

February 2011 Newsletter Goju-Ryu Karate-Do Kyokai



Annual Dues 2011

by Ed Myers

It is once again time to collect the annual dues and generate an active member list. Dan ranks are \$25 and Kyu ranks are \$15. Dojo leaders are to send this to your national director. The national directors are to send the active member list to Ed Myers (CEO) and the monies to Jean Stamper (Treasurer). This is all due by April 1 2011.

Welcome GKK Germany!

by Ed Myers

We are pleased to welcome Germany as our latest member of the Goju-Ryu Karate-Do Kyokai. The new GKK Director of Germany will be Mr. Andreas Salchow, of Shinte Karate (shinte.org), located in Hohenthann, Germany.

Mr. Salchow's education as a karate-ka began in 1976 in Kyokushin Karate in Landshut under the direction of Grandmaster J. D. Eisheuer and Grandmaster Prof. Jon Bluming. In addition he has trained under and attended seminars conducted by Grandmaster Masutatsu Oyama (Kyokushin), Grandmaster Miyahira Katsuya (Shorin-ryu), Grandmaster Morio Higaonna (Goju-Ryu), Grandmaster Fritz Nšpel (Goju-Ryu), Grandmaster Jamal Measara (Shorin-Ryu), Grandmaster T. Geiger (Shito-Ryu), Grandmaster Bernd Hšhle (Thai Kickboxing, Jeet-Kune-Do), and Grandmaster Heinrich BŸttner (Goju-Ryu and Matayoshi-Ryu Kobudo) to name a few.

In 1992 he founded his own school, and studied and taught the styles Goju-Ryu, Matayoshi-Ryu Kobudo and Shito-Ryu. Today the primary style of karate taught in their seven schools is traditional Goju-Ryu Karate-Do.

Over the years Mr. Salchow and his students have successfully competed in national and international tournaments in kata, full-contact, and traditional karate.

His schools are also affiliated with the Martial Arts Association-International (<http://www.maa-i.com/nippon/>), World Traditional Karate Association (www.WTKA.com), the German Karate Association (www.Karate.de) and the Bavarian Country-Sports Association Inc.

GKK E-Mail List Registration Form

by Greg Dodge

In this month's newsletter you will find a new GKK E-Mail List Registration Form. The purpose of distributing the enclosed form is to get our school leaders and black belt members to register both themselves and their students for our official GKK E-mail List. Being able to communicate with all of our members electronically will make us a better organization, and reduce our expenses.

We would ask that you have all of your school's members of all ranks fill out the enclosed forms, and that they be returned to: Greg Dodge, GKK Marketing Director, 2430 Georgetown Ave., Toledo, OH 43613.

As always, we thank you for your participation."

Character Of Goju-Ryu

The Character of Goju-Ryu, a book subtitled Kata Implications for Experienced Practitioners, is available for shipment.

The theme of the book revolves around how to understand what Goju-Ryu kata have to teach, and to provide a methodology intended to help us learn how to learn from the kata – not just learn the kata.

As the title indicates, the book is intended for experienced practitioners (ni-dan and above) and assumes competence in kata performance exists. It is not a book about learning the kata or how to perform them – we already have excellent examples for that.

For those who seek an understanding of the lessons of kata the book should be a valuable resource. Because of the limited audience, only a minimum quantity will be printed.

Written by Rich Stamper over the course of many years and containing 392 pages, the book can be obtained from HQ for \$24.95 (GKK members) with free shipping in the USA. Price for non-members is \$34.95 plus shipping.

Send orders to: GKK Publications, P.O. Box 8402, Toledo, OH 43623.

Master Izumikawa Biography

The following biography of Master Izumikawa (10th Dan) was obtained by Mr. Jack Coleman, the founder of our organization. He assured us that we have been granted permission to use it.

This biography is very significant in that Mr. Coleman indicates our early training in Goju-Ryu derives from Master Izumikawa. It was written by Master Izumikawa's son, Katsuya Izumikawa, who now leads the Senbukai.- Rich Stamper

Biography of Kanki Izumikawa

Date of birth: April 16, 1908 (Meiji Era)

Died: November 1, 1967(Showa Era)

Kanki Izumikawa was born as third son of Kanpo Izumikawa in Makishi-cho, Naha-shi, Okinawa-ken, Japan. He started to learn fundamentals of karate from his elder brother at the age of 8 years and moreover, he received his training from his grandfather, Kanchu Izumikawa who was one of the best students of Sokon Matsumura, a famous master of Shurite, Okinawa

At the age of 15 years, he became a student of Chohatsu Kyoda who was one of the best students of Kanryo Higaonna and began to learn Goju Ryu. Also, he learned Okinawa kobudo (traditional weapon Okinawa martial art) from his cousin Kantoku Izumikawa since he was a little child.

