

Shorinjiryu Karatedo Manual

(1995)

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History of Shorinjiryu Kenkokan Karatedo

On of the more recent and most practical methods of Karate practiced in Japan today is called Shorinjiryuy Kenkokan Karatedo. This particular school was founded in 1946 by Shinan Kori Hisataka. During his early years Dr. Hisataka studied and became adept at both Kempo Karate and Okinawa-te. In the course of his studies, he found weaknesses in the original forms which disturbed him. Consequently, he attempted and ultimately succeeded in creating a stronger form.

To augment the strength and effectiveness of his Karate form he made a careful and analytical study of all Japanese arts. At the same time he also studied the natural and instinctive fighting methods of the the tiger, the bird and even the quick snapping snake. He eliminated what he found useless and impractical in other karate styles and finally emerged with a karate which measured up to his own high standard.

Kenkokan is a practical composite of striking, kicking, throwing, holding and choking techniques. As an addition technique Kenkokan includes the use of protective gear for sparring and the use of weapons such as the sai and bo. In teaching Kenkokan Karate the founder has given consideration to the psychological aspects of the art, as well as the physical aspects. Not only does the practitioner of Kenkokan Karate build a strong body, but the confidence to apply it in self-defense if necessary. This confidence spills over into the other party of his/her life.

The motto of Shorinjiryu Kenkokan Karatedo

“Spiritual Development of Individuality in Mind and Body”

The Origin of Karatedo

The exact origin of Karatedo has been lost in time, but some form of self-defense has been used by various civilizations through history. The ancient Egyptian, Greek and Roman civilizations for example, had elaborate combat techniques which they used for sport and war.

Most Karatedo experts feel that China had the greatest contributions to the development of Karatedo as we know it. Approximately 1500 years ago there arrived in China a monk named Bodhidharma. He had traveled from his home in India, the legend has it, by foot to the Shaolin temple. Bodhidharma began teaching Zen Buddhism.

His teaching sessions were so demanding that many students became ill or died. Bodhidharma then began a training system which physically strengthened his students, so they might better withstand the intense rigors of study. This new training system had self-defense techniques to protect the unarmed monks, should they be attacked by robbers.

This system of exercises and self-defense became known as Kempo. Kempo grew and evolved at the Shaolin temple. The monks however fell into disfavor and the Chinese emperor and were forced from their home into the countryside. The monks soon began to teach Kempo to the people throughout the area and this led to the growth of Kempo throughout China.

Kempo gained much popularity and continued to be practiced in China until the late 1800's when, due to its use during the Boxer Rebellion, it was forbidden to be taught or studied. Although Kempo was to die out in China, it had by 1400 spread to a good trading partner, Okinawa.

Okinawa had its own form of self-defense but through contact with China, Kempo had taken root. The emigration of Chinese into Okinawa probably led to Kempo being taught to Okinawans. The banning of weapons, first by Okinawan leaders, then Japanese, led to the interest, growth and development of unarmed combat techniques.

The effectiveness of these techniques, plus the use of modified farm tools led to them both being banned. The training did not end, but continued in strict secrecy, and became known as "Okinawa-te" or "Okinawa hands". Okinawa-te, by the late 1800's, had a number of masters and a number of styles: Kanryu Higanona (naha-te style),

Anko Itosu (shuri-te), Gichin Funakoshi (shotokan), Chojun Miyagi (gouryu), Kenawa Mabuni (shito-ryu), and Kori Hisataka who went on to develop Shorinjiryu Kenkokan. These masters were to be the main exporters of Okinawa-te to Japan.

In 1922 the first public demonstration of Okinawa-te was given by Gichin Funakoshi, Chobi Mabuni and other masters. The Japanese were very impressed by this martial art soon it very quickly became popular. This growth led to a high level of meeting of very senior master at which the name was changed from Okinawa-te to Karate or “empty hands”. The new name they hoped would make it easier to unify the various styles.

The exportation of Karate to the rest of the world was limited to demonstration by a few masters, until the end of the second world war. Soldiers stationed in Japan began studying Karate and when they returned home they found a need for good teachers to further their studies. Japanese instructors were invited to North America and Europe to teach and establish schools.

