

SKIF



NEW YORK

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History of Shotokan Karate and O-sensei Funakoshi

Gichin Funakoshi was born in Shuri, Okinawa in 1868. As a boy, he was trained by two famous masters of that time. Each trained him in a different Okinawan martial art. From Yasutsune Azato he learned Shuri-te. From Yasutsune Itosu, he learned Naha-te. It would be the melding of these two styles that would one day become Shotokan karate. Funakoshi sensei is the man who introduced karate to Japan. In 1917 he was asked to perform his martial art at a physical education exhibition sponsored by the Ministry of Education. [...] Funakoshi sensei decided to remain in Japan and teach and promote his art. [...]



Funakoshi's story is very similar to that of many greats in karate. He began as a weakling, sickly and in poor health, whose parents brought him to Itosu for his karate training. Between his doctor, Tokashiki, who prescribed certain herbs that would strengthen him, and Itosu's good instruction, Funakoshi soon blossomed. He became a good student, and with Asato, Arakaki and Matsumura as his other teachers, expertise and his highly disciplined mind. [...]

After a short time, he had earned sufficient means to open his first school in Meishojuku. Following this, his shotokan in Mejiro was opened and he finally had a place from which he sent forth a variety of outstanding students, such as Takagi and Nakayama of Nippon Karate Kyokai, Yoshida of Takudai, Obata of Keio, Noguchi of Waseda, and Otsuka, the founder of Wado-Ryu karate. It is said that in his travels in and around Japan, while giving demonstrations and lectures, Funakoshi always had Otsuka accompany him.

Funakoshi visited the Shichi-Tokudo every other day to teach and was always accompanied by Otsuka, reputed to be one of the most brilliant of his students in Japan proper. Otsuka's favorite kata was the Naihanchi, which he performed before the royalty of Japan with another outstanding student named Oshima, who performed the Pinan kata (Heian). [...]

When Funakoshi came to mainland Japan, he brought 16 kata with him: 5 pinan, 3 naihanchi, kushanku dai, kushanku sho, seisan, patsai, wanshu, chinto, jutte and jion. [...]

The repetitious training that he instituted paid dividends; his students went on to produce the most precise, exact type of karate taught anywhere.

Jigoro Kano, the founder of modern judo, once invited Funakoshi and a friend, Makoto Gima, to perform at the Kodokan (then located at Tomisaka). Approximately a hundred people watched the performance. Gim, who had studied under Yabu Kentsu as a youth in Okinawa, performed the naihanshi shodan, and Funakoshi performed the koshokun (kushanku dai). [...]

Funakoshi was a humble man. He preached and practiced an essential humility. [...] He lived at peace with himself and with his fellow men.

Whenever the name of Gichin Funakoshi is mentioned, it brings to mind the parable of "A Man of Tao (Do) and a Little Man". As it is told, a student once asked, "What is the difference between a man of Tao and a little man?" The sensei replies, "It is simple. When the little man receives his first dan (degree or rank), he can hardly wait to run home and shout at the top of his voice to tell everyone that he made his first dan. Upon receiving his second dan, he will climb to the rooftops and shout to the people. Upon receiving his third dan, he will jump in his automobile and parade through town with horns blowing, telling one and all about his third dan".

The sensei continues, "When the man of Tao receives his first dan, he will bow his head in gratitude. Upon receiving his second dan, he will bow his head and his shoulders. Upon receiving his third dan, he will bow to the waist and quietly walk alongside the wall so that people will not see him or notice him".

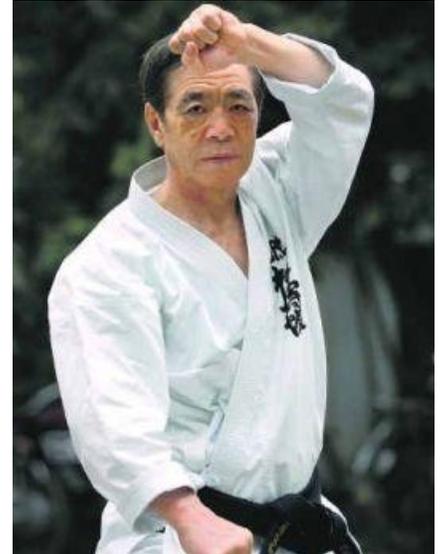
Funakoshi was a man of Tao. He placed no emphasis on competitions, record breaking or championships. He placed emphasis on individual self-perfection. He believed in the common decency and respect that one human being owed to another. He was the master of masters.

