

日本空手協会  
世界連盟米国  
JKA•WF AMERICA

# Student Handbook

**NMKA**

**6501 Eagle Rock Ave., NE A-1**

**Albuquerque, NM 87113**

**[www.stancefinder.com](http://www.stancefinder.com)**

**[www.jkawfamerica.com](http://www.jkawfamerica.com)**



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## *WELCOME TO THE NEW MEXICO KARATE ASSOCIATION!*

This handbook is intended to accompany classes taught at the New Mexico Karate Association Inc. (NMKA) dojo in Albuquerque, NM. It provides information for new members and is also a guide to aid the karate-ka (karate student) in their endeavors.

The purpose of this handbook is to help you understand the Japanese culture and Japanese martial arts. Many people think of martial arts as self-defense, however, self-defense is only a by-product of true karate training. True karate training takes place when the student practices diligently every day and applies the philosophies of karate to everyday life. Karate is a positive conduit for a healthy mindset, conducting business, playing sports and many other facets of life. To enjoy karate training, it is important to understand the training. Karate classes along with this handbook will aid in providing a clear picture of what karate-do is and what it can do for you.

I was born in Kumamoto, Japan and raised in Miyazaki Kyushu Island. Kyushu is in the southern part of Japan and is well known as a martial arts island. As a native of Japan, I grew up in a culture that embodies karate and is deeply rooted in martial arts traditions. It is my goal to share Japanese culture and traditions of *true* karate, having been studying karate since 1980 and teaching in U.S. since 1986.

What follows is what I want to teach over the course of your studies. However, given limited class time, covering all karate content, in depth, may not always be possible. As such, this handbook was specially designed to complement your hands-on training and to be utilized as a reference tool that will help you remember and apply what is taught in class.

Good Luck in your studies and I hope you enjoy your training.

## THE ORGANIZATION

### ***JKA•WF America (www.jkawfamerica.com)***

Originally founded in 2007, JKA•WF America (a nonprofit 501c3 organization) is officially recognized by JKA Headquarters in Tokyo, Japan as a JKA affiliate. Following the loss of Master Takashina in 2013, JKA•WF America established a three-member board, namely President, Nariman Afkhami, Master Shojiro Koyama, and Operational Officer, Yasuaki Nagatomo. Most recently, (April 2019) upon Master Koyama's retirement, JKA•WF America underwent an organizational shift to reflect the following: Nariman Afkhami, President; Yasuaki Nagatomo, Chief Instructor; and Chuck Coburn, Executive Director; with headquarters being in Albuquerque, NM. During this time, it was also established that each region appoints a regional representative, creating the Regional Board of Directors. The Regional Board of Directors reflects decisions made by each region and their respective representatives.

### ***New Mexico Karate Association (www.stancefinder.com)***

The New Mexico Karate Association Inc. (NMKA) is a non-profit corporation (501c7), formed under the laws of the state of New Mexico. As such, dues are exempt from New Mexico Gross Receipts tax, however, NMKA is not a charitable organization, and donations and dues are not tax deductible.

Once you join the club you are a member of the NMKA, which leases the space, maintains the dojo, and employs Sensei Nagatomo as the Chief Instructor. NMKA is affiliated with the Japanese Karate Association (JKA) and is the headquarters office for JKA•WF America.

A President and Secretary/Treasurer are selected by a Board of Directors, who are elected by club members. Each member votes for one director position according to his/her rank at the time of the election. None of our officers or directors are compensated for their services or contributions to the club. NMKA meeting minutes are open and available for inspection at any time for review by any member. Lastly, our club depends on volunteer services of its member, and as a result of such generosity of time and resources, NMKA has been able to build a first-class dojo and retain the services of an exceptional instructor.

## NMKA INSTRUCTOR

Yasuaki Nagatomo {Yah-sue-ah-key Nah-gah-toe-moe} is the chief instructor of NMKA. He began studying karate in college in 1980 and came to the Albuquerque from Miyazaki Kyushu, Japan in 1986. Sensei (teacher) Nagatomo has been teaching karate-do since 1986 and is the founder of JKA of New Mexico and NMKA. Sensei Nagatomo holds a 7<sup>th</sup> degree black belt and serves as the Chief Instructor of JKA•WF America. Achievements Include:

### **JKA Qualifications**

- **Instructor Rank=A**
- **Judge Rank=A**
- **Examiner Rank=A with special rights to conduct dan examinations.**
- Current US National Team Coach
- 2001-2005 US national team assistant coach. Team took 1<sup>st</sup> place Team kumite (sparring)
- Pan American tournament, Philadelphia, Pennsylvania, 2001
- From 1992 - 2000, Sensei Nagatomo has been a member of the US national team.

- He was the captain of 1999 US National team.
- He took 2nd place individual kumite, 2nd place individual kata and 2nd place team kumite and US ISKF
- National Tournament (the biggest participants ever), Denver, Colorado, 1999
- He took 1st place in team kumite (sparring) and 2nd place in team kata (form) at the 1997 Pan-American Games in Mexico City. In 1996, he was one of the top 16 competitors at the 6th World Shoto Cup competition in Japan. He also competed in the 5th World Shoto Cup, 1994, in Philadelphia and the 2nd World Shoto Cup, 1988, in England.
- Kumite and Grand Champion, Master Camp Goodwill Tournament, PA, 1998
- US team member 1st place team kumite, Pan-American Mexico city, Mexico, 1997
- Kumite Champion, Master Camp Goodwill Tournament, PA, 1997
- Kumite Champion, Western States Karate Championship, Phoenix, AZ 1996
- Kumite Champion, Master Camp Goodwill Tournament, PA, 1996
- Mountain States team 1st place kumite, US ISKF Nationals, Santa Rosa, Ca, 1995
- Kata Champion, Western States Karate Championship, Phoenix, AZ 1995
- Grand Champion, 1st place kata, 1st place kumite, Mountain States Regional tournament, Greeley, CO 1995
- US team member 1st place team kumite, Pan-American Games, Canada, 1993
- Kata Champion and Grand Champion, 1st place team kumite, 2nd place individual kumite Western States Karate Championship, Phoenix, AZ 1993
- Kumite Champion and Grand Champion, Western States Karate Championship, Phoenix, AZ 1992
- 1st place team kumite and 2nd place individual kumite, US ISKF National Tournament, Anchorage, Alaska, 1992
- Kumite Champion, Western States Karate Championship, Phoenix, AZ 1990

Sensei Nagatomo has been interviewed many times by KRQE-13 for sports segments. He also has been featured in numerous news articles in the Albuquerque Journal and The Albuquerque Tribune. His victories from his many years of competition have been featured in ***Black Belt*** magazine. In addition to teaching and competing, Sensei Nagatomo is the inventor of the Stance Finder™, a unique training aid.

## **MEMBERSHIP DUES**

Dues are prepaid monthly to the NMKA and must be received by the 25<sup>th</sup> of each month; a late fee of \$3 is applied if paid after the 25<sup>th</sup> of the month. If you are unable to bring your dues to class, please mail them to:

NMKA  
6501 Eagle Rock Ave, NE  
Suite A1  
Albuquerque, NM 87113.

Members must pay dues (in full) each month, as fees are neither prorated nor refunded, regardless of absence. Members who fail to pay dues for one-month (or more) will lose their NMKA membership and must pay a re-enrollment fee; at the current rate of re-enrollment. Furthermore, students who are absent from training for more than a 30-day period may not be allowed to test for an additional 3-months. For Dan exams, this period is extended 1-full year. If

you are having any difficulty paying your dues, please do not hesitate to contact Sensei at (505) 256-0700.

### **POLICY FOR LEAVE OF ABSENCE/WITHDRAWAL**

A member is expected to continue paying dues until he/she withdraws or is on a leave of absence (with notice given to Sensei). The maximum time for a leave of absence is two months. Members who take a leave of absence must pay half of their normal dues (exceptions can be made for medical leave of absence). Students who take a leave of absence may also be subject to a reduction in rank.

**If a member is injured and unable to train, they are strongly encouraged to attend classes and observes what is taught; this avoids the need to apply for a leave of absence.**

### **WHO IS KARATE-DO FOR?**

Karate-do is open to all individuals regardless of their physical condition or age. Through training, strength will improve! Students should always monitor their progress and train at a rate that support growth. It is imperative to be mindful of your own wellbeing as to prevent over-training, thus, avoiding injuries. Since the effects of training are cumulative, train every day, if even only for a few minutes. We all need to improve every day; mentally and physically.

### **THE KARATE-KA**

People who study karate-do and their reasons for doing vary from person to person. Listed below are 4-general categories of Karate-Do:

#### ***1. Competition Karate***

Since there are tournaments in traditional karate, there is the possibility of being a competitor on a local, regional, national and international scale. This person needs train very hard and attend class frequently; 5-classes per week. This student may also be required to attend special session (as determined by Sensei) in preparation for tournaments. This person should also take every opportunity test and progress as quickly as possible.

#### ***2. Karate for Health and Exercise***

Many people study karate for health and exercise reasons and are not concerned with progression of rank. These individuals should enjoy karate-do and not compare themselves to the student who trains to compete. This person should attend class 3 times a week.

#### ***3. Traditional Karate***

This person is taking karate for more than just the physical benefit. They want to learn about eastern philosophy and culture along with the old style of karate-do. People seeking self-discipline also fall into this category. This person should attend class 3 times a week.

#### ***4. Karate for Self-Defense***

This person enrolls in karate in order to defend themselves. However, as previously mentioned, self-defense is only a by-product of true karate training. Many children and women take karate for this reason. This person should attend class 3 times a week.

Regardless of your reason for learning karate, you must learn with the right attitude and apply it to your life.

## **GETTING STARTED**

*What must you have to start training at NMKA?*

- White karate gi and JKA●WF America patch
- Jump rope

## **STANCE FINDER™**

Stance Finder™ is a unique device that can help you in a variety of sports, especially karate. The Stance Finder™ consists of adjustable velcro cuffs and straps. It is recommended that you have two sets - one for legs, the other for arms. To improve your skill level, you need to know what you are doing wrong, otherwise you never can fix it. Stance Finder™ will help you see what you are doing wrong. Stance Finder™ shows you the correct line (direction) your legs and arms should follow and the correct distance when moving into your next stance.

The Stance Finder™ was invented not only for karate practitioners but also for anybody who participates in any active sport. Golf and tennis are excellent examples of sports that can benefit from using the Stance Finder™.

Good athletes have good form; poor athletes have poor form. Good athletes practice each movement precisely. By using the Stance Finder™ you can find the secrets of good form and therefore practice each movement with greater precision. Stance Finder™ will help you understand the mechanics of your body. You can use it on almost any part of your body to show how far you should expand and contract during each movement.

While most would like to envision themselves performing as a professional, the reality is there are only but a handful people who attain that level of skills and ability. Fortunately, you do not *need* to be a professional, but can still achieve your goal of performing like one and Stance Finder™ will help you achieve this goal.

By using the Stance Finder™ you can find out why you are not exhibiting your best performance. You can *see* what you are doing wrong and make the necessary changes. Being able to quickly determine what you are doing wrong and correcting it will dramatically reduce the amount of time it takes to become as good as a professional. Using the Stance Finder™ is like have a personal coach with you whenever you train. The Stance Finder™ is the secret of sports. Try it for yourself. Your performance will improve. To learn more about the Stance Finder™ visit our website at [www.stancefinder.com](http://www.stancefinder.com)



## UNDERSTANDING KARATE-DO

### *Shotokan Karate-do*

Master Gichin Funakoshi is the father of modern karate-do. He brought karate to Japan from Okinawa. *Shoto* is Master Funakoshi's pen name and *kan* means place or house. Therefore, Shotokan refers to the karate-do that was taught by Master Funakoshi. There are 4 major styles of karate in Japan: Shotokan, Wado, Goju and Shito. In addition to these, there are also full-contact styles such as Kyokushin.