Today Karatedo is studied in nearly every part of the globe with international and world competitions held every year. The next stage will hopefully be the involvement of Karate in the Olympics.

Karate Philosophy

You may train for a long, long time, but if you
merely move your hands and feet and jump up and down like a puppet,
learning karate is very different from learning to dance, you will
never reach the heart of the matter; you will have
failed to grasp the quintessence of Karate-do

Ginchin Funakoshi

Learning karate is like learning to play to piano. At first you must teach your fingers which keys are which and which notes are which. But, if you were trying to play a complex song and had to think your way through each note, not only would you lose your place, you would not be able to express your own emotional and intuitive understanding of its deeper meaning. So also, if you were to always have to think your way thought a karate because the basics were not second nature, then you would lose yourself in your thinking mind. "thinking mind" is a useful learning tool but it only organizes information. Interpretation and understanding happens at a much deeper level. It is from the observer behind our thoughts that real understanding of ourselves and our environment comes.

What do you really think? What do you really like? What are you really afraid of? What do you really want from life? These are some of the serious question the karate practitioner asks him/herself. In the dojo while training the practitioner directs total focus and concentration on what is to be learned. During such periods of concentration, the chattering and meandering mind can be silenced long enough for true understanding and learning to happen. The dojo acts like a microcosm of the world at large, or a Joe Hyams puts it:

A dojo is a miniature cosmos where we make contact with ourselves
- our fears, anxieties, reactions, and habits. It is an arena of
continued conflict where we confront an opponent who is not an
opponent but rather a partner engaged in helping us to understand
ourselves more fully...

A very important aspect of the study of karate is the impact of Zen. Some people say that Zen is a religion, while others call it a philosophy. But, while Zen does have elements of both, it is the direct experience of what is real, rather than an introspective discourse on what we believe or think to be real. Our mind constructs reality based on the preferences and fears and imposes these concepts on the world around it. The Zen practitioner tries to go beyond these mental constructs to experience life directly without an intellectual intermediary.

The Zen practitioner tries to silence the mind by sitting quietly and attempting to detach his/herself from the day to day functioning of the physical and mental processes. This is a useful practice for any martial artists, because it clears the mind of the impediments to learning, and teaches the focus required to master and properly execute techniques. It may even silence the voices that cause doubt in ourselves. It is those doubts who are our real opponents on the road to learning.

Dojo Kun: Kenkokan School Principles

1. Maintain propriety, etiquette, dignity, and grace
2. Gain self-confidence by tasting the true meaning of combat.
3. Search for the pure principles of truth, justice, and beauty.
4. Exercise positive personality, that is to say: confidence, courage and determination.
5. Always seek to develop the character further, aiming towards perfection and complete harmony with creation.

Dojo Rituals

To win one hundred victories in
one hundred battles is not the highest skill.
To subdue the enemy without fighting
is the highest skill.
Sun-Tzu

Opening Salutations (After Mukuso)

1. Brown Belt (while everyone turns to Shomen): **Shomen ni rei** (all bow to Shomen)
2. Brown Belt (everyone turning back to Sensei): **Sensei ga Sempai ni rei** (all bow to sensei and sempai.)
3. Brown Belt: **Otagai ni rei** (the class bows and responds) **Onagai Shimasu.**

Closing Salutations

1. Brown Belt: **Sensei ga Sempai ni rei** (all bow to sensei and sempai)
2. Brown Belt (while everyone turns to shomen): **Shomen ni rei** (all bow to so shomen)
3. Brown Belt (everyone turning back to face sensei): **Otagai ni rei** (the class bows and responds) **Aragato gozai mashita.**

In a single movement strike
your opponent everywhere
Myamoto Mushashi

Syllabus

Nothing is impossible to the willing mind.

