



Shima Karate Dojos
balancing body mind spirit

Goju Ryu Karate Do

Beginner Students Manual

Students Name: _____

Beginner Students Manual

Published by:
Shima Karate School
3032 Barons Rd,
Nanaimo, BC Canada,
V9T 4B5
250-756-1055

Written by: Sensei Richard Marshall
Edited by: Sensei Kurt Nordli

CONTENTS

Chapter:	Content:	Page:
1	Introduction to Shima Karate	5
2	Goal Setting	18
3	80 Points to Know	30
4	Goju Ryu and Butoku Kai History	33
5	Basic Information	46
6	Makiwara and Kumite Training	54
7	Translations	60
8	History of Martial Arts	66
9	Zen Sayings	75
10	Grading Requirements	83



Chapter 1

Introduction To Shima Karate School

<u>Content</u>	<u>Page</u>
About Shima Karate School	6
Welcome to Karate	7
About Martial Arts	8
Background of Sensei Marshall	9
Background of Sensei Gardecki	10
Background of Sensei Nordli	11
The Karate Sensei	13
Introduction and Rules	14
FAQ's	16



About Shima Karate School

Shima Karate School was registered with the Province of B.C. in 1981. Shima means “Island” in Japanese so the selection of the name was a logical one. Our logo of Vancouver Island has the rising sun of Japan behind it. The logo means Japanese Karate practiced on Vancouver Island.

The style of Karate practiced at the Shima Karate School is Goju Ryu, which is represented by the fist symbol.

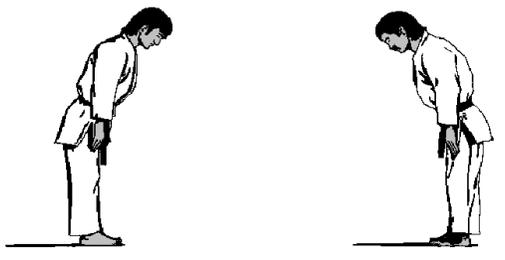
Shima Karate Schools joined Karate BC in the fall of 2008. Shima Karate Schools are now affiliated with and train directly under Shihan Donna Gardecki and IKGA Canada.

Student Manual

This manual is for you to keep as a personal record of your advancement in the Martial Arts. Keep this manual in good condition and study it often.

Prior to taking your Grading Examinations, complete the appropriate exam in your exam book using the manual as a base for information and hand in your exam book before the test day. Answer the questions **Accurately** and **Neatly**, as they will not be marked if they are a mess. You must score 100% on the written exam to be considered for promotion.

Welcome to the Shima Karate Schools



I would like to take this opportunity to welcome you to the Martial Arts. I hope this will be as stimulating and enjoyable an experience for you as it has been for me. Through your karate training you will enjoy such benefits as improved *Self Discipline* and *Self Defense* as well as *improved health*, a new found *body awareness* and the *sense of accomplishment* of learning something truly worthwhile.

The style you will be learning is **Goju Ryu**. It is a very fast and powerful form of martial art. The heart of the martial arts is the soul of the individual student otherwise known as a karate-ka. To excel at karate you must train with total commitment, to succeed you will require time, effort and desire. During your time in Karate you will experience great days where you can do nothing wrong, however, along with these great days, there will be times that we call plateaus, where your learning abilities seem to disappear. This is normal and it happens to everyone. Remember, the good times are ahead and **don't give up on yourself**.

You will discover that your time in the Dojo will be a time for yourself and nothing else. Karate is something that is learned, not taught.

The Sensei may be the instructor but *you are the only person who can teach yourself to learn Karate*. **"You are your own teacher"**. In the Dojo, everyone starts out equal, your place in the Dojo after that is completely in your hands.

Three important things to remember are: Everyone starts equal

Nothing in life is free

Everyone works

As your Sensei, it is my responsibility to see that the Dojo is run in such a way that everyone is given the same chance to find his or her way to the Martial Arts. Keep in mind that Karate is an individual endeavor, so seek to be the best you can because you deserve nothing less.

Shima Karate Schools

About Martial Arts

Martial Arts, when taught properly is education not instruction. We educate you about the tools one needs to succeed in life. To this end, we identify the most important elements of success then practice using them. The rest is up to the student.

Identify What You Want

Most people hardly think about what they want to do with their life and just take what comes along. People who are most satisfied with their lives choose their paths. They decide what career they wish to pursue, where they wish to live and with whom. Life is much easier when you are doing what you enjoy.

Goal Setting

We have set up progressive goal setting exercises. The karate goals are all within a short time frame so there are a succession of achievements in different areas of ones life. These are designed to teach self-discipline through setting out goals they choose in the time frame they choose.

Satisfaction

As a Sensei it is very satisfying to watch students come in and grow in confidence. There are no guarantees but through feedback we hear time and again about students lives changing for the better. School marks improve, behavior at home and outside improves, they are happier, do more at home, the list goes on.

We sincerely hope that you take full advantage of you time training at the
Shima Karate School

*He who would learn to fly must first learn to stand,
walk, run, climb and dance. One cannot "Fly" into flying.
Friedrich Nietzsche*



Background of Sensei Rick Marshall, Ph.D, Godan

Sensei Marshall was born in Toronto in 1946, and raised in Dundas Ontario. Upon completing grade 12, he worked for two years then traveled to Europe for a year staying and working mostly in England. Returning home he steered into studying for a Stationary Engineering career. He joined the YMCA keep fit program and weight training for three years.

In 1972, wanting something different, he joined Don Warrener's Martial Arts Academy. In 1975 holding the rank of brown belt he decided to travel to Japan and further his studies with Sensei Gogen Yamaguchi, who was the head of the Gojukai system in Japan. After a year training with him he returned home as a Shodan. He then continued training under Mr. Warrener who had by then made a full commitment to the Butoku-Kai organization under O'Sensei Richard Kim.

In 1978, after Sensei Marshall tested for Nidan he moved to Parksville and in 1979 began training in the local club. In 1980 he became a partner and in 1982 bought out his partner and renamed the club, Shima Karate School.

In 1983 he received his Sandan from O'Sensei Richard Kim, in 1990 came Yondan and in 1995 Godan.

In 1990 the University of Hawaii started an off campus correspondence course in Martial Science called Polemikology. In March of 1995 he received his Masters Degree and in 1997 he received his Doctoral Degree in the field of Martial Science.

In 2007 the City of Parksville purchased the land the dojo was on, forcing Sensei Marshall to move. He then decided to semi-retire and move to Victoria.

Sensei Marshall is now back in Nanaimo and trains early mornings a couple of days a week and continues to inspire the next generation.



Background of Shihan Donna Gardecki

Shihan Donna Gardecki has a Masters of Science in Physical Education. She started her Karate training in 1984 at the University of Alberta in Edmonton (Canada). Shihan Gardecki has reached the level of Go dan.

Gardecki Shihan has been teaching Karate since 1992 and has been running her own club since March 1997. She also placed fourth at the third International Gojukai championships in Womens' (Advanced) Kata. And First place in Women's Masters Black Belt Kata in the 2007 Canadian National Karate Championships.

Shihan Gardecki works as a Fitness and Rehabilitation Consultant in the lower mainland. She was the Head Coach for the Canadian Team at the recent International Gojukai championships. Gardecki Shihan also serves on the Technical committee for IKGA Canada which ensures that a high standard and consistent method of teaching is maintained at all the IKGA member dojo's.

When Shima Karate Dojos joined IKGA Canada in 2009 Shihan Gardecki was responsible for overseeing the training of the black belts and streamlining the transition to IKGA Goju Ryu Karate Do.

She continues to teach seminars and supervise all black belt gradings.

Background of Sensei Kurt Nordli, B.A., MCSA



Sensei Kurt Nordli was born in Auckland New Zealand in 1962. He came to Canada in 1969 with his parents, and graduated from Ballenas High School in 1980.

He became very interested in Karate and joined Sensei Rick Marshall's Shima Karate School in Parksville. At about halfway through his training for Shodan he applied to the Armed Forces for Officer Training and after a four-day competition in New Brunswick he was one of the few that were accepted. At this point he decided that his heart was with the Martial Arts and decided to turn down the Armed Forces and to make the teaching of Karate his life's

career.

During the late 80's Sensei Nordli competed in many of the open tournaments, capturing numerous 1st place finishes in Kata, Kobudo and Kumite as well as several Grand Championships.

Some of Sensei Nordli's other accomplishments are:

- Shodan in March of 1988, Nidan in Sept of 1990, Sandan in Sept of 1994 and Yondan in March 2000.
- In Sept 1988 Kurt became the first of Sensei Marshall's black belts to open another successful karate school. Shima #2 in Nanaimo was opened
- Level II National Coaching Certification
- Bachelor of Arts in "Martial Science"
- In 1992 Dr. Richard Marshall appointed Sensei Nordli the "Western Canadian Tournament Director"
- In March of 2000 he became one of only two people in Western Canada to be awarded his Yondan (4th Degree) in Kobudo.
- Sensei Nordli co-developed the Canadian Butoku-kai Kobudo (Weapons) program.
- In 2002 Sensei Nordli attained his Microsoft Certified Systems Engineer's degree in Computer technology.
- In 2008 he retired from his job at Inuktun Services to focus on the school full time.

- In 2009 Sensei Nordli was awarded Sandan by IKGA Canada.
- In 2010 he received his Shido-in from IKGA Canada (International Teaching Degree)
- In 2012 Sensei Nordli became Vice President of Karate BC
- In 2013 Sensei Nordli became Tournament Director for Karate Canada
- In 2015 he became the Tournament Director for the Pan American Championships held in Toronto
- In 2017 Sensei Nordli was tournament director for the IKGA Global Championships which is our styles World Championships and is only held every 4 years
- In 2017 he received his Yondan directly from Saiko Shihan Goshi Yamaguchi
- In February 2018 Sensei Nordli received the "Sports Administrator Award" from the city of Nanaimo's Sports Achievement Awards

Shima Karate School joined the IKGA Canada in 2009 and started receiving instruction from Shihan Donna Gardecki and Shihan John Priegert in IKGA Goju Ryu.

This style of Goju comes directly from Saiko Shihan Goshi Yamaguchi the son of the Founder Gogen Yamaguchi.

Sensei Nordli's goal is to maintain and pass down the highest possible standards of Goju Ryu Karate-Do and Butoku-kai Kobudo in his dojo, and at the same time continues aspiring to higher degrees of proficiency for himself in the Martial Arts and life in general.

The Sensei

The relationship of a Sensei to the Dojo is very difficult to define, as it encompasses many varying aspects of life. The Sensei must flow through the students in many levels of communication and reach the far corners of the student's life. A Sensei is sometimes a father and also at times a mother, an adviser and chastiser. A Sensei, though different is the same as everyone else. He is human in a controlled way and deserves respect, for he has traveled long upon the *Do* (way).

A Sensei should be a good teacher by conveying at the correct time the appropriate knowledge in the best possible way and manner to the student and must be able to see the students and their problems, as "they" never can, impartially. A Sensei shows no favor, indeed as progression is attained, he becomes harder on those who progress. He is kind but firm to the beginner on the path.

The Sensei advises, in an appropriate manner, in the inner spiritual aspects of the art, he always has a friendly ear, and listens appropriately. His students tend to categorize him either as a teacher or a friend. He is neither, but both and more. He sees a student in a free way, unmoved by external face or appearance and he helps in the best way benefiting a student. If this is to be hard, he is, to be soft, then he is so. But always it is in the best interest of the student for the Sensei's heart is always with them.

Often a Sensei may test a student by taking views dramatically opposed to theirs and then study their reactions. Silence is often the best form of praise that a Sensei will give to his students. He will note what affects the student in and out of the Dojo, how they act towards friends, family and work and will act upon his students accordingly.

The Sensei will put forth untruths to see if they are accepted, say nothing when he could speak volumes. He is king when there is no apparent reason. He may be tyrannous or compassionate, but through all these externals, his heart is still for them. He listens when they speak but can see inner reasons for their speech, he is unmoved but can move. The Sensei is forever active, even in a subdued way.

He gives while others take and asks no rewards save proficiency of mind and body. He is sad, sometimes happy, let down and often abused, but forever holds to the way, for that is his life.

Though outsiders may change, the Sensei does not. Though he can adapt at will completely, the inward ideals and principles are always there. He persists when there is no apparent reason. That is why he is a Sensei. On average, it takes ten thousand students to produce one worthwhile Sensei.

If you have one, take care of him.

By Bob Dagleish

Introduction and Rules

Since you are now a Karate student and have acquired new discipline, you should know that there are a few unwritten guidelines to make it easier for you to study Karate in the traditional manner.

1. **No shoes in the Dojo:** Please remember to take your shoes off on your way to the change room, and leave them neatly on the shoe rack.
2. **Check In:** Please make sure you check into your class on the provided tablet.
3. **Bow before entering and leaving the dojo:** When you have changed and it is time for class, remember to bow before entering the Dojo and leaving.
4. **Address the Sensei as “Sensei” always:** Once you are a student remember to address the head instructor as **Sensei** at all times. Nothing else is allowed, ever, even outside of the Dojo or if you stop training. {Sensei means- “One who has gone before”}
5. **Get your own equipment:** It will not be necessary for you to acquire safety equipment {shin pads, gloves, boots} until you are into your first month of training. Before you grade for your yellow belt you **must** have your own gloves.
6. **Keep your Word:** In the Martial Arts your word is your bond. Your integrity is as important as any part of your Martial Arts training.
7. **No Jewelry:** No jewelry is to be worn in the dojo, it can be dangerous and is considered to be a status symbol. Everyone is equal in the dojo.
8. **No fighting:** Fighting is a “last resort” not the “first response”, it is an extreme measure to be used only in a life or death, self defense situation.
Anyone using his or her training for violence in a situation will be subject to review. If they are found to be using it in an aggressive and confrontational manner they may be expelled.
9. **Keep your uniform done up:** Should your uniform come undone while you are sparring in class, etiquette requires you to turn away from your opponent, kneel on one knee and repair the damage. Keep your uniform clean and in good repair. If your uniform comes undone during class, go to the back of the class, turn, kneel and fix it.
10. **Don’t leave class without permission:** If you don’t feel well in class, raise your hand, get the instructors attention and you will be excused. **Never** leave the Dojo without permission. Also do not talk to people who are walking by the door or looking in on the class.
11. **No chewing Gum:** Please, no chewing gum while in class, it is too easy to choke on it while doing exercises or accidentally spit it into some ones face.
12. **Get your own Mouthguard:** Everyone needs a mouthguard. Once you get yours, identify it by either writing your name on the container or by marking it in some other way. Be sure to bring it to every class and don’t leave it lying around.