### *What is Karate-Do*

Karate-do {cah-rah-tea~dough}, the "way of the empty hand", (Kara meaning "empty", te meaning "hand" and do meaning "way") is a path to self-development. Karate is best known as a method of self-defense, although it encompasses much more. Karate-do develops character through training, consequently the karate-ka (karate student) learns to overcome many obstacles, either tangible or intangible.

*"The ultimate objective of karate-do lies not in determining who is the winner and the loser, but in the perfection of the character of the participants."*

-Master Gichin Funakoshi, founder of modern karate

To fully develop both physically and mentally in karate-do, students must learn to work together for their mutual benefit. Respect must always be shown to one's training partner and their needs. Respect in sparring means giving your partner a strong training experience that will help them to develop their abilities while avoiding injuring and embarrassment. When training with lower ranking students, be respectfully and instructive, not condescending. When training with more experienced practitioners, challenge them.

Individuals who learn karate for the purpose of "power" or "black belt bragging rights," are misguided of true karate-do. Learning the technical skills, in absence of manners and respect can transform an evil person into a dangerous killer. We must strive to learn the way of life – the way of karate-do, not just the technique! It is important to learn karate-do not only karate.

### **DIFFERENT KINDS OF MARTIAL ARTS:**

There are many different types of martial arts in addition to Shotokan Karate including:

Sumo	Jukendo	Kobudo	Kendo
Karate-do	Koshiki Karate	Kyudo	Shotokan
Judo	Wado	Aikido	Goju
Shorinji Kenpo	Shorinryu	Naginata	Iai

### **HISTORY OF KARATE**

It is held by recent tradition that the art of fighting came to Okinawa from China in the 1400's. Okinawa, located on the southern tip of the Japanese Archipelago, called the Ryukyu Islands, had long been subjugated by Japanese samurai and Chinese warlords. During these times, it was not uncommon for the rulers, especially the Japanese rulers, to prohibit the populace from bearing arms. Thus, when the "Chinese Hand" or kara-te came to the Ryukyus Islands, it gave those who practiced it a means to defend themselves. Taught in secret, the "Chinese Hand," was passed down to a handful of students from their respective masters.

However, this changed at the beginning of 20th century. Gichin Funakoshi had the good fortune to study under three Okinawan Kara-te masters and was profoundly influenced by two prevalent styles of karate: Shorin and Shorei. As he taught his students, he fused these two styles into one, and decided that “Chinese-Hand” should be “empty-hand.” In 1930, he was invited to demonstrate his art in before Emperor Akihito. From that moment on, and upon the request of his, now, powerful friend, he taught his “empty-hand” form of karate in Japan. Master Funakoshi standardized the various katas from both schools of thought and taught systematically to all, publicly.

Master Funakoshi taught hundreds of students in his building in Tokyo, many of those students took what they learned and started schools of their own. Soon, there were many styles of karate including some older Okinawan styles. Master Funakoshi always called what he taught “karate,” consequently other karate schools decided to name Master Funakoshi style. What follows is the origin of the name “Shotokan.” As an accomplished calligrapher and poet, Master Funakoshi wrote under the pen name “Shoto,” as such, his style became known as “Shotokan” {show-toe-con}, or literally, “the style they do at Shoto's place.”

Our organization is now called Japan Karate Association (JKA). Among Master Funakoshi's best students was Masatoshi Nakayama, who for many years was the chief instructor of the JKA, the governing body of karate. He wrote the very successful book titled “Best Karate.” Master Nakayama held the rank of 10th Dan when he passed away in 1987. At present, Master Ueki who holds the rank of 10<sup>th</sup> Dan, currently heads the JKA Organization. JKA continues to send its best instructors, all of whom have graduated from JKA instructor training, all over the world, introducing Shotokan karate to all!

## **PHILOSOPHY OF KARATE**

Karate is lifelong endeavor. Karate is a means to develop oneself physically, spiritually while instilling self-discipline and respect for others. Below are quotes from karate masters expressing their meaning of karate-do.

“Karate-do is attained one step at a time, and so is life. Just train every day and try your best, and the truth will come to you.”—Masatoshi Nakayama

“In the ancient royal capital of Shuri, the tug of war has been a popular sport for centuries...What I learned from observing these tugs of war is that the team that is intent only on winning will usually fail to do so, while the team that enters the contest in order to enjoy the sport without worrying too much about winning or losing will frequently emerge victorious. The observation hold as true for a karate bout as for a tug of war.”—Gichin Funakoshi Karate-Do: My Way of Life

“When I get to heaven, I hope Master Funakoshi doesn’t beat me up for introducing sport karate...But I don’t think he’ll be too upset. He wanted me to spread karate-do around the world, and sport karate has certainly done that.”—Masatoshi Nakayama Conversations with the Master: Masatoshi Nakayama

“...The physical aspects stressed early in training serve to build a knowledge of only physical skills, but in essence the strength of the knowledge becomes the key to further

advancement. The most competent karate athlete is the one who realizes that although the development of physical strength and skill is necessary the development of a complete knowledge of karate is of paramount importance. In other words, knowledge of karate, if it is acquired through proper training, always progresses.”—Teruyuki Okazaki The Textbook of Modern Karate

“...I had read something about karate in the newspapers, but I didn’t know much about it, so I decided to sit down and watch for awhile. Very shortly, an old man came into the dojo and began instructing the students. He was extremely friendly and smiled at everyone, but there was no doubt that he was the chief instructor. On that day, I got my first glimpse of Master Funakoshi and karate. I decided that I really liked him and that I would try karate at the next class because, with all my kendo background, it would be easy. At the next class, two things happened which changed my life: First, I completely forgot about kendo, and second, I found that karate techniques were not at all easy to perform. From that day to this, I have never lost the sense of challenge inherent in trying to master the techniques of karate-do.”—Masatoshi Nakayama Conversations with the Master: Masatoshi Nakayama

“One of the most striking features of karate is that it may be engaged in by anybody, young or old, strong or weak, male or female.”—Gichin Funakoshi Karate-Do: My Way of Life

“...What you have been taught by listening to others’ words you will forget very quickly; what you have learned with your whole body you will remember for the rest of your life.”—Gichin Funakoshi Karate-Do: My Way of Life

“Do means “way” or “path,” and it means that the art is a vehicle for improving human character. What is most important to understand is that this seeking after better character is not a temporary or fleeting goal. It is a life-long process...”—Masatoshi Nakayama Conversations with a Master: Masatoshi Nakayama

“The most important this has been, and will continue to be, the practice of strong fundamental karate for the purpose of physical education, self defense, and spiritual discipline. Karate training is for the development of the individual—emotionally, physically and spiritually.”—Masatoshi Nakayama Conversations with the Master: Masatoshi Nakayama

“The correct understanding of karate and its proper use is Karate-do. One who truly trains in this and understands Karate-do is never easily drawn into a fight. Students of any art, clearly including Karate-do, must never forget the cultivation of the mind and the body. To win one hundred victories in one hundred battles is not the highest skill. To subdue the enemy without fighting is the highest skill.”—Gichin Funakoshi

### ***999 Slippers***

The story of the 999 slippers is a Japanese story whose moral is one of honesty and perseverance, two qualities that are an integral part of karate.

Once upon a time there was a Japanese fisherman. One day when he was returning from his fishing trip, he heard a beautiful sound. He walked along the shore and came upon a hidden beach where the sound was coming from. When he peered around a bush, he saw three beautiful angels bathing in the ocean and singing. It was the prettiest sound he had ever heard. As he listened, he saw their flying-kimonos on the ground not far in front of him. The kimonos were just as beautiful as the angels were, very colorful and made of a transparent material. Because

the angels and the singing were so beautiful, he couldn't resist, so he took one of the kimonos. He took it home so he could remember the sight and sound of the angels.

When the angels got out of the water and went to put their flying-kimonos on to fly back to heaven, one of the angels couldn't find hers. She asked her friends if they had seen it or knew what had happened to it. They of course did not know, and she would be unable to return to heaven without it. So, without her flying-kimono she had to go to each house, knocking on the door and asking, "Please sir, have you seen my robe?" and at each house she was told no. Finally, she came to the fisherman's house and said, "Sir, I was bathing in the ocean today and I lost my special kimono and I cannot go home until I find it. Please sir, have you seen my special kimono?" The fisherman replied, "No, Miss, I have not seen it, I do hope that you find it."

Knowing now that the angel was looking for her flying-kimono, the fisherman knew that he had to hide it so he would not be caught. So, he wrapped the kimono up in very nice paper into a neat package and stored it above the ceiling in his room, knowing that it would be safe from discovery.

By now the angel had been to every house in the village, it was getting dark and she still had not found her robe. So, she went to every house again. When she came to the fisherman's house for the second time, he again told her he had not seen and did not have it. "Here," he said, "Come in, it is already late. You may stay here tonight. This is not your special kimono, but you may wear it and stay here until you do find your robe, and in exchange you may cook my meals and clean my house."

With no other options the angel gladly accepted the offer. Now, you must keep in mind that the angel was very beautiful, and the fisherman was very glad to have her in his home.

Well, as time went on, she continued to look for her flying-kimono, but did not find it. The fisherman loved having the angel in his home, for she was a beautiful woman. Eventually the fisherman and the angel fell in love and got married and had a son. She was beginning to forget where her true home really was. Now she had a husband and a son and was happy with her life.

One day, a few months after her son was born, she was cleaning the house very thoroughly. She was in the bedroom and went to clean above the ceiling and felt a package. "What is this?" she thought. Looking at the package she saw that it was wrapped very nicely. "This must be something very special to be wrapped in such a way." So, she opened it and found that it was her flying-kimono, what she had been looking for all this time. She was very excited because now she could fly again, though she did not understand why her husband had deceived all this time.

She went to Buddha and said, "Buddha!! See, I have found my robe!"

"Then, you must come home to heaven now," Buddha replied.

"But sir, I am married now, and I even have a little child. I must be able to stay here so that I can take care of my child." "No, now that you have found your robe, you must come back to heaven. This is no place for an angel to live." So, she went back to heaven.

Now, when the fisherman came home, he found his son crying, because he was hungry and there was no one there to feed him. The fisherman could not figure out what had happened to his wife. He called for her and searched for her but did not find her. He found a nursemaid to feed and care for his son and then continued to look for his wife. Finally, he went to his bedroom and found the wrapping that he had wrapped her flying-kimono in. "Oh!" he thought, "She has found her flying-kimono that I hid from her."

Now knowing that she had returned to heaven, he went to Buddha and cried and pleaded to see his wife saying "Buddha, please hear me. I need my wife. I love her. She has a son that she needs to feed. Please, let me see my wife."

Buddha replied, "Why should I let you see her. You took her flying-robe from her so that she could not return. She is where she belongs, in heaven." Again, the fisherman pleaded for his son's sake, because he was still nursing from his mother and needed her milk to survive.

Finally, Buddha answered, "You may see her, but first you must weave 1,000 pairs of slippers."

"I cannot do that," he replied, "I am a fisherman not a weaver."

Then he quickly changed his mind and said, "I can do that, I will do that."

By tomorrow morning at 7:00 am," Buddha said.

"7:00 am is impossible," he said, "I need at least a week." But Buddha had quietly disappeared.