Adapted from: <https://www.skifworld.com/Gichin-Funakoshi.php>

Hirokazu Kanazawa, Sōke

Hirokazu Kanazawa, who studied under Gichin Funakoshi, the founder of Shōtōkan Karate and was a prominent instructor of the Japan Karate Association. He was the first All-Japan karate Championship kumite champion, in 1957, while nursing a broken wrist. The following year he repeated the feat by winning the kumite and kata.

Kanazawa founded the Shotokan Karate-Do International Federation in 1978. Within his organization, he established a pedagogical system that allows Karate to be practiced and enjoyed by everyone, regardless of gender, age, or level of fitness. His method provides special attention to breathing and relaxation. It is also Kanazawa's perspective that his style is only one out of a number of different ways to achieve Karate's true meaning. He holds the rank of 10th dan, and title of Sōke, or head of school. Beyond being a Karateka extraordinaire, Kanazawa Sōke is also an amazing educator.



SKIF New York

In today's society, Karate has become a misunderstood art, with extreme emphasis on sport competitions, trophies, ranks and titles, or in the worst case, free exhibitions of physical prowess and violent behavior. Mind, body, and spirit are interconnected, and developing only one or two of such components results in unbalanced life, and lack of harmony with the world. Same as practicing Kumite (sparring) over Kata (form), or vice-versa, results in an unbalanced Karate. Same applies to overthinking every technique, or just practicing without thinking.

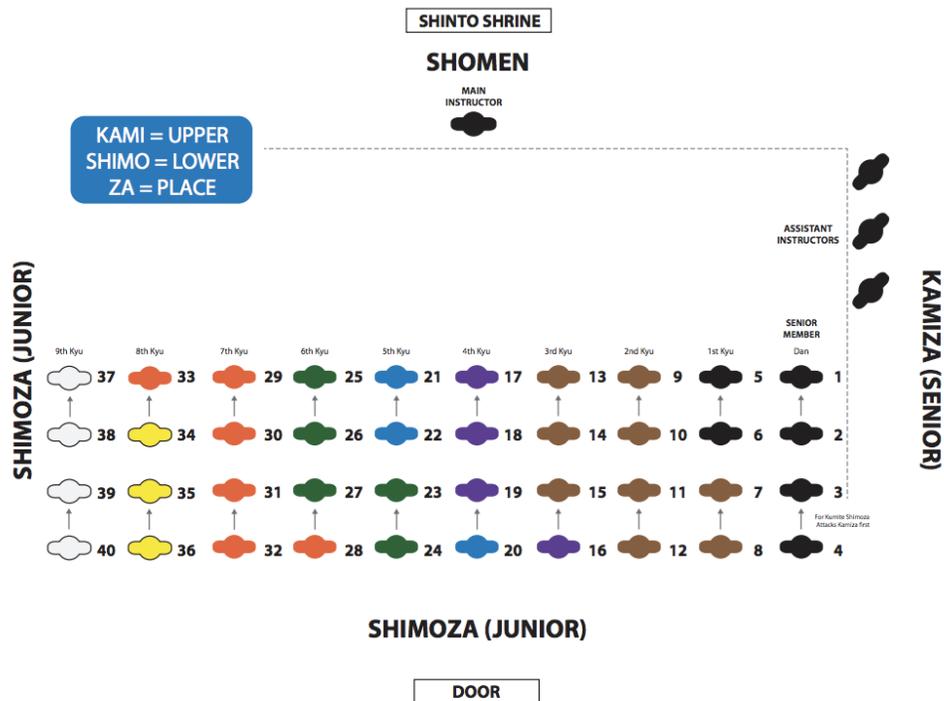
Our objective at SKIF New York is to practice, study and promote Karate and a martial art in its traditional form, with the mindset that there is nothing else to gain other than the practice itself and fostering harmony with oneself and the surrounding world.

We do our best to follow Kanazawa's teachings and to pass them on to you.

