



Training Handbook



**Dedicated to Master Teruyuki Okazaki
and Master Yutaka Yaguchi**

© Copyright 2017, Boulder Shotokan Karate
5610 N 71st Street.
Longmont, CO 80503
www.shotokan.net

September 2017, All Rights Reserved

Foreword

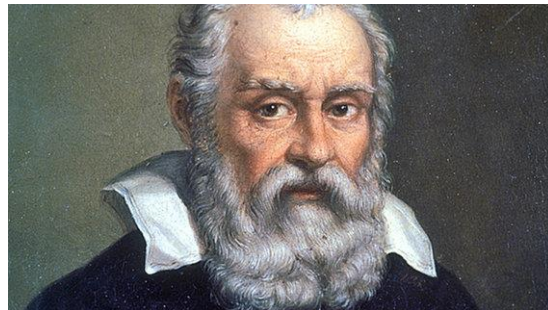
As a new student you are already a valuable and essential part of our Karate-do training group. Your desire to learn, your energy, and your spirit all expand outward to those with whom you will train. More importantly, the challenges ahead for you will be shared by all, and are an important part of our mutual growth.

Training in a new art, particularly a martial art, can be a bewildering initial experience. There is much more to learn than perhaps you had anticipated; mental and spiritual, as well as physical. No matter what your initial concept of karate, you will undoubtedly come to experience it as something much deeper.

This handbook is an attempt to introduce you to some basic and guiding concepts, theory, the rules and etiquette of the dojo (training place) and amongst karateka (karate practitioners), background history, and other helpful information on Shotokan karate.

Even with the best efforts at assembling this handbook, it must be emphasized that karate is not learned by reading, but from training! The dojo offers a uniquely safe environment for you to open yourself up; to experiment with new ideas, new movements, and even new feelings. Most of the revelations awaiting along the way come by merely freeing your mind, relaxing your body, and opening your heart. Training in Karate-do is a remarkable, multi-faceted experience. The efforts of training are well rewarded, and the enjoyment you had expected to find is but a fraction of the joys you will experience!

"You cannot teach people anything, you can only help them discover it within themselves." - Galileo



What is Karate?

Karate is many things. It is an excellent and well-balanced form of exercise. It is a highly evolved Oriental means of self-defense. There are many different styles of karate just like there are many different languages in the world. But, as all language seeks to communicate, so all karate seeks to enhance self-defense. Karate is an art since the karateka must reach beyond just the mechanics of technique toward creativity in the application of karate skills in order to be proficient. It is also an art in the sense that karate represents a body of accumulated skills gained through considerable experience. It is a well organized, highly-competitive sport. Karate can also be a way of life. Most importantly, karate is a means of personal character development and improvement.

It is this aspect of character development that is so easily overlooked yet is so important to defining what karate really is. The concepts of character development and karate as a way of life lead to a more profound definition of karate.

There is karate and there is Karate-do. Karate is a general name for a type of Okinawan and Japanese martial art using only empty hands. In the past, karate was written using the characters for "empty hand" -- a purely physical way to describe karate. Yet, there is a deeper aspect to serious karate training which deals with character development.

Karate is not a religion or a philosophy, but it may complement religion and philosophy in one's life. Karate is not merely a sport or form of exercise although it does incorporate these elements. Karate is not merely a form of moving Zen or active meditation although karate also contains these benefits.

Karate is a way for an individual to realize greater potential and expand the limits of that individual's physical and mental capabilities. Karate is an excellent, time-proven method of personal development. In this context, the Japan Karate Association (JKA) definition of karate is most cogent:

"Karate is not a martial art whose ultimate aim is to win. It is based on hard physical training that demands strict mental discipline by which one attempts to mold an ideal character through physical and spiritual trials."

As Master Funakoshi stated: "True Karate-do is this; that in daily life, one's mind and body be trained and developed in a spirit of humility; and that in critical times, one can be devoted utterly to the cause of justice."



Funakoshi

How Long to Earn a Black Belt?

A common question is "How long will it take me to get a black belt?" It is impossible to predict at the beginning of karate training when a person will reach the lowest rank of black belt or "shodan," since what is offered by Boulder Shotokan Karate is not a "package course," but a general program for life-long growth. Factors such as age, physical condition, natural ability, an open and humble attitude, diligence in practice -- all affect one's progress. However, it takes about 4 to 5 years for the average person to reach shodan.