At the end of Taisho era, the friend of his elder brother had a karate seminar at his birthplace and he learned karate from the instructors from different styles of karate.

At the age of 20 (1928, Showa Era, year 3), he started to receive the training of Goju Ryu from Seko Higa. In 1936 (Showa Era, year 11), he migrated to Tenian · Saipan · Palau Island on the South Sea and taught karate to local tribes as the assistant master of Higa Seko. At that time, there were many leading karate masters migrated from Okinawa to Palau Island and he was one of them who played an active part in teaching karate there.

In 1937(Showa Era, year of 12), he manuscripted the "Bubishi" and received an approval to become a formal successor of Goju Ryu Karate. In 1938 (Showa Era, 13), He migrated to the mainland of Japan, Kawasaki city, Kanagawa pref., as the first instructor of Goju Ryu Karate who came from Okinawa Island, and started to put his efforts to contribute for the recognition of Goju Ryu Karate in Japan. In 1938, April (Showa Era, 13), he opened his dojo, "Goju Ryu Karate Do Kenkyu Kai" in Kawasaki City and began to teach karate. Next year, 1939, he renamed his dojo, "Goju Ryu Karate Do Kenkyu-Kai, SENBUKAN" and began in earnest to teach as 1st head master of Senbukan.

After the end of the war, with the expansion of the organization, he again renamed his dojo as "Goju Ryu Karate Do SENBUKAN" and afterwards, when his first son, Hirofumi Izumikawa became the successor, the naming of "SENBUKAN" changed to "SENBUKAI" to this day.

In 1942 (Showa Era, 17), he received the "Renshi" from Nihon Butoku Kai (Japan traditional martial art association) and received the title of the Master of "Hanshi (10th dan)" in 1957.

In 1957, he participated the foundation/establishment of "Nihon Karate-do Rengokai (Association)" and in 1967, he received the title of the Master of "Hanshi" from this organization.

Back in 1941 (Showa Era, 16) October 14, he performed "Suparinpei" as the master of Goju Ryu at the "Okinawa Seito Karate Do Sogo Enbu Taikai (means All Okinawa Legitimate Karate Exhibitions)" that was held at the grand hall of Rinpo Kan in Tsurumi, Yokohama, Japan.

After the war, he also taught Goju Ryu Karate to the American soldiers in the U.S. military base which was located at Haneda, Tokyo (near Kawasaki) and it led to the chance for the karate popularization in foreign countries (especially in US). In 1950, he was interviewed by US Warner Patty News, NBC TV, Reuters Communications and so on, and this was the first time that Japanese karate was introduced in the international news in foreign countries.

In the 1960s(from July to September, 1964), Kanki Izumikawa visited twice to the United States, Hawaii for the purpose to give the guidance in regards to the correct way to perform original traditional Okinawa karate in Hawaii Senbukan.

In his 2nd visit, Hawaii Senbukan hosted karate exhibition. At that time in Hawaii, Okinawa karate was misinterpreted such as to break boards with full force/power or other things. Therefore, the most anxious plan to perform karate at this exhibition was to relay the wrong message that was to break the boards even by Siroobi and to implant the students/audiences that this was true original traditional Okinawa karate. This was why his visits was quite valuable and meaningful to Hawaii karate do.

The karate exhibition became roughly adopted by the newspaper and TV in Hawaii and he received the honorary letters of thanks from the State of Hawaii governor

At his dojo, he taught the techniques which are able to face against big American soldiers because he was a very small man. With his small body, his special skill was "Tenshin" (quick and smooth footwork) and in his training at dojo, he

always tried to walk with his heels up and toes down like the cats walking with the tips of toes and it was said that his movement was faster than cats.

He also studied shoutei kumite (inflight techniques) that was developed in his younger age and created the technique of the unique approaching offense and defense kumite style and taught them to his two sons.

To be more specific about this technique, it is to catch opponent's first movement quickly by entering with soft power technique and uses one inch punch. Because, if you use with hard power, it causes a crash between your power and opponent's power. Therefore, in order to avoid this, you must use the technique of soft method. That is to say, by doing so, there is a technical characteristic in avoiding not to make opponent's first power reactions.