Dojo Rules

- Enter and exit facing the inside of the dojo, with a bow, and ask permission to the instructor
- Leave the shoes and socks outside of the training area.
- Have the utmost respect for the practicing place, instructors (present or not), colleagues and yourself, regardless if a training session is currently ongoing.
- Remove all accessories (rings, earrings, bracelets, watches, ...)
- Be mindful of your personal hygiene and the equipment's cleanliness (start with the uniform)
- Be silent during classes, unless the instructor asks you something. When you speak, do it so in a low and respectful tone. Questions and observations should wait for the end of the class, or done during breaks if it's appropriate.
- Pay maximum attention and effort during training.
- Do not take stances that are disrespectful or careless, such as crossing your legs and/or arms, lean against the wall, or lay on the floor.
- Must respect the class schedules. Entering a class late or leaving early should be avoided at all costs. If not possible, try to let the instructor know beforehand. Nevertheless, it is always preferred to attend a class partially than not attend at all.
- If coming in late, avoid disturbing the ongoing class, ask permission to enter the dojo, and wait in seiza (kneeling) for permission to take part of the class.
- Use the restrooms before the beginning of the class to avoid interruptions.
- Respect the senior students (senpai), and help and encourage the junior students (kohai)
- Whenever you practice with someone else, bow at the beginning and at the end of each exercise
- Should not seek to be superior than your colleagues, but seek improvement of ourselves through correct principles
- Should not use our martial arts knowledge to brag, impress or perform futile and unnecessary demonstrations.
- Should not suspend or neglect the rest of our life activities, such as school or work, but learn how to manage time correctly.

Commands for the Start and End of Training



As a general rule, commands issued at the start and end of training sessions are performed by the most senior member in attendance (in terms of rank, number of years training, etc.)

Start

1. Seiretsu (Meaning: Line up)
2. Seiza (Meaning: Sit [in the Japanese “Seiza” style, kneeling with the legs tucked underneath])
3. Mokusō (Meaning: Silent meditation)
4. Kaimoku (Meaning: Eyes open) or Mokusō yame (Meaning: Halt meditation)
5. Shōmen ni rei (Meaning: Bow to the front)
6. But, when training in a dojo with a Shinto alter: Shinzen ni rei (Meaning: Bow to the alter)

7. _____ Sensei ni rei (Meaning: Bow to _____ Sensei).

Note: When bowing to more than one instructor: Sensei-gata ni rei (Meaning: Bow to the instructors)

8. Additionally, “Sensei” may be substituted with another title depending on the title of the instructor.

9. Otagai ni rei (Meaning: Bow to one another)
10. <Spoken by the instructor> Kiritsu. Hajimemasu. (Meaning: Stand up. We will begin.)

End

1. Seiretsu (Meaning: Line up)
2. Seiza (Meaning: Sit [in the Japanese “seiza” style, on the knees with the legs tucked underneath])
3. Mokusō (Meaning: Silent meditation)
4. Kaimoku (Meaning: Eyes open) or Mokusō yame (Meaning: Halt meditation)
5. Dōjō-kun (Meaning: Rules of the dojo) <The five rules of the dojo are each recited and repeated by members in order>

6. Shōmen ni rei (Meaning: Bow to the front)

Note: When training in a dojo with a Shinto altar: Shinzen ni rei (Meaning: Bow to the altar)

7. _____ Sensei ni rei (Meaning: Bow to _____ Sensei).

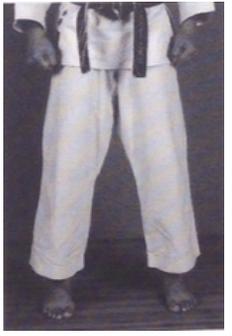
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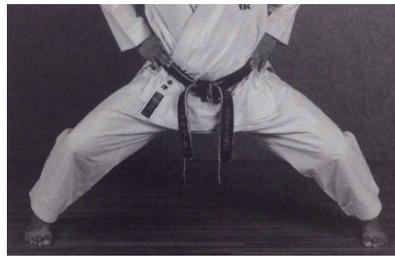
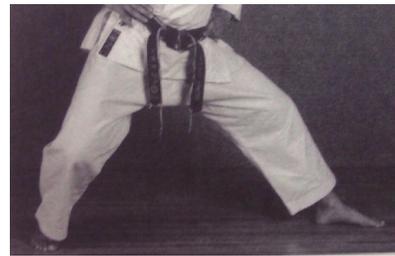
Additionally, “Sensei” may be substituted with another title depending on the title of the instructor.

8. Otagai ni rei (Meaning: Bow to one another)
9. <Spoken by the instructor> Kiritsu. Owarimasu. (Meaning: Stand up. We have finished.)