It should be remembered that in Japan, a shodan black belt holder is merely considered to have reached the stage of being a serious student and not as having achieved mastery of the art. Indeed, since Karate-do is more than just an art, but is in fact a "way," one does not ever "accomplish" or "master" Karate-do. One can only master the art of being oneself.

Learning As a Beginner

Beginners are often concerned because the instructor does not start all over again for their benefit. It is our experience that the beginner can profit and will reach a higher level of advancement in a shorter period of time by simply jumping in and training. Simply do the training as best you can. Expect to make mistakes, but recognize mistakes as stepping stones toward improvement.

You will notice that the more advanced students are understanding and sincerely interested in helping you. Do not feel you are hampering the more advanced student's progress because you are a beginner; it is important to their progress that they have the opportunity to share their experience with you.

Most important, **enjoy being a beginner!** Expect to feel clumsy and uncoordinated - this is entirely normal. It is not uncommon for some students to unnecessarily punish themselves mentally because they do not immediately grasp everything and excel. They try so hard that the very act of trying interferes with their progress. Those who persevere in Karate-do do so because they truly enjoy it. They take all the time they need and appreciate the step-by-step process of their learning. Slow down and pay attention to the new material which each class brings and you will enjoy every step of the path.

".... 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."

Master Masatoshi Nakayama

Ranking and Examinations

As in other Japanese martial arts, we use the "kyu" and "dan" system of ranking. There are eight kyu levels and ten dan levels. Beginners start as 9th kyu and, after about three months of training, are eligible to test for 8th kyu. A kyu ranking examination is administered every three months and can only be taken every three months, not less. Black belt or dan tests are given twice a year.

Ranking tests for all kyu levels and for first and second dan consist of three sections; 1) basics, 2) kata, and 3) sparring. These three sections are equally weighted.

Ranking tests are not a measure of a persons ability to defend themselves or compete successfully. Ranking tests are simply a means of measuring progress at certain stages and providing useful goals in training. Just because a person is a brown or black belt does not mean they are experts or infallible. The prime criteria for first degree black belt is proficiency in basic techniques, kata, and sparring -- not competition experience or being the "meanest dog in the pack."

You are not required to take ranking examinations but you cannot progress through the ranking system without testing. It is important to remember that rank is only a means of gauging progress. All people are different and learn and progress at differing rates. Of prime importance is to continue growth and progress through continued self-reflection and training.

ISKF Ranking

9 kyu	White belt/beginner
8 kyu	Yellow belt
7 kyu	Orange belt
6 kyu	Green belt
5 & 4 kyu	Purple belt
3, 2, & 1 kyu	Brown belt

Black Belt Ranks 1 through 10



Organizations

International Shotokan Karate Federation

The International Shotokan Karate Federation (ISKF) was established in 1977. The ISKF coordinates efforts to bring ISKF programs and develop ISKF organizations throughout North, Central, and South America, and the Caribbean. The ISKF also administers the Instructors Training Program internationally.

Master Teruyuki Okazaki, 10th degree black belt, is the Chief Instructor and Chairman of the ISKF. Master Okazaki was the right-hand man to Master Nakayama in the early days of establishing the Japan Karate Association (JKA). He also played a crucial role in establishing and developing JKA tournament rules and the JKA Instructors Training Program.

ISKF of Colorado

The ISKF of Colorado was established in 1974 with Sensei Yaguchi as Chief Instructor and Chairman. The ISKF of Colorado is also the headquarters for the Mountain States Region of the ISKF. The Mountain States Region is the youngest region in the U.S. but, under the guidance of Sensei Yaguchi, has developed numerous international and national-level competitors. The ISKF of Colorado is one of only five organizations sanctioned to offer the ISKF Instructors Training Program in North, Central, and South America.

Boulder Shotokan Karate

Boulder Shotokan Karate (BSK, previously JKA of Boulder) was established in 1980 with Mr. Bruce Green as Chief Instructor and Bill Berg as Assistant Instructor. BSK is an active member of the ISKF, and is one of the oldest branch dojos in the ISKF Mountain States Region.



Background of the Instructors

Master Yutaka Yaguchi, 9th Dan

Born in 1932 in Hiroshima, Japan, Sensei Yaguchi began karate training in 1952. He tested under Master Funakoshi for his first and second degree black belts. As an outstanding collegiate karate competitor, he was picked as an applicant to the newly established JKA Instructors Training Program. He is one of the first graduates of the renowned and prestigious JKA Instructors Training Program. During this time, he established himself as a prominent competitor and finalist in the annual JKA All Japan Tournaments from 1957 to 1963.