Shoutei kumite will be connecting, in other words in Okinawa karate, "To get things done, not striking others by not being struck by others" means spiritual enlightenment where old Okinawan karate-masters finally reached in conclusion by training.

When his second son, Katsuya Izumikawa, third master of Senbukai, visited Okinawa for the first time, which was right after returning to Japan from US occupation, he had the chance to meet his father's childhood friends who remembered well about his father when he was a child. His childhood name was called Taro and he was a nimble and mischievous child. They told the interesting stories such as follows:

- Taro jumped high up and kicked off the bowlerhat of the passenger who was riding on a jinrikisha (a carriage/vehicle driven by human).
- Landed on the ground by jumping/kicking a ceiling and then spinning his body.
- Ran at the stone fence with his foot/body sideways.

However, he advised not to use the upper kick (Jodan-geri) when deshi (disciples) was playing kumite. He educated/taught differences in show kumite and real fight kumite. Furthermore, at dojo, he always made contact with his deshi (disciples) with soft hearted manner within the strictness and enjoyed talking about various subjects while drinking ocha (Japanese tea) with them after the training. He told mostly the stories such as the scuffling/fighting of his adult age, but always ended up saying them to avoid in doing so.

Here, let's me introduce about two interesting episodes when he was young:

- One is the story when his close friend was involved in the trouble with yakuza (Japanese mafia) and was kidnapped. It happened while he was staying in Osaka. To help his friend, he made a raid on yakuza's main house (building) with sai (one of karate's instruments) stuck in his waist and two sais in his hands and performed the kata using sais in front of the yakuza boss and then stuck (by throwing) them into the floor. The boss was quite impressed / amazed by his performance and courage and released his friend.
- Other is the story when he was teaching in the island of South Sea. He was found by local tribes when climbing the palm tree and trying to pluck off a coconut. Natives of the island were waiting under the palm tree with swords on their hands and to punish him when he comes down. He thought if he get off just as it is, he will be captured and be cut off his neck and body. But, then, he came up with an idea to turn his body upside down and started to go down with a smile in his face. This way he can be ready to take a posture from getting attached by the enemy. Of course, the tribes were quite surprised by his sudden posture and finally welcomed him with applause and nothing happened.

This is exactly what Okinawan karate-kas saying, "To get things done, not striking (fighting) others by not being struck by others." and is the story that might represent Okinawa karate-master's way of philosophy and living attitudes at that time.

In 1967 (Showa, 42), November 1st, regretfully, Kanki Izumikawa died at the age of 59 years old. During his living time, he truly poured his soul and heart into the expansion/popularization of Goju Ryu in mainland and produced many excellent disciples not only in domestic but also overseas. His best disciples are Sosui Ichikawa Sensei, Japan Goju Ryu Karate-do Sosuikan, Tsutomu Takato Sensei, branch officer in Otaku, Tokyo, Busen Arakawa Sensei, first nunchaku master in japan, Juichi Sagara Sensei (ex. Japanese famous Pro Wrestler, Antonio Inoki's brother), San Paulo Karate-do Renmei, Kazuhito Murakami Sensei, Branch Manager of Hawaii Senbukai, Noriyuki Yoshimaru Sensei, famous aikido master, Hyotaro Harada Sensei, Senbukai Seishinjigu (currently named, Senbukai Seiyu Rengo).

28 years in mainland, while keeping Okinawa traditional Goju Ryu, he put his efforts deeply into searching the advancement of Goju Ryu style and reached an high-level of karate-do and created/developed his own unique techniques.

After his death, his first son, Hirofumi Izumikawa succeeded to 2nd master of Senbukai, but, he died at the young age of 39 years old in 1982 (Showa, 37). Incidentally, he has the records of continuation victory at All Nihon Karate-do Senshu Ken Taikai, Kata Tournament organized/sponsored by Nihon Karate-do Rengokai from years 1963 thru 1968. After the death of 2nd master, his second son, Katsuya Izumikawa succeeded to 3rd master of Senbukai and is still adhering/conveying Goju Ryu traditional style that was inherited from his father and brother.

(Written by Katsuya Izumikawa), October, 2010

Mushin, part one

"Most of one's life is one prolonged effort to prevent oneself thinking.".....Aldous Huxley

It's six A.M. My last night shift is over. I love the twelve hour shifts because I have more days off, but they are exhausting. My twenty minute drive home will be much longer this morning; there is a snowstorm. I work out this morning and I am not excited about it. It isn't just a karate day, it's also a weight training day. I want to go to sleep when I get home, but I will be in no shape for anything after a nap. To make matters worse, I have company in the back seat. Body, Mind and Spirit are arguing like a bunch of school children about whether we should skip this morning's workout.