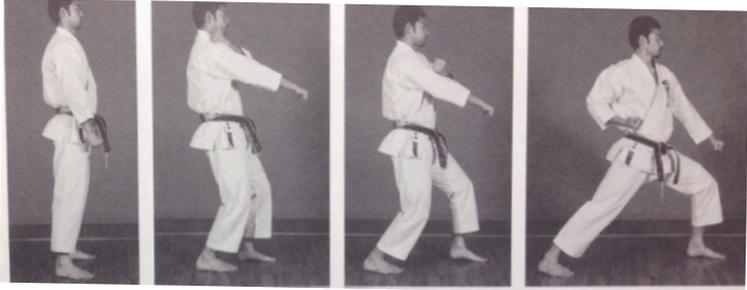
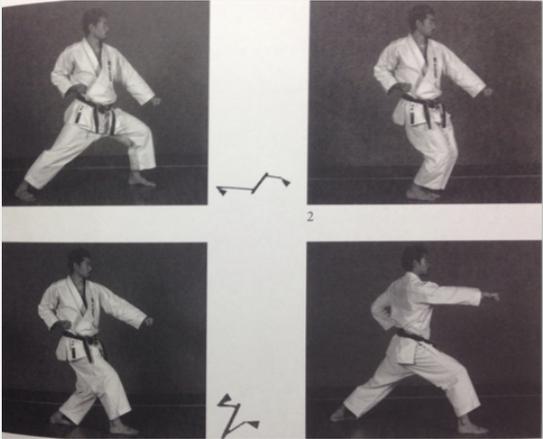
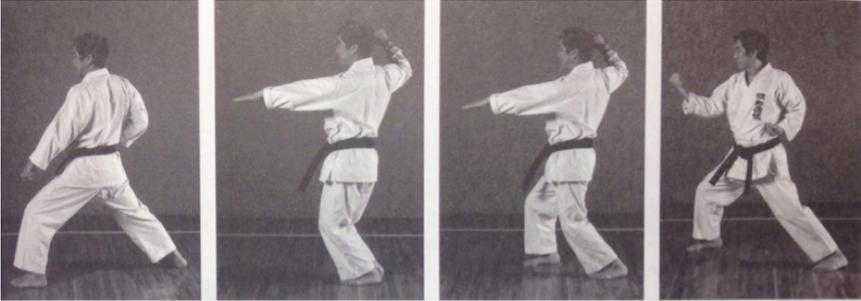
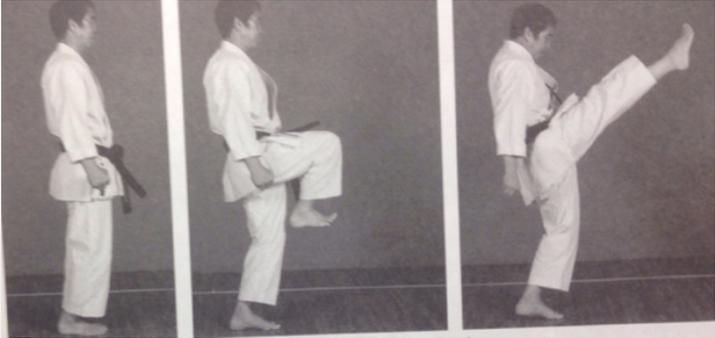
Adapted from: <https://www.skifworld.com>

Basic Shotokan stances

				
Heisoku-dachi	Musubi-dachi	Hachiji-dachi (Shizentai)	Heikō-dachi	Renoji-dachi
閉足立	結び立	八字立	平行立	レの字立
Closed feet stance	Joining stance	Character Eight (八) stance (natural stance)	Parallel stance	Re (レ) stance

		
Zenkutsu-dachi	Kiba-dachi	Kokutsu-dachi
前屈立ち	騎馬立	後屈立ち
Front stance	Horse riding stance	Back stance

Basic Shotokan techniques

	<p>Gedan-barai 下段払い Lower sweeping block</p>
	<p>Oi-zuki 追突 Lunge punch</p>
	<p>Soto-ude-uke 外腕受け Outside arm block</p>
	<p>Mae-geri 前蹴 Front Kick</p>

Kata (形)

Kata are pre-arranged sequences of blocks and attacks that emulate an imaginary encounter with multiple opponents. Kata was also the original way of transmitting knowledge from teacher to student, and a single kata used to be practiced for many years before the sensei would teach a new one to his students.

There are many katas in karate, and each style has its own version - even different schools of the same style can have slightly different versions of the same kata.

Shotokan's kata can be grouped into two main categories:

Shorin kata have movements that are to be performed with the mind and body set of being flexible, soft and slow, with quick sharp movements.

Shorei kata have the characteristic of being strong, solid, with solid movements, and a strong-hard foundation.

Below is a table of the kata practiced in the Shotokan style, with a few kata added by Kanazawa Soke to the SKIF curriculum (found in other styles).

