Ken Maneker

## Responsibilities and Code of Ethics

### *Haku Shin Kai- Teacher Responsibilities*

1. To ensure a safe environment for learning by selecting activities and establishing controls that are suitable to each person's level.
2. To accept and promote students' personal practice goals.
3. To treat all students with fairness.
4. To faithfully follow the curriculum that your teacher teaches *{shu ha ri}*.
5. To provide students with the information necessary to be involved in the decisions which affect the student and their development.
6. To at no time engage in a personal intimate relationship with a student.
7. To teach the correct techniques and to constantly be learning and upgrading their own skills and understanding.
8. To understand and teach that *Iaido* is more than mere technique but rather a way of improving the person and their relationships.
9. To act honorably, sincerely, and with integrity and trustworthiness both in and out of the *dojo*.

### *Haku Shin Kai- Student Responsibilities*

1. To respect their *dojo*, their *sensei*, their seniors and their juniors.
2. To participate fully in each class's activities.
3. To attend all possible classes.
4. To arrive at class and at seminars on time.
5. To be self-disciplined.
6. To pay *dojo* and federation fees promptly.
7. To provide the proper equipment for practice.
8. To keep their equipment in proper order and repair.
9. To practice at least once per week away from the *dojo*.
10. To notify the *sensei* if they decide to stop practice.
11. To act honorably and sincerely both in and out of the *dojo*.
12. To try their best in every class.
13. To be self-confident and stand up for themselves.
14. To take an active interest in the art; self-study and reading about *Budo*.
15. To faithfully follow the curriculum that the teacher teaches *{shu ha ri}*.

16. To be self-disciplined and practice to develop a strong and flexible spirit and body.
17. To develop trust and trustworthiness.
18. To develop self-confidence based on competence.
19. Know yourself and your art.
20. Act honorably, truthfully and sincerely, with compassion for all people and things.
21. Improve yourself in order to establish peace and harmony in your family, your society, and your world. To be caring and compassionate.
22. Use attention and wholeheartedness in all that you do.

### **Iaido Kihon: 居合道基本**

1. Know the difference between Satsujin Ken and Katsujin Ken. Satsujin is someone who intends to kill another person. They are the aggressor/attacker. This is the modern method of what I call Gendai Iaido, Modern Iaido. Katsujin is someone who is willing to take a life in the defense of themselves or others. They are willing to stop an attack before killing if it is unnecessary to kill. That is true Koryu Iaido. Therefore, in Koryu, for most kata, there is the absence of suriashi and okuriashi. All movements are done with natural walking steps.
2. Sit down straight in seiza or tatehiza. Keep the back straight and look forward. The same for torei.
3. When first holding the saya, the left hand should be over the top of the koiguchi, with the base knuckle of the index finger over the top of the cutting edge. This is the same for nukiuchi and noto.
4. Nukiuchi/nukitsuke should be done in a slow controlled manner until the last 10 cm of the blade is still in the saya. Then the cut should be sharp and fast. There should be no stopping of the draw at any time. Both left and right hands work together.
5. The saya should be held softly in the left hand at the beginning and ending of all kata; that is, for the draw and for noto. The left hand is only firm during sayabiki.
6. When performing nukiuchi, stretch the right arm/elbow straight and then use the whole arm to cut. Do not just snap the right wrist! The saya should continue around the back of the hip at the same angle as the sword blade. After the cut, pull the saya forward slightly so the kojiri does not bang on the floor.
7. All naname nukiuchi should be done with the elbows in close to the body so you are pushing the sword rather than pulling it. The tsuka should be up and pointing to the attack point.
8. For kirioroshi, the hands should be high overhead with the elbows facing forward. Keep the kensen level for Eishin Ryu and above level for Hoki Ryu according to the kata. Both hands must grip firmly/tightly.
9. When doing kirioroshi, push the coccyx back and slightly up, extend the rear knee fully if in a standing position. When stepping forward on the cut, the rear heel should be firmly planted on the ground. When stepping backward on a cut, the rear heel should be slightly raised. Don't bring your body up or down when cutting. Do not snap the wrists when cutting.
10. Noto should be done with the hands/arms with only a slight movement of the hips. It should be quick and then very slow.

11. When performing stand up kata, all footwork should be natural walking steps.
12. When turning, first use your eyes to see the opponent, then the face [when turning], then the body [hara and koshi] and sword follow.
13. All gyakukesa cuts should cut forward rather than upward. Extend the right arm before completing the cut. Do not snap the right wrist. Keep the back straight, don't lean forward.
14. In all seigan no kamae, the kissaki points directly at the opponent's eyes.

## **Kihon- The Basics**

1. Reiho & Reigi
2. Kirioroshi
3. Te no uchi
4. Ashi waza
5. Seme
6. Hara & Koshi
7. Rear heel planted
8. Foot and sword timing
9. Taijyuku
10. Hakuryoku
  11. Isshin & Zanshin
  12. Ki Ken Tai no Itchi
  22. Nukitsuke/ Nukiuchi
  23. Saya biki
  24. Furikaburi
  25. Chiburui
  26. Noto
  27. Hasuji
  28. Keiko
  29. Kokoro
  30. Dai Nihon Iaido Toho
  31. Muso Jikiden Eishin Ryu
    - a. Seiza no bu
    - b. Tatehiza no bu
    - c. Hayanuki
    - d. Suwari Waza
    - e. Tachi Iai
    - f. Ito Magoi & Bangai
    - g. Kai Waza
13. Ken shin ichijyo
12. Metsuke
12. Riai
13. Jo Ha Kyu
14. Kasoteki
15. Maai
16. Kigurai/Kihaku
17. Kokorogamae
18. Fuukaku
19. Yoyuu
20. Chuushuuryoku
21. Shu Ha Ri
  - h. Tachi Uchi no Kurai Kenjutsu
  - i. Tsumiai no Kurai Kenjutsu
32. Katayama Hoki Ryu Iaido
  - a. Omote
  - b. Chuden
  - c. Kuden
  - d. Myoken
  - e. Ohenhakyoku Kenjutsu
  - f. Iai Hakyokuhen Kenjutsu
  - g. Kodachi Kenjutsu
  - h. Nito Kuzushi Kenjutsu

## Dan Grading Information

As of 2016, Shin Ken Kai Canada, under the auspices of Haku Shin Kai Kobudo Kyokai, may hold Iaido Dan gradings up to Hachidan. Grading eligibility is up to each dojo leader.