I will have to stay up all night to weave that many slippers, but I will do it, he thought to himself. It was already beginning to get dark, so there was not much time to complete the task. He collected all the materials that he needed and began weaving the slippers.

Midnight—seven hours left—400 pairs of slippers to go. His hands were beginning to swell.

2:00 am—200 pairs of slippers to go. Now the fisherman was beginning to get very tired, but he told himself he had to keep working so he could see his wife.

4:00 am—100 slippers to go. By now his hands were bleeding. "Now I have plenty of time left to finish the rest of these slippers," he thought, "So I will rest now and sleep for an hour. That will leave me two hours to finish only 100 pairs of slippers." So, the fisherman fell asleep.

When the fisherman woke, he realized that he had just heard the bell tower ring 6:00 am. He had overslept! He must work very hard to finish 100 pairs of slippers in only one hour. His hands started to bleed again. He worked as fast as he could and at 6:55 am, it was time to leave to meet Buddha, he counted all of the slippers he had made, and he had only 999 pairs. The fisherman thought, "What difference does one pair in 1,000 make anyway. Buddha will not notice that I am short one pair. He will understand my effort." He said this not knowing why Buddha had asked him to make all those slippers.

When he arrived at the meeting place Buddha asked, “Have you finished all 1,000 pairs of slippers like I told you to do?”

“Yes!” The fisherman replied proudly. Then Buddha told the fisherman to hand them to him, and Buddha stacked the slippers like a staircase that led up to the heavens. Then Buddha said, “Come, climb the slippers so that you may see your wife.”

So, the fisherman climbed the slippers and when he got to the top, he could go no further. “Why can I not enter the heavens? I have climbed all of the slippers,” asked the fisherman.

Buddha asked again, “Did you make 1,000 pairs like I instructed you to?”

The fisherman replied, “Yes, I thought I did. I tried my best.” And then the fisherman confessed, “No, I only had time to make 999 pairs because I fell asleep. But, please let me see my wife!”

“No, you may not. I required 1,000 pairs of slippers for you to climb and reach the heavens. You only made 999 pairs, it is not good enough.” Replied Buddha. The fisherman had to return home unable to see his wife ever again.

**What is the moral of this story?**

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***Bamboo Tree***

In many cultures, the tree bamboo is one of the most respectable trees in human life. Before a bamboo tree starts to grow above ground, they are doing much underground work for long period’s time – call Nemawashi. In any endeavor, the underground work must be attended with a great deal of effort, an effort which no one may notice. However, following the process of the Nemawashi, future undertaking become less difficult in accomplishing.

How fast does a young bamboo grow? A young bamboo can grow more than 2 feet per day. This means that younger people should grow faster and taller like the bamboo. As the bamboo grows, it features present itself; the pine stands for longevity and endurance, the bamboo is for flexibility and strength, and the plum represents a young spirit-bow. Unfortunately, in

human society, as people grow, they forget to be humble and kind, they become arrogant because of their achievement and success, but bamboo does not, it maintains its features.

When bamboo becomes old, it is cut down and used in daily life. Bamboo has so many uses because of its natural flexibility. Why is it so flexible? Because it has many joints and is hollow inside, items made from bamboo include: bowls, baskets, knives, whips, water bottles, and wrapping (from the skin of bamboo).

You can see kata like a bamboo; as each segment is put together they form a kata. We have Heian forest, Tekki forest, Shorin and Shorei forests. As a human being, you must be strong and flexible, like the bamboo. This is the Bamboo philosophy.

### **MR. FUNAKOSHI'S 20 PRINCIPLES OF KARATE**

1. Don't forget that, in karate, starts with a bow and finishes with a bow.
2. In karate, there is no attack first.
3. Karate is a great assistance to justice.
4. Know yourself first and then others.
5. Skill techniques than mind techniques. Spirit first: techniques second.
6. Be ready to release your mind.
7. Accidents come out of idleness.
8. Do not think that you can learn karate only in the dojo.
9. Karate training is for the life time. It will take your entire life to learn karate.
10. Karate-ize everything.
11. Karate is just like hot water. If you do not give heat constantly, it will again become cold water.
12. Do not think you have to win. Think, rather, that you do not have to lose.
13. Move according to your opponent.
14. Victory depends on your ability to tell vulnerable points from invulnerable ones.
15. Consider your opponent's hands and legs, as you would sharp swords.
16. As soon as you leave home for work, think that millions of opponents are waiting.
17. Low stance for beginners, natural stance for advanced students.
18. Practicing a kata is one thing and engaging in a real fight is another.
19. Do not forget (1) soft and strong application of power, (2) expansion and contraction of the body, (3) slow and fast of techniques.
20. Devise at all times.

### ***If Excuses***

The failure to achieve goals is often accompanied by an excuse. It is much easier to make an excuse for failure rather than taking a close and objective look at ourselves and discover the real reason for the failure. The following is a list of "if excuses." Always strive to achieve your goals. When you do not meet your goal, take a close look and find the reason why, do not simply make an excuse.

- If things were different.
- If I could start my life over.
- If I did not care about what other people say.
- If I am lucky.
- If a miracle happens.
- If other people do not think I am the enemy.

If no one stops me.  
If I was a younger.  
If I had done it before.  
If I was born in a rich family.  
If I was surrounded by good people.  
If I had average ability.  
If I could speak my opinion.  
If I used a chance I had.  
If other people did not disturb me.  
If I did not take care my family.  
If I saved some money.  
If my boss evaluates me right.  
If someone helps me.  
If my family understand me.  
If I lived in big city.  
If I started earlier.  
If I am free.  
If I had another personality.  
If I was not fat.  
If my knowledge was well known.  
If I could rest.  
If I did not have debts.  
If I did not fail.  
If I know how.  
If no one disagrees.  
If I did not need to worry about so many things.  
If I married a better person.  
If other people were not so stupid.  
If my family saved more money.  
If I had self-confidence.  
If I did not have bad luck.  
If I was not born under bad fortune.  
If it was not true that “you do, you get.”  
If I did not struggle for so long.  
If I did not lose them.  
If my neighbors were better people.  
If I had a different past.  
If this was my company.  
If other people would listen to me.

When you spend more time analyzing yourself you will have a less time to make an excuse. Failure always has a reason. When you find you find your reason, learn from it, and work toward achieving your goal.



**Why is it important to not make excuses?**

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**MAKING A DECISION**

As you can see from above, karate teaches you to make decisions. Sometimes those decisions are good at other times they are not. In karate, when deciding, you must never hesitate. Hesitation can be very dangerous. When you hesitate you accomplish nothing. Deciding “to do” or “not to do” is a form of hesitation. Start now, not later. Mistakes make you improve; hesitation does not. Furthermore, “can’t” never accomplishes anything. “Can’t” means “won’t” or “I don’t know how.” Instead of saying, “I can’t,” say “I won’t” or “I don’t know how.” As a karate-ka it is important to recognize the difference.

**WHAT IS A SENSEI?**

Sensei {Sen-say} means instructor or teacher. “Sen” means before; “sei” means student. However, in karate, “sensei” is much more than a “title,” to be a sensei is to achieve the highest level of respect in martial arts.

There are those who are only a Sensei part-time, ask yourself if you really want to learn from someone who does not devote all his time to being a Sensei. When picking a Sensei, be certain that you can demonstrate respect towards him. In other words, is he a professional? Is he committed to teaching you all he knows and encourages you to perform at your best level? Choose a Sensei who supports your learning and helps you become a better karate-ka.

Do not let the location of the dojo be the only factor when making your decision. Just because a Sensei teaches near your home does not necessarily ensure you that he is the best Sensei for you. Find the best Sensei possible, even if it takes ten years. When you find the Sensei that is right for you, make the most of your decision and get the most from your training. Your Sensei can make all the difference in training and success. Searching for a Sensei for one year and then training with that person for ten years could be equivalent to searching for the right Sensei for ten years and training for one.

A good dojo will never require you to sign a contract, and neither will a good Sensei. A Sensei who is not committed to effective teaching strategies may often require a contract. If he is a good instructor, students will always come. If you build a good dojo they will come. Sound familiar?

**WHAT IS THE DOJO?**

A “dojo” {dough-joe} means “ways of a place.” Only karate-do has a dojo, and you must have much respect for your dojo. Dedicated club members volunteered hundreds of hours in labor and financial resources to build our NMKA dojo. Our goal is, to always, improve our dojo and keep it clean. Some dojos are fortunate to have many amenities, while some dojos have

just a floor, some dojos have several members and some do not, some dojos charge a lot, some dojo charge nothing, some dojos have both female and male members, other may not. What is important is that you join a dojo that is clean and encourages families to join. You do not want to have to sign a contract to learn karate-do but remember nothing in life is free and you get what you pay for.

## **WHAT IS A KARATE-GI OR DO-GI?**

The ‘karate-gi’ or ‘do-gi’ is the karate uniform. Some people call it a keiko-gi {kay-co~ghee} which means “practice uniform.” In the United States it is referred to simply as a “gi.” The karate uniform looks the way it does because of tradition (although, today, there are many different styles of gi’s). The design is the same as the kimono worn in Japan. The gi color (white) symbolizing pureness and cleanliness.

Black-gi’s became popular during the time when Americans began to learn about karate. In the early days of karate demonstrations, the “bad guy,” typically a student volunteer of a different martial art style, would wear a dark gi as a means to easily differentiate the two competitors. Although the gi that the student volunteer wore was actually indigo (and not black), Americans saw this and were drawn to the appearance of the darker gi, and thus the idea of wearing a black gi was initiated. Rooted in Japanese history were the Ninjas, who too, wore black to hide themselves in darkness. The duties of a Ninja were to kill opponents, not necessarily in a fair fight, or steal an opponent’s important secrets without being seen. Since karate always teaches fairness, we will always wear the traditional color; white.

Other martial arts, for example judo, wear different color gi. This shows the world is changing from the traditional way to new and more modern ways. At NMKA we strive to preserve tradition and pass it onto new generations.

## **THE BELT**

At the beginning of this century, the famous Jigoro Kano who founded judo, began teaching at universities with many student. Shortly thereafter, some of his students approached him and asked if there might be a way to identify students who were more experienced from those who were beginners. Sensei Kano gave the older, more skilled students a black Obi {oh-bee} or belt to wear as a sign of their advance experience. This same tradition was picked up by karate.

Since then, a finer distinctions in ranks have been established. Originally, in Japan, there were only white and black belts. Here in America, we have nine colors to differentiate rankings. However, it is important to mindful of ones’ attitude and skill, not the color of your belt.

The belt is like a new canvas, white and clean; demonstrating purity and innocence. As time goes on more colors are added, and the color get darker, until it is muddy and brown, then finally black, which represents a mixture of all colors. If a person quits karate and later begins again, he or she must start over as a white belt. The order of the belts is as follows:

White	10 <sup>th</sup> Kyu
Yellow (with stripe)	9 <sup>th</sup> Kyu
Yellow	8 <sup>th</sup> Kyu

Orange	7 <sup>th</sup> Kyu
Green	6 <sup>th</sup> Kyu
Blue	5 <sup>th</sup> Kyu
Purple	4 <sup>th</sup> Kyu
Brown (three levels)	3 <sup>rd</sup> , 2 <sup>nd</sup> & 1 <sup>st</sup> Kyu
Black (ten levels)	Dan

White through orange are considered beginners, green through purple are considered intermediate level students, and brown and black belts are considered advance students. Beginners and intermediate level students are encouraged to attend advance classes in addition to the beginning level classes so that they may challenge themselves. Advance students are encouraged to attend beginner level classes in addition to the advance classes so that they may continually refine their skills.