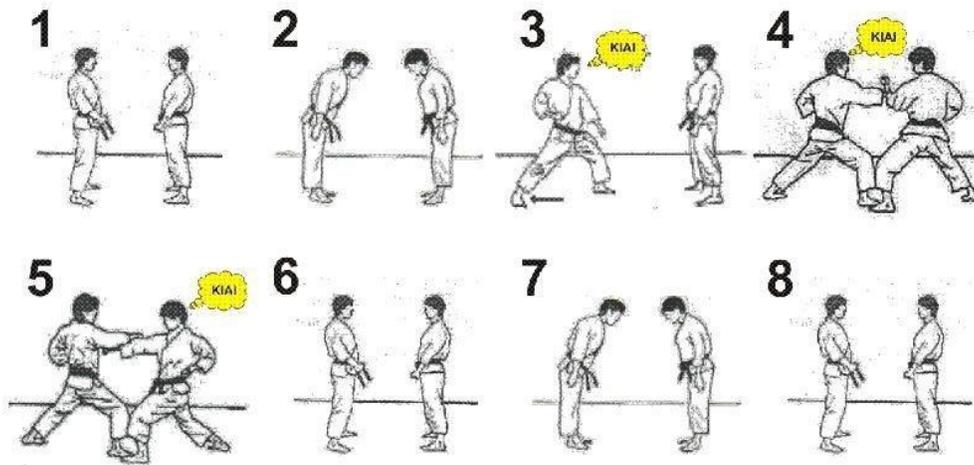
Mudansha		Yudansha	
10th Kyu	Taikyoku Shodan (太極初段)	Shodan	Bassai Dai (披塞大) Jion (慈恩) Enpi (燕飛) Kanku Dai (觀空大) Jitte (十手)
9th Kyu	Heian Shodan (平安初段)		
8th Kyu			
7th Kyu	Heian Nidan (平安二段)	Nidan	Hangetsu (半月) Gankaku (岩鶴) Tekki Nidan (鉄騎二段) Bassai Shō (披塞小) Kankū Shō (觀空小)
6th Kyu	Heian Sandan (平安三段)		
5th Kyu	Heian Yondan (平安四段)	Sandan	Tekki Sandan (鉄騎三段) Nijūshiho (二十四步) Chinte (珍手) Sōchin (壯鎧) Jīn (慈陰)
4th Kyu	Heian Godan (平安五段)		
3rd Kyu	Tekki Shodan (鉄騎初段)	Yondan and Above	Meikyō (明鏡) Unsu (雲手) Wankan (王冠) Gojūshiho Shō (五十四步小) Gojūshiho Dai (五十四步大)
2nd Kyu	Tekki Shodan (鉄騎初段) Bassai Dai (披塞大) Jion (慈恩) Enpi (燕飛) Kanku Dai (觀空大)		
1st Kyu		SKIF	Seienchin (征遠鎧) Seienchin (alt. video)(征遠鎧) Gankaku Shō (岩鶴小) Seipai (十八) Nijuhachiho (二十八步) Hyakuhachiho (百八步)

Kumite (組手)

Kumite, or sparring, is practiced differently at different levels. Beginners start practicing pre-arranged kumite drills, first with five step exercises of a single attack/block, or gohon kumite (五本組手), and later on, three step sparring, or sanbon kumite (三本組手), with a different attack/block in each step (jodan-zuki, chudan-zuki, mae-geri).

As the karateka matures hers/his kumite skills, s/he advances to one step sparring, either from static position (kihon ippon kumite), or from a free-stance position (jiyu ippon kumite.)

The following image illustrates the etiquette of the gohon-, sanbon-, and kihon-ippon kumite:



At last, the free sparring (jiyu kumite) is the last type of kumite that the student will encounter, since it requires the timing, distance, balance, and strength gained by practicing the other more basic types of kumite.

The following table summarizes the various types of kumite:

Yakusoku Kumite (promise sparring)	Tanren Kumite (training sparring)	<u>Gohon Kumite (five step sparring)</u>
		<u>Sanbon Kumite (three step sparring)</u>
	Kihon Kumite (basic sparring)	<u>Kihon Ippon Kumite (basic one step sparring)</u>
		<u>Kaeshi Ippon Kumite (attack and counter one-step sparring)</u>
	Yakushoku Jiyu Kumite (promise free sparring)	<u>Jiyu Ippon Kumite (free-style one-step sparring)</u>
		<u>Okuri Jiyu Ippon Kumite (follow-through free-style one-step sparring)</u>
Jiyu Kumite (free sparring)	Kyogi Kumite (sport, tournament)	
	Shiai Kumite (budo, match-style sparring)	

The information here is just the very tip of the immensely large universe that is Karate.