1. Membership Application Forms and Dan Grading Application Forms are located on the Shin Ken Kai website at [www.shinkenkai.org](http://www.shinkenkai.org) [To register for the website please request]
2. We hold all gradings using the Pass/Fail [O/X] method.
3. We will be use judging forms that have spaces for judges to write comments so feedback may be given after the grading.
4. HSK will hold yearly gradings if possible. Special gradings may be held.
5. All gradings will consist of 1 Toho Kata and at least 4 Koryu Kata of the appropriate level.
6. Anyone challenging a grading must have permission from their dojo leader that they are ready to challenge the appropriate level. It is the responsibility of the dojo leader to bring their students' kihon up to the challenged level.
7. Please keep in mind that one year of waiting between levels is not the same as one year of regular in-dojō practice between levels. Regular in-dojō practice is a must in order to challenge the next level. This is to be determined by the dojo leader.
8. It is important and expected that each student takes notes as a memory and review tool.
9. It is preferable that anyone challenging a grading should attend at least one seminar, if at all possible, in the year they are grading.
10. Judging panels will consist of 3-5 judges of the appropriate level [see chart below].
11. There will be a written test that must be passed in order for the person to challenge the physical test.
12. During a grading, the following mistakes may cause failure according to the level:
  - a. Having poor skills necessary for the challenged level.
  - b. Hitting the floor with the sword.
  - c. No Kiai when necessary.
  - d. Dropping the sword.
  - e. Performing the wrong waza or in the wrong order.
  - f. Stopping in the middle of a kata to re-do it.

### Judging Qualifications Chart

Judges Level	May Judge Up to Level
<b>Rokudan [6<sup>th</sup>. Dan]</b>	Sandān [3 <sup>rd</sup> . Dan]
<b>Rokudan Renshi</b>	Godan [5 <sup>th</sup> . Dan]
<b>Nanadan Renshi Nanadan Kyoshi Hachidan Kyoshi [8<sup>th</sup>. Dan Kyoshi]</b>	Rokudan~Renshi  Nanadan Kyoshi~Hachidan [8 <sup>th</sup> . Dan]
<b>Hanshi Hachidan</b>	<b>Hanshi is an awarded level to be determined by the Headmaster and senior dojo leaders.</b>

### Requirements for Gradings

<b>Challenging for Level</b>	<b>Minimum Practice Time From Last Level *Level of Knowledge Required</b>
<b>Ikkyu</b> [not required but suggested grading]	Minimum of 8 months in dojo practice. This exam is suggested but not mandatory.
<b>Shodan</b>	1 year of in dojo practice. *Toho 1-3 *Eishin Ryu Shoden
<b>Nidan</b>	1 year of in dojo practice. *Toho 1-4 *Eishin Ryu Shoden & Chuden
<b>Sandan</b>	1 year of in dojo practice. *Toho 1-5 *Eishin Ryu Shoden & Chuden
<b>Yondan</b>	2 years of in dojo practice. *Toho 1-7 *Eishin Ryu Shoden~Okuden
<b>Godan</b>	2 years of in dojo practice. *Toho 1-7 *Eishin Ryu Shoden~Okuden
<b>Rokudan</b>	2 years of in dojo practice. *Toho 1-7 *Eishin Ryu Shoden~Okuden
<b>Renshi [Master]</b>	1 year of in dojo practice. *Toho 1-7 *Eishin Ryu Shoden~Okuden *Kaiwaza
<b>Nanadan</b>	3 years of in dojo practice. *Toho 1-7 *Eishin Ryu Shoden~Okuden *Kaiwaza
<b>Kyoshi [High Master]</b>	2 years of in dojo practice. *Toho 1-7 *Eishin Ryu Shoden~Okuden *Kaiwaza
<b>Hachidan</b>	5 years of in dojo practice. *Toho 1-7 *Eishin Ryu Shoden~Okuden *Kaiwaza
<b>Hanshi [Grand Master]</b>	3 years of in dojo practice. *Toho 1-7 *Eishin Ryu Shoden~Okuden & Kaiwaza

\*\*Certain students with permission of the judging panel may decide to grade in Hoki Ryu rather than Eishin Ryu. Both will receive a certificate stating they are a certain dan rank in Iaido without specifying ryuha.

### Haku Shin Kai Kobudo Kyokai Fee Schedule

1. Yearly HSK Association fee of \$50 per member.
2. In May 2017, the majority of respondents to a grading fees email decided on the fee schedule shown below. As of 2026, the fee schedule remains the same.

<b>Grade</b>	<b>Exam Fee</b>		<b>Certificate Fee</b>	
Ikkyu*	\$15		Ikkyu*	\$15
Shodan	\$25		Shodan	\$25
Nidan	\$35		Nidan	\$35
Sandan	\$45		Sandan	\$45
Yondan	\$55		Yondan	\$55
Godan	\$75		Godan	\$75
Rokudan	\$100		Rokudan	\$100
Renshi	\$100		Renshi	\$110
Nanadan	\$100		Nanadan	\$120
Kyoshi	\$100		Kyoshi	\$180
Hachidan	\$100		Hachidan	\$245
Hanshi	Awarded		Hanshi	\$360
*Ikkyu grading may be waived.				

**\*Note that details of Philosophy and Kata are fully explored in Ken's Books # 1, 2, & 3. \***

**Book 1- On The Way**

**Book 2- Thoughts on the Way [Philosophy Essays]**

**Book 3- 心劍会居合法 Shin Ken Kai Curriculum**

**Book 4- HSK Handbook**

**Haku Shin Kai Kobudo Kyokai/Shin Ken Kai Canada**  
**Important Iaido Kihon/Skills**

In order to learn the kihon correctly, YOU SHOULD PRACTICE SLOWLY! Emphasis should be placed on correct technique rather than speed and strength. Make every action clear. Each kihon's acceptability is determined by the person's skill level.