13. **Don't be late for class:** Please remember that the class starts and ends on time. If you are not 15 minutes early you should consider yourself late. If you are late for class you will not be permitted to participate in that class unless you have called in advance to let the Sensei know that you will be late.
14. **Cleanliness is essential:** As you will be working closely with others; keep your toe nails and finger nails cut short.
15. **No drugs or alcohol before class:** For the juniors this means sugar as well, please try to keep your sugar intake before class down, as it impairs your ability to learn.
16. **No teaching to others:** Karate is not to be taught to non members by any student. You work hard for what you get, do not give it away.
17. Another important part of keeping your word applies to paying your membership fees on time. We rely on you to do this so that we can meet our financial commitments.
18. Dojo cleanups happen regularly. This means that we give our Dojo a thorough scrubbing and general repair, with your help.
19. Lower belts listen to higher belts, especially if they have been assigned to help you.
20. Higher belts, treat lower belts with the respect they deserve, remember when you were in their shoes.
21. When the Sensei enters the Dojo, it is customary for the black belt teaching to call the entire class to attention.
22. Keep in mind that you are one of many. Be neat. Have deep pride in your school and show it by cleaning up after yourself.

*Remember:
Karate starts and ends with courtesy and respect for each
other at all times. Both inside and outside the Dojo.*

F.A.Q's

Read this section carefully. You will be expected to understand the reason for Dojo etiquette and to practice it as long as you are a member of this organization.

Most new students have many questions regarding the procedures and proper behavior required both inside and outside of the Dojo. The introduction section of this manual should take care of most of these questions. If you have any others please ask a higher belt.

The following are additional pointers you might want to know.

Q. *Who is a Sensei?*

A. Normally, the highest-ranking Black Belt in the school is the only person called Sensei. However if the ranking Black Belt recognizes a person in the school as a Sensei, then you are expected to follow his or her example and refer to them as such.

Q. *What do you do if Sensei enters the Dojo many times during the day?*

A. Bowing once when you first see Sensei for the day is enough to show respect.

Q. *Should a Kyu belt that is in charge of teaching a class allow free sparring?*

A. No. He does not have the experience of what to do if someone is injured.

Q. *If you are in charge of a class and the Sensei or a higher belt comes on the floor, what should you do?*

A. You should finish what you started and then have the class bow to the higher belt who will then proceed to instruct the class.

Q. *What is a seminar?*

A. A seminar is a working class {bring gi} taught by a special guest instructor. In most cases this person is well known and is proficient in a different style than what you are being taught. There is generally a cost for a seminar, which will be posted, and they are usually held at the Dojo.

Q. *Will you learn other Martial Arts?*

A. Yes. Our school works on a semester basis with regard to other styles. This means that we regularly change our program, placing emphasis on different things.

Q. *Why should you read the newsletter?*

A. Our school newsletter comes out at the beginning of every month. It covers a variety of information you should know such as, grading results, seminar dates, days the school is closed, it is also enjoyable reading about the funny things that happened that month.

Q. *Can students go to Tournaments?*

A. Yes. Up-coming tournaments are listed on our bulletin board and you are welcome to attend any or all of them. Karate BC has many tournaments a year and as members we are eligible to compete in all of them. This includes provincial and national events. Every two years Karate is in the Winter Games and any students that are 12 or 13 years of age are welcome to compete. Ask your sensei if you are interested.

Q. *How long will it take to advance from one belt to another?*

A. The time between kyu belts {color belts from white to brown} varies tremendously from one student to another depending on many factors. Such as; prior experience, number of classes you attend each week, any practice on your own, amount of effort you put in to your training and differing natural abilities. So do not compare yourself to others in your class, train only for yourself and fulfill your own goals.

Q. *Do we have a website?*

A. Yes we do. The address as you see at the bottom of each page is www.shimakarate.com. We keep it up to date with schedules of the various Shima dojos, locations and phone numbers, upcoming events and other pertinent information. If you wish information about anything to do with Shima you can send an e-mail to Nanaimo@shimakarate.com for the Nanaimo dojo.

*We are what we repeatedly do.
Excellence then is not an act, it is a habit
Aristotle*



Chapter 2

Goal Setting

<u>Content</u>	<u>Page</u>
Beginner Goal Setting	19
Characteristics of Goals	24
Goal Setting Exercises	27
Time Management	28

Beginner Goal Setting

There are two parts to character development, physical and mental. There are two types of goals, ideally you should have both types, they are tangible & intangible. It is easy to write down lofty goals but they must be just beyond your present abilities so that it takes extra effort for you to achieve but not so demanding that your mind will always find ways or excuses for avoiding the effort.

You start by picking 3 goals from each of the following categories: Karate or Martial Arts training, School or Career & Self Improvement. You may make up your own or choose from the list below.

For Example:

- Karate:** Kata
Stretch
Kicks
- School:** Assignments or Work in on time
Finish all work (homework)
Study Daily
- Self Improvement:**
Complement others more
Keep room tidy
Read daily

After choosing your goals look at each of the goals and decide how you are going to accomplish them. Start creating a road map to your destination.

For Example:

Karate:

- Kata: Improve turns, work on timing, first and last moves.
Stretch: Side splits stretch daily, Front splits stretch daily
Kicks: Improve speed, Improve technique, Improve height

School:

- Assignments: Focus in class to finish work, work while on spare blocks.
Homework: Allow time every day to do homework
Study: If no homework use time for extra study

Self Improvement:

- Complements: Think of only good things to say to family & friends
Room: Spend 5 minutes each day cleaning your room
Reading: Allow time in the evening to read for enjoyment

All of these items do not need to be done everyday. You can get a calendar or use the day timer on your computer to plan a week at a time. For Eg...

Monday: Kata 10 minutes – Work on turns & posture
Side splits 10 minutes – Work on homework at the same time
Tidy closet & make bed
Read 3 Chapters of Harry Potter

Tuesday: 5 slow kicks each leg then 30 fast kicks
Side splits 3 minutes – Front splits 10 minutes
Complete Homework Assignments
Vacuum room & pick up laundry
Read 3 more Chapters of Harry Potter

Carry on this exercise for the whole week. At first this takes quite a bit of time but it gets easier and faster as you practice.

You do not need to take a full hour from your day to accomplish these goals. It is better to spread your goals out over different parts of the day so that they do not seem to be a chore. For instance, stretch in the morning when you get up. Put your laundry in the proper place after you dress for school. Do your homework in a spare block. Do a few kata when you get home from school. This way it becomes part of your daily routine and you don't have to block off an hour or so which you may resent.

Remember, be sure to choose goals that will be a bit of a challenge for you but not too overwhelming, this is the mental training or the discipline part. When you accomplish the things you set out to do, your mind or will becomes stronger. On the other side making excuses and procrastinating weakens the will. The danger is that without a strong mind you have no real strength.

Write your increases ahead of time. For instance; now I can do 15 pushups, in 10 days I will be able to do 20 and in six weeks 30. You can see the challenge but also see that it is possible with effort.

The last part and perhaps the most important is to mark on a yearly calendar what you have achieved. This way you will have a quick reference in case you get discouraged some time and need a reminder of how far you have come. This will also serve as a record of what needs extra attention in your goals.

Karate Goal Examples

Strength:

Pushups
Sit Ups
Squats
Weights
Swimming, Rowing

Stamina:

Jogging
Wind Sprints
Hill Climbing
Bicycling
Stair Work

Kata:

Stances
Posture
Speed
Transition
Bunkai (breakdown)
Timing
Combinations

Stretching:

Front Splits
Side Splits
Touching Toes
Balancing on one foot with stretch
Holding Positions
Strength at full R.O.M. (Range of Motion)
Shoulders full R.O.M.

Basics:

Blocks
Strikes
Body Shifting
Body Dynamics

Kicks:

Front Kicks
Side Kicks
Round House
Spinning

School or Career Goal Examples

School:

Complete Assignments
Complete Homework
Attendance
Aim for top of class
Be on time
Set aside study time
Volunteer for extra things
Pay attention
Practice asking good questions
Review work

Career:

Listen during training
Ask more questions
Decide to enjoy work
Get along with other employees
Full day's work for full day's pay
Read more in the Field of work
Take courses if offered
Help others when needed
Get along with Superiors
Be early to work

Self Improvement Goal Examples

Lose Weight	Eat properly
Compliment others	Quit smoking
Quit drinking	Quit swearing
Cut TV by half	No Video Games
Read 1 hour daily	Save ½ of spending money
Travel to _____	Invest \$ ___ per month
Be polite to others	Thank people
Exercise more	Volunteer work
Set daily goals	Set weekly goals
Get enough rest	Play music

When setting your goals, sometimes the hardest part is deciding to set a goal. Once you have done this, if you approach it with a positive attitude, subconsciously you set things in motion that will help the goal be achieved.

Choose the goal; design a process that will take you from start to finish for each individual goal. Determine what obstacles are in the way and what you must do to overcome them.

*Know the real value of time, snatch, seize and enjoy every moment of it.
No idleness, no delay, no procrastination
Never put off till tomorrow what you can do today.
Earl of Chesterfield*

Intermediate Goal Setting

On the following pages are more detailed explanations of what goals are and how you can work with them to enrich your life. The goal setting exercises must be done before you go for your Green Belt.

Commit your goals to memory and work with them every day, they provide the direction in which your life can go. Without them your life will more than likely not go where you wish it.

Read about the characteristics of goals and then do the goal setting exercises.

As you work through the belt levels you will be required to fill out a new set of goals before each grading, they should include one goal to do with your karate training, one to do with your work or school and one to do with personal improvement.

Also you will be required to list one goal that you have completed since the last grading.

Make goal setting a part of your life and there is nothing that you cannot accomplish.



Characteristics of Goals

1. Goals must be balanced in these areas of your life:
 - A: Personal and family
 - B: School, Business or Career
 - C: self-improvement
2. You should always have two types of goals, tangible and intangible:
 - A: *Tangible*- Touchable, things, objects
 - B: *Intangible*-Untouchable like- Feeling good, know more
3. Short term and Long term:
 - A: *Short term*- 30, 60 and 90 day goals.
 - B: *Long term*- 1, 2, 3 and 5 year goals.
4. Goals need to be congruent; they need to be compatible with each other and suitable to you. Eg-"You can't be a NBA star, if you are only 5ft tall"
5. Goals need to be realistic and challenging, they need to have at least a 50-50 chance of success and they need to be worthy of you.
6. Goals must be in harmony, they must help each other.
7. Goals need to be positive and honest, state what you want not what you don't want, negative goals bring negative things to you.

**FIND THE MAJOR GOAL
THE BIG ONE, WHICH ALL OTHERS HELP YOU ACHIEVE.
THEN MAKE THE DECISION AND
"GO FOR IT!"**

12 Goal Setting Points

1. Desire: This is the starting point of all accomplishment, the more desire, the more energy and effort you put into it. These desires must be for you.
2. Belief: This is the engine of accomplishment, with desire as the fuel. You increase belief with “I Can” and repetition, desire and belief reinforce each other.
3. Write Them Down: If they are not written down they are not goals, they are wishes. Be specific and realistic, goals must be realistic, they must be challenging and believable. Write them in present form as having already been accomplished, I have, I am. Write in as much detail as you can, the more the better, this way you can get a clearer picture of the way it is. Then create this picture and you say them aloud.
4. Analyze: Where are you now, what is your starting position.
5. Set a Deadline: Set a specific date for each goal to be achieved, this commits you. With tangible goals, set ending deadlines, and with intangible goals, set beginning deadlines.
6. Benefits: Why do I want this, what's in it for me? The more benefits the more desire you will have. These reinforce your goals. Each time you repeat a benefit say “That's for me”!
7. Obstacles: Why haven't I done this yet? Analyze the obstacles, you will find many ways to overcome them. You will become very creative, look for the one big obstacle to beat, this is the one that blocks the way.
8. Additional Knowledge: List in priorities what more you will need to know. You will find most information in books or by asking people. Go after the most vital knowledge first.
9. Cooperation: Little goals you can do by yourself, bigger ones you will probably need the help of others, these can include family, teachers, friend and co-workers. Think of the Law of Compensation, “You get what you give”. Everyone wants to know what's in it for me, so tell them and help them get what they want first.

10. Make a Plan: Plan and re-plan over and over. Plan your work and work your plan. This builds mental preparedness and keeps your mind on your goal. The more you plan the faster you move toward your goal.

11. Visualize: Create a clear mental picture of having achieved your goal. Walk talk and act as if it has already happened. “Fake it till you make it”.

12. Determination and Persistence: Genius, luck, education, knowledge and wisdom will not replace persistence. Determination is the measure of your faith in yourself. You simply never know how far away success is. Edison made 12,000 experiments before finding the solution to the light bulb. Churchill spent 45 years in political exile before saving Britain.

“Quitters never win and Winners never quit”



Goal Setting Exercise

Must be done before you go for your Green Belt

1. What are the most important Goals in your life right now?

A: _____

B: _____

C: _____

2. What would you do if you won a Million Dollars?

A: _____

B: _____

C: _____

3. You have only 6 months to live, how would you spend your time?

A: _____

B: _____

C: _____

4. What have you always wanted to do but have been afraid to?

A: _____

5. What has given you the most pleasure in life so far?

A: _____

B: _____

C: _____

6. What would you do if you knew you could not fail?

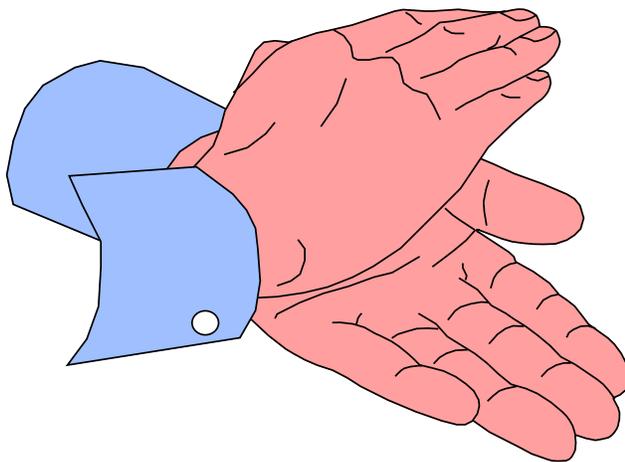
A: _____



Time Management

Rules for Time Management

1. Have clear specific written goals.
2. Have a clear specific plan written out.
3. Make a list: Always work with a list, it will save time. This is your blueprint for the day. Make the list the night before. List them in importance 1,2,3,4, and mark them off as you do them. This builds energy, self confidence and self esteem. What doesn't get done gets put on the next day's list.
4. 80/20 Rule: Set priorities. The 80/20 rule says that **20% of the things you do in a day will make 80%** of the difference. Do the most important things first, always ask yourself "What's the most important use of my time right now". If you are working on the most important things you will not be wasting your time.
5. Single handling: Do the job properly and do it once. Sloppy work is a great waste of time. Go at the job and get it done right.
6. Develop a sense of urgency: A "Do it now" attitude. These people are always on time and develop the habit of punctuality. When you are on time to meet people or go places it gives others a feeling of importance and they will return the favor.