In 1965, Sensei Yaguchi came to the United States and instructed in the Los Angeles area. In 1974, he moved to Denver to assume the responsibilities of Regional Director of the Mountain States Region. He became Technical Director of the International Shotokan Karate Federation (ISKF) in 1977. Sensei Yaguchi also serves as Chief Instructor of western Canada.

In 1986, Sensei Yaguchi began providing the instruction for one of only five JKA/ISKF Instructors Training Programs in North, Central, and South America. As one of the first graduates of the JKA Instructors Training Program, he has played an important role in the growth of American Shotokan karate and the internationalization of Shotokan karate.



Yaguchi Sensei

Mr. Bruce Green, 8th Dan

Mr. Green began his training in 1970 practicing Tae Kwon Do. However, when he enrolled at Ohio University in 1971, he changed to Japanese karate, eventually under one of the first non-Japanese graduates of the JKA Instructors Training Program -- Sensei Greer Golden. Mr. Green was a finalist in the JKA National Collegiate Karate Championships from 1973 to 1975. After finishing graduate school in Illinois, Mr. Green had the good fortune to move to Colorado after receiving a position with the newly created Solar Energy Research Institute (SERI, now the National Renewable Energy Laboratory/NREL) in 1978.

In 1980, Mr. Green was appointed Assistant Instructor to Sensei Yaguchi and in the same year became Chief Instructor of the JKA of Boulder (now Boulder Shotokan Karate). Mr. Green competed successfully in international, national, and regional tournaments from 1973 to 1988. In 1995, Mr. Green graduated from the esteemed JKA Instructors Training Program as one of Sensei Yaguchi's first students to graduate from the Mountain States Region.



Shihan Okazaki and Sensei Green

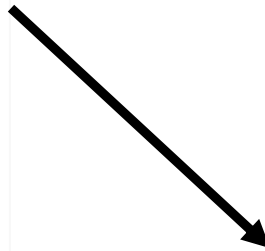
Our Shotokan Lineage



Gichin Funakoshi, 1868 – 1957



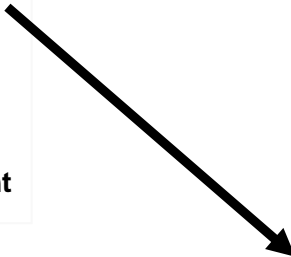
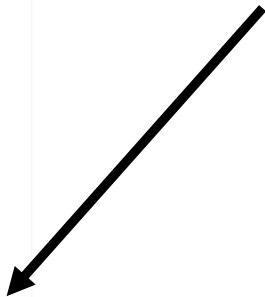
Teruyuki Okazaki, 1931 – present



Masatoshi Nakayama, 1913 – 1987



Yutaka Yaguchi, 1932 – present



Goals of Karate-Do

In his book, *Karate-do Kyohan: The Master Text*, Master Funakoshi describes several of the key goals of Karate-do training in the following manner:

"True karate, that is Karate-do, strives internally to train the mind to develop a clear conscience enabling one to face the world truthfully, while externally developing strength until one may overcome even ferocious wild animals. Mind and technique are to become one in true karate.

"Those who follow Karate-do must consider courtesy of prime importance. Without courtesy, the essence of Karate-do is lost. Courtesy must be practiced, not only during the karate training period, but at all times in one's daily life. The karate student must humble himself to receive training. It is said that a presumptuous or conceited person is not qualified to follow Karate-do. The student must always be aware of and receptive to criticism from others; he must be constantly introspective and must readily admit any lack of knowledge, rather than pretending to know what he does not know.

"Those who follow Karate-do must never forsake a humble mind and gentle manner. It is the small-minded individual who likes to brag upon acquiring some small skill, and those with little knowledge who carry on as if they were experts are childish. It is because of the large number of false martial artists in the world that the public tends either to ignore the martial artist or to consider him wild. Therefore, many serious martial artists are embarrassed. Students of Karate-do should always keep these points in mind.

"Those who follow Karate-do will develop courage and fortitude. These qualities do not have to do with strong actions or with the development of strong techniques as such. Emphasis is placed on development of the mind rather than on techniques. In a time of grave public crisis, one must have the courage, if required for the sake of justice, to face a million and one opponents."