Books of the Han Dynasty

Seventh Kyu: white belt

Etiquette, history and philosophy

Basic Stances, movement, footwork

Individual basic techniques

Introduction to break falls and nage waza

Kata	Nahanchin
Kumite	Gohono ichi Gohono ni
Koshiki Techniques	Introduction to the use of Koshiki equipment and individual basics
Goshin Jutsu	Singe hand lapel

Fitness triumphs over hardness, softness over strength.
What is more malleable is always superior over that which
is immovable . This is the principle of controlling things by
going along with them, of mastery through adaption

Lao Tzu

Sixth Kyu: Yellow Belt

Power of mind is infinite while brawn is limited
Koichi Tohei

Basic Stances, movement, footwork
Individual basic techniques with emphasis on
balance, posture and the flow of each movement

Kata	Nijusiho
Kumite	Gohonno San Renshu Ichi
Koshiki	five basic escape forms Adaptions of basic techniques to shiai
Goshin Jutsu	five escapes from double wrist hold Nage waza 1 & 2

The mind must always be in a state of flowing for
when it stops anywhere, that means the flow has been interrupted,
and it is this interruption that is injurious to the well-being
of the mind. In the case of swordsmen it means death
Bruce Lee

Fifth Kyu: Orange Belt

The mind of the perfect person is like
a mirror. It grasps at nothing. It expects
nothing. It reflects but does not hold. Therefore
the perfect person can act without effort
Chuang-Tzu

Improvement of basic techniques. Orange belts are expected to know and be able to demonstrate all basic stances, block and punches in Japanese.

Kata	Sanchin
Kumite	Renshu Ni Nijushiho Waza
Koshiki	Kihon 4-7 Development of power and control over basic techniques in the shiai-jo
Goshin Jutsu	five escapes from two hand choke Nage waza 3-7

When you seek it, you cannot find it
Zen Riddle

Fourth Kyu: Green Belt

Water alters its shape according to the
shape of the container.
Miyamoto Mushashi

Make a review of the history of karate and Shorinjiryu Kenkokan. Demonstrate leadership in and knowledge of the philosophical and ethical aims of the marital arts

Kata	Sankakutobi
Kumite	Sankakutobi Shodan Ichi Randori Go
Koshiki	Emphasis on combinations and counter-attacks after proper escapes Focus on speed when executing combinations
Goshin Jutsu	Tanta Jutsu Various escapes form attacks from behind Perfection of all self-defense techniques learned to this point. Continued development of throwing forms and break-falls

To win against one opponent is the same thing as winning
against thousands of ten thousands of opponents
Miyamoto Musashi

Second and first Kyu: Brown Belt

The softest stuff in the world penetrates quickly the hardest:
insubstantial, it enters where no room is.

Miyamoto Mushashi

Demonstrate leadership in all aspects of marital arts training in and out of hte dojo.

Kata	All Kata
Kumite	All Kumite
Koshiki	Continue the serious study of generalship and mastery of the ring, as well as the study of the use of proper sweeping techniques.
Goshin Jutsu	Continue developing you own self-defense strategies for a variety of situations. Create your own set of techniques for the black belt test. Review all tanta jutsu and nage waza

Preparation for Shodan exam

Begin preparation for your shodan exam by perfecting all mudansha material. Your fitness level must be such that it can maintain a four to five hour exam. The mental and physical demands of the exam are extremely rigorous and demand much preparation.

It is not merely enough to know the material. You will not automatically be asked to test for black belt once you have attained first kyu, but you must be ready at all times. Further, you must possess the proper commitment to our style and our club to be considered.

All shodan candidates muse prepare and essay to be presented to the testing committee on the day of your exam.

Koshiki Kihon

Strike Hard! Strike Fast
Club motto

Left side forward

- 1) L front punch to **Jodan**¹, R roundhouse to **Chudan**², L backfist to **Jodan**, R twist punch to **Chudan**.
- 2) R twist kick to **Chudan**. L front roundhouse to **Jodan**, R backfist to **Jodan**, L twist punch to **Chudan**.
- 3) L step kick to **Chudan**, R back roundhouse to **Jodan**, R backfist to **Jodan**
- 4) L front punch to **Jodan**, R twist punch to **Chudan**, L backfist to **Jodan**.
- 5) R lunge punch to **Jodan**, L wrist punch to **Chudan**, R backfist to **Jodan**
- 6) L front punch to **Jodan**, L backfist to **Jodan**, escape to R side, R twist punch to **Ribs**
- 7) Escape L leg crossing over R, L backfist to **Jodan**, escape back.