Chapter 3

80 Points Each Student Should Know

<u>Content</u>	<u>Page</u>
80 Points	30

80 - Points

1. The first and last moves of the Kata are the most important.
2. The usual time to reach Shodan-ho is three to five years for adults.
You must be a minimum of 16 years of age unless recommended by your Sensei..
3. The five major styles of Karate are: Goju Ryu, Shotokan, Wado Ryu, Shito Ryu and Kyokushin.
4. The animal that is usually associated with Goju Ryu is the dragon.
5. The major belt colors in our school are: White, yellow, yellow/black stripe, orange, orange/black stripe, green, green/black stripe, blue, blue/black stripe, brown, brown/black stripe, black.
6. Ippon kumite training teaches you timing and distance.
7. Gichen Funakoshi (the founder of Shotokan Karate, 1869-1957) is considered the father of modern Karate in general because he spread karate more than anyone else.
8. To be fast you must learn to relax.
9. Samurai swords have had the most influence of all the weapons in the Martial Arts.
10. Some other Martial Arts are: Judo, Ju-Jitsu, Kendo, Tae-Kwon-Do, Kung Fu, Sumo, Tai Chi, Aikido, Hapkido, Ninjitsu, Kenjitsu, Kendo and Hsing-I.
11. Biomechanics' is the study of the mechanics of the human body in action. This field of study can be helpful in demonstrating how our techniques can maximize delivery of power.
12. The five men pictured at the front of the Dojo are Kanro Higashionna, Chogun Miyagi, Gogen Yamaguchi, Richard Kim and Gitchen Funakoshi.
13. A Kiai is a loud yell. It develops from the diaphragm and tightens the whole body as it is produced. It gives you strength while putting fear into the opponent.
14. Escrima is a Filipino Martial Art that uses two short wooden sticks called Ulisi.
15. In Goju Ryu there are 10 kyu's.
16. A weapon is just an extension of the arm.
17. Basics are the most important part of the training.
18. To develop a strong, penetrating punch, strike the heavy bag and the makiwara.
19. The focus part of a punch or kick is called "Kime".
20. You strike with the knife-edge of your foot with a side snap kick.
21. The basic distance between two fighters is 30-36 inches.
22. In sparring after you use a foot sweep you must score with a punch.
23. The ultimate aim of Karate lies not in victory or defeat but in the perfection of the character of the participants. -Gichen Funakoshi
24. Working with the Kata is a means of working towards self-perfection.
25. The ideals of the Butoku Kai are: Respect, Compassion and Gratitude.
26. A muscle's only job is to contract. Opposing muscles are called antagonistic. In order for one to relax and stretch, another must contract.

27. Power is rooted in the feet, developed in the legs and directed by the hips.
28. Do not just learn the techniques but learn the principles of the techniques.
29. A Martial Artist is always totally aware.
30. A Martial Artist is also considered to be an artist of life.
31. Three phases of training are: Body and mind tight, body and mind relaxed and a combination of both.
32. Yin and Yang teach you about the opposites in life.
33. It is not enough to hit with the body, you must hit with the mind and spirit as well.
34. To obtain the maximum benefit you must train in a serious manner with total commitment.
35. Nobody is born brave.
36. Protect me from my friends, not my enemies.
37. A friend is someone who uses you and allows you to use them.
38. Learn from bad times and adversity.
39. People don't change, they just get smarter.
40. Karate begins and ends with respect and courtesy, to yourself and others.
41. You get what you give, in triplicate.
42. A Karate master is someone who is liberated from fear.
43. Life is an echo.
44. The eyes do not miss even the slightest change.
45. The ears listen well in all directions.
46. When you are ignorant of both yourself and your enemy, you are in real peril.
47. When you are ignorant of the enemy, but know yourself, your chances of winning are equal.
48. If you know yourself and your enemy, in one hundred battles you shall never lose.
49. To subdue an enemy without fighting is the highest of skills.
50. The person who is thinking about doing something is usually passed by someone doing it.
51. Seek wisdom, not knowledge.
52. The three necessities of life are: a sense of humor, flexibility and the ability to admit your mistakes.
53. All people who read are not necessarily leaders, but all leaders, read.
55. Kyu in Japanese means Boy.
56. Dan in Japanese means Man.
57. Knowing others is wisdom, knowing yourself is enlightenment.
58. The power of the mind is infinite while brawn is very limited.
59. To know and to act are one and the same.
60. A Zen master out for a walk with one of his students pointed out a fox chasing a rabbit. "The rabbit will get away from the fox," He said. "Not so, the fox is much faster" the student replied. "No, the rabbit shall elude him." answered the master, "because the fox is running for his dinner and the rabbit is running for his life."

61. The head of Japanese Goju was “The Cat” Gogen Yamaguchi until he died in 1989. He was the founder of the Goju Kai. His son Goshi Yamaguchi is now the head.
62. The head of Okinawan Goju is Master Meitoku.
63. Stretching is used to prevent injuries and to increase flexibility.
64. Ki Moshi is the Japanese word for feelings.
65. Stop the world from turning and take a look at yourself objectively.
66. You learn by doing, not asking.
67. For the young, fear is pain. For the old, fear is death.
68. There is hardly anything in the world some man cannot make and sell a little bit cheaper. The people who consider price only are the man’s lawful prey.
69. Miyamoto Musashi’s nine ways of strategy are:
 1. Do not think dishonestly.
 2. The way is in the training.
 3. Become acquainted with every art.
 4. Know the ways of all professions.
 5. Distinguish between gain and loss in worldly matters.
 6. Develop intuitive judgment and understanding for everything.
 7. Perceive those things, which can not be seen.
 8. Pay attention to even trifles.
 9. Do nothing, which is of no use.
70. Honesty and Integrity are the two most important values a Martial Artist should have.
71. Bodhidharma is considered to be the originator of Martial Arts in general. He travelled from India to China in about 525 AD.
72. The essence of karate is “self perfection”, found through repeated practice of the kata.
73. When wealth is lost, **nothing** is lost.
When health is lost, **something** is lost.
When character is lost, **all** is lost.
74. Goju Ryu originally came from the city of Naha and was called “Naha Te”
75. Strength is not measured by the body, it is measured by the soul.
76. Aikido was developed by Morihei Ueshiba.
77. The master said “Only one who bursts with eagerness do I instruct”. “Only one who bubbles with excitement, do I enlighten”.
78. Karate was first demonstrated in Japan in 1922 when Gichen Funakoshi participated in the First National Athletic Exhibition in Tokyo.
79. In fall 2008 Shima Karate School joined “Karate BC”, this is the main government organization that oversees karate in the province.
80. Shima is affiliated with the Goju-kai, also known as the IKGA, International Karatedo Gojukai Association.



Chapter 4

Goju Ryu and Butoku Kai History

<u>Content</u>	<u>Page</u>
Goju Crest and its Meanings	34
History of Goju Ryu Karate Do	35
Sensei Richard Kim	38
History of the Butoku Kai	40
Butoku Kai Crest	42

The Goju-Ryu Crest and it's Meanings



The fist is the international symbol of Goju Ryu Karate Do. You will notice it is half closed and half open. It therefore lends to the idea that Goju-Ryu is neither totally hard nor totally soft. The fist is a duplicate of the right fist of Master Chogun Miyagi (1888-1953), who was the founder of Goju-Ryu Karate. Goju Ryu used to be called “Naha Te” because it originated in the city of Naha.

Our fist has three colors:

White: White stands for the beginner in Karate-Do. We all start here.

Black: Black stands for the ideals that go along with being a Black Belt in Goju-Ryu Karate.

Red: Red stands for the higher level of proficiency - that of a Shihan.

Basically one could say, white equals beginner, black equals instructor and red equals master.

The Kanji characters at the bottom of the palm say simply:

“Go-Ju-Ryu” (*hard-soft-style*) then “Kara-Te-Do” (*empty-hand-way*)

HISTORY OF GOJU RYU KARATE DO



Naha-te

Kanryo Higashionna (1845 - 1915), known as Kensei (fist saint), was thought to be the greatest master of Naha-te in the history of Okinawan karate. Naha-te was the original name of Goju Ryu.

Born in Naha, he later worked for a tea merchant who took him to China. There he worked for a fellow tea merchant and friend of his employer who happened to be an expert martial artist. Higashionna studied in Fuzhou, China, for possibly 20 years under the ch'uan-fa master Liu Liu-Ko. He was also one of the top students of the famous Shuri-te master Sokon Matsumura. In 1902 karate was made part of the physical education curriculum in Okinawa, changing its history of secrecy there.



Goju Ryu

Chogun Miyagi (1888-1953), the founder of **goju-ryu**, was born to nobility April 24th, 1888 in Naha, Okinawa. Starting karate at the age of nine, by the age of 14, he studied under Kanryo Higashionna and was an ardent student until his sensei's death in 1915. Miyagi then traveled to China to study the soft forms of kung fu.

He studied Zen and martial arts in a temple in China, and after many years he returned to Okinawa, from there devoting his life to spreading the art in the Pacific area. Miyagi followed Funakoshi to Japan. There are many references to his great strength and skill, and to his kindness. He died in 1953 at the age of 65. The art of Goju Ryu in Okinawa is now headed by Metoku Yagi.



Gojukai

Gogen Yamaguchi was born on January 20, 1909, in Kagoshima city on southern Kyushu. Already as a youngster he showed great interest in the martial arts. During his early school days he trained in kendo, (Japanese fencing) and it was during this time that he started his karate training under the tutelage of Mr. Maruta, a carpenter from Okinawa. Mr. Maruta, who was a Goju practitioner, was drawn to the young Yamaguchi's serious attitude and his willingness to train hard. Mr. Maruta taught Yamaguchi all he knew about

the Goju system.

During his college days as a law student, Yamaguchi established his first karate club at the Ritsumeikan University in Kyoto. Soon the dojo became famous in the city, known for its hard training and fierce breathing exercise. In those days karate men practised only kata (formal movements) and yakusoku kumite (prearranged sparring) and were unable to have matches between each other since they did not hold back their techniques. It was during this period that Yamaguchi created the first stages towards what is known as jiyu kumite (free fighting) and established rules to decide the winner of a match. Some of the rules are still in use today in what is known as sport or competition karate.

In 1931, at the age of 22, Yamaguchi was introduced to the founder of the Goju style, - Master Chojun Miyagi. This meeting proved to have a profound effect upon Yamaguchi's outlook on karate. Previously he had only considered the hard aspect of Goju but after his meeting with Master Miyagi he was determined to train himself spiritually as well as physically. Master Miyagi thought highly of Yamaguchi who seemed to have mastered the hard aspect of Goju so well and gave him the nickname Gogen, meaning "Rough". He then appointed Gogen Yamaguchi as his successor of the Goju school in Japan.

During the years to follow, Yamaguchi often spent long stays at Mount Kurama where he subjected himself to ascetic exercises and hard training with Sanchin, meditation, and fasting. Between 1938-1945, he was sent to Manchuria on government and military assignments. On several occasions during his stay there, he could thank his skills in karate and his mental training that he stayed alive. Following the war, Yamaguchi was taken prisoner and sent to a prison camp in Mongolia. He was kept there under harsh conditions for two years. Once again his strength and skill were severely put to the test. During all these years he still continued to train and develop Goju karate.

After his release and return to Japan, Yamaguchi became one of the most exciting figures in karate history, known throughout the world as "The Cat" because of his grace and speed in movement, and because of his favourite fighting stance, Neko Ashi Dachi (cat leg stance).

Master Yamaguchi's contributions to Goju karate and to karate in general have been enormous. Under his leadership the International Karate-do Goju-Kai Association (I.K.G.A) emerged. The organization has increased in popularity both in Japan and around the world. Today there are about 40 countries teaching Goju-Kai karate. Master Yamaguchi succeeded in uniting many karate schools in Japan into a single union which resulted in the formation of The Federation of All Japan Karate-do Organization (F.A.J.K.O.) in 1964. The Kokusai Budo Renmei (The International Martial Arts Federation) in Japan, whose chairman is Prince Higashikuni of the Japanese Imperial Family appointed Master Yamaguchi as Shihan (Master) of the organization's karate division. He added to the Goju system the Taikyoku Kata forms, - training methods for the beginner students to prepare them for the more advanced kata.

In combining his personal practices of yoga and Shinto with karate training, he founded in his later years Goju-Shinto. He stated that both body and mind are interrelated and through proper breathing and concentration we will be able to understand the essence of the martial arts. This is the reason why the Goju school uses the unique breathing exercise called ibuki, concentrating all the muscular strength at one point, bringing mind and body into a coherent whole.

Never before has a single man had such profound effect on the development and propagation of karate-do. Master Gogen Yamaguchi, 10th Dan (level), a man of intense dedication and determination can truly be called a karate legend. A master of Yoga and a Shinto priest, a man that truly has united both aspects of go and ju into a concerted union. Gogen Yamaguchi died in 1989.

His son Shihan Goshi Yamaguchi continues to be the International Representative for IKGA GojuRyu Karate-do



O' sensei RICHARD KIM



Nov 17th, 1917 – Nov 8th, 2001

O'Sensei Richard Kim may well have been the most knowledgeable man alive in the martial arts field. He has earned this distinction after years of work and study with scores of recognized masters throughout the world. As early as 1926, he mastered the rudiments of judo from Kaneko-sensei. At about the same time, he was gaining a foundation in karate from Arakaki, Yabu Kentsu's disciple.

In 1933, O'Sensei Kim found himself in Honolulu, furthering his knowledge of karate under the direction of Tachibana. Two years later, he had graduated from high school and was Orient-bound to further his study in the field. This came only after two years at the University of Hawaii, which failed to satisfy his taste.

In Shanghai, a Taoist priest named Chao Hsu Lie trained Richard Kim in the art of Shorinji Ryu Kenpo and through this and his association with a direct disciple of Kotaro Yoshida, he gained entrance into the Butoku-Kai in Japan.

After the war, Kim continued to shuttle back and forth between the U.S. and Japan in the interest of learning more about the martial arts. It was not until 1959 that he made a permanent residence of San Francisco, California.

But during the interim, he met with such notables as Gogen Yamaguchi and Mas Oyama, and impressed Hirose Kinjo as being a walking karate encyclopedia.