**Nakayama & Yaguchi Senseis,
1982, Photo: B. Berg**

Principles of Karate Techniques*

The basic techniques of blocking, punching, striking, and kicking are both the beginning of Karate-do and the ultimate goal. Although only a matter of months may be sufficient to learn them, complete mastery may not come even after a lifetime of training. The student must practice regularly, with maximum concentration and effort in the execution of each and every movement.

This will not be sufficient, however, unless the techniques are scientifically sound and the training systematic and properly scheduled. To be effective, training must be conducted on the basis of correct physical and physiological principles.

It may come as a surprise to many to know that the techniques created and refined through long and continuous practice by the early karateka have been found to accord with modern scientific principles. And the more they are studied, the more this proves to be true. This is not to say that there are no unsolved problems, but these must await further study. Further refinement of Karate-do is quite probable, as techniques are analyzed in an unceasing effort to improve them through a scientific approach.

In order to benefit from training, the student should have a good understanding of the following primary points.

Form

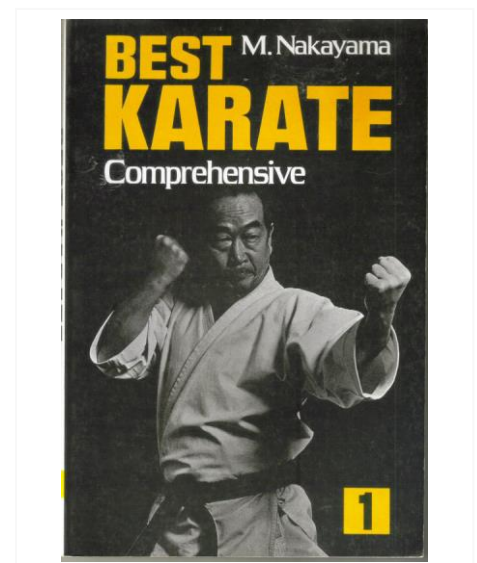
Correct form is always related to the principles of physics and physiology. In baseball, the home run hitter always has excellent form. And the beauty of the master fencer's form nears perfection. These are clearly the result of long practice and soundly based training.

Prerequisites to correct form are good balance, a high degree of stability and the proper order of movements of each part of the body, since movements are made in quick succession in a short period of time.

This is especially true in karate because punching and kicking are vital to the art. The need for good balance can be seen particularly in kicking, where the body is usually supported by one leg. To withstand the great impact when a blow is landed, stability of all joints in the arms and hands is necessary.

With changing situations and different techniques, the center of gravity changes, shifting to the left, right, front, and back. This cannot be done unless the nerves and muscles are well trained. Again, standing on one foot for too long will open one to attack, so balance must be constantly shifted from one foot to the other. The karateka must both avoid giving an opening and be prepared for the next attack.

* From Best Karate: Comprehensive, by M. Nakayama.



Power and Speed

Power accumulates with speed. Muscular strength alone will not enable one to excel in the martial arts, or in any sport for that matter. The power of the "kime" (finish) of a basic karate technique derives from the concentration of maximum force at the moment of impact, and this in turn depends greatly on the speed of the blow or kick. The punch of a highly trained karateka can travel at a speed of 13 meters-per-second (42.5 feet-per-second) and generate force equivalent to 700 kilograms (over 1500 pounds).

Though speed is important, it cannot be effective without control. Speed and power are increased by utilizing the pairing of forces and reaction. For this purpose, an understanding of the dynamics of movement and their application is necessary.

Concentration and Relaxation of Power

Maximum power is the concentration of the strength of all parts of the body on the target, not just the strength of the arms and legs.

Equally important is the elimination of unnecessary power when executing a technique, which will result in giving greater power where it is needed. Basically, power should start at zero, climax at 100% on impact, and immediately return to zero. Relaxing unnecessary power does not mean relaxing alertness. One should always be alert and prepared for the next movement.

Strengthening of Muscular Power

Understanding of theory and principles without strong, well-trained, elastic muscles to execute the techniques is useless. Strengthening muscles requires constant training.

It is also desirable to know which muscles are used in which techniques. To the extent that muscles are used specifically, greater effectiveness can be expected. Conversely, the less muscles are used unnecessarily, the less the loss of energy. Muscles operating fully and harmoniously will produce strong and effective techniques.

Rhythm and Timing

In any sport, the performance of a top athlete is very rhythmical. This applies also in karate.