"It's been a long night, he could end up with an injury. Let's do it later," Mind argues. "Yes", says Spirit, "but trying to get started after a nap will make it worse." Mind searches for a logical rebuttal; "How about we take a nap, move around for a few hours afterwards, then hit it?" These two are the worst; Mind and Spirit are always looking for excuses to not train. If I weren't so tired, I'd reach around and slap them. Body never says much. He isn't the decision maker among the three. Mind and Spirit finally decide to give the workout a token try - not really skipping, but not really trying either. Pleased with their cowardly compromise, they quiet down. The decision has been made.

We're home. I will have several hours of snow shoveling later. My ambition bottoms out. Off with the work clothes, on with the workout clothes and downstairs to the gym. Mind and Spirit are exceptionally quiet now. Figures. They are good at talking, then bail on Body when he needs them most. Body is on his own; there will be no encouragement from Spirit, no rationalizing from Mind. The conductors are napping while the train moves on its own.

Squats are first. The king of all exercises. They are the hardest. Self-inflicted brutality. Get them out of the way and the rest of the workout will seem easier. I drop under the racked barbell and stand. Whoa! Did I forget to put some 45's on the bar? No, I can see them in the mirrors across the room. The weight seems almost light. I drop down slowly and to my surprise, no pain. There is always pain, but not now. Perfect form all the way down and back up. Smooth.

Mind and Spirit are sound asleep. Body is grinning. "If those two arguing fools would leave me alone, it would always be like this", he whispers. "They think too much, so I punish them." I understand. He's telling me it is thought which magnifies discomfort. I am now a passenger being taken for a ride. It is almost as if I am watching the workout being done by someone else. I am only dimly aware it is me doing the work. I keep my mouth shut and just watch. I get to enjoy for a change.

What started out as an almost aborted session becomes a non-stop, heart pounding workout. No thought, just do. No aches. No discomfort. There aren't any feelings when Mind and Spirit are absent. Emotional numbness sets in and the body performs like a trained monkey.

Another quick change from wet weight training clothes into my gi and I am back at it. Mind and Spirit are still sawing logs, Body is chomping at the bit like Seabiscuit. Body takes me through an hour and a half of non-stop fury. Mind and Spirit must be waking up because I am starting to wonder whether my heart will take much more of this. Then it ends. It has been two hours of thought free sweating.

Is this a glimpse into Mushin? Maybe. I don't know. Can I repeat this the next time? Not likely. The only time I can shut down the interference from my thinking is when I am near exhaustion. When I am simply too tired to care. It happens every few months. My head sort of collapses and my body becomes free from thought. Sort of like a drunk hitting bottom and turning his problems over to a higher power. I realized decades ago that the single greatest limiting factor to training hard is thought. Ouch, that hurts - maybe I can do this tomorrow-is this really necessary?-it's just one missed workout. All sorts of thoughts which undermine.

Many years ago, a monk quietly sat in lotus. His fellow monks doused him in gasoline as he meditated. The seated monk then set himself on fire and sat motionless as he died. The photographs horrified the world. I was mesmerized. How does one reach such a state of almost superhuman detachment? Could I? So far, the answer is: not even close. I can barely dial a phone number if the TV is too loud. So much for detachment and the ability to focus. Homer Simpson has a longer attention span.

But, how do I get there? Meditation? Hard training? Doing Sanchin under ice cold waterfalls as Gogen Yamaguchi did? I would most likely just develop pneumonia.

So, my time has just about run out. I know where I need to be, I just cannot do it at will. But, maybe that is really the answer. One isn't supposed to overcome mind and spirit. Perhaps it is these two who keep the body from destroying itself. That pain and rationalization are safeguards. When all three don't work together there is an imbalance. And, in the later years, you are left with the daily reminders of an exercise in futility.

Maybe mushin is a state reserved for truly desperate moments. For those moments when you are willing to die for someone or something. We may be allowed a glimpse into that state, but to achieve it at will is wishful thinking.

Unless you are a monk, perhaps a different approach is the answer.....