Since his move to San Francisco, Richard Kim continued his travels and his learning. He wrote a monthly column for *Karate Illustrated Magazine* as well as spread his knowledge to his many San Francisco students.

In 1967 he was voted sensei of the year.

In 1973 he was given karate Sensei of the Year Award in the Black Belt Hall of Fame.

He was director of the U.S. team for at least four years, and is mentioned in the Who's Who of Martial Arts.

For a man who has achieved such high academic achievements from Saint John's University in Shanghai China and the University in Hawaii, it may seem strange that he devoted his life to the teaching of the martial arts. His love of them could easily be seen when he was in charge of a class, whether it was in California, Massachusetts, Canada, France, or Germany.

O'Sensei Kim passed away on November 8th 2001 in San Diego California. His many students from all over the world will miss him.

O' Sensei Kim was truly one of the last great masters in the world.



Pictured is O' Sensei Richard Kim's Memorial



Butoku-Kai History

The Butoku-Kai was founded in the year 780 A.D. by the Emperor Kamu of Japan. The Butoku-Kai is the oldest martial arts organization in existence today. Emperor Kamu built the Butoku-den {Martial Virtues Hall} in Kyoto as a center for martial arts training for his guards in ancient Japan.

More and more types of weapons and systems of fighting were accepted into the Butoku-kai, each system carefully written down and filed away in the archives. These files include all kinds of things like tying up prisoners, handling a knife, sepuku, blowing pins from the mouth, as well as documented incidents from the lives of important people of those times. So, much of Japanese history is recorded in the Butoku-Den. These archives are closed to the public and very few men are allowed to see them.

In 1867, an uprising occurred following Admiral Perry's visit to Japan and the era of the samurai elite was brought to an end. Along with it the Butoku-Kai lost much of its past importance. Civilians, tradesman, merchants, etc were for the first time allowed into the military, and filtered up into branches of the government. With the military government, came the need for these new military people to study strategy. All these particular documents were stored away in the Butoku-Den, so in 1895, the Butoku-Kai became the Ministry of Education, and all future military officers were trained through the Butoku-Kai, including Admiral Toto.

During this time the Butoku-Kai had the task of licensing all martial arts teaching in Japan, and a requirement for opening a successful martial arts Dojo, first meant acceptance from the Butoku-Kai. This included Judo, Aikido, and all other empty hand systems in Japan. Each on acceptance had to write out their system, all their moves, techniques and kata etc., and file them with the Butoku-Kai.

In 1915, Master Funakoshi first demonstrated karate at the Butoku-Den, then in 1922 was invited again to demonstrate for the Japanese public. It took until 1931 for karate to be accepted into the Butoku-Kai, through the great efforts of Master Funakoshi, Master Yamaguchi and Master Miyagi.

In 1946 after the war, General McArthur disbanded the Butoku-Kai.

It was six or seven years before the Butoku-Den was allowed to open again, and this time they were allowed to educate the general public. Their education system switched over to the American style and the Butoku-Kai was left with a very small group of people, and they no longer issued licenses for the different martial arts. The martial arts took on a definite sports aspect from then until now. The servicemen who had occupied Japan after the war now returned home to North America and brought Karate to Canada and the USA.

President Nixon during his term in office officially recognized the Butoku-Kai again and allowed it to slowly emerge into the public again, but never to its former glory.

In 1959, a member of the Butoku-Kai, Master Richard Kim, became the International Representative for the Butoku-Kai outside of Japan. He continued to head the organization until the early 90's.



Butoku Kai - The Canadian Entourage

(Left to Right: Sensei Marshall, O'Sensei Richard Kim, Mr. Leong, Sensei Dino Cain, Sensei Greg Mellor, Sonia, Yulia DeWolf, Debbie Bilton, Sensei Joe Fournier, Sensei Robbert Intveld, Sensei Kurt Nordli, Sensei Carol Nixon)

The Butoku-Kai Crest and it's Meanings



- The original Butoku-Kai crest was white on a blue background. Through the passing of time it has developed into a crest with black characters on a gold background.
- The crest has much significance and in many cases a deep philosophical meaning.
- The colors gold and black have separate meanings. The color gold represents the idea of richness, which the organization feels the knowledge gives. Black on the other hand, stands for high morals, good physical shape and indomitable spirit.
- The Chrysanthemum {the National flower of Japan}, represents the shape the crest has.
- The Japanese characters in the middle of the crest say *Butoku-Kai*, which when translated means “military virtue”.
- At the perimeter of the crest are a series of small lines, which represent all the Martial Arts within the organization.
- The symbol at the bottom of the crest {bow and arrow}, represent one of the first weapons of the Japanese and the first Martial Art to join the Butoku-Kai.
- The basic tenants of the Butoku-kai are
 - Respect
 - Compassion
 - Gratitude



Chapter 5

Basic Information

<u>Content</u>	<u>Page</u>
Stretching Points	44
Belt Tying Procedure	45
Kata Points for the Beginner	46
Kata Names and Meanings	48
Kata Points for the Intermediate Student	49

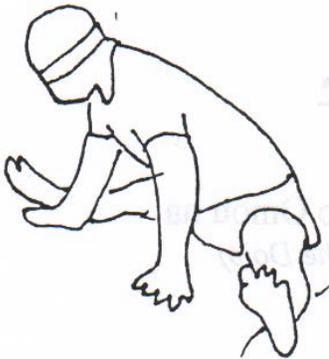
Stretching Points

These exercises are primarily for the white and yellow belts to work with at home, preferably on the days they do not attend class. These exercises increase flexibility to prevent muscle injury, develop kicks and help with stances.



1. Upper leg Stretch:

Put your feet together, grasp the toes or ankles. Use your elbows to push your knees towards the floor. Hold for 15-20 seconds. Do not bounce.



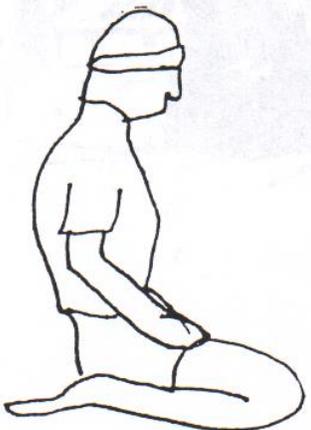
2. Inner Leg Stretch:

Pull your legs apart. Bend forward from the hips trying to place your elbows on to the floor. Hold for 15-20 seconds.



3. Lower Back Stretch:

Put your feet together keeping the knees straight. Grasp the ankles and pull your chin towards the knees firmly. Hold 15-20 seconds. Again, do not bounce.

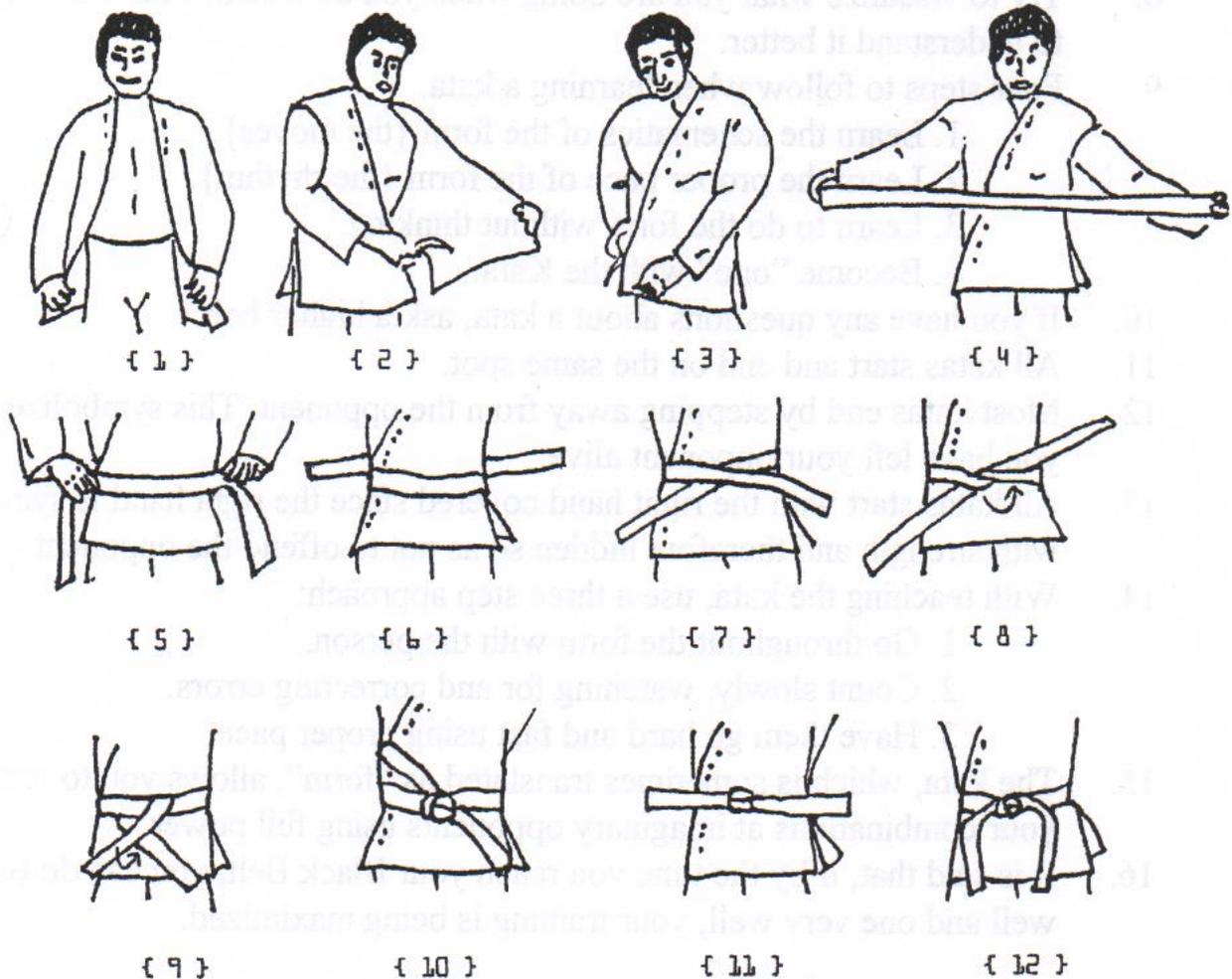


4. Quadriceps Stretch:

Sit down as shown in diagram, (knees together) and lean back slowly and carefully. Hold 15-20 seconds. Do not bounce.

Belt Tying Procedure

The belt is tied in a square knot. If it is your first try, make sure that your jacket ties have been properly secured first {1, 2, & 3}. After you have folded the belt in half, to determine the center {4}, place the center point at the front of your waist {5}. Then carry each end around to the back of your body {6}, then continue the ends to the front {7}, and place one side on top of the other side on your stomach {8}. From there take the end that is on top of the other between the jacket and the belt so that one end comes out the top and one out the bottom {9}, then bend the end that comes out the bottom sideways and take the end that comes out the top over the bottom one and around through the hole {9 & 10}. Pull sideways and let them hang. It is considered a matter of pride for the ends of the belt to be of equal length after the square knot is neatly tied. {11 & 12}



Kata - Points for the beginner

1. A Kata is a series of prearranged moves designed for fighting multiple opponents at one time.
2. Be aware of these six areas when training your katas:

Eyes	Pace
Breathing	Technique
Focus	Kiai

The essence of Karate is “Self Perfection” it is found through repeated practice of the various Kata that make up the Goju curriculum.

3. If training consistently, the kata will give you improved speed, balance, posture, control, technique and co-ordination.
4. *Get permission from Sensei before teaching a new kata to a kyu belt.*
5. A good way to train kata is to do it four times easy, making sure all the moves are correct, then do it one time hard with proper pace and kiai.
6. Most katas begin and end with a block.
7. Most katas have two kiai points, usually set in the center and on the finishing technique or killing blow.
8. Try to visualize what you are doing when you do a kata. This will help you to understand it better.
9. Four steps to follow when learning a kata.
 1. Learn the schematics of the form {the moves}.
 2. Learn the proper pace of the form {the rhythm}.
 3. Learn to do the form without thinking.
 4. Become “one” with the Kata.
10. If you have any questions about a kata, ask a higher belt.
11. Most katas start and end on the same spot.
12. Most katas end by stepping away from the opponent. This symbolizes that you have left your opponent alive.
13. All katas start with the right hand covered since the right hand is symbolic with strength and therefore hidden so as not to offend the opponent.
14. With teaching the kata, use a three-step approach:
 1. Go throughout the form with the person.
 2. Count slowly, watching for and correcting errors.
 3. Have them go hard and fast using proper pace.
15. The kata, which is sometimes translated as “form”, allows you to practice your combinations at imaginary opponents using full power.
16. When fine tuning the kata try to eliminate all unnecessary moves.

17. It is said that, if by the time you reach your Black Belt, you can do two katas well and one very well, your training is being maximized.
18. The kata demands complete concentration and maximum effort.
19. Kata is more difficult than sparring mainly because when it comes to kata you are in 100% control of the situation.
20. Katas are the means used by the masters to hand down their techniques. This on its own should give us reason to practice katas.

*The qualities and characteristics of your life
become very visible to a trained and experienced Sensei.
Perfect your kata and your life will improve.*



Kata Names & Meanings

Taikyoko Jodan Ichi	= First Course Upper 1	White Belt
Taikyoko Jodan Ni	= First Course Upper 2	White Belt
Taikyoko Chudan Ichi	= First Course Middle 1	10 th Kyu - Yellow Belt
Taikyoko Chudan Ni	= First Course Middle 2	10 th Kyu - Yellow Belt
Taikyoko Gedan Ichi	= First Course Lower 1	9 th Kyu - Yellow/Black Stripe
Taikyoko Gedan Ni	= First Course Lower 2	9 th Kyu - Yellow/Black Stripe
Taikyoko Kake Uke	= First Course Hooking	8 th Kyu - Orange Belt
Gekisai Dai Itch	= Attack and Smash One	7 th Kyu - Orange/Black Stripe
Gekisai Dai Ni	= Attack and Smash Two	7 th Kyu - Orange/Black Stripe
Taikyoko Mawashi Uke	= First Course Roundhouse	6 th Kyu - Green Belt
Saifa	= Destroy and Defeat	5 th Kyu - Green/Black Stripe
Seiunchin	= Attack, Conquer, Suppress	4 th Kyu - Blue Belt
Sanseiryu	= 36 Hands	3 rd Kyu - Blue Belt/Black
Sanchin	= 3 Battles	2 nd Kyu – Brown Belt
No new Kata		1 st Kyu – Brown Belt/Black

*Remember:
Not all “Readers” are leaders.
But ALL “Leaders” are readers.*

Kata - Points for the Intermediate Student

1. After you have learned the basic kata it is time to take your training to another level.
2. Now to improve be aware of these five areas when training your katas:
Body Dynamics, Power, Transition, Form, Mastery Impression

I. Body Dynamics:

- a. Are the hips being used to power the technique?
 - i. Your hips must rotate to power your technique; this creates the centrifugal energy required for a strong punch.
 - ii. As well as a rotating action your stomach must tighten at the end of your technique to lock everything into place.
- b. When does the punch begin?
 - i. Your punch should begin as soon as the hip rotation begins, it should finish as you lock everything into place. To increase the speed of your punch, simply increase the speed of your hip rotation. If you do not begin as you hip starts to rotate this will cause your elbow to go outwards rather than brushing your side as you punch.
- c. When is your pulling hand being pulled and where to?
 - i. You should begin your pulling hand when your punch is $\frac{1}{2}$ way out. This means that your pulling hand must retract at twice the speed of your punching hand. The power created will be transferred to your punching hand.
 - ii. Your pulling hand should finish fully chambered with you fist being placed on your lowest two ribs. At the end of your technique your elbow should be pulled back so it cannot be seen from the front.
- d. Does your heel stay in contact with the floor during hand techniques?
 - i. You should be gathering energy from the floor to initialize your technique. Full contact with the floor must be maintained throughout the technique.
- e. Is your body straight up or is it leaning?
 - i. Except for specialized techniques your body should always be upright maintaining good posture. This allows you to maximize the centrifugal energy created.
- f. When does your fist turn over and how is it held?