Technique	Kihon: Important Skills
<b>Nukitsuke/Nukiuchi</b>  (drawing sword from the saya/ one-handed cutting)	<ul style="list-style-type: none"> <li>• Do both hands hold the sword properly before being fully drawn?</li> <li>• The position of the stretched right arm</li> <li>• The left hand and elbow action in sayabiki</li> <li>• The height and hasuji/angle of the right hand and sword</li> <li>• Is the upper body turned at the correct angle?</li> <li>• The front and rear foot and leg positions</li> <li>• Correct metsuke</li> <li>• Power in the centre/hara&amp; koshi</li> <li>• Johakyu: slow, building up power, quick cut</li> </ul>
<b>Kirioroshi/Uchiotoshi</b>  (overhead cutting motion/ two-handed cutting)	<ul style="list-style-type: none"> <li>• Turning back and upward of the right wrist in furikaburi</li> <li>• The position and height of the hands overhead</li> <li>• The level of the kissaki overhead</li> <li>• Proper grip of the right and left hand on the tsuka</li> <li>• The use of the forearms and elbows in the cut</li> <li>• The hasuji/angle of the cut: is it centred?</li> <li>• Metsuke: looking at the opponent with the head level</li> <li>• Metsuke: do the eyes slowly follow the opponent down?</li> <li>• The position of the completed cut: is the sword level?</li> <li>• Was the centre full of power?</li> </ul>
<b>Ashiwaza</b>  (moving the feet/legs)	<ul style="list-style-type: none"> <li>• Are the steps a natural length for the kata being performed?</li> <li>• Is the centre weight of the body mostly over the rear leg?</li> <li>• Do the cuts and front foot coincide with timing?</li> <li>• Does the front foot point towards the opponent?</li> </ul>
<b>Chiburui &amp; Noto</b>  (removal of blood off the sword after cutting an opponent)	<ul style="list-style-type: none"> <li>• Is there enough release of power?</li> <li>• Is there the feeling of Zanshin- awareness?</li> <li>• Did Chiburui come from the whole body/sword?</li> <li>• Pressure on the arms, wrists, the way of tightening fingers and the passage of the edge of the sword</li> <li>• The positions of right hand and sword</li> <li>• Is metsuke correct?</li> <li>• Do the sword, saya, and tsuka line up with minimum movement?</li> </ul>
<b>Ma</b> (Timing), <b>Nagare</b> (Flow), <b>Zanshin</b> (Awareness) <b>Metsuke</b> <b>Reiho</b> (Respect) <b>Ki Ken Tai</b>	<ul style="list-style-type: none"> <li>• Is there correct Maai/Timing and Distancing</li> <li>• Is there Zanshin/Awareness throughout the kata?</li> <li>• Is there elegance, heart, spirit and Reiho/Respect shown?</li> <li>• Use of correct metsuke!</li> </ul>

\*\*Be aware that the Iaido kata we practice are not exactly like the Kenjutsu we practice. Not all kata at first seem to make sense but remember that they are not intended as battlefield techniques but rather come from the battlefield and are now in kata/forms to help develop both/mind synchronicity. It is in the Kenjutsu aspect of our practice that the reality of techniques may be experienced.\*\*

## Muso Jikiden Eishin Ryu Curriculum

### 無双直傳英信流

#### Shoden- Seiza no Bu 星座の部

1. Mae/Shomen-前・正面
2. Migi/Uto- 右身
3. Hidari/Sato- 左身
4. Ushiro- 後身
5. Yaegaki- ハ重垣
6. Ukenagashi- 請受
7. Kaishyaku- 介試錫
8. Tsukekomi- 付込
9. Tsukikage- 月影
10. Oikaze- 追風
11. Nukiuchi- 抜打

#### Chuden- Tatehiza no Bu 立膝の部

1. Yokogumo- 横雲
2. Tora no issoku- 虎の一促
3. Inazuma- 稲妻
4. Ukigumo- 浮雲
5. [Yama] Oroshi- 山嵐
6. Iwanami- 岩波
7. Urokogaeshi- 鱗返
8. Namigaeshi- 浪返
9. Takiotoshi- 滝落
10. Makko- 真向

#### Okuden- Suwari Waza 座技

1. Kasumi- 霞
2. Sunekakoi- 脛困
3. Tozume- 戸詰
4. Towaki- 戸脇
5. Shihogiri- 四方切
6. Tanashita- 棚下
7. Ryozone- 両詰
8. Torabashiri- 虎走

#### Okuden: Tachi Waza 立技

1. Yukitsure- 行連
2. Tsuredachi- 連達
3. Soumaguri- 総捲
4. Soudome- 総留
5. Shinobu- 信夫
6. Yukichigai- 行違
7. Sodesuregaeshi- 袖摺返
8. Moniri- 門入
9. Kabezoi- 壁添
10. Ukenagashi- 請受

#### Itomagoi

- 1, 2, 3 Itomagoi- 暇乞

#### Kaiwaza

##### Variations on kata.

#### Bangai

1. Hayanami- 早浪
2. Raiden- 雷電
3. Jinrai- 迅雷

**Eishin Ryu Kenjutsu**  
無双直伝英信流劍術

**Tachi Uchi no Kurai 太刀打之位**

1. Deai 出会
2. Tsukekomi 付込
3. Ukenagashi 受流
4. Ukekomi 受込
5. Tsukikage 月影
6. Suigetsutou 水月刀
7. Zetsumyoken 絶妙劍
8. Dokumyoken 即妙劍
9. Shinmyoken 神妙劍
10. Uchikomi 打込

**Tsumiai no Kurai 詰合之位**

1. Hassou 発早
2. Kobushitori 拳取
3. Namigaeshi 波返
4. Yaegaki 八重垣
5. Urokogaeshi 鱗返
6. Kuraiyurumi 位ゆるみ
7. Tsubamegaeshi 燕返
8. Gansekiotoshi 眼関落
9. Suigetsutou 水月刀
10. Kasumiken 霞劍

**ENGLISH TRANSLATION OF EISHIN RYU KATA**

*By Ken Maneker*

**Shoden/Seiza no Bu**

- |               |  |
|---------------|--|
| 1. Mae        | Front/Forward                          |
| 2. Migi       | Right                                  |
| 3. Hidari     | Left                                   |
| 4. Ushiro     | Rear                                   |
| 5. Yaegaki    | Eightfold Fences/Double Opening Flower |
| 6. Ukenagashi | Parry Deflection                       |
| 7. Kaishyaku  | Assistant for Seppuku                  |
| 8. Tsukekomi  | Pursuit/Following up an Advantage      |
| 9. Tsukikage  | Moon Shadow                            |
| 10. Oikaze    | Tailwind/Big Wind                      |
| 11. Nukiuchi  | Sudden Draw                            |