Attaining a black belt is comparable to earning a masters or doctorate degree. It requires a strong commitment to studying and applying all that karate-do encompasses. Often, becoming a black belt can be very dangerous as it is new level for any karate student. At this point students tend to think they have reached the end of their training cycle, when in fact, they are at the beginning. Over time you will notice experienced black belt students' belts will become frayed and turn white. This occurs as a result of their training, in that they are returning to the state of purity referred to as the Zen concepts of life.

## **THE BELT AND ZEN**

*“Shoshin ni kaere”* {shore-sin knee car-eh-reh} means, “go back to a beginner’s mind.”

In life, as well as in karate-do, most people do not remember their childhood/training. However, I can still remember so many things about my childhood; my teachers at school, and most intriguing, wondering what it would be like to be an adult. I always knew I wanted to be a teacher – to teach anything.

When I decided to become a karate instructor, I wanted to become like my favorite teachers from my youth. They were talented, funny, smart, kind, and most important, they were well respected by all. When they taught, they did so in a way that was interesting and funny. When a student would misbehave, the teacher’s demeanor would change, and it was obvious that this type of behavior would not be tolerated. They earned respect through their kindness, humor, intelligence, seriousness and readiness. This is the type of teacher I want to be for my students, and in return I want my students to think of me as that caring, knowledgeable, and respected Sensei.

As my students become black belts I often wonder if they remember when they were white belts. Most of them start out a very mindful and respectful towards everyone, including me. However, as they become accustomed to the dojo and me, slowly, their attitudes begin to change. These students may even tell me what to do or tell me what is right or wrong. As beginners, they would never think to act in such a manner. Their viewpoint changes because they think they are at the same level as I. This type of behavior occurs throughout our lives, especially during childhood and early adulthood. Do you remember when you were a child? Did you like the way that most adults treated

you? Do you remember thinking that you knew more than your parents? After you became an adult, did your attitude and appreciation towards your parents change?

“Shosin ni kaere – to go back to the original point you have left,” can lend itself to those periods in life when you are starting something new, for instance, becoming an advance student. Shosin ni kaere is helpful too, when you cannot solve a problem, or when you have become mentally lost.

When we are babies, we need to be taken care of. As we grow, we become more self-sufficient. As we age, we again need to be taken care of. Our belts are the same way, a white belt is like a baby who needs to learn everything. Yellow belts are like toddlers, moving around without balance. An orange belt is like a “terrible two-year-old,” they start doing things their own way, without knowing what is going on and they are continually asking “why?” A green belt is beginning to do well and is beginning to understand, like a good elementary school student. Purple belts, like children who want to know more and learn more, usually try hard all the time as they strive to earn a brown belt. Brown belts are like teenagers, they want to have independence and continually test the boundaries. A first-degree black belt is much like a college student, thinking that he/she knows everything and can do anything, in fact, the first-degree black belt does not know, given their lack experience. First-degree black belts tend to judge others based on their own knowledge. They think they know all there is to know and if they see something that is unfamiliar or new, they tend to be misguided and believe that it cannot be right or true.

Karate is like an iceberg—it runs very deep. What is at the surface is only a small portion, there is much to be discovered below the surface. Those who understand this can adjust and progress, those who do not understand this cannot progress. It is important to recognize the need to grow, but never forget that going back to the beginner’s mind is sometimes necessary. **Remember, Shoshin ni kaere (go back to the beginner’s mind).**

**What can you do to return to the beginner’s mind?**

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## **THE PATCH**

Wear your patch with pride! The patch is worn to identify the club you belong to. It is worn proudly over the heart to show the loyalty that you feel to the club, and more importantly to your dojo. Students who do not wear their patch are seen as having something to hide, not wanting to be a part of a group. Formerly, in Japan, fighting against other dojos was prohibited. Despite this, and in an effort to prove their dojo to be the best, students would fight against other dojos. Of course, these students were cognizant that wearing a patch could easily identify them and along with their dojo. Consequently, they would remove their patch to prevent themselves from being identified as well as bring disgraced to their dojo; if they lost. At NMKA, we support and encourage our member to participate in tournaments.

## **KARATE MANNERS AND ETIQUETTE**

At NMKA, the traditional Japanese style of karate is taught. Therefore, the guidelines of behavior and etiquette are taught as if the students were in Japan. Students should always show proper respect to Sensei and Senpais (senior students). Karate is a way of life. Respect is a fundamental part of karate, students should always show respect to parents, brothers, sisters, teachers, and neighbors, truly anyone you encounter – regardless if they are younger or older.

### ***How to Sit, Bow and Stand***

Your posture in the karate class says a great deal about your attitude. Carrying yourself appropriately indicates that you have respect for the dojo, your Sensei, and for your fellow students.

Sitting — when you sit for seiza {say-zah}, sit on your knees. Seiza is a formal posture on your knees, sit on your heels, with the tops of your feet flat on the floor. If told by Sensei, you may relax into cross-legged position. Do not put your hands down on the floor or sit with your knees splayed wide apart. In Japan, it is considered rude to show the bottoms of your feet, in general sit in a position that is comfortable without showing the bottoms of your feet or exhibiting unsteady posture.

Bowing — a correct bow is done by bending at the waist only, with your hands at your sides. Do not slap your thighs or curl/bend your back or neck.

Standing — do not fold your arms in front of you or put your hands on your hips. Stand ready and light on your feet with your weight evenly balanced. Do not lean on one hip.

### ***Entering/Leaving the Dojo***

You should always announce your arrival and departure into the dojo by saying “Osu” {Oss}. When you enter the dojo, if a class is in progress, enter quietly, trying not to the class in session. It is your dojo and it is polite to say something when you are entering/leaving the dojo. Only a thief does not say something when entering someone’s place. With respect to the dojo floor, the proper behavior exhibited here is to briefly bow in the direction of the front of the class, remember, always start with a bow and end with a bow.

### ***How to Respond***

When answering Sensei or a senpai, respond quickly and clearly. Typically, the only correct response is “Osu!” which means yes. Some people may respond “Nosu” which means

no. “Nosu” is never a proper response! If your Sensei tells you to do 10 push-ups, he has a good reason. Rather than asking why, your duty is to respond with “Osu” and do what is asked. If any point in your training you feel that your Sensei gives you unreasonable orders, its time to say “good bye” and find a new instructor.

### ***Senpai/Kohai***

Japanese etiquette calls for a hierarchical system known as Senpai-Kohai system (senior student-junior student). Your Senpai {Sen-pie} is any student with a higher rank than you. Anyone with a lower rank than you is your Kohai {coe-high}. Senpais must earn respect from Kohai. You cannot force junior students to call you Senpai just because you have been training longer than they have. The Senpai-Kohai system applies regardless of age. A Senpai may be younger than you and a Kohai may be older than you. However, children and adults are different. **Children, however, will always show the proper respect and will always treat an adult as a Senpai, regardless of the adult’s rank.**

It is expected that beginning students will make mistakes and thusly should expect their Senpai’s to guide them. It is standard practice for a Senpai to correct the behavior of a Kohai. Any questions, concerns or comments should be directed to your Senpais. If they do not know the answer, they will find out for you, or direct you to a higher Senpai or to Sensei. The goal here, is to build relationships between the Senpais and Kohais.

### **RESPONSIBILITIES**

Arriving late to class is a sign of disrespect and irresponsibility. If you cannot be on time, how can you expect a teacher to teach you effectively? People who are late never achieve good results. If you know you are going to be late, call and let Sensei know. After you have arrived late, you will be required to sit seiza until Sensei indicates that you may join the class.

Karate students are expected to keep the dojo clean. It is yours to use and yours to take care of. After class, Sensei, or the highest-ranking belt, will give the order to clean the floor. All students must clean the floor, leaving it ready for the next class. This is part of training and helps to improve strength and stamina. Brown belts are expected to attend to most of the cleaning tasks; such as vacuuming, cleaning the bathrooms and emptying the trash. We do not ask new student to do too much in terms of cleaning. New student are expected to learn by watching brown belts. Black belts are also exempt from cleaning duties, but are available to always help.

You are expected to attend the entire class. Make sure you set your priorities and schedule your time appropriately. If, however, on a rare occasion you must leave early inform Sensei before class starts. If you must leave early you should still try to contribute to the cleaning of the dojo before you leave.

### **PERSONAL APPEARANCE/HYGIENE**

Elaborate makeup or hairdos will only get in the way of karate training. Remember that it is a physical sport, and as such, you will perspire and exert yourself. Your gi should always be clean. It is recommended that you have at least two gi’s. Women should always wear a sports bra underneath their gi. Make sure your fingernails/toenails are trimmed, otherwise you may hurt yourself or someone else when you practice with partners.

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Jewelry can be dangerous when practicing. Wearing a watch can seriously hurt your opponent when blocking their attack; wearing rings can seriously hurt your opponent when punching. Keep expensive jewelry at home. If you do wear jewelry to class, remove it before class begins and keep it in your gi bag.

### **EMPTY YOUR CUP**

When coming to karate class, you must come with your mind open and ready to learn. Attending class with many other things on your mind means that you will not hear what is being taught. Many people tend to bring their outside mindset inside the dojo. A brief meditation or “Mokuso” at the beginning of class is used to clear your mind, allowing it to become more receptive to Sensei teachings.

If you have learned another martial art, or style of karate, when you enter the dojo, leave those thoughts outside our dojo, and keep your mind open to new teachings. Remember, you came over here to learn our style not to show us what you have learned elsewhere.

I use the analogy of a glass of orange juice. The orange juice that I give my students in class is the best orange juice there is; high-calorie, with lots of vitamins – a super karate-do juice. The juice is what I teach in class. If you come to class with your glass full of coffee (office things) or soda (pleasure things), then you will have no room for my great OJ and mixing them could create a bad taste. My advice is to empty your cup before you come to class, then you will be ready to get my super orange juice; let go of everything and simply learn. This is a part of training.

### **HAVE TWO FACES**

When you are learning karate in my class, first you must empty your cup then you have to change your face to a serious one. Learn to control your face and do not show emotion when you want to laugh or cry, especially in an advance class. By doing so you can learn how to better concentrate and control your emotions/attitude.

You must have two faces, a happy face and a serious face. If you always have a happy face, people may think you are a comedian and never serious. On the other hand, if you always have a serious face, they may perceive you as not friendly. Your goal is to control your facial expressions, depending on the situation. In a serious situation, if you are smiling you may not get respect. However, at a party, if you have a serious face, no one will want to talk to you.

### **FOLLOW THE DOTS**

In our lives we have many paths or “dots” that we follow to achieve our goals. Everything we do, such as breathing, studying, playing sports, being a champion, being successful are on paths composed of “dots.” The dots are what ultimately gets us to our destination. Arriving at our destination is not as important as how we get there. If we follow the correct dots, we will always achieve our goals. Everyone needs guidance, which these dots provide. The first step is to find the correct dots – the next step is to see the dot – the final step is to follow the dots.

When breathing the dots are timing. For example, inhaling for 6-seconds and exhaling for 12 seconds. The dots for studying karate are Preview, View and Review. Think about what you are about to study (preview), study it (view) and reflect about what you just studied (review). The dots for competition are rules of competing. When striving to become a champion, follow the dots.

The dots to success vary depending on your definition of success. First, as a karate-ka, you must define what successful means to you. Then determine which dots will get you there, then follow those dots. Movements in katas need guidance, those movements are comprised of groups of dots. Karate movements have many dots and you cannot miss any of them. When you follow the dots, you can perform your kata correctly and effectively.