The timing of various techniques cannot be expressed musically, but it is nonetheless important. The three principle factors are the correct use of power, swiftness or slowness in executing techniques and the stretching and contraction of muscles.

The performance of the master karateka is not only powerful but very rhythmical and beautiful. Acquiring a sense of rhythm and timing is an excellent way to make progress in the art.

Hips

The hips are located approximately at the center of the human body, and their movement plays a crucial role in the execution of various types of karate techniques. The explosive power of the finishing blow is created by the lower abdomen, particularly the rotation of the hips, which adds to the power of the upper body.

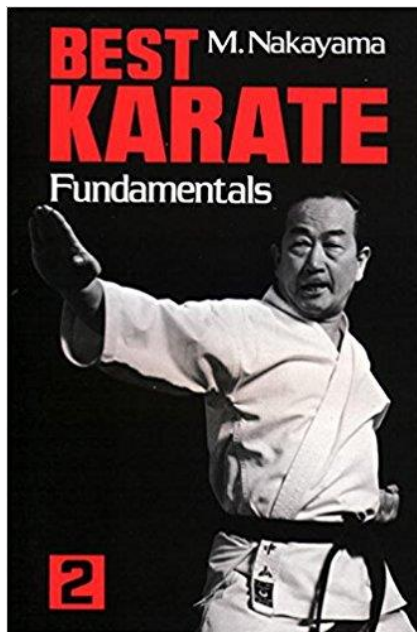
Beside being a source of power, the hips provide the basis for a stable spirit, correct form and maintenance of good balance. In karate, the advice is often given to "punch with your hips," "kick with your hips," and "block with your hips."

Breathing

Breathing is coordinated with the execution of a technique, specifically, inhaling when blocking, exhaling when a finishing technique is executed, and inhaling and exhaling when successive techniques are performed.

Breathing should not be uniform; it should change with changing situations.

When inhaling, fill the lungs full, but when exhaling, do not expel all the air. Leave about 20% in the lungs. Exhaling completely will leave the body limp. One will not be able to block even a weak blow, nor will you be able to prepare for the next movement.



The Karate Class: Procedure and Ritual

A. Upon entering the dojo: Tradition requires that you remove your shoes before entering the training area (dojo). Bow upon entry and whenever you leave the training area.

B. Procedure for starting class:

1. Line-up: All students line up facing the front (Shomen). Higher ranking students to the right, lower ranking students to the left.

2. Kneeling: The instructor kneels first. When the instructor is down, remaining black belts kneel followed by the remaining students who kneel down together and at the same time. Proper position when kneeling requires that the back is straight, hands are on your thighs, and the knees form a straight line amongst all students.

3. Meditation and Salutes: The senior student gives the following commands:

- a. "Seiza" (kneel down in formal meditation position).
- b. "Moku-so" (meditation; close eyes, empty your mind, back straight, controlled breathing, lasts 10 to 20 seconds).
- c. "Yame" (finish meditation, open eyes, mind alert).
- d. "Shomen-ni-Rei" (all students bow to the front/shomen).
- e. "Sensei-ni-Rei" (all students bow to the instructor/sensei).

4. Warm-up and stretching: The instructor will stand, instruct students to stand and spread out. The assistant instructor or other senior student will then lead the class through about 10 minutes of calisthenics. These will be performed to both warm up and limber up the body.

C. Class: The class will come to attention at the end of the warm-up period and the instructor will commence with the class material.

D. Procedure for ending class:

1. Line up: If necessary, students should turn toward the back of the dojo and straighten their uniforms. Then, line up as at the beginning of class.

2. Kneel down: As at the beginning.

3. Meditation and salutes: The lead student gives the following commands:

- a. "Seiza" (as when starting class).
- b. "Moku-so"
- c. "Moku-so Yame"
- d. "Dojo-Kun"; lead student then recites the dojo-kun, as shown below, and all students repeat the phrase following the lead student.

1. Seek perfection of character
2. Be faithful
3. Endeavor
4. Respect others
5. Refrain from violent behavior.

d. "Shomen-ni-Rei" (all students bow to the front/shomen).

e. "Sensei-ni-Rei" (all students bow to the instructor/sensei).

f. "Sempai-ni-Rei" (all students bow to the assistant instructor and black belts).

4. Rise and finish: Instructor will stand up followed by the remaining black belts, then followed by the remaining students. The black belts should stand as one group and the remaining students should also stand as one group.