Bedford GKK Promotions

by Mark Cramer

On Saturday, December 19, 2010, fifty-six members of the Bedford GKK went up for promotion in front of the promotional board consisting of Mark Cramer (Roku-Dan), Chris Perry, (San-Dan), Daniel Trumble, (Ni-Dan), Andrew Trumble (Ni-Dan), and Steven Dick (Sho-Dan). Assisting on the promotional board were several junior black belts – Alex Perry, Zack Ott, and Curtis Manore. The results are as follows:

Tuesday and Saturday Class; Alexander, Dylan Junior Probationary Junior Sho-Dan, Dillon, Paul 5th Kyu Driehorst, Zachary 1st Kyu, Gorsich, Devon 6th Kyu, Gregory, Samantha 5th Kyu, Heiden, Cameron 2nd Kyu Landis, Savannah 2nd Kyu, Pakulski, Daniel 2nd Kyu, Patel, Arpan 5th Kyu, Patel, Yatri 6th Kyu, Rough, Riley 5th Kyu Zacharias, Kaitlyn 3rd Kyu

Thursday and Saturday Class; Eltschlger, TJ 9th Kyu, Ferow, Ivy 8th Kyu, Hill, Dakota 8th Kyu, Landis, Jahn 6th Kyu, Mata, Emily 8th Kyu, McManaman, Devon 6th Kyu, Miller, Baylee 8th Kyu, Murray, Dade 6th Kyu Nelson, Dylan 7th Kyu, Patel, Ankit 9th Kyu, Patel, Heli 9th Kyu, Pavuk, Brett 9th Kyu, Prilrose, Jimmy 8th Kyu Prilrose, Joseph 9th Kyu, Reau, Abigail 7th Kyu, Rybka, Regan 6th Kyu, Trumbull, Nathan 9th Kyu

Sat. New Pee Wee Class; Bonamino, Joshua 9th Kyu, Cloyne, Kaiden 9th Kyu, Coburn, Kendyl 9th Kyu Corwin, Levi 9th Kyu, Crummel, Gabriel 9th Kyu, Freker, Kian 9th Kyu, Freker, Rigdon 9th Kyu, Goss, Alyssa 9th Kyu Hamilton, Gavin 9th Kyu, Hamilton, Colin 9th Kyu, Hines, Kyla 10th Kyu, Hoskins, Alexandra 9th Kyu Hoskins, Zachary 9th Kyu, Murphy, Olivia 9th Kyu, O'Brien, Jackson 9th Kyu, Rose, Carson 9th Kyu

Sat. Returning Pee Wee Class; Hamilton, Sidney 8th Kyu, Hartman, Drake 8th Kyu, Landis, Seattle 6th Kyu Short, Bryce 7th Kyu, Stevens, Zach 6th Kyu, Suda, Michael 7th Kyu, Verral, Hunter 8th Kyu Weisler, Stephen 8th Kyu, Wood, Carlie 8th Kyu, Woodfill, Clayton 6th Kyu, Yeager, Grant 6th Kyu

From Mr. Dwight Scales; Those of us who had the privilege to attend the weekend seminar in Springfield, Illinois came away with a greater knowledge and appreciation of our art. The interpretations and applications of some of the katas made it clear that there is much, much more to our art than blocking, punching, and striking.

Several times during the weekend, the influence of the 'White Crane' style was mentioned. Mr. Ken Maunz did an excellent job of explaining the legend behind this style. What he said however only served to pique my interest and I looked further into the legend.

I came across an in-depth story of the origin of 'White Crane' and thought it would be of interest to many:

An excerpt from;

The Bible of Karate, Bubishi

by Patrick McCarthy

Article 1: Origin of White Crane Gonfu

In spite of his fighting skills in Monk Fist Boxing, Fang Zhonggong was no match for the scoundrels from a neighboring village who deceived and then viciously beat him while vying for control of his village. The injuries Fang sustained during the altercation were so severe that he was unable to fully recuperate and fell gravely ill. Attended to by his loving daughter and personal disciple, Fang Qiniang, his condition gradually deteriorated. No longer even able to eat, he finally died.

Deeply troubled by the loathsome circumstances of her beloved father's death, Fang Qiniang vowed to take revenge. Although just a country girl from the rural village of Yongchun, Fang Qiniang was nevertheless a promising and spirited young woman. She longed to vindicate her family name, but she had not yet mastered the fighting skills her father was teaching her. She deeply pondered upon how she might find the power and strength to overcome such adversaries.

One day, not long after the tragedy, Fang was sobbing over the memory of her loss when suddenly she heard some strange noises coming from the bamboo grove just outside her home. Looking out the window to see what was making such a racket, she saw two beautiful cranes fighting. She noticed how the magnificent creatures strategically maneuvered themselves away from each other's fierce attacks with remarkable precision. In the midst of piercing screams, the vigorous jumping, and deceptive wing flapping, the barrage of vicious clawing and lethal pecking was well concealed.