In kata the most important dots are the numbers. Each kata has a specific number of movements. Breaking down the kata into smaller groups enables you to learn the sequence more quickly. It is easier to digest small bits of information rather than in its entirety. Memorizing the number of movement allows you to go directly to that movement. By doing so supports your understanding of each kata and it becomes easier to see the bigger picture of how each movement relates to others.

Many people assume that they are seeing/following the right dots, however, there are times when mistakes are being made; following the wrong dots. When this happens, your Sensei is the one to watch, he is your expert. Take advantage of his many years of studying, training and teaching.

Use the tools at your disposal to follow the dots. The finest tool still needs to be put into use, our tools is our knowledge. We all have a vast amount of knowledge, which means we have many tools, and at times we may not know which tool to use. As a karate-ka, strive to learn how to use all your tools and the tools of others.

### **THREE AGREEMENTS**

There are five senses that we use: visual, auditory, touch, smell and taste. In karate the first three (visual, auditory and touch) are very important to develop and strengthen. Focus on these senses help you follow the dots and will help you to learn faster.

**Visual:** Watch how the technique is demonstrated

**Auditory:** Listen to what Sensei is saying and listen to the sound your gi and stance finder makes

**Touch:** Feel how your body is positioned. What parts of your body are touching opponent?

#### ***Basic Techniques Of Three Agreements:***

1. Shoulders; Hips; and Knees. These should be going in the same direction.
2. Shoulder; Elbow; Tip of Hand: These should be going in the same direction, forming a straight line so that your energy moves forward.



3. Head; Torso and Legs: These should be going in the same direction so that your energy moves forward.

Understanding these Agreements will help you see and follow the correct dots.

### **PREVIEW, VIEW AND REVIEW**

To learn, it is advantageous to follow the dots of preview, view and review. Before you begin, first study by yourself (this is the preview). Before class starts, think about what you want to learn.

Second, learn from Sensei (this is the View). When you view you must determine what was different from what you previewed compared to what Sensei is teaching.

Finally, when class is finished, take time to reflect, (this is the review). During your review imagine the class from the time you entered the dojo to the time you finished cleaning.

You can also apply this learning method on a smaller scale during class. For example, when performing a technique preview becomes visualizing how the technique should be done. View becomes performing the technique. Review is assessing how well you performed the technique and discovering the differences between preview and view.

### **CLASS DESCRIPTION**

#### ***Classes:***

**Kinder Karate:** 3-6 Years of age, parents are involved and participate 100% of any given class. This class is designed for students who are interested in karate but are not yet old enough to understand the training concepts. For these students Sensei emphasizes:

1. How to see, when to see, and what to see.
2. Preview, View and Review
3. Motivation, Demonstration, Exploration and Repetition

**Evening Classes:** These classes are the most important classes to attend as they are direct instruction by Sensei and designed to meet the needs of each skill level.

**Saturday Classes:** Are open to all students and is a great way to meet other NMKA members, during this time Sensei teaches a variety of special skills.

#### **Adult classes are divided by:**

Beginner: White, Yellow, Orange and Green belts  
Intermediate: Green, Blue, Purple, Brown and Black  
Advanced: Brown and Black.

#### **Children's classes are divided by:**

Beginner: 7-13 Years of age  
Advanced: 10-15 Years of age  
Families are encouraged to attend the children's classes together!

## GENERAL CLASS PROCEDURES

When class begins, students line up according to rank, with the higher-ranking student to your right. Sensei will take position in front of the class and sit in seiza (formal kneeling posture). The highest-ranking belt will announce these commands:

- “Seiza!” {Say-zah}- a formal posture on your knees, sitting on your heels, with the tops of your feet flat on the floor, spine straight, hands on your lap. If you are unable to sit this way, simply kneeling or standing is permitted. Students assume seiza in rank order, beginning with the highest rank, therefore do not assume the seiza position until the person to your right is sitting seiza.
- “Mokuso!” {Mock-so}- A brief period of meditation where students close their eyes, and remain still. Inhale through your nose for about 6 seconds and exhale through your mouth for about 12 seconds (do at least 2 sets of these). During this time everyone in the dojo (both on and off the floor) should be perfectly silent, while the students prepare themselves mentally for the training session.
- “Mokuso Yame!” or “Yame!” {Yah-meh}- means to stop
- “Shomen ni Rei!” {Show-men knee lay}-bow to the front, where the flags are. This has no religious significance but is intended to show respect to the former Masters, whose pictures are beside the flags.
- “Sensei ni Rei!” {Sen-say knee lay} - bow to Sensei. Sensei will say, “Yoroshiku onegai shimasu” {Your-o-she-ku on-nay-guy she-mas} which means, “please teach me something.” You should respond by saying the same thing.

Following this, an upper belt will lead the class in stretching and warm-up exercises. If you are late to class, you must bow to the front of class and kneel in seiza and meditate briefly on your own. You must wait for the person who is leading the class to allow you to join the class. Once you have received permission, you must start warming up quietly on your own in the corner for at least five minutes before participating.

During class, respect and discipline shall always be maintained for Sensei and classmates. If you need to leave the training floor for any reason, no matter how small, you must first get the permission of the instructor. Normally, drinking water and going to the restroom is not allowed. Make sure you go to the restroom 10 minutes before class starts.

When moving about the floor, always pass behind (rather than in front) other people. It is always good manners to cross behind of people regardless if you are inside or outside the dojo. When moving around the dojo, if you must move farther than two steps, run. Anytime Sensei asks you to move to a new position, respond immediately, and “run, do not walk.”

Anytime Sensei is speaking, immediately stop what you are doing, and pay attention. 100% of what Sensei says is important and has meaning. Unless Sensei is asking for a response,

the only acceptable answer in the dojo is "Osu!" Do not talk back, contradict, or offer suggestions. If you have a question, raise your hand and wait to be acknowledged by Sensei. Many people tend continue to move while Sensei is explaining something, by moving your attention goes to your body not to what is being said. Consequently, questions to which the answer has already been given are asked. The best student is always the best listener!

At the end of class, Sensei will always ask, "What did you discover from the class?" Some students are always discovering something. Some students, however, never raise their hands. This happens for one of two reasons:

- 1) They did not discover anything or;
- 2) They discovered something but are unwilling to share this with other people, afraid what others may think of their response.

Regardless of the reason, this will prevent you from improving. The best way to learn and improve is to share with others. Two brains are always better one.

At the end of class, Sensei will direct you to line up. Line up as you did for the beginning of class. The ranking student will call out the commands:

- Seiza
- Mokuso
- Mokuso Yame
- Dojo Kun {Dough-joe koon} This is the creed of the karate-ka, that is to be adhered to both in and out of the dojo. In the beginner class the Dojo Kun is recited in English. In the advanced class the Dojo Kun is recited in both Japanese and English. The senior belt leading, must say the dojo kun loudly and clearly. The class will then repeat what the leader has said.

***Dojo Kun in English:***

- "Seek perfection of character!"
- "Be faithful!"
- "Endeavor!"
- "Respect others!"
- "Refrain from violent behavior!"

**DOJO KUN IN JAPANESE:**

**Hitotsu {He-totes} "Jinkaku kansei ni tsutomurukoto"** {Gin-cah-coo can-say knee sue-toe-more-oh-coe-toe}—Meaning Strive for perfection of character

**Hitotsu "Makotono michi wo mamorukoto"** {Mah-coe-toe-no me-chee who mah-more-loo-coe-toe}—Meaning to defend the path of truth

**Hitotsu "Doryokuno seishin wo yashinaukoto"** {Door-ee-oh-coo-no say-chin who yah-she-now-coe-toe}—Meaning to foster the spirit of effort

**Hitotsu “Reigi wo omonzurukoto”** {Lay-ghee who oh-moan-zoo-row-coe-toe}—  
Meaning to honor the principle of etiquette

**Hitotsu “Kekkino yu wo imashimurukoto”** {Kay-key-no you who e-mash-e-more-oh-coe-toe}—Meaning to guard against impetuous courage.

In the Dojo Kun, there is no such thing as first, second, third etc. At one time or another, any one of these principles may come first, depending on the situation. Hence, “Hitotsu,” meaning “At first,” always precedes the principle. However, the dojo kun is always repeated in the same order. After the Dojo Kun has been recited, the ranking student will continue:

- Shomen ni rei
- Sensei ni rei
- Senpai ni rei!"- the students will bow to the line of black belts on the right.

Sensei will then say, “Arigato gozaimashita” {ah-ree-got-toe~go-zi-mah-shta} which means, “Thank you very much.” You should respond by saying the same. (Some people who speak Japanese tend to say “Arigato” this means “Thanks” not “Thank you very much.” It is impolite to say to a teacher who helps you learn, “Thanks.” When you know a little, you tend to make big mistakes). Sensei will direct the ranking student to stand and the remainder of the class will stand in order of descending belt rank. All members bow to Sensei to complete the class.

After class, Sensei will leave the floor. An upper belt will give the order to clean the floor, follow the lead of the upper belts. This is part of the training and helps to improve strength and stamina. After class, it is recommended that students stay briefly since this is a good time to ask questions and get personal attention from your Senpais.

## **WARM-UP**

Prior to the beginning of class, students are expected to spend about five minutes jumping rope or similar exercise that will increase the heart rate, and get the blood flowing to all parts of the body. This warms up the muscles so that the stretching exercises will be more effective. Jumping rope is also a way to practice timing. Athletes know that stretching a ‘cold’ muscle does not get as good results as stretching a muscle that has been ‘warmed up’ through a form of low-level exercise. Also, stretching ‘cold’ muscles could result in injury.

The stretching routine is designed to stretch every muscle group in the body, giving special attention to those muscle groups that are used the most in karate.

The following is the warm up routine:

1. Bend at the knees to a count of four; straighten your legs, while bending at the waist, to a count of four. Repeat
2. Leg open (one leg straight, the other leg should be bent with your heel on the floor) to a count of eight; repeat other side to a count of eight. Now switch sides and go deeper to a count of eight; repeat other side to a count of eight.
3. Bend forward at the waist placing your hands on the floor to a count of four; bend

- backward at the waist to a count of four. Repeat
4. Rotate your upper body in a circular motion to a count of eight; reverse direction to a count of eight.
  5. Jump to a count of eight; repeat, jump higher to a count of eight
  6. Rotate your wrists and ankles to a count of eight; repeat with the other ankle and reverse the direction you rotate your wrists to a count of eight.
  7. Rotate your arms in a large circle to a count of eight. Repeat, reversing the direction to a count of eight. Now bring your arms straight back and then forward, bending at elbows and touching your shoulder blades—two sets of eight.
  8. Rotate your hips to a count of eight. Reverse the direction to a count of eight.
  9. Rotate your knees in a circle to a count of eight. Reverse the direction to a count of eight.
  10. Bend your front leg and keep your back leg straight, stretching your Achilles to a count of eight. Change sides and stretch your other Achilles to a count of eight.  
Now:
    - a. Stretch deeper, rolling your back foot to the insole to a count of eight.
    - b. Bring your heel up to a count of eight.
    - c. Place your hands on the floor with your knee to your chest to a count of eight.
    - d. Place your hands to the outside of your knee to a count of eight.
    - e. Straighten your torso and lock your hands behind your back to a count of eight. Change hands to a count of eight.
    - f. Repeat steps a through e on your other side.
  11. Straighten your arms and curl your fingers to make fist, straighten your fingers—two sets of eight. Now, bend your arms and curl your fingers to make a fist, straighten your fingers—two sets of eight.
  12. Straighten your arms, while keeping your fingers in a fist, tense and relax your body to a count of eight. Now, bend your arms, while keeping your fingers in a fist, tense and relax your body to a count of eight.
  13. Bring your big toes up and then put your big toes down and bring your little toes up—two sets of eight.
  14. Bring one foot up:
    - a. Curl and uncurl your toes—two sets of eight.
    - b. Move your ankle in a circle to a count of eight. Reverse direction to a count of eight.
    - c. Repeat steps a and b using your other foot.
  15. Splits. Ease down into a front split:
    - a. Keeping your torso up rock side to side to a count of eight.
    - b. Place your hands on the floor and rock back and forth to a count of eight.
    - c. Place the top of your head on the floor between your hands to a count of eight. Roll to your forehead—two sets of eight. Roll to your nose—two sets of eight. Roll to your chin—two sets of eight.
    - d. Bring your head up and swing upper body side to side, trying to touch your head to your knees—two sets of eight.
    - e. Turn into a side split and hold to a count of eight. Now bring your chest to the floor with one on each side of you front leg to a count of eight.
    - f. Reverse direction and hold to a count of eight.
    - g. Turn back to a front split, bring your toes up and hold to a count of eight. Now place your head on the floor and hold to a count of eight. Roll to

