



GKK SPORT KARATE-DO

TEAM NEWS

by Mark Crammer

Akron, Ohio ~ The GKK Sport Karate-do Team competed at the USA Karate National Championships that were held at Akron University on August 13. Five of our members competed in eighteen events and won seventeen medals. The results are as follows:

Andrew Walker: 6-7 yr old male novice

Kata 1st

Weapons 1st

Okinawan Kata 1st

Kumite 1st

Alex Perry: 6-7 yr old male novice

Kata 2nd

Weapons 3rd

Kumite 3rd

Jerrett Karalfa: 8-9 yr old male novice

Kata 2nd

Kumite 2nd

Filmore Walker: 10-11 yr old male advanced

Kata 1st

Long Weapons 1st

Short Weapons 2nd

Okinawan Kata 1st

Chris Perry: 35+ male novice

Kata 1st

Long Weapons 1st

Short Weapons 2nd

Kumite 1st

Congratulations to all ~ not just the medallists who attended

Goju-Ryu Karate-Do

KyoKai

NEWSLETTER

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the tournament, but also to all of our other members who in class pushed these competitors to do better and not become complacent.

ANOTHER NIPPON DOJO

PROMOTION

By Kathy Bagwell

John Herrmann Sensei and Andrew Herrmann Sensei are pleased and very proud to announce that Dakota Allen was promoted to Rok Kyu on August 11. His drive and determination have been an inspiration and strong example to his fellow students and we want to acknowledge his continued commitment and continued accomplishments in karate-do.

ALGEE SENSEI RECEIVES

KYOSHI CERTIFICATION

By Rich Stamper

We are pleased to announce that Rev. John Algee received his Kyoshi Certification. This is in recognition of teaching ability exceeding Renshi level. Rev. Algee has been a member of the GKK since 1971 and has produced many good students. He has been a loyal supporter of the organization and a regular contributor. Rev. Algee is the sixth person to receive Kyoshi Certification in the history of

the GKK. We are fortunate to have Rev. Algee in our organization.

RENSHI CERTIFICATION

THESIS

By Michael Galose

Introduction

In the book Okinawan Goju-Ryu: Fundamentals of Shorei-Kan Karate, Sensei Seikichi Toguchi tells us: "Karate was born when peace, the heart of the Okinawan people, was incorporated with the spirit of Zen as embodied in Chinese Shorin Temple boxing. Its aim, therefore, is completely different from any other martial art. Whereas the chief aim of all other martial arts is killing and wounding as many opponents as possible, karate's primary concern is simple self-defense. Of course, defense and offense cannot exist without each other. Consequently, training in superior defensive techniques necessitates training in superior offensive techniques." (Toguchi, 1976 AT 12).

Elsewhere in the same text, Sensei Toguchi notes the value of teaching Zen meditation to karate students. (Toguchi AT 160). In his discussion of the relationship between Zen Buddhism and the Martial Arts Master Toguchi states:

“The Japanese martial arts have always been deeply related to Buddhism and, in particular, Zen Buddhism. In essence, the ultimate goal of the serious martial artist, “reaching a stage of enlightenment”, is rooted in Buddhism. Although others exist, two of the roads to this Buddhist “enlightenment” are the practice of “sitting Zen” and “standing Zen”. While “sitting Zen” is based on stillness, “standing Zen” is based on action. Both, however, are one internal reality viewed and practiced from different perspectives”. (Toguchi AT 160)

Sensei Toguchi goes on to explain the distinction between “standing Zen” and “seated Zen”. Toguchi further notes that the Zen monks at China’s Shaolin Temple and the Samurai swordsmen of Japan both commonly practiced “standing Zen”: Id. This helped to teach these early martial artists self-control and discipline; and served as a method of controlling and strengthening the mental energies necessary to be an effective martial artist. More importantly, “standing Zen” enabled the aspirant to eventually reach a “stage of enlightenment”. (Toguchi AT 160). Master Toguchi notes that the results are the same as those who practiced “sitting Zen”. Standing Zen eventually evolved into “Sanchin Training”. This was a method that was practiced originally at China’s Shaolin Temple. Master Toguchi states further that, “it might be said that sanchin was performed” by all

past karate systems. (Toguchi AT 160).

Elsewhere in his book there is a picture of Master Toguchi in a full lotus meditation position with his hands in a prayer position. Toguchi states that all the karate “techniques and movements” explained in his book, evolved from that position.

Finally, it is important to note that Master Toguchi is a direct disciple of Chogun Miyagi. This is significant because his knowledge of Zen and Goju-Ryu are unadulterated and pure and directly linked to Master Miyagi.

It is the goal of this paper to illustrate the tradition and value of teaching meditation to Goju-Ryu students. Seikichi Toguchi is but one example of retaining this practice as part of our lineage.