**Chuden/Tatehiza no Bu**

- |                 |                                   |
|-----------------|-----------------------------------|
| 1. Yokogumo     | Horizontal Cloud/Cloud Bank       |
| 2. Toranoissoku | Tiger's Claw                      |
| 3. Inazuma      | A Flash of Lightning              |
| 4. Ukigumo      | Floating Cloud                    |
| 5. Oroshi       | Big Wind/Mountain Wind            |
| 6. Iwanami      | Breaking Waves                    |
| 7. Urokogaeshi  | Fish Scale                        |
| 8. Namigaeshi   | Sea Wave                          |
| 9. Takiotoshi   | Waterfall                         |
| 10. Makko       | Cut on the Head/Front of the Head |

**Okuden/I Waza**

- |                |                        |
|----------------|------------------------|
| 1. Kasumi      | Out of the Mist        |
| 2. Sunekakoi   | Enclosing the Leg      |
| 3. Tozume      | To Stop at the Door    |
| 4. Towaki      | Through the Doorway    |
| 5. Shihogiri   | Four Direction Cutting |
| 6. Tanashita   | Under the Porch        |
| 7. Ryozone     | Stopped on Both Sides  |
| 8. Torabashiri | Running Tiger          |

**Okuden/Tachi Iai**

- |                   |                            |
|-------------------|----------------------------|
| 1. Yukizure       | Accompany                  |
| 2. Tsuredachi     | Companions/To Accompany    |
| 3. Somakuri       | Complete Ending            |
| 4. Sodome         | Stopping Thoughts          |
| 5. Shinobu        | Loyal Person/In the Forest |
| 6. Yukichigai     | Crossing Each Other        |
| 7. Sodesurigaeshi | Sleeve Push                |
| 8. Moniri         | Entering the Gate          |
| 9. Kabezoi        | Next to the Wall           |
| 10. Ukenagashi    | Parry Deflection           |

**Bangai**

- |             |                       |
|-------------|-----------------------|
| 1. Hayanami | Fast Wave             |
| 2. Raiden   | Thunder and Lightning |
| 3. Jinrai   | Thunderclap           |

**Toho Kata- [For Grading Purposes]**

1. Maegiri 前切
2. Zengogiri 前後切
3. Karatake 幹竹
4. Kiriage 切上
5. Shihogiri 四方切
6. Kissakigaeshi 切先返
7. Karigane 雁金

## Katayama Hoki Ryu Curriculum 片山伯耆流

### Omote 表

1. Osaenuki 押抜
2. Kiritsuke 切付
3. Kotegiri 小手切
4. Nukidome 抜留
5. Tsukidome 突留
6. Shihoukanakiri 四方金切

### Chuden 中位

1. Hizazume 膝詰
2. Mune no Katana 胸之刀
3. Okkakenuki 追掛抜
4. Kaerinuki 返り抜
5. Issasoku 一作足
6. Mukouzume 向詰
7. Nagarouka 長廊下
8. Kissakigaeshi 切先返
9. Shihouzume 四方詰

### Kuden 口伝

1. Mukou no Tachi 向之太刀
2. Urakachi 勝裏
3. Iso no nami 磯之波
4. Yukiai 往合
5. Kaerinuki 還抜
6. Hidarizure 左連
7. Migizure 右連
8. Jumonji 十文字
9. Takinami 滝波
10. Uchiotoshi 打落
11. Yuumyoken 熊妙劍
12. Koyosahatsu 甲陽左発
13. Imukigaeshi 射向返
14. Kasumi 霞
15. Shichogaeshi 鷺鳥返
16. Gyakuken 逆剣
17. Enso 円相
18. Zengo no tekki 前後の敵
19. Kurumauchi 車伐
20. Kasumi so maguri 霞惣追風
21. Garyu O Gaeshi 臥龍お返
22. Mutegiri 無手切

\*Tsubamegaeshi 燕返 and many variations.

### Myoken 妙劍

- 一. Myoken Ten 妙劍天
- 二. Myoken On 妙劍隱
- 三. Atari 中
- 四. Ken 劍
- 五. Sa 左
- 六. Migi 右
- 七. Nyo 如
- 八. Sho 正
- 九. Tsuyu 露
- 一〇. Jin 人
- 一一. Chi 地
- 一二. O 應

### O Hen Ha Kyoku Kenjutsu

#### 応変ハ極劍術

- 一. Seigan- 正眼
- 二. Garyu- 臥龍
- 三. Saryu- 左龍
- 四. Koran- 虎乱
- 五. Uhotsu- 右捕
- 六. Sahatsu- 左発
- 七. Kuruma/Shya- 車
- 八. Kouzan- 甲山
- 九. Konnyu- 虎入

### Iai Ha Kyoku Hen Kenjutsu

#### 居合ハ極変劍術

- 一. Enpa- 園波
- 二. Aiai- 相合
- 三. Hiran- 飛乱
- 四. Rampa- 乱波
- 五. Koso- 虎搔
- 六. Uranonami- 浦之波
- 七. Sakanami- 逆波
- 八. Sakaomoudaka- 逆面鷹
- 九. Ukibune- 浮舟

## **Kodachi Kenjutsu 小太刀劍術**

- 一. Sazanami 小之漣
- 二. Toukake 戸懸
- 三. Myoken[omote] 妙劍表
- 四. Myoken[ura] 妙劍裏
- 五. Inken 陰劍

## **Nito Kuzushi Kenjutsu- 二刀崩し劍術**

- 一. Tomoe 巴
- 二. Dou 幢
- 三. Shousetsu 正雪
- 四. Huku 轆
- 五. Komizuki 込月
- 六. GoYen 午園
- 七. Ryo 轆

### **Hoki Ryu Kata Translations**

#### ***Omote*- 表**

- |                               |                        |
|-------------------------------|------------------------|
| 1. <i>Osaenuki</i> (押え抜)      | Press down and cut     |
| 2. <i>Kotegiri</i> (小手切)      | Cutting the wrist      |
| 3. <i>Kiritsuke</i> (切付)      | Drawing cut            |
| 4. <i>Nukidome</i> (抜留)       | Stopping the cut       |
| 5. <i>Tsukidome</i> (突留)      | Stopping the thrust    |
| 6. <i>Shihoukanaki</i> (四方金切) | Four direction cutting |