- your forehead and hold to two counts of eight. Roll to your nose—two sets of eight. Roll to your chin—two sets of eight.
- h. Remain in the splits on your own—two sets of eight.
16. Rotate your hips in a small circle to a count of eight. Reverse direction to a count of eight.
  17. Bend your knees, moving side to side to two counts of eight.
  18. Move into shiko dachi (legs open 45, knees bent, feet pointing out and spine straight):
    - a. Bring your left shoulder in, keeping your elbow straight, to a count of eight. Repeat on the right side to a count of eight.
    - b. Place your arms on the inside of your knees and push out with arms, rocking side to side—two counts of eight.
  19. Bring your knees in and out—two sets of eight.
  20. Squat and bring your elbows to floor—two sets of eight.
  21. Pelvic Stretch (spine straight, knees open, heels touching)
    - a. Push forward—two sets of eight.
    - b. Lay flat—two sets of eight.
    - c. Arch back up while on your elbows—two sets of eight.
  22. While kneeling, curl toes under you, place your arms straight in front of you and stretch your lower back—two sets of eight.
  23. Keeping your toes curled, lean torso back touching head and knees to floor—two sets of eight.
  24. In a kneeling position with you heels wider than your knees:
    - a. Rotate your neck in small circles to a count of eight. Reverse direction to a count of eight.
    - b. Turn your neck to the left and right—two sets of eight.
    - c. Bring your ear to each shoulder—two sets of eight.
    - d. Nod up and down—two sets of eight.
    - e. Rotate your neck in big circles to a count of eight. Reverse direction to a count of eight.
  25. Stretch your Achilles to a count of eight.
  26. Rotate your knees in a circle to a count of eight.

Note: Counting is always said aloud in Japanese (see page 45).

## **KIAI**

There is a great misconception about the kiai {key-i}, especially in movies with the animalistic screams from the hero, before he finishes off several bad guys. These drawn-out yells are just that—a yell, and not a kiai. When I came to the United States for the first time to see a karate tournament, I was surprised by the way the competitors' kiai. Some of them were yelling like Tarzan. A kiai is short and piercing, giving a much more startling effect than merely screeching at your opponent.

Kiai's meaning is composed of the characters *ki* for “breath, energy, or mind” and *ai* for “meeting.” Roughly meaning, “the togetherness of energy.” Kiai is a function of normal *breathing* that we practice. When exhaling focus on technique, and add sound to the breath. Think of it this way; make an “s” sound. That is just breath. Now make a “z” sound. That is just an “s” with sound added. So, when you breathe out 80% and hold it, the last half of your breath out is “sounded.”

Many people make the mistake of saying “kiai” for their kiai. This is not correct. Doing this would be like yelling the word “yell.” Acceptable sounds can be “Ya” “Ei” or “Oh.” These sound come from the SeikaTanden {tän-den}. The Tanden is about 1½ inches below your belly button and is the physical center of the body.

## **HOW TO BREATHE**

Breathing is one of the most critical components of karate. Most people think they know proper breathing techniques, but they do not. Therefore, you need to practice breathing correctly. Breathing makes everything better. You feel, think, and even perform better. This is because breathing improves your blood circulation and your brain receives more oxygen.

Think about your breathing sequence when you are swimming. When you swim, you know when to inhale and when to exhale; this is critical. You can only inhale when your face is above water; otherwise your lungs will fill water and you will drown. When your face is under water you have a choice, you can either hold your breath or exhale. To be able to inhale better, you should exhale when your face in under the water.

In theory, this is a very easy concept to grasp. However, it is much more difficult skill, which needs to be learn and practice correctly. Breathing is about timing and knowing how to use your body efficiently. If you exhale and inhale when your face is above water, you end up trying to do two things at once. When you try to perform two tasks at once, neither can be done well. Just as a good hunter never chases two rabbits at the same time, a good karate student never tries to chase too many rabbits by attempting to do too much at once.

When practicing karate, compare your body to a car. Your legs are the wheels, your muscles are the drive shaft, your hips are the engine, your breathing is the carburetor, your eyes are the windshield and your brain is the driver. To have an efficient car, the carburetor must work well. To be efficient at karate, you must breathe well. Your breathing should be relaxed, making full use of your lungs. Breathe in through your nose, out through your mouth. However, when you attain higher ranks you must breathe in and out through your nose, otherwise your opponents will discover your timing.

Fuku shiki kokyu {Foo-coo she-key coh-que} means abdomen breathing. It is important that your breathing is relaxed, like when you are sleeping. When sleeping, your stomach rises and falls, not your chest. Apply this same method in karate. When inhaling, your abdomen should push out; when exhaling your abdomen should contract in. This will also allow you to tense your stomach muscles at the last moment, creating connection between your upper and lower body.

Concentrating on exhaling is important to achieve speed and timing. Exhale only 80% of the air in your lungs as you punch, block or kick. If you do not save 20% of your air, it is difficult to move or recover. The number of times you exhale should be equal to the number of moves you are completing. For example:

- 1 inhale-1 exhale—for single punch, kick or block.
- 1 inhale-2 exhales—combinations of two techniques (i.e., double punch)
- 1 inhale-3 exhales—combinations of three techniques (i.e., triple punching)

## HOW TO WATCH YOUR OPPONENT

### *Watching Your Opponent*

A very important concept in martial arts is how to watch. In Japanese this is called Metsuke {Met-sue-key}. Often, it is easy to look at something, and not really see it. In karate, it is essential to look at your opponent with total concentration, without blinking. In the time that it takes to blink, many things can happen that can catch you off guard. When looking at your opponent, pay attention, concentrate, and do not let your mind wander. You must be able to see everything.

When looking at something close, look at it as if it is far away. This way you will see everything. When you come to Karate class apply the same skill. You must watch Sensei's eye as well as see everything he does. This can apply to everything you do – always strive to see everything.

Practice at home by drawing a spot, about the size of a dime, on a sheet of paper. Hang it on a wall, sit about five or six feet away and look at it without blinking for 30 seconds, then a minute, then a minute and a half. Your eyes may hurt a little after doing this do not worry, it is just normal soreness; however, do not practice this excessively.

**What does it mean to look at something close as if it is far away? Something far as if it is near?**

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### *When to Watch*

Now that you know how to watch, you must learn when to watch. Whenever a speaker is presenting, you must stop whatever you are doing and concentrate on the speakers' words. If not, that is when you begin to chase too many rabbits and will be unable to completely understand what has been said. When listening to a speaker with your full attention you will understand the main point of the story. People who do not understand the story, tend to be talking to themselves in their head.



## KARATE FUNDAMENTALS

### STANCES

- **Zenkutsu-dachi** {Zen-coo-sue dah-chee}—front stance
- **Kokutsu-dachi** {Coe-coo-sue dah-chee}—back stance
- **Kiba-dachi** {Key-bah dah-chee}—straddle-leg stance

### Seven Basic Stances

1. **Heisoku-dachi** {Hay-so-coo da-chee}—heels and toes together
2. **Musubi-dachi** {Moo-sue-bee dah-chee}—heels together, toes 45 degrees
3. **Uchi-hachiji-dachi** {Ew-chee hah-chee-gee dah-chee} or **Uchi-hachi-no-ji-dachi** {Ew-chee hah-chee no gee dah-chee}—toes in, heels out 45 degrees
4. **Heiko-dachi** {Hay-coe dah-chee} or **Shizen-tai** {She-zen tie}—parallel stance
5. **Hachiji-dachi** {Hah-chee-gee dah-chee} or **Hachi-no-ji-dachi** {Hah-chee-no-gee dah-chee}—shoulder width, toes, pointed out
6. **Kiba-dachi** {Key-ba dah-chee}—straddle-leg stance
7. **Shiko-dachi** {She-coe dah-chee}—square stance

### Other Stances

- **Neko-ashi-dachi** {Neh-coe ah-she dah-chee}—cat stance
- **Fudo-dachi** {Foo-dough dah-chee} or **Sochin-dachi** {Sew-chin dah-chee}—immovable stance
- **Tei-no-ji-dachi** {Tea-no-gee dah-chee}—T-stance
- **Renoji-dachi** {Lay-no-gee dah-chee}—L-stance
- **Hangetsu-dachi** {Han-get-sue dah-chee}—half-moon stance
- **Sanchin dachi** {Son-chin dah-chee}—hourglass stance
- **Sagi ashi dachi** {Soggy ah-she dah-chee}—one-foot stance

### BLOCKING

- **Age-uke** {Ah-gay ew-kay}—Rising block, face block.
- **Gedan-barai** {gah-dawn bah-lie}—downward, sweeping block, groin block.
- **Soto-uke** {so-toe ew-kay}—middle-level block, stomach block, outside-inward.
- **Uchi (Soto) ude-uke** {Ew-chee [So-toe] ew-day ew-kay}—stomach block, inside-out forearm block.
- **Shuto-uke** {Shoe-toe ew-kay}—knife-hand block.

### Other Blocks

- **Kakuto** {Kah-coo-toe} Crane's head (bent wrist)
- **Seiryuto** {Say-re-ew-toe} (ox-jaw hand)
- **Nagashi uke** {Nah-gah-she ew-kay} (Sweeping block)
- **Hiji uke** {he-gee ew-kay} (elbow block)
- **Teisho uke** {Tay-show ew-kay} (palm-heel)
- **Osae uke** {Oh-sigh-eh ew-kay} (push down block)
- **Otoshi uke** {Oh-toe-she ew-kay} (dropping block)
- **Haito uke** {High-toe ew-kay} (back hand block)
- **Kake uke** {Cah-kay ew-kay} (hooking block)
- **Tsukami uke** {Sue-cah-me ew-kay} (grasping block)

## **KICKING**

- **Mae-geri** {Mah-eh gary}—front snap kick.
- **Yoko no keage** {Yo-coh no key-ah-gay}—side snap kick.
- **Yoko no kekomi** {Yo-coh no kay-coh-me}—side thrust kick
- **Mawashigeri** {Mah-wah-she-gary}—roundhouse kick.