- i. Your fist should turn over in the last 6 inches of your technique. This is the “kime” point of your punch. The point at which you penetrate your target.
 - ii. You should make your fist by closing your fingers from the little finger out. At the end of your technique you should contact with your first two knuckles. The wrist should be flat.
- g. Is driving force used?
 - i. When moving with “Oi Zuki” you are using driving force as well as centrifugal energy. Adding everything else on to the driving power created by moving compounds the rotational power of your technique.
 - ii. When moving with a technique be sure to time the technique so everything finishes as you land.
- h. Are you using pendulum motion for kicks?
 - i. Basic kicks also use a pendulum motion to initiate and power the technique.
- i. Do you have the correct foot position to finish your kick?
 - i. For a front kick you should finish with the foot extended and the toes pulled up as far as possible, this is kicking with the “Koshi” or ball of the foot.
 - ii. For a side snap kick you should be kicking with the knife edge of the foot with the big toe pulled up and the other toes pushed downwards. This is kicking with the “Sokuto” or knife edge of the foot.
 - iii. For a side thrust kick and back kick you should be kicking with the heel of the foot, all the toes pulled up and thrusting through the heel. This is kicking with the “Kakato” or heel of the foot.
 - iv. For a roundhouse kick you should be kicking with the instep with the foot extended and all the toes pushed downwards. This is kicking with the “Haisoku” or instep of the foot.

II. Power: Power comes from two different areas. Mental power or energy and Physical power.

- a. Mental Power.
 - i. To be able to fully utilize your mental strength you must have stable emotions. At least 80% of everything you do is controlled by your emotions, therefore if you can control your emotions you control yourself.
 - ii. Ki or mental energy. Start by controlling your emotions, the emotional energy created becomes Ki and can be channeled and concentrated into your techniques.
- b. Physical Power.

- i. To create physical power all the basic body dynamics must be called into play. Such as:
- ii. Muscle expansion and contraction
 - 1. A muscle's only job is to contract and in order for one to contract the opposing muscle must expand or relax. When working with a technique concentrate on which muscles do which jobs and train them to relax and contract in the correct order.
- iii. Relaxation before and after a technique
 - 1. Be relaxed prior to executing a technique. The fastest way to perform an explosive technique is to do so from a relaxed state.
- iv. Speed and Strength
 - 1. Power is a combination of mass X velocity². The best way to increase your impact is to increase your speed.
- v. Balance and Posture
 - 1. Good posture will help your balance as well as increasing your centrifugal energy. Keep your center low and in the correct position for the stance you are in. Your feet must be rooted to the ground at all times except when moving.

III. Transition:

- a. Move with Power
 - i. When moving from stance to stance move from your center with power and intent. Drive off your back foot and transfer the driving motion through to your front leg to finish the transition.
- b. Keep Balance
 - i. Through the entire movement keep your posture and transfer your weight smoothly maintaining your center of balance. When landing root yourself to the floor again.
- c. Move to match the technique
 - i. Certain techniques require you to move your center in different directions, make sure you match the way you move to the technique you are doing.
- d. Move smoothly with no jerky motions at the beginning, try to move everything at the same time.

IV. Form:

- a. Are they the proper moves for the kata?
 - i. When learning the kata pay attention to the details of the techniques. Be sure the techniques are performed in the correct sequence and manner.
- b. Are you landing on your spot? (embusan)

- i. All katas in the Goju system begin and end generally on the same spot. If you are not, look at your stance transitions. Many students stances are shorter when moving backwards and longer when moving forward. Make sure your stances are consistent.
- c. Make no unnecessary movements.
 - i. One of the goals in perfecting a kata is to eliminate all unnecessary movements. Watch out for things like; loading up before performing hand techniques, shifting your weight back before driving yourself forward. Miyamoto Musashi put it very well in one of his “nine ways of strategy”, he said: “ Do nothing which is of no use”.
- d. Correct Breathing
 - i. Generally one should breath in on the blocks and out on the strikes. As usual there are some exceptions to the rule but if you study the kata and determine what the technique will be used for it will help you determine the correct breathing.
- e. KIAI (meeting of the spirits)
 - i. Loudness
 - 1. A kiai should be a sharp loud yell originating from the diaphragm and exploding out.
 - ii. Intensity
 - 1. A kiai is a combination of mind, body and soul. It is designed to startle your opponent while generating more power for your technique. The intensity should manifest itself in the strength of the yell and should be seen in your eyes. Remember, your eyes are the windows to your soul.
 - iii. Position in the Kata
 - 1. In the lower katas a kiai comes at a strategic point in the kata. These are predetermined and do not vary. Know the kiai points.
- f. Tempo and Rhythm
 - i. Katas are made up of combinations of sequences. Each kata has a different feel and rhythm. When you are becoming proficient with a kata the rhythm of the kata will start to emerge.
- g. Posture
 - i. Remember, it is vitally important to maintain your posture through all your movements. This will help you maintain your center of gravity and balance when moving in stances.
- h. Eye position
 - i. Always look directly ahead unless doing an unusual movement. Looking at the ground will change your posture thereby ruining your balance.

V. Mastery Impression:

- a. This is where you put it all together.
 - i. You must have a full understanding of each of the sequences in the kata. Know the application of each technique and combinations of techniques.
 - ii. Can you put it all together so it flows or is it just a bunch of techniques that you are going through.
 - iii. Are you in a fight? See your opponent and respond to their attacks as if you were. Most katas begin and end with a block, indicating that you defend first and leave your opponent alive.
 - iv. Be in the kata, not just performing it.





Chapter 6

Makiwara & Kumite Training

<u>Content</u>	<u>Page</u>
Makiwara Training	55
Kumite Training	57
Self Defense	58

Makiwara Training

Practice with the makiwara is the soul of karate and should be practiced every day. Its value lies not only in strengthening the parts of the body used in attacking and blocking, but in learning to concentrate the power of the whole body at the same time of the impact. It is also an effective way to learn distancing.

Elasticity is the most important quality of the wood. Hinoki {Japanese Cypress} is the best, but Sugi {Japanese Cedar} will do. Because of its elasticity and absorbancy, rice straw is used to wrap the portion of the board that is hit. Rubber and sponge are possible substitutes.

Practice should be steady and diligent rather than hurried. Hitting too quickly or too suddenly or too often may result in sprained wrists or broken skin. Strengthening of the body should be done by degrees.

Start by hitting the makiwara 30 times with the right fist and 30 times with the left fist. Increase the number gradually until it reaches 150 then eventually 300 times.

Thrust the fore fist straight out, rotating the hips and using the snap of the elbow to the fullest. There is a shock at the moment of impact and this has to be mastered. To be effective, the wrist must be tensed at impact. If the arm is used like a stick, the blow will not be effective.

1. In forward stance, picture the target as being one fist length behind the makiwara. Distance is very important.
2. Do not lean forward. Straighten the elbow and thrust the fist far forward, bending the makiwara backward.
3. The elbow is bent slightly downward when the fist hits the makiwara, at this point, use the spring of the elbow and shoulder. The elbow straightens. When it returns to its original position, place the fist lightly on the makiwara surface and withdraw the elbow to the hip with the natural movement of the makiwara.
4. Care should be taken that the elbow does not go too far out to the side.

5. The elbow, not the shoulder, should absorb the force of the makiwara springing back. The strike will be totally ineffective if the shoulders are tense or the body leans even slightly backwards.
6. Practice using the rotation of the hips in the front stance, then change from back stance to the front stance using the movement and rotation of the hips. Gradually increase the speed of the strike.

The target should be one fist length behind the makiwara. The course of the punch should be as long as possible. It is particularly important to use the centrifugal force.

1. For striking with the sword hand, back fist, or elbow, face the makiwara diagonally or sideways. The stances used are Zen Kutsu Dachi, Kokutsu Dachi and Kiba Dachi.
2. For using inside and outside blocks, it is necessary to strengthen both the front and back of the wrist.

Special Note* Many of the principles involved in makiwara training are also applicable to Heavy Bag Training.



Kumite Training

The invention of *free sparring* is a relatively new addition to karate and is mainly used as the sporting part of the art. We introduce free sparring or Jyu Kumite at about the Orange belt level.

There are basically 4 types of kumite, awase kumite, jyu kumite, Shiai kumite and Goju kumite.

- Awase kumite has two partners working together, it is a give and take style of kumite which is great for learning techniques.
- Jyu kumite means free sparring, it is similar to awase but faster and more intense.
- Shiai kumite means tournament sparring, with this you are only in it to get a point. It is fast but usually only uses a few specialized techniques.
- Goju kumite basically anything goes, you are not there to hurt your opponent but all controlled techniques are acceptable including groin attacks, elbows and leg kicks.

Sparring, as we know it today, has some very good points to consider, self-defense is one benefit gained. Sparring in class is the closest you can get to the real thing without physical injury to yourself or your opponent. A constant change of fighting partners allows you to try your techniques against different people in a controlled situation.

Listed below are some points that will make you a better fighter:

1. Try to get in the best physical shape possible.
2. Have a calm mind when facing an opponent.
3. Try to see through your opponent's moves.
4. React as quickly as possible to your opponent's moves.
5. When you go in, go in strong and with full conviction.

There are many more points that I would mention about fighting, but these five points are possibly the best principles to follow in learning to become a better fighter.

The sparring in our Dojo as far as the basic concept of contact is concerned is very simple. No head contact at all is allowed. Only light body contact is allowed. There is no attacking the groin. There is no kicking below the belt and no extremely dangerous throws are allowed, although takedowns and foot sweeps, done with safety are allowed and encouraged.

Self Defense

The techniques required for the gradings follow a logical sequence;

- White belt deals with arm strikes (with or without a weapon).
- Yellow belt deals with leg attacks.
- Orange belt deals with neck manipulations and chokes,
- Orange/Black belt deals with hair grabs.
- Green belt deals with full body grabs.
- Green Black belt deals with clothing and intimidation grabs.
- Blue belt deals with some special variations of the previous techniques.
- Brown belt is a thorough review and includes all variations listed in the manual.

Some of the techniques we use come from Aikido which is a martial art that was developed by Morihei Ueshiba, some come from Jui-jitsu, and others from the F.A.S.T. self defense training.

The descriptions of the defenses for the techniques shown in their respective belt requirements are considered the standards. They are simple and effective. Higher belts teaching to lower belts should refer to these before teaching any variations of these responses. Eventually you may learn other responses to these attacks and choose to perform them instead. Check with your sensei first.

These descriptions are for reference after you have learned the techniques. They would be difficult to employ after only reading the description.

Performance of Techniques

Strikes

At the white and yellow belt level simply blocking, striking and stepping away from the opponent is sufficient for grading. Higher belts may be expected to display a takedown and finishing move as well.

Grabs

Generally, the grab defenses are executed in the following way:

1. **Soften up** – means a strike to stun or distract an attacker so that there is a better chance of releasing his grab. In a real situation this technique, done well, may end the situation entirely.
2. **Release** – the attacker's hold or grip is broken.
3. **Finishing move**- another strike and /or takedown that disables the attacker so he does not continue the assault.(takedowns are generally considered part of the release stage and the finishing move is performed after the takedown).
4. **Complete**- refers to the act of creating distance (stepping back with hands up, standing up off the ground etc.) between yourself and the attacker so you are prepared in case he was not entirely disabled by the finishing blow and so you can check for further danger ('Zanchin'- awareness).

Testing Procedure

- I. You will be called up by a marker. This is the person you need to listen to for instructions. Bow first to the marker then to your partner (a partner will be chosen for you) then await instructions.
- II. The type of attack and order will be chosen by the marker and called out to the attacker.
- III. You will position yourself accordingly (standing facing him, lying down etc.)
- IV. Perform the defense then step away from your partner and await instructions.
- V. When dismissed bow to the marker then to your partner and sit down.

Performance Notes

- Defensive stance: When executing defenses in a face to face situation keep *your hands up* and *open* – not in fists. This is for two main reasons - this position displays a non-threatening type of body language which will help in verbally diffusing a situation *and* secondly it will aid in the element of surprise if you are forced to strike first.
- Use a LOUD kiai on all finishing moves. Use kiais anywhere else as well if you choose.