#### ***Chūden*- 中段**

- |                                |                    |
|--------------------------------|--------------------|
| 1. <i>Hizazume</i> (膝詰)        | Close to the knees |
| 2. <i>Mune no katana</i> (胸之刀) | Sword to the chest |
| 3. <i>Okkakenuki</i> (追掛抜)     | Follow and cut     |

4. <i>Kaerinuki</i> (返り抜)	Return and cut
5. <i>Issasoku</i> (一作足)	One fast step
6. <i>Mukouzume</i> (向詰)	Close in front/The opposite?
7. <i>Nagarouka</i> (長廊下)	Long passageway
8. <i>Kissakigaeshi</i> (切先返)	Turning the sword point
9. <i>Shihouzume</i> (四方詰)	Surrounded on four sides

### Kūden- 口段

1. <i>Mukou no Tachi</i> (向之太刀)	Opposite sword
2. <i>Urakachi</i> (裏勝)	Reverse victory
3. <i>Isononami</i> (磯之波)	Waves on the shore
4. <i>Yukiai</i> (往合)	Meeting on the way
5. <i>Kaerinuki</i> (還抜)	Returning cut
6. <i>Hidarizure</i> (左連)	Turning left
7. <i>Migizure</i> (右連)	Turning right
8. <i>Jyumonji</i> (十文字)	A Cross
9. <i>Takinami</i> (滝波)	Waterfall wave
10. <i>Uchiotoshi</i> (打落)	Strike down
11. <i>Yuumyoken</i> (熊妙劍)	Enlightened bear sword
12. <i>Koyosahatsu</i> (甲陽左発)	Armoured left
13. <i>Imukigaeshi</i> (射向返)	Directed back
14. <i>Kasumi</i> (霞)	The mist

## **Hasshodo- The Buddhist Eight-Fold Path**



Remembering that *Budo* is a Way of living your life, it is essential to balance the physical practice with practice of your spirit. By this, I do not mean necessarily a religious practice but rather one of learning about yourself, why you think and act the way you do. Being on a Way necessitates not only being aware but of continually changing to be a better person in the world. Often meditation can help with this process.

In the practice of *Zen*, the Eightfold Path of Buddha is used to show the most desirable state of human existence, in Harmony with the Great Nature, developing the Middle Way. These are in the form of questions that you need to answer for yourself. Please remember that this path is possible in everyday life. All you need to do is do it! The *Hasshodo* is used to develop the excellence of the individual; a method of living in a full and compassionate manner.

### **1. Correct Seeing - objective perceptions and judgment**

“Did I perceive and judge people and things correctly today?”

“Did I discriminate against others or distort my view today?”

Try to cultivate your ability to see things as they are. Do not distort the picture to suit your needs and preconceived ideas. When emotional in perceiving and judging others you must become aware of the effects of the distorted perceptions upon your thinking and actions. Your views need to come from truth and not just feelings.

### **2. Correct Thinking - cultivating nurturing thoughts**

“Did I create inharmonious thoughts within myself today?”

“Did I hate, envy or curse others today?”

“Did I keep my temper and thoughts positive?”

“Did I blame others for my actions or feelings today?”

All phenomena start with the thoughts that you generate. Try to recognize and act on your loving and nurturing thoughts for others. Please remember that you are creating your world and others’ reactions to you are often in response to what they perceive you to be like. However, stand up for yourself by not letting others take advantage of you.

### **3. Correct Speaking - truthful and constructive communications**

“Did I say constructive words to others today?”

“Did I hear the others person’s messages without distorting their meaning or reacting over-emotionally?”

“Did I look down upon others and make condescending remarks today?”

Try to talk with calmness and open-mindedness. Accept others’ thoughts and expressions as they are, without superimposing your emotional judgments and prejudices.

**4. Correct Working and Livelihood - diligence, commitment, working in harmony**

“Was I sincere and diligent in my tasks today?”

“Did I make the effort to make an enjoyable and pleasant working condition?”

“Did I fail to complete any task due to my moodiness or laziness?”

“Did my work honour life?”

“Did what I did today help others or detract from their quality of life?”

Respect work and appreciate the working opportunity in which you can allow yourself to be productive, constructive, and happy.

**5. Correct Living - living in balance and harmony**

“Did I treat my body and/or my mind harmfully or disrespectfully?”

“Did I eat balanced and nutritious meals?”

Try to maintain harmony and peace in your physical and spiritual living. Control your greed and try to attain appropriate balance in the way you dress, the way you eat, and the way you arrange the space around you. Bring the *Way* into your daily life.

**6. Correct Commitment to the Way - toward the better self**

“Did I take responsible action when necessary today?”

“Did I correct my mistakes when I noticed them?”

“Did I use my practice of the Way to get along better with myself and others?”

Develop harmony in your relationships with others. Try to help others improve their mutual relationships without being manipulative. Examine how constructive you are in relations with your parents, children, brothers, and sisters, neighbors, colleagues, friends, and new acquaintances.

**7. Correct Will - constructive use of spiritual and mental energy**

“Did I have any thoughts of hurting, trapping, or misleading others today?”

“Did I radiate positive energies today?”

“Did I see other people as friends or enemies?”

You can misdirect your psychological/spiritual energy for destructive purposes. Energy must be used for promoting harmony within yourself and between you and the world. Being positive creates positiveness.

**8. Correct Meditation/Practice**

Whatever style it is you practice, it is essential to ask yourself the above various questions. Unexamined and uncorrected thoughts and actions are like clouds over the mind. Try to recognize faults and mistakes openly, and cleanse your spirit. Be sure not to beat yourself up; rather notice the “mistakes” and work to change them. When you have self-examined the mind, body and spirit enter the state of peace and harmony out of which great wisdom can surface...*Ki Ken Tai No Itchi*.