Part one

The Shaolin Temple system of Chuan Fa has had a significant influence on the development of Goju-Ryu Karate-do. (Bishop, 1999). In the book Fundamentals of Goju-Ryu Karate Part Two, Shihan Yamakura tells us that Shorinji Ryu is the “ultimate source” of Goju-Ryu. (citation omitted). Sanchin Kata is from this system, specifically the White Crane Style. Two of the forefathers of modern Goju Ryu made a pilgrimage to the Fukien Province of China to learn advanced martial arts from a legendary master of the White Crane System of Shaolin Temple boxing.

(Yamaguchi, 1974). During their training in China, both master Higaonna and Miyagi were exposed to the White Crane System of Shaolin Chuan Fa. (Bishop, 1999). It is worth noting that the Fukien Province of China is where the southern branch of the Shaolin Temple is located. Wing Chun also originated from this same province. The province was a trade city. In earlier times, it was a Mecca for martial artists and merchants alike. Master Higaonna spent a total of 15 years there until he returned to Okinawa. (Yamaguchi, 1989). Master Higaonna combined the “soft” White Crane System with the “hard” Okinawan-Te System native to Naha City in Okinawa.

This was a very significant contribution to modern day karate. The martial art that evolved was one where the techniques as well as fighting strategy could change diametrically depending upon the dynamics of the situation. These would include the unique characteristics of the combatants as well as the particular skills of the defender. The most appropriate strategy (White Crane v. Naha Te) became an option to practitioners. This however, is easier said than done. To make all this happen in the fraction of a second, the Goju Ryu practitioner must have a high degree of accuracy, intuition and mind/body unification. This is where meditation becomes important.

In the book Zen and the Brain, Dr. James Austin notes

that meditation has many beneficial effects. (Austin, 1998). Among them are enhanced intuition, decreased reaction time, calmness in stressful situations, enhanced creativity and significantly improved concentration. (Bishop, 1998). This is of direct benefit to the individual karateka.

A highly developed sense of awareness enables the practitioner to select the most appropriate technique in any particular situation. This is done intuitively. The most appropriate technique and strategy is based upon a multitude of factors.

These factors include:

- I. The body structure and size of the aggressor.
- II. The physical and mental attributes and shortcomings of the aggressor.
- III. The strong points and limitations of the aggressors fighting style. And,
- IV. Knowledge of the advantages and limitations of the defenders physical and mental capabilities.

To instantly analyze these factors in a fraction of a second, an individual karateka must have both a calm and focused mind. Also the practitioners must be able to channel their ki. To cultivate these skills,

meditation is extremely valuable as a proven training method.

This method was used at the Shaolin Monastery in China. It is also the method endorsed in Goju-Ryu through the practice of Sanchin Kata. (Toguchi, 1976).

Part II

The practitioners of the Goju-Ryu Karate Do Kyo-kai have highly developed skills at performing Sanchin Kata. Alternatively, seated meditation should be taught to augment the Sanchin training. The following is a framework for teaching seated meditation.

- 1 Have the students bring mats and pillows so that they can sit comfortably in the seiza, open lotus, or traditional full and half-lotus seated positions for extended periods of time.
- 2 The spine should remain straight and the chest should be out. The chin should be slightly in and ears should be aligned with the shoulders.
- 3 The tongue should rest on the roof of the mouth. This prevents excessive salivation.
- 4 Breathing should occur from the nose and air should be inhaled slowly and gently to the seiki tandan area, which is one inch below the navel.

- 5 The breaths should be counted from one through ten; and then start with one again.
- 6 Initial counting occurs on both inhales and exhales.
- 7 Eventually only exhales are counted.
- 8 Active thought is not engaged in during meditation. It is however, okay to observe your thoughts. Do not have a dialogue with them. Do not daydream.
- 9 Do not move or sleep.
- 10 If counting breaths become lost or goes past ten, counting begins all over again.
- 11 The eyes remain only half-open and never fully shut. This prevents daydreaming and falling asleep.
- 12 Meditation should extend from five minutes and eventually be forty-five minutes in duration.
- 13 A good time for meditation is after vigorous kata practice.
- 14 Inhales and exhales should be rhythmic and slow, with the student following their breath.
- 15 The eyes should gaze at a spot on the floor approximately three

feet in from of where the student is sitting. It is the author's hope that the practice of Sanchin Kata and seated meditation will enhance the students' quality of life. Good Karma to anyone who reads this paper.

With Metta*,
Chandan

Dedication

This paper is dedicated to my sensei, Mr. Richard Stamper. Over the last eleven years I have observed Sensei Stamper go to heroic lengths to help out all those in need of help. These people include homeless children, emotionally distraught members of the G.K.K., domestic violence victims, and financially impoverished individuals. It is worth noting that my sensei's wife Jean Stamper is just as compassionate and wise.