Chapter 7

Translations

<u>Content</u>	<u>Page</u>
Translations	61
Counting	65

Translations

STANCES: (Dachi)

Heisoku Dachi	=	=	=	Attention Stance
Musubi Dachi	=	=	=	Informal Attention Stance
Heiko Dachi	=	=	=	Natural or Ready Stance
Zen Kutsa Dachi	=	=	=	Forward Leaning Stance
Shiko Dachi	=	=	=	Sumo Stance
Sanchin Dachi	=	=	=	Hourglass or Power Stance
Kiba Dachi	=	=	=	Straddle or Horse Stance
Neko Ashi Dachi	=	=	=	Cat Stance
Sagi Ashi Dachi	=	=	=	Crane Stance
Kokutsu Dachi	=	=	=	Back Stance
Teiji Dachi	=	=	=	T-Stance
Reinoji Dachi	=	=	=	Informal T Stance
Kosa Dachi	=	=	=	Lady Horse Stance
Neo Dachi	=	=	=	Back Leaning Stance

PUNCHES: (Zuki)

Oi Zuki	=	=	=	Lunge Punch
Gyaku Zuki	=	=	=	Reverse Punch
Shita Zuki	=	=	=	Upside Down Punch
Kazami Zuki	=	=	=	Jab
Seiken Zuki	=	=	=	Strait Punch
Morote Zuki	=	=	=	Vertical Double Fist Punch
Morote Heiko Zuki	=	=	=	Horizontal Double Fist Punch
Kagi Zuki	=	=	=	Hooking Punch
Ura Zuki	=	=	=	Close Punch
Mawashi Zuki	=	=	=	Roundhouse Punch
Tate Zuki	=	=	=	Vertical Fist Punch
Ippon Ken	=	=	=	Single Knuckle Punch

STRIKES: (Uchi)

Uraken	=	=	=	Back Fist
Empi	=	=	=	Elbow
Eji Atta	=	=	=	Fore Arm
Shuto	=	=	=	Knife Hand
Tettsui	=	=	=	Hammer Fist
Nukite	=	=	=	Spear Hand
Haito	=	=	=	Ridge hand
Teisho	=	=	=	Palm Heel

BLOCKS: (Uke)

Gedan Barai	=	=	=	Lower Sweeping Block
Chudan Uke	=	=	=	Middle Block
Uchi Uke	=	=	=	Inside Forearm Block
Yoko Uke	=	=	=	Double Block
Soto Uke	=	=	=	Outside Forearm Block
Jodan Uke	=	=	=	Upper Block
Hariatoshi	=	=	=	Three Point Lower Block
Mawashi Uke	=	=	=	Roundhouse Block
Kake Uke	=	=	=	Hooking Block
Shuto Uke	=	=	=	Knife Hand Block
Kakiwake Uke	=	=	=	Reverse Wedge Block
Kakuto Uke	=	=	=	Bent Wrist Block
Mika Zuki Geri Uke	=	=	=	Inside Crescent Kick Block
Teisho Uke	=	=	=	Palm Heel Block
Nami Ashi	=	=	=	Kicking Block
Osai Uke	=	=	=	Pressing Block

KICKS: (Geri)

Mae Geri Keagi	=	=	=	Front Snap Kick
Yoko Geri Keagi	=	=	=	Side Snap Kick
Mae Geri Kekomi	=	=	=	Front Thrust Kick
Yoko Geri Kekomi	=	=	=	Side Thrust Kick
Mawashi Geri	=	=	=	Roundhouse Kick
Kin Geri	=	=	=	Groin Snap Kick
Kensetsu Geri	=	=	=	Knee Joint Kick
Ushero Geri	=	=	=	Back Kick
Fumakomi	=	=	=	Stomp Kick
Hiza Geri	=	=	=	Knee Thrust
Mika Zuki Geri	=	=	=	Crescent Kick
Ashi Barai	=	=	=	Foot Sweep
Mageru Geri	=	=	=	Hooking Kick
Ushero Mawashi Geri	=	=	=	Backwards Roundhouse Kick
Tobi Mae Geri	=	=	=	Flying Front Kick
Tobi Yoko Geri	=	=	=	Flying Side Kick
Tobi Mawashi Geri	=	=	=	Flying Roundhouse Kick
Koshi	=	=	=	Ball of the foot
Kakato	=	=	=	Bottom of the heel
Haisoku	=	=	=	Instep
Sokuto	=	=	=	Knife edge of the foot

WEAPONS:

Bo	=	=	=	6' Staff (<i>Kon, Kun</i>)
Ekū	=	=	=	Oar (<i>Kai, Ro</i>)
Joh	=	=	=	Short Staff, 4' (<i>Jo, Joh, Hanbo</i>)
Kama	=	=	=	Sickles (<i>Gama, Nichokama, Kusari-kama</i>)
Nunchaku	=	=	=	Grain Flail (<i>nung-cha-kung, horse bridle</i>)
Sai	=	=	=	Pronged Baton (<i>Jutte, Teshaku,</i>)
Suruchin	=	=	=	Chain & Iron weights
Tanto	=	=	=	Knife
Tanbo	=	=	=	Short stick (<i>Ulisi,</i>)
Tenpei	=	=	=	Shield & Dagger (<i>Tohai & Rosochin</i>)
Techu	=	=	=	Iron rod (<i>Tetsuko, Tekko, Abumi</i>)
Tonfa	=	=	=	Iron Crutch (<i>Tuifa, Tunkua, Ton-qua</i>)

MISCELLANEOUS:

Dojo	=	=	=	Training Hall
Gi	=	=	=	Uniform
Goju	=	=	=	Hard - Soft
Hajime	=	=	=	Begin
Hai	=	=	=	Yes
Ippon Kumite	=	=	=	One Step Sparring
Karate Do	=	=	=	Empty Hand Way
Kiai	=	=	=	Meeting of the Spirits
Kime	=	=	=	Focus
Kiyo Tsuke	=	=	=	Attention
Kyu	=	=	=	Boy (all belt colors under black)
Makiwara	=	=	=	Punching Board
Mawate	=	=	=	Turn
Mukso	=	=	=	Meditate
Obi	=	=	=	Belt
Rei	=	=	=	Bow
Seiza	=	=	=	Kneel
Sensei	=	=	=	Teacher
Yame	=	=	=	Stop
Yoi	=	=	=	Ready

Yuko	=	=	=	One Point
Wazare		=	=	= Two Points
Ippon	=	=	=	Three Points
Karate Ka	=	=	=	Karate Student
Kihon Kumite	=	=	=	Basic Sparring
Kihon Ido	=	=	=	Basic Moving
Ippon Kumite	=	=	=	One Point Sparring
Sanbon Kumite	=	=	=	Three Point Sparring
Yaku Soku Kumite	=	=	=	Prearranged Sparring
Jyu Kumite	=	=	=	Freestyle Sparring
Kata	=	=	=	Form
Ryu	=	=	=	School or Style
Escrima	=	=	=	Uses 2 Ulisi (wooden sticks)
Hantei	=	=	=	Review
Naname	=	=	=	45deg
Mizochi	=	=	=	Solar Plexis
Kyu	=	=	=	Boy (all belt colors under black)
Dan	=	=	=	Man (refers to black belt)

GENERAL INFORMATION:

Menkyo Kaiden - A certificate of full proficiency given by a Master to a chosen student best suited to carry on the style.

Bunkai - The practical application or the breakdown of kata techniques as they apply to a contemporary self defense situation.

Hama Higa - Small Island off the coast of Okinawa, famous for its Sai and Tonfa Katas.

“Onegai Shimasu”- Please teach me. This should be said at the beginning of class in the bowing ceremonies and at the beginning of your kata when bowing.

“Arigato Gozaimashita” - Thank you very much. This should be said at the end of the class in the bowing ceremonies and at the end of your kata when bowing.

DOJO KUN

Gojudo

Should be proud of studying Gojudo

Should always observe proper decorum

Should make it our principle to cultivate fortitude and plain spirit

Should cultivate a sense of solidarity on the basis of mutual support

Should be an honourable citizen

COUNTING:

一	One	=	=	=	Ichi	(ee-chee)
二	Two	=	=	=	Ni	(nee)
三	Three	=	=	=	San	(sahn)
四	Four	=	=	=	Shi	(shee)
五	Five	=	=	=	Go	(goh)
六	Six	=	=	=	Roku	(roh-koo)
七	Seven	=	=	=	Shichi	(shee-chee)
八	Eight	=	=	=	Hachi	(hah-chee)
九	Nine	=	=	=	Ku	(koo)
十	Ten	=	=	=	Ju	(joo)

Dojo Nomino Karate To Omou na
(Karate is not only in the Dojo)



Chapter 8

History of Martial Arts

<u>Content</u>	<u>Page</u>
Early Martial Arts	67
Shaolin Temple	68
Shotokan	71

THE HISTORY OF MARTIAL ARTS: By Danni Kapek

The exploration into the subject of the history of martial arts has been a fascinating activity. Asked to do this study by my Sensei, what started as a mountainous task has become a mountain range! My apologies to those whom I should have mentioned, but omitted, both past and present. I would recommend reading the books noted in the bibliography, as there is much information that could not be included because of the huge amount of information available.

EARLY MARTIAL ARTS

If one looks deeply enough, some form of karate would appear to stretch back into time before history was recorded. As karate was for many years passed on by word of mouth and not recorded (originally practitioners were sworn to secrecy), there is an air of mystery to the subject, especially in its very early days. Genshin Hironishi (then president of the Japan Karate-Do Shoto-Kai) wrote in his forward to Gishin Funakoshi's book, Karate-Do, My Way of Life. "*Karate must be nearly as old as man, who early found himself obliged to battle, weaponless, the hostile forces of nature, savage beasts and enemies among his fellow human beings.*"

Drawings of men in karate-like stances are shown on a wall of an ancient Egyptian tomb, which dates back perhaps as far as 5000 years. Another early piece of evidence is contained in two small Babylonian works of art dating back to somewhere between 3000 to 2000 years BC. Each shows the characteristics of fundamental blocking techniques of karate, which we use, today.

According to George E. Mattson in The Way of Karate, approximately 5,000 years ago there lived in India a rich prince who developed the first crude version of weaponless self-defense. This prince watched the movements of the animals and studied their methods of self-defense. He noted the stealth of the tiger and how the birds of the forest fought, noting their wing and foot movements. The prince applied these fighting techniques to the human body and found that many of them could be successfully employed.

In his book, Karate Training, Robin Rielly states that according to legend, there existed in India a system of unarmed hand and foot fighting prior to 1000 BC. A warrior caste, the Kshatriya, dominated India before the advent of Buddhism and they were said to have practiced **vajramushti**, a barehanded martial art. Because India and China have a common border, it is quite possible that the Indian Vajramushti system came to China along with Buddhism. Morio Higaonna writes in Traditional Karate-do of a martial art

form known as "**Kalaripayt** (Indian martial arts) emerging in the south of India. It resembles the native Okinawan martial art known as "**te**" (hand). This Indian martial art would have been introduced to Okinawa by sailors who had traveled to the south of India in search of trade, later combining with Chinese **Kempo** (empty hand), and developing into karate.

CHINESE CONNECTIONS

Bodhidharma

(who is attributed with originating Zen Buddhism) was born in India about 1500 years ago and is thought to be the originator of the Martial Arts in general.



A member of the warrior caste, he was the third son of King Sugandha. Bodhidharma travelled to China, and according to legend travelled from India crossing the Himalayas on foot. He is believed to have arrived at the foot of the Songshan Mountains in Hunan province in China around 525 A.D.

He lectured at the Shaolin Monastery on Buddhism. Finding the monks to be in a terrible state of health, Bodhidharma devised exercises so his students might withstand the rigors of Zen. The exercises were based on yoga, and the monks became healthy and strong. The exercises were known as the 18 hands of Lo-Han, which is believed to be the forerunner of Shaolin temple boxing. The monks of Shaolin-Szu became famous for both their fighting skill and their Buddhist knowledge. They also applied their knowledge of vulnerable points gained from their advanced knowledge of acupuncture.

Bodhidharma devised a series of movements that came to be the foundation of the Chinese **ch'uan-fa** (fist way). When done nearly perfectly, the movements would give the performer an enlightenment, which could be carried over to his everyday life. Because of this he is considered by many to be the originator of martial arts in general.

The monastery grew in reputation as a result of the fighting skill and martial spirit of its monks. Bodhidharma spent nine years at the Shao Lin Temple in meditation, facing the wall of a cave which is located near the temple.





The Shao Lin Temple

There are many references of interest regarding the Shao Lin Temple. The monastery was built in AD 496, and was burned down in 535 as the wars between the north and south raged. It was rebuilt in the reign of Sui Wen-ti and given the name Chihusu, meaning 'ascending the hill'. The name changed to Shao Lin during the Tang Dynasty (618-960). The monks were scattered after the monastery was again burned down in 1674, and legend has it that only five monks survived. These are referred to as the five ancestors and it is claimed that the Shao Lin teachings have been passed down through them. The monastery was burned down again during the early 20th century. The monks left, but they later returned and again made it habitable. The monastery now functions as a museum, and is attended by a small number of monks. The famous wall mural, which shows monks training in martial art remains. The monastery's status began to decline when the military situation changed, and China came under the influence of Western nations.

CHINESE MARTIAL ARTS

An interesting connection to Shaolin was **Wing chun kuen**, meaning 'beautiful springtime'. It is the only style that was invented by a woman. This is one of the most popular styles of kung fu practised today. The system was originated by a Shaolin nun named Ng Mui, who was an instructor of a kung fu style called '**mui fa chuan**', or 'plum flower fist'. In the village where Ng Mui eventually settled, she met a young girl named Yim Wing Chun to whom she taught her system. Finding the system she was taught placed too much reliance on power techniques and strong horse stances more suitable to men, she created her own style, dedicating it to the Buddhist nun who had taught her, but naming it after herself. In the 12th century, one of the three major systems of internal kung fu, **Hsing ye**, or hsing I came into being. It is also known as Chinese mind boxing. Its movements are very graceful, stressing the yin-yang principal of complementary opposites, hard and soft. **Pa-kua** (meaning 'eight trigrams'- from the I-Ching), an internal system of **kung fu** ('kung fu' is a Chinese term meaning 'well done'), originated almost 5,000 years ago.

JAPANESE MARTIAL ARTS

A group of Chinese craftsmen and administrators were sent to Okinawa by Emperor Hung Wu in 1393 to show support for King Satto and to demonstrate to the

Okinawans the superiority of Chinese administrative and shipbuilding methods. The settlement that they founded near Naha became known as the "thirty-six families", a term used at that time to designate a large group of people. Okinawan legends credit the members of this group with the spread of **ch'uan-fa**.

King Sho Shin (1477-1526) banned weapons in Okinawa in 1507 with his "Act of Eleven Distinctions". This is historically significant because it explains the upsurge in development of unarmed self-defense.¹⁴ An emphasis on hand conditioning developed because of the wooden armor worn by the occupying Japanese soldiers. Techniques came about because of local conditions and daily activities - in areas where agriculture was most common, the workers had strong arms and upper bodies - so arm and hand movements were emphasized. In Northern China, because of the common use of horses, the men's legs were strong, so they developed techniques using strong leg muscles - especially jumping and kicking. Also, without an effective police force to protect them, the peasants developed a way to use agricultural and domestic implements as weapons.

Five weapons were developed: the staff (bo), the forked truncheon (sai), the sickle (kama), the rice grinder handles (tonfa) and the rice flails (nunchaku). In Okinawa, the ban on weapons continued in the early 1600's. Peter Urban writes in The Karate Dojo that the Japanese ordered confiscation of all metals on the island. This meant all weapons, tools, cutlery, and every source of replacement, including cooking pots and pans and forges. Any found were confiscated and the owners were severely punished. The Okinawans continued to practice weaponless fighting. In time, the term "te" was prefixed by the name of the town in which it was practiced.