**DO NOT THINK OF PRACTICE AS SOMETHING TO BE DONE ONLY IN A SPECIAL PLACE OR AT A SPECIAL TIME. PRACTICE IS THE ESSENCE OF LIFE AND TO BE DONE IN ALL PLACES AND AT ALL TIMES.**

## Some Important Terms

Word/Phrase	Meaning
ashi	
ashiwaza	
bokken	
bokuto	
budo	
chi	
chiburui/chiburi	
chudan	
dan	
do	
domo arigato gozaimashita	
dojo	
Eishin Ryu	
enzan no metsuke	
fudoshin	
fukaku	
giri	
hai	
hajime	
hakama	
hakuryoku	

Word/Phrase	Meaning
hangan no metsuke	
hanshi	
hara	
hasshodo	
hasuji	
hiza	
Hoki Ryu	
iaigoshi	
iaihiza	
iaito	
ichi go ichie	
ijo	
isshin	
jodan	
jo ha kyu	
kamae	
kami	
kamiza	
katana	
kensen	
kesa	
kesagiri	

Word/Phrase	Meaning
ki	
kiai	
Kigurai/kihaku	
ki ken tai no itchi	
kirioroshi/ kiriotoshi	
kiryoku	
kissaki	
koiguchi	
kokoro	
koryu	
kote	
ma	
maai	
mae	
massugu	
mei	
men	
merihari	
migi	
mokuso	
munen muso	
mushin no shin	

Word/Phrase	Meaning
MusoJikidenEishin Ryu	
muto	
nukitsuke	
obi	
okuden	
onagai itashimasu	
onagai shimasu	
rei	
reishiki	
riai	
ryu	
ryuha	
sageo	
san kokyu	
Satsujinken & katsujinken	
saya	
sayabiki	
sei chuu dou dou chuu sei	
seitei iai	
seiza	
seiza no bu	
sempai	

Word/Phrase	Meaning
sensei	
sessa takuma	
shiken	
shinken	
shinai	
Shinden Ryu	
shinto	
shita	
shinza	
shinzen	
shitachi	
shoden	
shomen	
shugyo	
shu ha ri	
suburito	
suihei	
tachi iai	
taijo	
taikai	
tanden	
tatehiza	

Word/Phrase	Meaning
tatehiza no bu	
te no uchi	
tenugui	
tsuba	
to rei	
tsuka	
uchitachi	
uagi	
ue	
uchioroshi/ uchiotoshi	
ukenagashi	
ushiro	
wakazashi	
waza	
yoi	
yukkuri	
yutori	
zanshin	
zazen	
zen	
zen ken ichi	

## Quotations to Keep in Mind

“...ultimately, physical, psychological and spiritual mastery are one and the same. The egoless self is open, flexible...and dynamic. It identifies with all things and with all people...”  
Yagyū Munenori

“Keep on doing what needs to be done.”  
Morita Therapy maxim

“The saints are sinners who keep on trying.”  
Robert Louis Stevenson

“Choice involves giving up something we want for something we want more.”  
Dan Millman

“A little bit of something is better than a lot of nothing.”  
Dan Millman

“A pupil from whom nothing is ever demanded which they cannot do, never does all they can.”  
Emile Zola

“This...[dojo]...is a furnace for the combustion of our egoistic delusions...attention is the cutting, burning sword and our practice is to use that sword as much as we can...”  
Charlotte Joko Beck

“To continue practice...we must have patience, persistence, and courage.”  
Charlotte Joko Beck

“The goal of warriorship is to express basic goodness...it is a continual journey. To be a warrior is to learn to be genuine in every moment of your life.”  
Chogyam Trungpa

“The challenge of warriorship is to...be brave and at the same time gentle.”  
Chogyam Trungpa

“The salvation of birds and beasts, oneself included...this is the object of Buddha’s religious austerities.”  
Ikkyū Zenji

“The secret of our Way is complete fearlessness. But it has to be complete. Some there are who are not afraid to face enemies with swords but who cringe before the assaults of passions like greed and delusions like fame...we are to have no fear at all when confronting the inner enemies as well as the outer enemies.”  
Yamaoka Tesshū

“...breath is the pulse of the mind. When the mind is agitated, the breath is always irregular...practice improving the breathing and that will help calm the mind..the final stage is to abandon breath...”

Jujutsu school scroll: 1710

“Even when your spirit is calm, do not let your body relax, and when your body is relaxed, do not let your spirit slacken. Both in fighting and everyday life you should be determined though calm.”

Miyamoto Musashi

“Beware of entrance to a quarrel, but, being in, bear it that the opposed may beware of thee.”

Hamlet [by Shakespeare]

“Man’s duty is...to serve nature throughout his life in order to repay his immense debt to heaven and earth...he should be humble and not arrogant toward others, control his desires, cherish and profound live for all mankind and not abuse or mistreat any living creature...”

Kaibarra Ekken [1630-1714]

“In speech be loyal and true; in action be conscientious and reverent...change yourself for the better; do not hesitate to correct your errors...to have the arts of peace, but not the arts of war, is to lack courage. To have the arts of war, but not the arts of peace, is to lack wisdom.”

Yamazaki Ansie [1618-1682]

“Indifferent to pleasure and pain, to gain and loss, to conquest and defeat, thus make ready for the fight.”

Krishna

“*Sei chu do do chu sei*”

“In the midst of stillness there is movement and in the midst of movement there is stillness.”

Ancient Japanese *Budo* statement

I'm only responsible for what I say, not for what you understand.....

Ken Maneker

"The nation that makes a great distinction between its scholars and its warriors will have its thinking done by cowards and its fighting done by fools."

Thucydides, Greek Historian

"Never give in -- never, never, never, never, in nothing great or small, large or petty, never give in except to convictions of honour and good sense. Never yield to force; never yield to the apparently overwhelming might of the enemy."