Deciding to frighten off the creatures, Fang went outside and grabbed the long bamboo pole she used for hanging clothes to dry. As She approached the cranes, Fang swung the pole but was unable to get close. Each time she attempted to swing or poke with the pole, they sensed her proximity, and, before the pole could reach its target, the birds instinctively evaded her every effort and finally just flew off.

Reflecting deeply upon this incident, Fang concluded that it was a revelation and soon set about evaluating the white cranes' instinctive combative methods. If someone could fight the way the white cranes had, that person would be unbeatable. After considerable time and study, Fang finally came to understand the central principles of hard and soft and yielding to power. Fusing the central elements of Monk Fist gonfu with her own interpretation of the birds' innate defensive movements, she created a new style.

After three years of relentless training, Fang developed into an unusually skillful fighter. Capable of remarkable feats of strength and power, Fang Qiniang was no longer the weak and frail girl she once was. Her skill and determination finally gained her a notable reputation. Undeclared in those three years, Fang's innovative style ultimately became one of the most popular civil self-defense traditions in and around Fujian Province, and became known as Yongchun White crane Boxing (Yonchun He Quan).

In an effort to govern the behavior of those who studied her tradition, Fang cautioned her followers to only use their skills in self-defense. She maintained that great bodily harm, including death, could easily result from excessive force. Imparting her late father's wisdom, Fang maintained that without first finding inner peace and harmony, one could never truly master the fighting traditions, and hence never master their own lives. Master Fang asserted that it is only through discovering and then mastering the world within that the power of positive human force can be developed on harmony with nature and used to defeat any adversary.

Fang said that the principles upon which her tradition was established (i.e., correct breathing, moral precepts, inner-discovery, etc.) had been handed down from ancient times and were not native to the district of Fuzhou.

Fang's Test

Fang's reputation attracted many challengers wanting to test their skill against that of a woman. However, none were successful. Zeng Cishu was one of the men who dared to test Fang's ability.

Described as invincible, Zeng was a hard style boxing expert with fingers like iron and a body as hard as a rock. Demanding to do battle with the girl, Fang promptly agreed and Zeng prepared to meet his opponent. Without even being hit once, Fang swiftly dispatched the challenger. So taken by her remarkable skill and gracious character, the fallen warrior immediately petitioned her to accept him as her student. As her personal disciple, Zeng Cishu went on to become Fang's most prized student and eventually became the second-generation master of White Crane gonfu.

In describing his bout with Master Fang, Zeng announced that he had mistakenly relied too much upon physical strength. Fang only had to use her evasive style and inner force to subjugate him. Zeng Cishu said she was truly a master and worthy of her reputation. Because Zeng was regarded as such a powerhouse, their bout served to greatly enhance Master Fang's reputation and brought much more recognition to her unique boxing method.

From that time on, Master Fang maintained that anyone learning the fighting tradition must always make sure not to place too much emphasis upon just physical training. True power and wisdom come from within and are reflected without. Introspection and philosophical assimilation must balance strict, hard physical conditioning. This is the way to transcend ego-related distractions and get beyond the immediate results of physical training. People who truly understand the fighting traditions are never arrogant or unscrupulous, and never use their skill unjustly.

In the White crane fighting tradition an instructor must teach according to the student's own individual ability. Learning the quan one can progress at one's own pace. Subsequently, the more earnestly one trains, the more swiftly inner strength develops. As in the case of Zeng Cishu, who through relentless practice of the form Happoren developed his inner strength so that it ultimately manifested itself and flowed inward and outward through his Thirty-six Vital Points, invigorating his body so that he could, at will, summon his qu (life energy; ki in Japanese) to any of his vital points. Zeng Cishu made this quan a popular tradition, which was perpetuated and handed down.

A very special thanks to Christine LeBlond, Rights Manager for Tuttle Publishing, in granting permission to share this excerpt from "*The Bible of Karate, Bubishi*", by Patrick McCarthy. To purchase this book, please visit the Tuttle Publishing website @ www.tuttlepublishing.com.

Did You Know?

by Rich Stamper

Did you know that "Shorin-ji is the ultimate source of Goju-Ryu? Its influence is seen in virtually every aspect of the Goju-Ryu system". Quote taken from Yamakura Shihan's second book. Worth some study and reflection.

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