Three major schools developed; **Shuri-te**, **Tomari-te**, and **Naha-te**. In time, Shuri-te and Tomari-te became known as the **shorin style** (developed by Yatsutsune Ito 1830 – 1915) and Naha-te as the **Shorei style** (developed by Kenryo Higashionna 1845 – 1915 [1853 – 1916 according to Morio Higashionna]).

Shorinji Kempo (the Japanese rendering of the Chinese **Shaolin su chuan'fa**) is the martial art system of the Shaolin Monastery. Doshin So, founder, was born in 1911, the eldest son of a customs officer in Okayama Prefecture, Japan. His father died when he was young, and he went to live with his grandfather in Manchuria. So returned to Japan when his grandfather died, then back to Manchuria in 1928 to spy for the government. During this time, he began practicing Chinese martial arts under a Taoist priest. So escaped from Manchuria ahead of the invading Russian forces and returned in 1945 to a war-ravaged Japan. It is thought that both **Shorinji Kempo** and **Wutang** (a type of Chinese boxing) came to Okinawa before the 15th century. It was in Okinawa that karate originated.

In 1890, the Japanese Minister of Education, an ex-samurai, incorporated **sumo**, **kendo** and **judo** into the school program for boys, and **naginata-do** for girls. In 1911, kendo and judo became compulsory in all middle schools. ¹



UECHI-RYU

In 1900 Mr. Uechi, an Okinawan, went to southern China and studied the three foremost styles of kempo. At the end of ten years, he took the best kata (formal exercise) from the three styles, which became the foundation of the **Uechi-ryu** Karate Association in Okinawa.



SHOTOKAN

Funakoshi Gichin was born in Shuri, the capital of Okinawa, in 1869. He describes himself in his book as "rather a sickly baby and a frail child", so his family sent him to learn karate under masters Azato and Itosu. He became a competent, well-regarded student, and continued practicing after taking up teaching as a profession. Funakoshi lectured about karate to primarily intellectual audiences. He was a great exponent of tang (Chinese hand), later known as karate (empty hand). Funakoshi stayed on in Tokyo and later traveled throughout Japan.

Funakoshi wrote that "the martial art that I had studied in secret when I was very poor had at last emerged from seclusion and had even won the approval of the Ministry of Education. I did not know how to express my deep gratitude to Ogawa (commissioner of schools for Kagoshima Prefecture), but I determined to devote all the time and effort I could spare to the popularization of the art." He wrote further, of the crown prince visiting Okinawa in 1921, and observing a karate demonstration "I was granted the honor of taking charge of the demonstration, held in the Great Hall of Shuri Castle." "Later I was told that the prince said he had been much impressed by three things in Okinawa: the lovely scenery, the Dragon Drain of the Magic Fountain in Shuri Castle and karate". In 1922 Japan was introduced to karate when Funakoshi participated in the First National Athletic Exhibition in Tokyo.

In 1922 he opened a dojo at a lodging house for students from Okinawa, and in November of that year his book, Ryukyu Kempo: Karate was published. Karate was instituted in Tokyo University in 1926. Funakoshi published Karate-do Kyohan in 1935. Funakoshi urged the adoption of the characters meaning "empty hand(s)" to replace the traditional characters meaning "Chinese hand(s). This was most significant, because it reflected the change in the art itself from the techniques (jutsu) of Okinawan karate to karate-do, the Way of Karate. This change was eventually accepted. Okinawan fighting techniques had not been influenced by Zen, and did not possess a "do"(way) element. The Japanese added this until finally in 1936 the name was accepted to be 'karate-do', meaning 'the way of the empty-hand'.

Funakoshi wrote in his book about the first karate dojo erected in Japan being opened in 1936. He saw over the door a signboard bearing the new dojo's name, "**Shoto-kan**" (Shoto's house). He had no idea the committee had decided to use the pen name, Shoto, that Funakoshi used in his youth to sign the Chinese poems he had written. The name means 'waving pines'. Funakoshi's son, Yoshitaka, became something of a driving force behind his father's club, and it is to him that the famous 'mawashi geri', or roundhouse kick, is accredited.

*“The ultimate aim of karate lies not in victory of defeat
but in the perfection of the character of the participants”
Funakoshi*

There was a large increase in students during the Second World War; however, most of the senior students were killed. The Shotokan itself was destroyed during an air raid in 1945. After the war, the occupying forces banned all Japanese Martial Arts training, such as kendo and judo, but they did not ban karate. The servicemen that occupied Japan joined dojos learning the art of karate. This is the main way that karate was spread to North America.

Some of the clubs were afraid of using the name, karate, so they called it something else, e.g., boxing. It would be nearly ten years after the War that kendo and judo were allowed again. In 1949 Funakoshi began to rebuild karate.

The Japan Karate Association was established in 1955 with Funakoshi as chief instructor. In 1958, the Association held the first All-Japan karate championship tournament. Funakoshi passed away in 1957, at the age of eighty-eight. To him, karate was a martial art, but it was also a means of building character.

As a mirror's polished surface reflects whatever stands before it and a quiet valley carries even small sounds so must the student of Karate render his mind empty of selfishness and wickedness in an effort to react appropriately to anything he might encounter. This is the meaning of kara or 'empty' in karate.

Shotokai is not regarded by the Japanese governing body as one of the major styles, but it has an interesting background, as it broke away from shotokan in 1956 in a dispute over increasing commercialism and competition. The shotokai represents an early stage in the development of shotokan karate.



SHITO-RYU

Kenwa Mabuni trained with Kanryo Higaonna (Miyagi's master), and also trained under one of Funakoshi's teachers, Master Anko Itosu, and with Master Aragaku of tomari te. He visited China with Chogun Miyagi. He eventually blended these different schools together in the style which became known as **shito ryu**. The name "Shito" was conceived by joining alternate pronunciations of the Chinese characters for "Ito" and "Higa", from the names of his two teachers Anko Itosu and Kanryo Higaonna.



WADO-RYU

Hironori Ohtsuka was born June 1, 1892 in Shimodate City, Ibaragi, Japan the same year Dai Nippon Butoku Kai (All Japan Martial Arts Federation) was established. He was the son of a Doctor of Medicine. In 1897, he started to study ju jitsu with his mother's uncle, Chojiro Ebashi Sensei. In 1905, he studied Shindo Yoshin Ryu ju jitsu under Tatsusaburo Nakayama Sensei at Shimozuma middle school. The key point of this style being yielding (the founder of this style having noticed snow on top of a willow tree, the tree yielding to the elements of nature with a natural swaying movement, thus avoiding damage to its delicate branches).

In 1922, Ohtsuka heard about Funakoshi's demonstration. He visited Funakoshi and discussed various aspects for hours. Funakoshi agreed to teach Ohtsuka and the lessons started that day. In May 1924, Ohtsuka and Funakoshi presented a public demonstration. By 1933, Ohtsuka had combined Okinawan karate with elements of traditional Japanese martial arts and developed the **Wado-ryu** (way of peace, harmony) style, and registered as a member of 'Nippon Kobudo Shinko Kai' (Japan Martial Arts Federation). The style emphasizes redirection of the opponent's power. Ohtsuka's skill

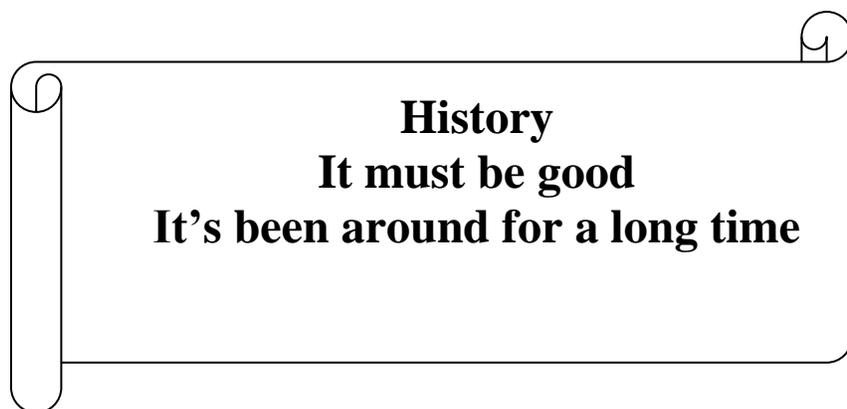
in jiu jitsu resulted in wrist locks and throws being incorporated within the style, techniques seldom found in karate. The movements in Wado Ryu are generally smaller than those in other styles, and use the minimum necessary energy.

In May 1934, Wado Ryu Karate was recognised as an independent style. In 1938 the Dai Nippon Butoku Kai awarded Ohtsuka the rank of Renshi-go, a high rank instructor. It was also in this year that his style was registered as Shin Shu Wado Ryu; in 1939 the Dai Nippon Butoku Kai asked all karate styles to officially register their names, and this style became "Wado Ryu". In 1944, the Dai Nippon Butoku Kai asked Ohtsuka to become the Chief Instructor of Karate in Japan.

In 1972, a member of the Royal family, Higashi no Kuni no Miya, President of Kokusai Budo Renmai (International Martial Art Federation) awarded Ohtsuka Sensei the title of 'Meijin', the greatest title possible, and the first man in history to receive this honour. Ohtsuka died at the age of 90 in 1982, after practicing martial arts for 84 years. He wrote:

*The way to practice Martial Art is not for fighting.
Always look for your own inner peace and harmony, search for it.*

Hinorori





Chapter 9

Zen Sayings

<u>Content</u>	<u>Page</u>
Zen Sayings	76
Books to Read	82

ZEN SAYINGS

- What truly is within will be manifested without. **-The Great Learning**
- The wise not thinking becomes foolish, and the foolish not thinking becomes wise. **-Shoo King**
- Stepping into the public hall for a lecture the Master was observed to say:
"Having many sorts of knowledge cannot be compared with giving up seeking for anything, which is the best of all things. Mind is not of several kinds and there is no Doctrine which can be put into words. As there is no more to be said, the assembly is dismissed." **-Huang Po**
- Ultimate realization means being free from both realization and absence of realization. **-Hui Hai**
- That which fills the universe I regard as my body and that which directs the universe I consider as my nature. **-Chang Tsai**
- If you discriminate between today and tomorrow, that is like using your own true nature to search for your own true nature; you will not perceive it even after thousands of eons. Yours would then be the case of not seeing the sun, not of there being no sun. **-Hui Hau**
- To mistake material surroundings for True Reality is to mistake a thief for your son. **-Huang Po**
- The perfect man leaves no traces of his conduct. **-Chuang Tzu**
- Calamity and happiness ... in all cases they are men's own seeking. **-Mencius**
- Meditation in activity is a hundred, a thousand, a million times superior to meditation in repose. **-Anonymous**
- To nourish the heart there is nothing better than to make the desires few... **-Mencius**
- Some madman shrieking on the mountaintop, on hearing the echo far below, may go to seek it in the valley. Once in the valley, he shrieks again and straightway climbs to search back among the peaks. Such a man may spend a thousand rebirths searching for the source of these sounds by following their echoes. Far better that you make no sound, for then there will be no echo and you will be one with the dwellers in Nirvana. **-Huang Po**
- He who devotes himself to learning seeks from day to day to increase his knowledge. He who devotes himself to knowing his true nature seeks from day to day to diminish his doing. **-Lao Tzu**
- To be elated at success and disappointed at failure is to be the child of circumstances; how can such a one be called the master of himself. **-Tut-tut**
- The Way is through Mind-awakening, and it cannot be conveyed through words. Speech only produces some effect when it falls on the uninstructed ears of children. **-Huang Po**
- If a man is crossing a river in a boat and another empty vessel collides with it, even a man with a hot temper will not become angry. But if there be a helmsman in the boat, the hot-tempered man will break into a rage and become abusive. Formerly he was not angry, but now he is; formerly he thought the boat empty, but now there is a person in it. If a man can empty himself of thoughts of himself, who can harm him during his time in this world? **-Chuang Tzu**
- He who knows spiritual wisdom has no need to speak about it; he who is ever ready to speak about it does not know it. **-Lao Tzu**
- The Sixth Patriarch while talking to the elder Wei Ming said: "Perhaps you will concentrate your thoughts for a moment and avoid thinking in terms of good and Evil." Ming did as he was told, and the Sixth Patriarch continued: "While you are not thinking of good and not thinking

of evil, just at this moment, return to what you were before your father and mother were born." Even as the words were spoken, Ming received sudden illumination. **-Huang Po**

- The great man is he who does not lose his child's heart. **-Mencius**
- In God's eyes, there is no rejected person. **-Lao Tzu**
- Without going outside one's door it is possible to understand all that takes place under the sky. Without looking out one's window it is possible to obtain the kingdom of heaven. The further one goes from himself, the less he knows. Thus the ancient sages got their knowledge without traveling; gave the right names to things without seeing them; and accomplished their ends without any purpose of doing so. **-Lao Tzu**
- The door of Heaven is Non-Existence. All things come from Non-Existence. The first existences could but bring themselves into Existence; thus they must have come from Non-Existence. And Non-Existence is just the same as not existing. Herein is the secret of the sages. **-Chuang Tzu**
- The source of life is death, but that which produces life never comes to an end. The origin of form is matter, but that which imparts form has no material existence. The genesis of sound lies in the sense of hearing, but that which causes sound is never audible to the ear. The source of color is vision, but that which produces color never manifests itself to the eye. The origin of taste lies in the palate, but that which causes taste is never perceived by that sense. **-Lieh Tzu**
- Just as surely as water overcomes the greatest rocks, so does the weak overcome the strong. He who knows other men is intelligent, while he who overcomes himself is truly wise. He who overcomes others is strong, while he who overcomes himself knows true power. He who accumulates wealth for its own sake is a poor man, while he who is satisfied with his lot has a life of riches. He who learns not his true nature knows death. He who has touched his own soul dies yet does not perish. **-Lao Tzu**
- One day Kwang Kau fell into a deep sleep and dreamed that he was a butterfly sailing over the countryside. Suddenly Kau awoke finding himself in his own body. After a moments reflection he know not if he was Kau dreaming that he was a butterfly or if he was a butterfly now dreaming that he was Kau. **-Chuang Tzu**
- He who has reached the stage of thought is silent. He who has attained perfect knowledge is also silent. He who uses silence in lieu of speech really does speak. He who for knowledge substitutes blankness of mind really does know. Without words and speaking not, without knowledge and knowing not, he really speaks and really knows. Saying nothing and knowing nothing, there is in reality nothing that he does not say, nothing that he does not know. This is how the matter stands; there is nothing more to be said. **-Lao Tzu**
- Tzu-Kung asked what constituted the superior man. The Master said, "He acts before he speaks, and afterward speaks according to his actions." **-Confucius**
- The superior man wishes to be slow in his words and earnest in his conduct. **-Confucius**
- The superior man has a dignified ease without pride. The common man has pride without dignified ease. **- Confucius**
- The superior man hoards nothing. The more he uses for the benefit of others, the more he possesses himself. The more he gives to his fellow man, the more he has of his own. **-Lao Tzu**
- The skillful traveler leaves no trace of his wheels or footsteps. The skillful speaker says nothing that can be found fault with. The skillful reckoner uses no tallies. The skillful locksmith needs no bolts or bars while to open what he has shut is impossible. The skillful binder uses no strings or knots, while to unloosen what he has bound is impossible. In the same way the superior man is skillful in dealing with men, and so does not cast away anyone from his doorway. **-Lao Tzu**