Winston Churchill

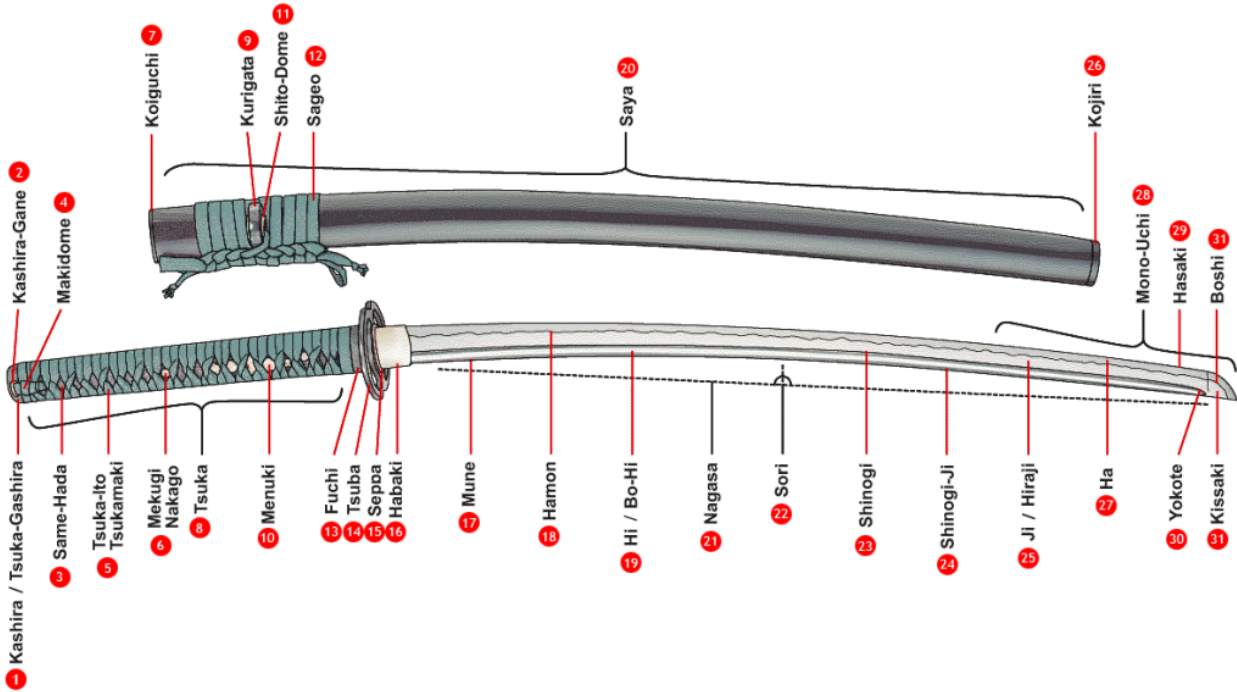
## Suggested Reading

Know your art! Read to understand with your mind. Practice to understand with your body!

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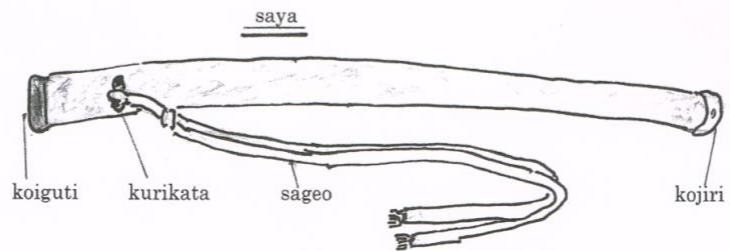
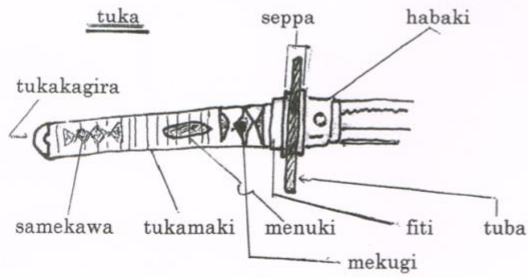
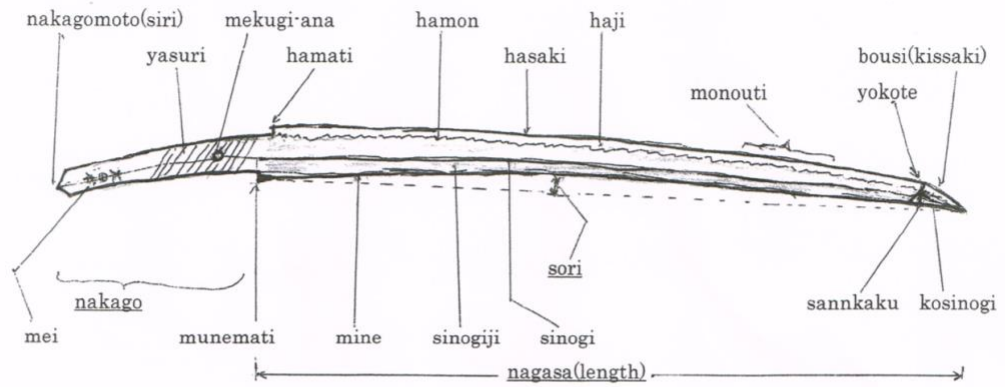
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24. Warner, Goddon and Donn F. Draeger, Japanese Swordsmanship, Techniques and Practice, Weatherhill, N.Y., 1982.
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# Japanese Katana Diagrams