### *Other Kicks*

- **Uchi Mawashi geri** {Ew-chee mah-wah-she-gary} inside roundhouse kick
- **Ushirogeri** {Ew-she- low-gary} back kick
- **Hizageri** {He-zah-gary} knee kick
- **Fumikomi** {Foo-me-coh-me} stepping in kick
- **Mikazuki geri** {Me-cah-zoo- key gary} half moon kick
- **Tobi geri** {Toe-be gary} jumping kick
- **Kani basami** {Cah-knee bah-sah-me} crab scissors
- **Tobi mawashi geri** {Toe-be mah-wah-she gary}—jumping spinning kick

## **PUNCHING**

- **Choku zuki** {Cho-coo zoo-key} and **Jun zuki** {June zoo-key}—straight punch from a standing position to practice correct motion, breathing and focus.
- **Oi zuki** {Oy zoo-key}—step punch. in a front stance with the same hand as the leg that is forward (i.e., if the left leg is forward, punch with the left hand).
- **Gyaku zuki** {Ghee-ya-coo zoo-key}—reverse punch. Reverse of the oi zuki; when the left leg is forward, the right arm is punching.

### *Different Kinds of Punches and Strikes*

- **Kizami-zuki** {Key-zah- me zoo-key} jab punch
- **Age-zuki** {Ah-gay zoo-key} rising punch
- **Ippon ken-zuki** {E-pawn ken zoo-key} one-knuckle-fist punch
- **Uraken uchi** {Ew-lah-ken ew-chee} back fist strike
- **Enpi uchi** {En-pee ew-chee} elbow strike
- **Kentsui uchi** {Ken-sue-ee ew-chee} hammer fist strike
- **Haito uchi** {High-toe ew-chee} back hand strike
- **Shuto uchi** {Shoe-toe ew-chee} knife hand strike
- **Nukite** {New-key-tay} spear hand
- **Kage-zuki** {Cah-ghee zoo- key} parallel hook punch
- **Yama-zuki** {Yah-mah zoo-key} mountain punch
- **Tate-zuki** {Tah-tay zoo-key} vertical punch
- **Ura-zuki** {Ew-lah zoo-key} back fist punch
- **Mawashi-zuki** {Mah-wah-she zoo- key} roundhouse hook punch
- **Awase-zuki** {Ah-wah-say zoo-key} parallel punch; palms inward
- **Heiko-zuki** {Hay-coh zoo-key} parallel punch; palms down
- **Hasami-zuki** {Hah-sah-me zoo-key} scissors punch
- **Baraken-uchi** {Gah-lah-ken ew-chee} loose knuckle strike

You may notice that some of the techniques are zuki, tsuki or uchi. Zuki uses the

knuckles and is supported by the wrist and elbow. Tsuki is a thrusting attack, with a lot of power. Most often, tsukis are variations of the basic punch, the intent is to move or knock down the target. Uchi means “strike” Uchis usually are intended not to move the target but to break it.

### **TIMING**

Timing is critical to all moves in karate. All parts of the body must be in synch in order to deliver powerful and effective techniques.

<p><b>What is important about the following timing?</b></p> <p><b>Punching timing</b> _____</p> <p>_____</p> <p><b>Draw hand timing</b> _____</p> <p>_____</p> <p><b>Exhale timing</b> _____</p> <p>_____</p> <p><b>Stepping timing</b> _____</p> <p>_____</p> <p><b>Attacking timing</b> _____</p> <p>_____</p> <p><b>Defense timing</b> _____</p> <p>_____</p> <p><b>Kata timing</b> _____</p> <p>_____</p>
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### **KUMITE {COO-ME-TAY} (SPARRING)**

Respect must always be shown to one's training partner and their needs. Respect in sparring means to give your partners strong training that will help to expand their abilities, avoiding injure and shame. When training with lower ranking students, be respectfully and instructive, not condescending. When training with more experienced practitioners, challenge their abilities.

### *Types of Sparring*

- **Yakusoku San Bon and Gohon San Bon Kumite** {Yah-coo-sew-coo Son-bon and Go-hon Coo-me-tay} — Are three-step and five sparring. Three and five-step sparring is the most basic and controlled type of sparring in karate. It is intended to develop spirit and get the beginner accustomed to being attacked without fear. It also begins to develop timing and a feel for distance between you and your opponent. Because this is beginning sparring, there are three chances to attack and defend to be successful.
- **Yakusoku Ippon Kumite** {Yah-coo-sew-coo Eee-pon Coo-me-tay}—One-step sparring. One-step sparring is intermediate level sparring. It is intended to develop the timing of blocking speed and counter attacking while only giving the student one chance to be successful.
- **Jiyu Ippon Kumite** {Gee-ewe Ee-pon Coo-me-tay}—Semi free sparring. Semi-free sparring is brown belt level sparring. It is intended to develop moving with your opponent; however, the attacks and blocks are known ahead of time. This sparring is also called promise sparring because the attack is announced (therefore a promise made) before any moves are made.
- **Jiyu Kumite** {Gee-ewe Coo-me-tay}—Free sparring. Free sparring is black belt level sparring. It is intended to develop the skills necessary to defend an unknown attack. It is the most dangerous practice in karate. It requires good control and integration of physical technique and the mental aspect of karate.

I have seen lower level belts from other dojos free spar. However, it is not a good idea to practice free sparring before you have developed a strong foundation and understand the basics. Because lower belts lack the necessary skills and mental control, free sparring with lower belts can develop a mind that is afraid of opponents.

### **KATA {CAH-TAH}**

“Kata” means, “form or pattern and is the formal exercise of karate.” All katas require form, rhythm and coordination. Each kata of karate-do is a series of blocking, punching, striking and kicking techniques combined in a logical order. Every kata starts with a defensive movement, as the karate is used for defending, never initiating an attack. While performing a kata, the karate-ka should imagine him/herself to be surrounded by opponents and preparing to execute a defensive/offensive technique in any direction. When watching masters perform kata you can see the invisible opponent whom they have created.

The purpose of learning katas is not just for the sake of learning but tempering and disciplining of oneself. It is not necessary to learn, indiscriminately, a large a vast amount of differ katas. In Shotokan Karate, we have more than 26 katas.

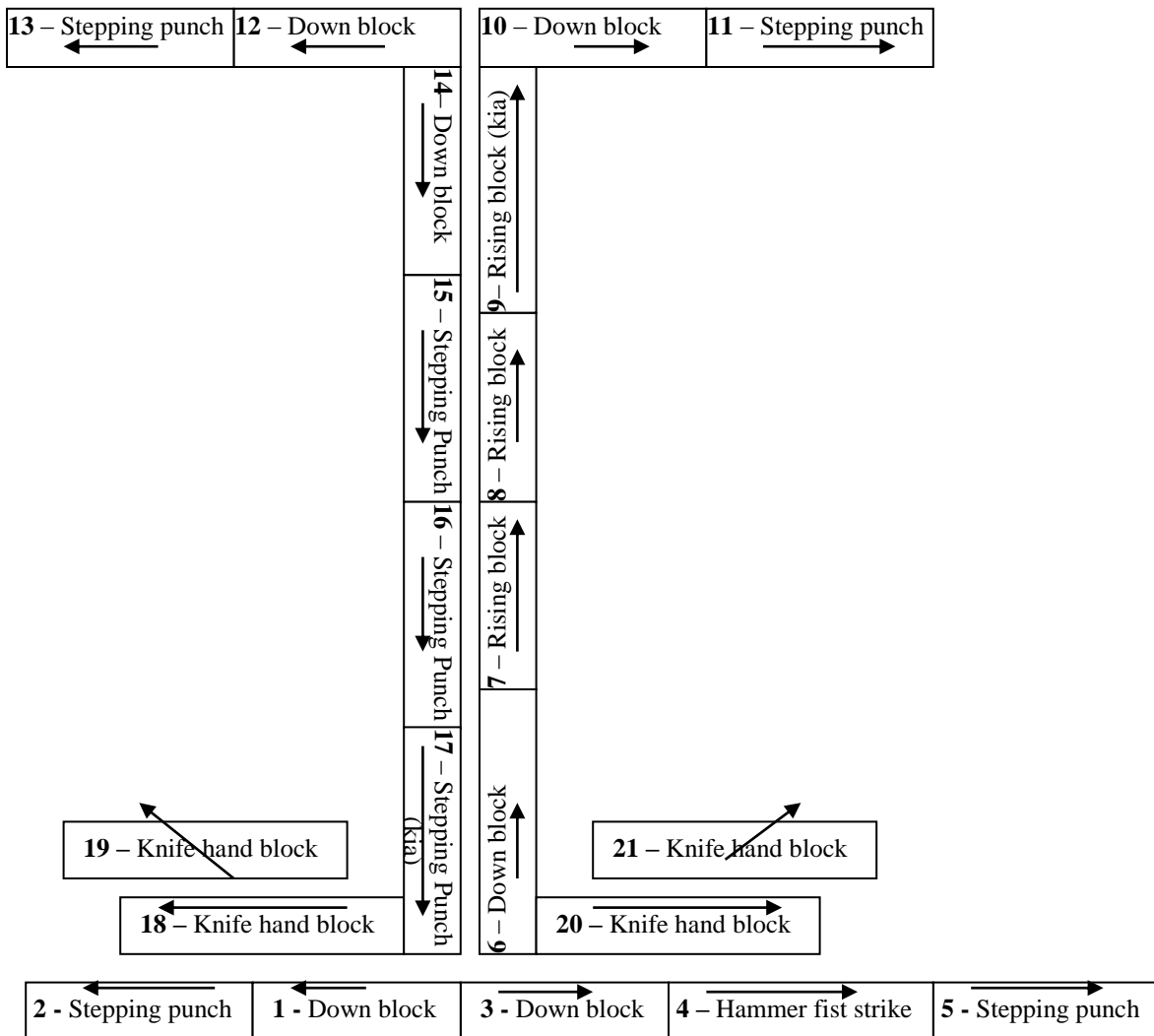
Kata can be divided into two broad categories—Shorei {Show-lay} and Shorin {Show-ling}. The shorei katas are those appropriate for physical development, strengthening bone and muscles, making the body solid, like a mountain. Though seemingly simple, these katas require a great deal of composure in order to demonstrate strength and poise in their performance.

The shorin katas are suitable for the development of fast reflexes and the ability to move quickly. The lightning like movements in these katas is suggestive of the rapid flight of the swallow.

### HEIAN SHODAN

Heian Shodan is the first kata that students learn and will tests on to earn kyu (rank). It teaches simple strategy and correct application of down block, rising block, knife-hand block, step punch, front stance and back stance.

This shows the actual shape of the kata. As you can see, the moves form the shape of an “I.”



## TWENTY-SIX KATAS IN SHOTOKAN KARATE

1. Heian shodan {Hay-on show-dawn}
2. Heian nidan {Hay-on knee-dawn}
3. Heian sandan {Hay-on son-dawn}
4. Heian yodan {Hay-on yo-dawn}
5. Heian godan {Hay-on go-dawn}
6. Tekki shodan {tech-key show-dawn}
7. Bassai dai {Bah-sigh die}
8. Kanku dai {Con-coo die}
9. Jitte {Jit-tay}
10. Hangetsu {Han-get-sue}
11. Enpi {En-pee}
12. Gankaku {Gone-cah- coo}
13. Jion {Gee-on}
14. Tekki nidan {Tech-key knee-dawn}
15. Tekki sandan {Tech- key son-dawn}
16. Wankan {One-con}
17. Bassai sho {Bah-sigh show}
18. Kanku sho {Con-coo show}
19. Nijushiho {Knee-jew-she-hoe}
20. Sochin {Sew-chin}
21. Unsu {Ewn- sue}
22. Chinte {Chin-tay}
23. Jiin {Gee-in}
24. Meikyo {May-key-yo}
25. Gojushiho dai {Go-jew-she-hoe die}
26. Gojushiho sho {Go-jew-she-hoe show}

In addition to these, there are:

- Taikyoku shodan {Tie-key-yo-coo show-dawn}
- Taikyoku nidan {Tie-key-yo-coo knee-dawn}
- Taikyoku sandan {Tie-key-yo-coo show-dawn}

These katas are good for white belts to master enbusen {en-boo-sen} (performing lines) and distinguish the different stances, timing, blocking and punching levels.