- When the perfect man employs his mind, it is a mirror. It conducts nothing and anticipates nothing; it responds to what is before it, but does not dwell on what is before it. Thus he is able to deal successfully with all things and injures none. **-Chuang Tzu**
- The superior man prizes three things. The first is gentleness, the second is frugality, and the third is humility. By being gentle he can be bold; by being frugal, he can be liberal, and by being humble he becomes a leader among men. **-Lao Tzu**
- The superior man undergoes three changes. Looked at from a distance, he appears stern. When approached, he is mild. When he is heard to speak, his language is firm and decided. -
Confucius
- The superior man anticipates tasks that are difficult while they are still easy, and does things that would become great while they are small. Therefore, the superior man, while he never does what is great, is able on that account to accomplish the greatest of things. **-Lao Tzu**
- He who is skillful in managing the life entrusted to him travels on the land without fear of the rhinoceros or tiger, and in self-defense need not concern himself with sharp weapons. For the rhinoceros finds no place in him to thrust its horn, nor the tiger a place in which to fix its claws, nor the weapon a place to admit its point. And for what reason? Because there is in him no place of death. **-Lao Tzu**
- The wise man treasures what other men consider trash, does not prize things that are difficult to get; turns back to study what other men have passed by. Such a man acting within the harmony of nature finds true peace where others find chaos. **-Lao Tzu**
- The wise man, after learning something new, is afraid to learn anything more until he has put his first lesson into practice. **-Tzu Lu**
- The wise man acts without thinking of acting, tastes without discerning any flavor, sees the few as many, considers what is small as great, experiences sorrow but is not troubled. Thus, while the wise man never does what others consider great, he is able to accomplish the greatest of things. **-Lao Tzu**
- The wise man puts his trust in others; thus he reaches fullness of years without decay, perfection of wisdom without bewilderment. **-Lieh Tzu**
- Personal talent coupled with a slow temper becomes great talent; wisdom coupled with a pacifist mind becomes true wisdom. **-Tut-tut**
- Existence gives birth to the notion of non-existence. Difficulty produces the concept of ease. The idea of height and depth arise from the contrast of one with the other. Therefore the wise man seeks to avoid such polarities by managing his daily affairs without doing anything, by issuing orders without the use of speech. **-Lao Tzu**
- The wise man puts personal gain last and thereby is found in the highest places. He recognizes that his body is merely a shell, and thereby his person is preserved. Such a man has no private or personal ends; thereby all his goals (acts) bear fruit. **-Lao Tzu**
- Words said in anger settle no dispute. Benevolence that flaunts its purity accomplishes nothing. Courage born of stubbornness is meaningless. Thus knowledge that stops at what it knows is greatest. Thus the sage man knows the argument that needs no words and the path that is not trodden. **-Chuang Tzu**
- The perfect man is spirit-like. Great Lakes might be boiling around him, yet he would not feel the heat; the Ho and the Han might be frozen up, and he would not feel the cold; thunder-bolts may split the mountains and the wind shake the sea, but he will remain unafraid. Neither death nor life changes him; such a being he mounts the clouds, rides the sun and moon, and rambles at ease beyond the four seas. **-Nieh Ch-ueh**
- No medicine can procure long life, even to the ministers of the emperor; no money can purchase for any man a virtuous posterity. **-Anonymous**

- He whose virtue exceeds his talents is a good man. He whose talents exceed his virtue is an inferior man. **Anonymous**
- Early or late, always be earnest. If you do not attend zealously to your small actions, the result will be to affect your virtue in great matters. **-Shoo King**
- The man who, in view of gain, thinks of righteousness; who in the view of danger, is prepared to give up his life, and who does not forget an old agreement, however far back it extends - such a man may be reckoned a complete man. **-Confucius**
- Benevolence is man's mind and righteous is man's path. How lamentable it is to neglect the path and not pursue it, to lose the mind and not know to seek it again. **-Mencius**
- What I do not wish men to do to me I also wish not to do to men. **-Confucius**
- To see what is right and not to do it is to want of courage. **-Confucius**
- When you do a favor, do not expect a reward; should you expect a reward, it is not a favor. **-Anonymous**
- Better to do a kindness near home than to journey a thousand miles on a religious pilgrimage. **-Anonymous**
- It is impossible to please men in all things; our only care should be to satisfy our own consciences. **-Anonymous**
- Be firm in your acts, but easy in your heart; be strict with yourself, but be gentle with your fellow men. **Tut-tut**
- Good words shall gain your honor in the marketplace, but good deeds shall gain you friends among men. **-Lao Tzu**
- There is no greater delight than to be conscious of sincerity on self-examination. **-Mencius**
- There are three questions that the wise man asks himself at the end of each day. They are: Have I been conscientious in working with others? Have I been truthful with all that have crossed my path? Have I practiced what I preach?" **-Tseng Tzu**
- To associate with evil men is like sleeping in the midst of knives and swords; although you have not been wounded, you are constantly afraid. **-Anonymous**
- He, who knows, yet thinks that he does not know, has great wisdom. He who does not know and thinks he knows is diseased. **-Lao Tzu**
- If speech is sweet, the echo will be sweet; if speech is harsh, the echo will be harsh. If the body is long, the shadow will be long; if the body is short, the shadow will be short. Reputation is only an echo, external conduct only a shadow. **-Lieh Tzu**
- Do you not know of the fate of the praying mantis? It angrily stretches out its arms to arrest the progress of the carriage, unconscious of its inability for such a task, but showing how much it thinks of its own powers. Be on your guard, be careful. If you cherish a boastful confidence in your own excellence and place yourself in a collision course with another, you are likely to incur the fate of the mantis. **-Chuang Tzu**
- He who stands on his tiptoes does not stand firm. He who stretches his legs does not walk easily. Thus he who displays himself does not shine. He who vaunts himself does not find his merit acknowledged. He who is self-conceited has no superiority allowed him. **-Lao Tzu**
- If a man has read a great number of books and doesn't think things through, he's only a bookcase. One may read through the entire Buddhist Tripitaka, but if he has not a pure heart he can end up only as a wooden figure. **-Shu Shuehmou**
- To suffer an insult from those one fears is not true patience, To suffer an insult from those one does not fear is true patience. **-Tut-tut**
- He who injures others injures himself. **-Anonymous**
- Do not consider yourself so enlarged as to deem others small in comparison. **-Shoo King**

- The ability to perceive the significance of the small things of the world is the secret of clear sightedness; The guarding of what is soft and vulnerable is the secret of strength. **-Lao Tzu**
- They who know the truth (or learning) are not equal to those who love it, and they who love it are not equal to those who delight in it. **-Confucius**
- There is no greater lie than the lie that becomes necessary to defend another lie. **-Anonymous**
- A gentleman blames himself while a common man blames others. **-Confucius**
- The Master said: "You, shall I teach you what knowledge is? When you know a thing to hold that you know it, and when you do not know a thing to allow that you do not know it - this is knowledge." **-Confucius**
- He who teaches me for a day is my father for a lifetime. **-Anonymous**
- When one by force subdues men, they do not submit to him in their heart. They submit because their strength is not adequate to resist. When one subdues men by virtue in their heart's core, they are pleased and submit sincerely, as was the case with the seventy disciples in their submission to Confucius. **-Mencius**
- Weapons, however beautiful, are instruments of evil omen, hateful, it may be said, to all creatures. These sharp instruments are not the tools of the superior man - he uses them solely on the compulsion of necessity. Calm and repose are his true weapons, while victory by force of arms a painful resort. To consider weapons desirable would be to delight in the slaughter of men; and he who delights in the slaughter of men cannot get his true will on earth. He who has killed multitudes of men should weep for them with the bitterest of grief. **-Lao Tzu**
- A good fighter flees from the moment's danger. **-Anonymous**
- A skillful warrior strikes a decisive blow and stops. He does not continue his attack to assert his mastery. He will strike the blow, but be on his guard against being vain or arrogant over his success. He strikes it as a matter of necessity, but not from a wish of mastery. **-Lao Tzu**
- In war, think always of how to save lives. **-Chen Chiju**
- He who advances may fight, but he who retreats may take care of himself. **-Anonymous**
- To learn kung fu fully one must embody the entire kung fu philosophy. Without the mind the body is useless. **-Yew Ching Wong**
- The mind (*i*) commands, strength (*li*) goes along, and internal energy (*chi*) follows. - **Anonymous**
- Permeate the body with chi so that it may be pliable and thus follow the direction of the mind. - **Wu Yu-seong**
- Strength by itself is not equal to knowledge, and knowledge is not equal to training; but combine knowledge and training, and one will get strength. **-Anonymous**
- The true hero hardens his nature and controls his mind; the mock variety makes a show of his talents and flies off his temper. **-Tut-tut**
- There should never be more than three blows thrown in a violent encounter. An opponent is permitted to strike once, sometimes twice, but the martial artist always throws the third blow. - **Anonymous**
- Correct hitting is invisible. An enemy should fall without seeing your hands. **-Popular proverb of Shansi kung fu men**
- A brave soldier is not violent. A skillful fighter does not lose his temper. A great general wins without a battle.
- A mighty ruler governs through humility. This is known as the Virtue of Not Striving. **-Lao Tzu**
- True kung fu is rooted in the feet. It develops in the legs, is directed by the waist, and functions through the fingers. **-Chang San-feng**
- A strength of one thousand pounds can be repulsed with four ounces. **-Anonymous**

- Store force like drawing a bow; issue force like shooting an arrow. **-Wu Yu-seong**
- A phony Kung fu man shoots out his hand ferociously, but his punch contains no true strength. A master is not so flamboyant, but his touch is as heavy as a mountain. **-Chueh Yuan**
- Beginning students block an assault, experienced kung fu men attack after blocking, but true masters no longer have the need to block. **-Anonymous**
- In painting the tiger, you may delineate his skin but not his bones; in your acquaintance with a man, you may know his face, but not his heart. **-Anonymous**
- The virtuous will be sure to speak correctly, but those whose speech is good may not always be virtuous. Men of principal are sure to be bold, but those who are bold may not always be men of principal. **-Confucius**
- Men of principal are sure to be bold, but those who are bold may not always be men of principal. **-Confucius**
- He who promises lightly is sure to keep but little faith; he who is continually thinking things easy is sure to find them difficult. **-Lao Tzu**
- A man having lost his ax suspected his neighbor's son of having taken it. Certain peculiarities in his gait, his countenance, and his speech marked him as a thief. In his actions, his movements, and in fact, his whole demeanor it was plainly written that he and no other had stolen the ax.
By and by, however, while digging in a dell, the owner came across the missing implement. The next day when he saw his neighbor's son again, he could find no trace of the guilt in his speech, actions, or movements that he saw the day before. **-Lieh Tzu**
- By nature, men are born nearly alike; by practice, they get to be far apart. **-Confucius**
- Sarcasm is the last refuge of the defeated wit. **-Anonymous**
- Rotten wood cannot be carved. **-Anonymous**
- A gem is not polished without rubbing nor a man perfected without trials.
-Inscription on the temple of Everlasting Harmony
- Talk not of your personal success to one who has failed; forget not your failures in your moment of success. **-Tut-tut**
- Happiness is lighter than a feather, but no one knows how to support it; calamity is heavier than the earth and yet no one knows how to avoid it. **-Khieh-yu, the madman of Khu**
- Think twice ... and then say nothing. **-Anonymous**
- Praise a man at his back and not his face, and he will really appreciate it when he hears about it.

-Shu Shuehmou



Books you should consider reading

Inevitably students will ask for the names of certain books that they should read to help them along in their studies of karate. Below is a list of several books that will supply you with valuable reading.

- | | | |
|-----|----------------------------------|------------------|
| 1. | The Weaponless Warrior | Richard Kim |
| 2. | Karate Do, My Way of Life | Gichen Funakoshi |
| 3. | The Classical Man | Richard Kim |
| 4. | The Karate Dojo | Peter Urban |
| 5. | The Fighting Spirit of Japan | E.J. Harrison |
| 6. | The Book of Five Rings | Miyamoto Musashi |
| 7. | The Martial Spirit | Herman Kaus |
| 8. | The Cat | Gogen Yamaguchi |
| 9. | Tai Chi | Smith |
| 10. | Kobudo Vol. 1,2,3 | Richard Kim |
| 11. | Zen In The Martial Arts | Joe Hyams |
| 12. | Okinawan Goju Ryu | Seikichi Toguchi |
| 13. | Moving Zen | C.W. Nocol |
| 14. | Traditional Karate Do Vol. 1,2,3 | M. Higaonna |
| 15. | Dojo Magazine | |
| 16. | Zen Flesh, Zen Bones | Paul Repts |

As you travel through your training reading should become an important part of your life.

Many of these books can be bought through our store. Before you reach the rank of Black Belt, you should read as many of these books as you can to give you a more thorough understanding of the basic principles of karate.



Chapter 10

Basic Grading Requirements

<u>Content</u>	<u>Page</u>
Grading Requirements	84

Basic Grading Requirements

- Our grading requirements consist of six areas for each belt or kyu.

- A: Classroom Performance & Attendance
- B: Written Exam (must be 100% correct)
- C: Kihon Ido
- D: Kata
- E: Kumite – Yakusoku and Jyu
- F: Self Defense (Green/Black & Up)

- Also, personal and psychological development in Karate

The written examination along with 3 goals must be handed at least one day prior to the grading. Your grading fees also must be paid before the grading, if you do not get everything in on time you may not be permitted to participate.

The Examination Board will have at least two members on it. One of which shall be the head instructor and at least one other Black Belt.

There are other factors that are taken into consideration at the gradings, such as the length of time spent at that level, the participants age, any physical disabilities and most important, the attitude of the student towards his or her training, techniques, the dojo, the other students and instructors.



All successful graduates will receive Official Certification in Goju Ryu Karate along with their new belt.



Shima Karate School

Nanaimo : 250-756-1055