Join us for training and you will learn so much more!

Osu!!!

SKIF New York, 2023

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Release and Waiver of Liability and Indemnity Agreement

(Read Carefully Before Signing)

In consideration of being permitted to participate in any way in the Martial Arts Program provided by SKIF New York group and/or being permitted to enter for any purpose any restricted area (here in defined as any area where in admittance to the general public is prohibited), the parent(s) and/or legal guardian(s) of the minor participant named below agree:

1. The parent(s) and/or legal guardian(s) will instruct the minor participant that prior to participating in the below martial arts activity or event, he or she should inspect the facilities and equipment to be used, and if he or she believes anything is unsafe, the participant should immediately advise the officials of such condition and refuse to participate. I understand and agree that, if at any time, I feel anything to be UNSAFE; I will immediately take all precautions to avoid the unsafe area and REFUSE TO PARTICIPATE further.
2. I/We fully understand and acknowledge that:
 - a. There are risks and dangers associated with participation in martial arts events and activities which could result in bodily injury partial and/or total disability, paralysis and death.
 - b. The social and economic losses and/or damages, which could result from these risks and dangers described above, could be severe.
 - c. These risks and dangers may be caused by the action, inaction or negligence of the participant or the action, inaction or negligence of others, including, but not limited to, the Releasees named below.
 - d. There may be other risks not known to us or are not reasonably foreseeable at this time.
3. I/WE accept and assume such risks and responsibility for the losses and/or damages following such injury, disability, paralysis or death, however caused and whether caused in whole or in part by the negligence of the Releasees named below.
4. I/We HEREBY RELEASE, WAIVE, DISCHARGE AND COVENANT NOT TO SUE the martial arts facility used by the participant, including its owners, instructors, managers, promoters, lessees of premises used to conduct the martial arts event or program, premises and event inspectors, underwriters, consultants and others who give recommendations, directions or instructions to engage in risk evaluation or loss control activities regarding the martial arts facility or events held at such facility and each of them, their directors, officers, agents, employees, all for the purpose herein referred to as "Releasee"...From all liability to the undersigned, my/our personal representatives, assigns, executors, heirs and next of kin For any and all claims, demands, losses or damages and any claims or demands therefore on account of any injury, including but not limited to the death of the participant or damage to property, arising out of or relating to the events(s) caused alleged to be caused in whole or in part by the negligence of the releasee or otherwise.
5. I/We HEREBY acknowledge that THE ACTIVITIES OF THE EVENT(S) ARE VERY DANGEROUS and involve the risk of serious injury and/or death and/or property damage. Each of THE UNDERSIGNED also expressly acknowledges that INJURIES RECEIVED MAY BE COMPOUNDED OR INCREASED BY NEGLIGENT RESCUE OPERATIONS OR PROCEDURES OF THE RELEASEES.
6. EACH OF THE UNDERSIGNED further expressly agrees that the foregoing release, waiver, and indemnity agreement is intended to be as broad and inclusive as is permitted by the law of the Province or State in which the event is conducted and that if

any portion is held invalid, it is agreed that the balance shall, notwithstanding continue in full legal force and effect.

7. On behalf of the participant and individually, the undersigned partners(s) and/or legal guardian(s) for the minor participant executes this Waiver and Release. If, despite the release, the participant makes a claim against any of the Releasees, the parents(s) and/or legal guardian(s) will reimburse the Releasee for any money which they have paid to the participant, or on his behalf , and hold them harmless.

I HAVE READ THIS RELEASE AND WAIVER OF LIABILITY, ASSUMPTION OF RISK AND INDEMNITY AGREEMENT, FULLY UNDERSTAND ITS TERMS, UNDERSTAND THAT I HAVE GIVEN UP SUBSTANTIAL RIGHTS BY SIGNING IT, AND HAVE SIGNED IT FREELY AND VOLUNTARILY WITHOUT ANY INDUCEMENT, ASSURANCE, OR GUARANTEE BEING MADE TO ME AND INTEND MY SIGNATURE TO BE COMPLETE AND UNCONDITIONAL RELEASE OF ALL LIABILITY TO THE GREATEST EXTENT ALLOWED BY LAW.

Date ____/____/____

Student/Participant Name _____

Student/Participant Signature _____

Parent or Guardian Signature (if minor) _____

Received by _____