Someday, I want to be a Buddha like my sensei. Perhaps, this paper is one footstep in that direction.

Sensei Stamper is a true Master of Standing Zen. I will work everyday to be one like him!

Respectfully Submitted,
Michael-Chadan Galose

*Metta is a sanscrit word. It means "Loving Kindness".

What the Dali Lama and Seikichi Toguchi Have In Common: A Practice Manual For Meditation For Goju-Ryu Karate Students.

By Ch'adan/Michael Galose

Submitted For Renshi Certification

10 May 2003

Submitted to Sensei Richard Stamper

Bibliography

1 Austin, James Zen and the Brain @1999 Massachusetts Institute of Technology.

2 Bishop, Mark Okinawan Karate 2nd Edition @ Tuttle Publications 1999.

3 Toguchi, Seikichi Fundamentals of Shoreikan Karate @ Ohara Publications 1976.

4 Yamakura, Motoo Fundamentals Of Goju-Ryu Karate Part Two 1999

5 Yamaguchi, Gosei Fundamentals Of Goju-Ryu Part One @ Ohara Publications 1974.

THANKS TO MAUNZ SENSEI

by Kevin Forsythe

Maunz Sensei was kind enough to open his dojo and his home to all the dojos in the Toledo area this past Saturday, for a practice and pot -luck picnic. Though early morning rain kept the attendance down, those of us that were there enjoyed a couple hours of kata practice and discussion. The potluck afterwards and the camaraderie were wonderful. I only wish more of us had been able to attend.

We will strive to continue these kinds of events and get more interaction between all the local dojos.

WHAT ARE WE TRAINING FOR?

by Kamron Sammons
Bellingham Academy of Self Defense

When I started karate, I was a chubby short kid with no sports-like experience. I didn't do many things that you would consider active. I definitely didn't fight. Swimming was the only thing I ever did that was even close to full contact (and that was a fight). I always thought of myself as a "pacifist". I was bullied, teased, and harassed just because I was smart and kind. I was told by the principle of my school to "defend myself and fight back". I just tried to stay low and out of sight to avoid confrontation. Living in this kind of environment I developed a fear and distrust of people, especially kids my age.

Growing up I rarely got into confrontations that led to physical combat. The confrontations that I lost taught me a lot. Those fights that I won gave me the confidence to stand tall. But it was the fights that I avoided that made me feel strong. The amazing thing about it all was that, as I trained more and more, I got into less and less confrontations. People who wanted to fight me seemed to disappear from my life.

As I grew older (and taller) I became more confident about my abilities. I walked around school feeling cocky at times. It didn't help that my high school buddies introduced me as the "karate guy that can kick you a***". This caused less fuss than you think ~

especially since I denied it. But the dojo was always there to level me out.

Nowadays I train to pre-empt an unknown or unforeseen attacker. You might call me paranoid, or you might call me cautious, I call me prepared. Overall, I have become a better person than I ever thought I could.

Anyway.... I thought I'd share and see why the fellow karateka started, and keep training.

Editors Note:

I would like to urge each of our members to submit a short article telling others how and why you have come to karate, Goju-Ryu in particular and the GKK, and why you continue to train and stay with our organization. Please submit them to me by e-mail or through regular mail. You just never know how your story may touch and encourage someone else to remain committed.

STORY II

by Ben Vos

I always enjoy hearing how others came to be students. And, I remember training with that short, chubby kid all those years ago, of course that was before you passed me in both rank and skill. My reasons for joining are fairly similar to Kamron's. I was the awkward, overweight, nerdy kid in school. And as a result, I got teased and picked on constantly. By the time seventh grade rolled around, I'd had enough and began to fight back. By that point I'd grown into a big kid who had no control over his temper,

which is not a good combination. So after a few fights, and one suspension, my parents decided it was time for me to learn some discipline. So for Christmas I received my first Gi, and a year's worth of lessons. And thanks to the effort of Sammons Sensei, and all my doshi, I am proud to say that after almost 11 years, I now have the discipline I so desperately needed. Of course, I still have much more to learn, as do we all. Suffice it to say at this point in my life not many people try and pick on me anymore.

Above all else
COURTESY,
RESPECT,
and
HUMILITY

September 2005

6 Nat'l Comp. Team	8PM	Smith Rd. Elem.Sch.	Temperance, MI
13 Nat'l Comp. Team	8PM	Smith Rd. Elem.Sch.	Temperance, MI
20 Nat'l Comp. Team	8PM	Smith Rd. Elem.Sch.	Temperance, MI
27 Nat'l Comp. Team	8PM	Smith Rd. Elem.Sch.	Temperance, MI

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