## ZANSHIN

Zanshin {Zawn-shin} is translated literally as “leave your mind.” In martial arts, it takes on a meaning that has to do with kata. When finishing a kata, you should not relax after the last block, but instead maintain your concentration and discipline until your final bow, signifying the end of the kata. Then you may relax. Zanshin is about keeping the concentration for just a moment more, all the while being totally aware of your surroundings, as if that last imaginary opponent just might get up and attack you again.

## ENHANCING YOUR TRAINING

### *Private Lessons*

It is recommended that you take a private lesson at least once every three months. Private lessons are an excellent way to fine-tune your technique. During a private lesson, which last 30 minutes, you can work closely with Sensei on anything you request. Private lessons are by appointments only.

### *Testing*

Testing gives the student the opportunity to have his or her skills evaluated. Additionally, it encourages students to challenge themselves and strive to improve by providing the opportunity to move up in rank. Testing, an important part of training, and occurs every three months: February, May, August and November (third week of the month): The exact dates are announced at the beginning of the year.

Each student must attend a minimum of 25 classes (approximately two times a week) between each exam or he/she will not be able to test. The only exception is for white belts who have not been members long enough to attend 25 classes. In such cases, Sensei will decide if the student as attained the necessary skill set to test. The brown belt exam is very difficult and requires great effort, therefore purple belts preparing for this exam should attend a minimum of 35 classes.

It is expected that students will test every three months, although they may not advance a belt level at each testing session. Some students may become discouraged if they do not pass, but they should remember that the focus of karate-do is development of mind and body, not just passing a test. Everyone is different and there is nothing wrong with advancing every six months. If a student expects to pass every test, they must devote themselves to a level of training and effort geared towards that goal. The testing standards increase in difficulty as the student progresses, but do not worry, karate is a lifelong endeavor.

### *Clinic*

Prior to kyu testing, a clinic is held. This clinic give the student a unique opportunity to train with the entire dojo. Attending clinic is required of all students, regardless of testing status.

### *JKA•WF America National Camp and Tournament*

Tournaments are an excellent way to gain self-confidence, improve skills and to use those skills against others in a formally judged event. Competitions also gives the karate-ka the opportunity to discover and face his/her fears by forcing them to use all of their skills in an actual situation. It also helps the student to assess a situation and react quickly. After competing one should always review their performance. If they won, determine why, if they lost, determine why.

Every June JKA•WF America hold a national camp and tournament. During this camp students have the opportunity to train with other clubs and compete against those clubs. In addition to the JKA•WF America tournament, a dojo tournament is held each April. All students are expected to compete in the dojo tournament.

### ***Regional Camp***

Regional camps provide members with the opportunity to improve their skills through guided sessions. Camp sessions emphasize fundamentals through group trainings in a learning environment that is suitable for all ability levels.

### ***Kan Geiko***

Each January, at the end of the month, Sensei conducts a special weeklong training. Kan Geiko is a training session that begins at 5:30 a.m. and end at 6:45 a.m., for six-days. Kan Geiko training requires additional effort on the part of everyone. The karate-ka needs to re-set his/her priorities and adjustments are needed in scheduling when making the commitment to attend Kan Geiko. This training is held in addition to the regularly scheduled classes.

### ***Additional Classes:***

Additional classes are offered occasionally. These classes include breathing, the Book of Five Rings and instructor training. If you are interested in attending any of these classes, please consider the following:

Treat these classes as you would a class at the university level. These are not merely “seminars.” They are serious classes and your commitment is necessary for you to receive the benefits of these special classes.

### ***Keeping a Journal***

Every student should keep a journal of his or her training. After each class, the student should make entries into the journal highlighting the important lessons that were learned in class. By writing these lessons down, the student reinforces what was taught and can begin to develop a deeper understanding of the lessons. Preview, View and Review!

## **BEGINNING AND END OF THE YEAR CLASS**

At the beginning of the year and again at the end of the year, Sensei holds special classes, considered “sentence training.” The beginning of the year training is the capital that begins the sentence. This can also be considered the preview stage of training. The end of the year training is the period that ends the sentence. This can also be considered the review stage of training.

## **ITEMS AVAILABLE THROUGH NMKA**

- The karate do-gi, belts and patches that are required for members. Gi’s range from lightweight and inexpensive to “The Ultimate-Tokaido” high quality gi made in Japan
- Fist guards and mouthpieces that are required for brown and black belts for tournaments.
- Best Karate series, especially #5; by Master Nakayama. This book has detailed explanations of the first six required katas. It is highly recommended to assist the karate ka in learning the steps in kata.
- T-Shirts, patches, hoodies, backpacks, duffel bags and other items with JKA●WF America logo are also available.



## JAPANESE TERMS/PHRASES

### *Dojo Kun in Japanese:*

**Hitotsu {He-totes} “Jinkaku kansei ni tsutomurukoto”** {Gin-cah-coo can-say knee sue-toe-more-oh-coe-toe}—Meaning Strive for perfection of character

**Hitotsu “Makotono michi wo mamorukoto”** {Mah-coe-toe-no me-chee who mah-more-loo-coe-toe}—Meaning to defend the path of truth

**Hitotsu “Doryokuno seishin wo yashinaukoto”** {Door-ee-oh-coo-no say-chin who yah-she-now-coe-toe}—Meaning to foster the spirit of effort

**Hitotsu “Reigi wo omonzurukoto”** {Lay-ghee who oh-moan-zoo-row-coe-toe}—Meaning to honor the principle of etiquette

**Hitotsu “Kekkino yu wo imashimurukoto”** {Kay-key-no you who e-mash-e-more-oh-coe-toe}—Meaning to guard against impetuous courage.

## COUNTING IN JAPANESE

<b>Ichi</b> {E-chee}	One
<b>Ni</b> {Knee}	Two
<b>San</b> {Son}	Three
<b>Shi</b> {She}	Four
<b>Go</b> {Goh}	Five
<b>Roku</b> {Look}	Six
<b>Shichi</b> {She-chee}	Seven
<b>Hachi</b> {Hot-chee}	Eight
<b>Ku</b> {Coo or que}	Nine
<b>Ju</b> {Jew}	Ten
<b>Niju</b> {Knee-jew}	Twenty
<b>Sanju</b> {Son-jew}	Thirty
<b>Hyaky</b> {He-ah-coo}	One hundred
<b>Hyakuichi</b> {He-ah-coo-e-chee}	One-hundred-one
<b>Hyakuju</b> {He-ah-coo-jew}	One-hundred-ten
<b>Ni hyaku</b> {Knee he-ah-coo}	Two hundred
<b>Sen</b> {Sen}	One thousand

## GENERAL TERMS

<b>Osu</b> {Oss}	Yes
<b>Ohio gazimus</b> {Oh-hi-oh gah-zeye-mus}	Good morning, Good afternoon, Good night, Goodbye
<b>Yoroshiku onegai shimasu</b> {Your-o-she-ku on-nay-guy she-mas}	Please teach me something
<b>Arigato gozaimashita</b> {Ah-ree-got-toe go-zi-mah-shta}	Thank you very much
<b>Kime</b> {Key-may}	Finish
<b>Yoi</b> {A-oy}	Readiness
<b>Kata</b> {Cah-tah}	Form or pattern
<b>Kumite</b> {Coo-me-tay}	Sparring
<b>Kiai</b> {Key-i}	Coming together of energy
<b>Zenkutsu dachi</b> {Zen-coo-sue dah-chee}	Front stance
<b>Kokutsu dachi</b> {Coe-coo-sue dah-chee}	Back stance
<b>Kiba dachi</b> {Key-bah dah-chee}	Straddle-leg stance
<b>Heisoku dachi</b> {Hay-so-coo da-chee}	Heels and toes together
<b>Musubi dachi</b> {Moo-sue-bee dah-chee}	Heels together, toes 45 degrees
<b>Uchi hachiji dachi</b> {Ew-chee hah-chee-gee~dah- chee}or <b>Uchi hachi no ji dachi</b> {Ew-chee hah-chee no gee dah-chee}	Toes in, heels out 45 degrees
<b>Heiko dachi</b> {Hay-coe dah-chee} or <b>Shizen tai</b> {She-zen tie}	Parallel stance
<b>Hachiji dachi</b> {Hah-chee-gee dah-chee}or <b>Hachi no ji dachi</b> {Hah-chee-no-gee dah-chee}	Shoulder width, toes, pointed out
<b>Kiba dachi</b> {Key-ba dah-chee}	Straddle-leg stance
<b>Shiko dachi</b> {She-coe dah- chee}	Square stance
<b>Age uke</b> {Ah-gay ew-kay}	Rising block, face block
<b>Gedan barai</b> {Gah-dawn bah-lie}	Downward, sweeping block, groin block.
<b>Soto uke</b> {So-toe ew-kay}	Middle-level block, stomach block, outside-inward
<b>Uchi (Soto) ude uke</b> {Ew-chee [so-toe] ew-day ew-kay}	Stomach block, inside-(out) forearm block
<b>Shuto uke</b> {Shoe-toe ew-kay}	Knife-hand block
<b>Mae geri</b> {Mah-eh gary}	Front snap kick
<b>Yoko no keage</b> {Yo-coh no key-ah-gay}	Side snap kick
<b>Yoko no kekomi</b> {Yo-coh no kay-coh-me}	Side thrust kick
<b>Mawashigeri</b> {Mah-wah-she-gary}	Roundhouse kick
<b>Choku zuki</b> {Cho-coo zoo-key}	Straight punch
<b>Oi zuki</b> {Oy zoo-key}	Step punch
<b>Yaku zuki</b> {Gee-ya-coo zoo-key}	Reverse punch

## TOURNAMENT/JUDGING PHRASES

<b>Shobu Ippon Hajime</b> {Show-boo ee-pawn hah-gee-may}	Begin
<b>Yame</b> {yah-may}	Stop
<b>Tsuzukete Hajime</b> {Sue-zoo-kay-tay hah-gee-may}	Begin again
<b>Wazaari</b> {Wah-zah-ree}	Half point
<b>Ippon</b> {Ee-pawn}	One point
<b>Fukushin shugo</b> {Foo-coo-shin shoe-go}	Judges conference
<b>Aiuchi</b> {Eye-ew-chee}	Clash
<b>Maai Ga Tooi</b> {Mah-why gah toy}	Not proper distance
<b>Yowai</b> {Yo-why}	Weak focus
<b>Nuketeiru</b> {New-kay-tae-ee-roo}	Out of target
<b>Taiming Ga Osoi</b> {Timing gah oh-soy}	Not proper timing
<b>Ukete Iru</b> {Uh-kay-tay ee-roo}	Blocked
<b>Attate Iru</b> {Ah-tah-tay ee-roo}	Contact
<b>Toranai</b> {Tore-lay-nigh}	No point
<b>Chui</b> {Chew-ee}	Warning
<b>Hansoku</b> {Han-sew-coo}	Foul
<b>Hikiwake</b> {He-key-wah-kay}	Draw
<b>Aka/Shiro No Kachi</b> {Ah-cah/she-low no cah-chee}	Red/White wins
<b>Mienai</b> {Me-ah-nigh}	Could not see
<b>Fujubun</b> {Foo-jew-boon}	Not enough power
<b>Jogai</b> {Joe-guy}	Out of ring