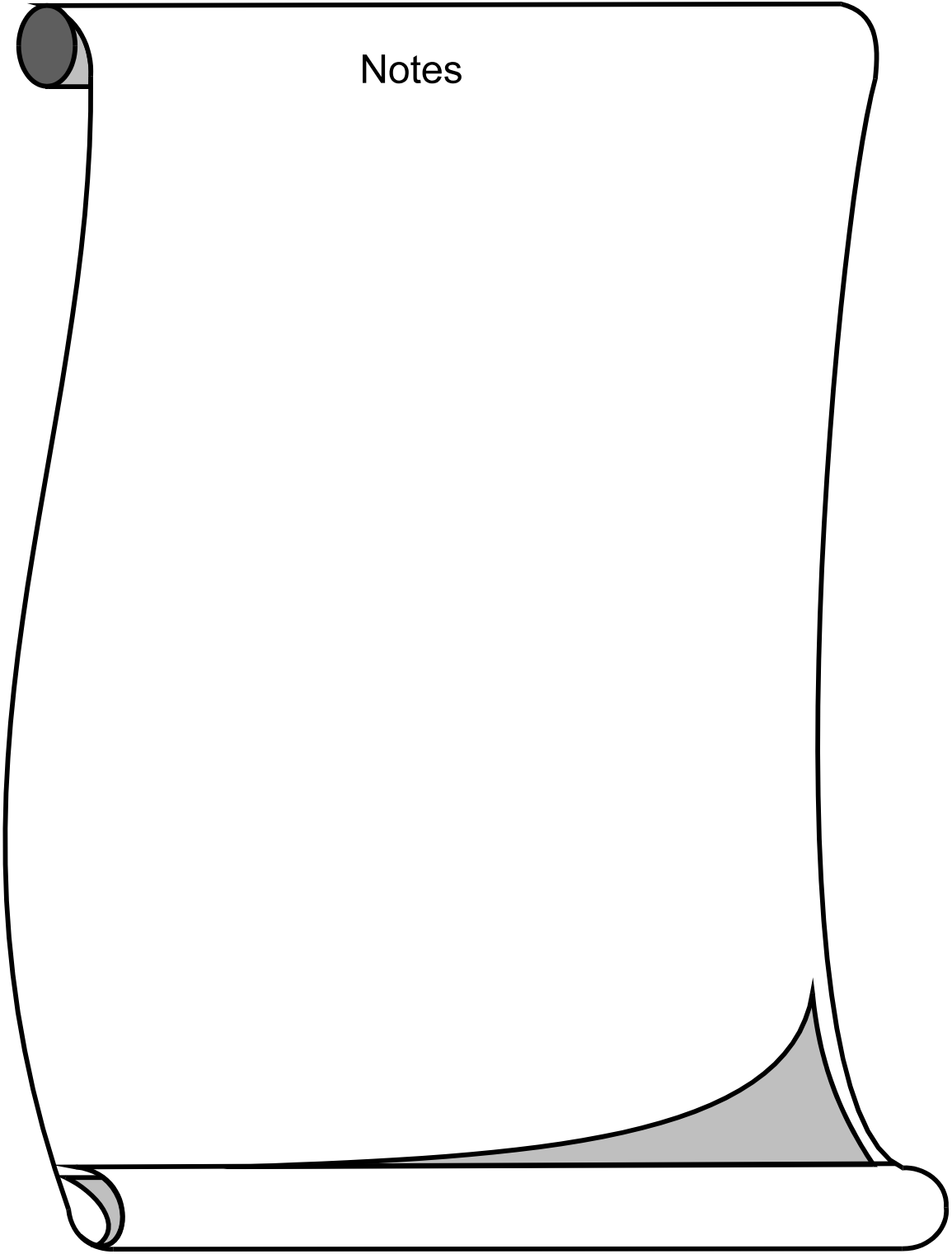
日本刀及び拵えの名称

The Japanese sword and label all the parts

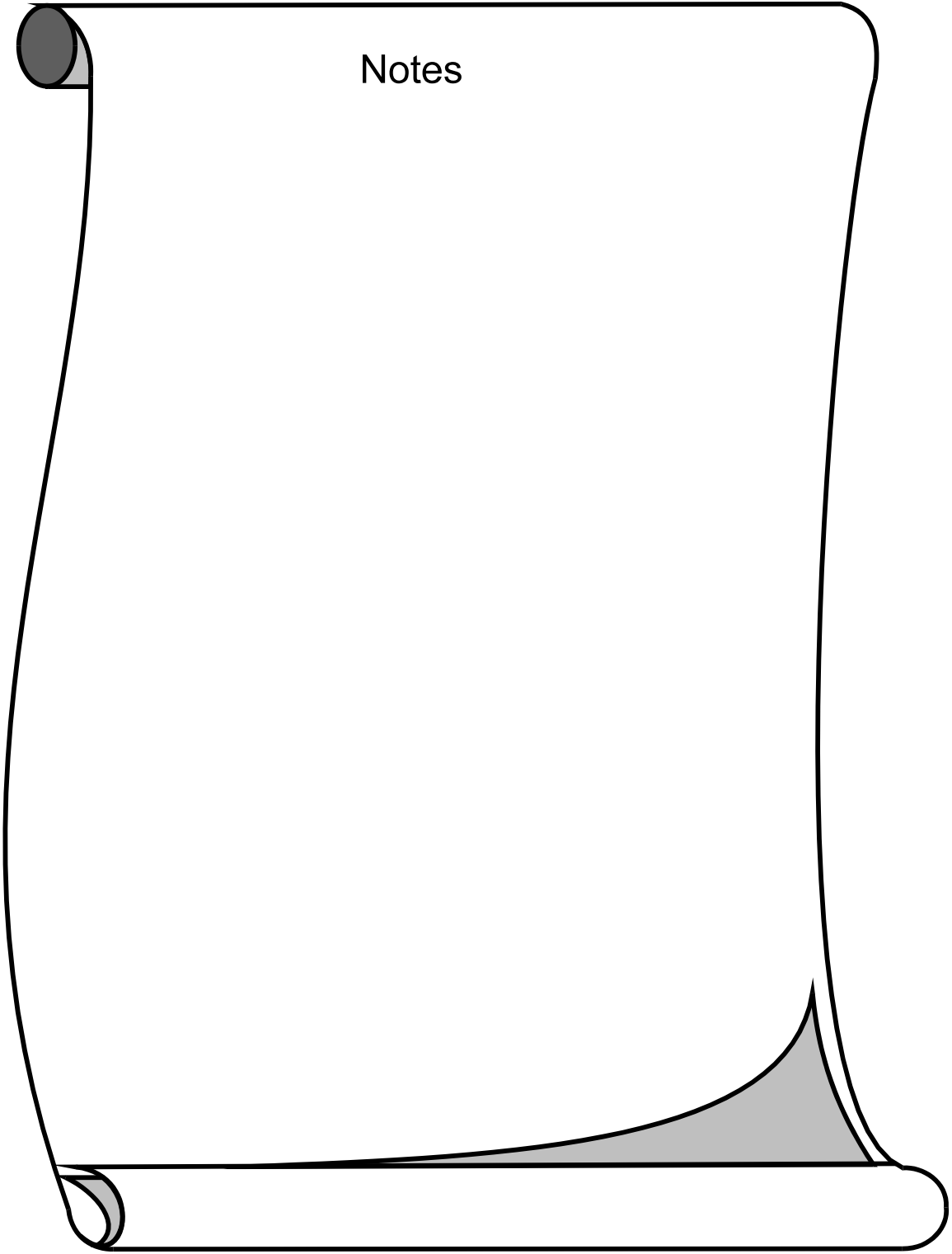


### **Some final Thoughts**

1. Be authentic. Don't try to be someone you aren't.
2. Live each moment, becoming one with everything.
3. Practice as though this were your last moment.
4. Imperfect practice is still important.
5. Do things with oneness of mind and true-hearted spirit.
6. Everyday life is our practice.
7. Life is not made of haves and have-nots. Life is made of wills and will-nots.
8. Do what you said you would do; keep your promises. Keep your word.
9. Stress comes from knowing what is right and not doing it.
10. Keep learning. If you are not learning, you are falling behind.
11. Live a life based on integrity.
12. Treat others the way you want to be treated.
13. Don't complain and don't whine.
14. Be reliable, flexible, punctual, and decisive.
15. Stand for something. Know and keep to your expectations, standards, and values.
16. Act like the person you want to be.
17. Kan Ken Futatsu no Koto- Knowing and Knowing are two different things.



Notes



Notes