Escapes and Counters

- 1) Outside block, lunge punch
- 2) Inside block, twist punch
- 3) Outside lower block, twist kick
- 4) Gedan³ Barai, twist kick.

Knee Strikes

- 1) Grab side of shoulders, step up front knee to solar plexus of face
- 2) Grab top of shoulders, pull forward while back kneed hits opponent is solar plexus.
- 3) Grab opponent's R shoulder and arm, rounding knee to solar plexus.
- 4) Grab opponent's R shoulder, L leg sweeps opponent's R leg as opponent falls your R knee hits his/her solar plexus.

¹ high-level (head)

² mid-level (body)

³ low-level (groin or thigh)

Terminology

Karate	empty Hand
Dojo	practice hall
Karatego	suit
karateka	practitioner of karate
rei	bow
senesite	teacher
tatami	judo mat
Bushido	warrior's code
hidari	left
migi	right
randori	free practice (sparring)
shiai	tournament fighting
hajime	start fighting
soremade	that is all
ippon	one full point - a win
waza-ari	a half point
hantei	decision (in a match)
ki	application of inner power
bo	wooden staff used for fighting
budo	the proper spirit of martial arts
dan	level attained after black belt
kyu	student rank
jodo	art of fighting with a short staff
do	"way of"
kiai	battle cry used to give strength to techniques
ukemi	break falls
anza	sitting forms
obi	belt
goshin jutsu	self-defense
ken	fist
kendo	japanese fencing
kata	pre-set techniques practiced in sequence
mate	stop
ryu	style
shiaiyo	fighting ring
sai	type of weapon
shomen	place of honour
yudansha	black-belt holder
mudansha	kyu level student
zarei	sitting bow
zazen	sitting meditation
bokken	wooden training sword

katana
kendo ritsurei
kyusho
musubi dachi

long sword
fighting bow
striking points
attention stance

Stances

shinzen hontai dachi
naihancin dachi
sanchin dachi
zenkutsu dachi
kokutsu dachi
sotobirakai dachi
tsuru ashi dachi
neko ashi dachi
ushiro neko ashi dachi
kosa dachi

natural stance
horse stance
defensive closed leg stance
front stance
back stance
defensive open leg stance
crane stance
cat stance
reverse cat stance
cross leg stance

Tsuki waza (punching techniques)

Shomen Zuki
okuri zuki
hineri zuki
oi zuki
sokumen zuki
mawashi zuki
marote zuki

front punch
step punch
twist punch
lunge punch
side punch
roundhouse punch
two fisted punch

Keri Waza (kicking techniques)

hineri geri
okuri geri
oi geri
yoko geri
mawashi geri
ushiro geri
hizageri
mikazuki geri
kaiten geri
kagi geri

twist kick
step kick
lunge kick
side kick
roundhouse kick
back kick
knee kick
crescent kick
wheel kick
hook kick

Uki waza (blocking techniques)

ude uke
shuto uke
marote uke

forearm block
knife hand block
two handed block

gedar barai
juji uke
soto ude uke
uchi ude uke

leg sweep
cross block
outward forearm block
inward forearm block

Hand and arm weapons

Seiken
kaishu
tate ken
yoko ken
ura ken
kensui
soto kensui
nekoze ken
shuto
haito
nukite
shotei
empi
kote

closed hand
open hand
vertical fist
horizontal fist
backfist
hammer fist
outsider hammer fist
back cat
knife hand
ridge hand
spear hand
palm hand strike
elbow
forearm

foot weapons

jo sokutei
ka sokutei
sokuto
sokfo
hiza

ball of foot
heel
edge of foot
instep of foot
knee

Walking forms

sanchin hoko
neko ashi holo
kotai hoko
mawashi ashi hoki
okuri ashi hoki
kosa shi hoki

crescent step
cat step
backward step
turning step
sliding step
cross leg step