E. Entering class when late: If the class has started, warm up on your own, enter the dojo and bow, then kneel at the side until the instructor signals for you to rise and join the class.



Greeley Camp (Gunter Hall), 1989, Photo: B. Berg

Dojo Rules

1. All students must pay the YMCA class dues at the beginning of each month unless otherwise arranged with the chief instructor.
2. Remove your shoes upon entering the dojo.
3. Bow to the front of the dojo when entering or leaving the dojo.
4. Remove all jewelry before class.
5. Toenails must be clipped and clean.
6. No gum or candy chewing during class.
7. Keep your gi (uniform) clean and in good repair.
8. When adjusting your gi or belt, face the back of the dojo.
9. Do not lean against the walls during class.
10. Do not cross your arms or rest your hands on your hips during class. This is considered a sign of disrespect.
11. Answer the instructor with conviction, directness, and honesty when addressed.
12. Ask the instructor for permission before leaving the dojo during class.
13. If you are late to class, warm up outside of the training area and wait for the instructor to acknowledge you before entering.
14. Use proper titles (e.g., Sensei and Sempai) when addressing the instructor and fellow students. Never address the instructors by their first names.
15. Disrespect will not be tolerated.
16. No alcohol or drugs prior to training.
17. Fighting inside or outside the dojo is cause for immediate expulsion.
18. No talking during class.
19. Every student must help clean the dojo after each class.
20. Memorize and practice the Dojo Kun.

Japanese Karate Terminology

Chudan: Middle section of the body, such as solar plexus.

Dojo: The training area, a place where karate, or more generally, the martial arts are practiced and taught.

Dojo-Kun: Dojo code of conduct; it states our goals in training.

Gedan: Lower section of the body, such as groin.

Gi: Training uniform.

Hajime: Start or begin.

Hara: Center of gravity of the human body, source of energy and body control. Located just behind and below the navel; where "ki" resides.

Jodan: Upper section of the body, such as the head.

Karate: Literally, "empty hand." A martial art using only the various parts of the body for self-defense.

Karateka: A student of karate.

Kata: Formal exercise using karate techniques against imaginary multiple opponents.

Ki: Energy and spiritual center of the body, located behind and below the navel and between the hips.

Kiai: The yell or guttural scream used at the moment of focus or impact. Used as physiological and psychological reinforcement. Comes from the word "ki."

Kihon: Basic karate techniques.

Kumite: Sparring, either free-form or prearranged.

Moku-so: Meditation; empty your mind to prepare for learning.

Oh-su: A catch-all word to convey a respectful greeting, an apology, showing spirit, or to convey that you understand. Pronounced "ohs."

Rei: Bow

Sempai-ni rei: Bow to the assistant instructor or other black belts.

Sensei-ni rei: Bow to the instructor.

Shomen-ni rei: Bow to the front in honor of the founder, Master Funakoshi.

Yame: Finish, return to starting position.

Yoi: Ready, state of alertness, stand at attention.

Zanshin: Literally, "remaining mind," concept of alertness, readiness, and the perfect finish.

Suggested Reading Material

1. Funakoshi, G., *Karate-Do Kyohan: The Master Text*
2. Funakoshi, G., *Karate-Do: My Way of Life*
3. Nakayama, M., *Dynamic Karate*
4. Nakayama, M., *Best Karate, Books #1 and #2*
5. Okazaki, T., *Textbook of Modern Karate*
6. Nishiyama, H., *Karate: The Art of Empty Hand Fighting*
7. Rielly, R., *The History of American Karate*
8. Rielly, R., *The Secrets of Shotokan Karate*
9. Nakayama, M., *Practical Karate, Books I and II*
10. Clayton, B., *Shotokan's Secret: The Hidden Truth Behind Karate's Fighting Origins*
11. Herrigel, E., *Zen and the Art of Archery*
12. Musashi, M., *A Book of Five Rings*



Photo: B. Berg

Quotes from the Masters

"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."

Master Gichin Funakoshi

"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."

Master Gichin Funakoshi

"The correct understanding of karate and its proper use is Karate-do. One who truly trains in this do and actually understands Karate-do is never easily drawn into a fight."

Master Gichin Funakoshi

"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"

Master Masatoshi Nakayama

"Students of any art, clearly including Karate-do, must never forget the cultivation of the mind and the body."

Master Gichin Funakoshi

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

Master Gichin Funakoshi



Funakoshi

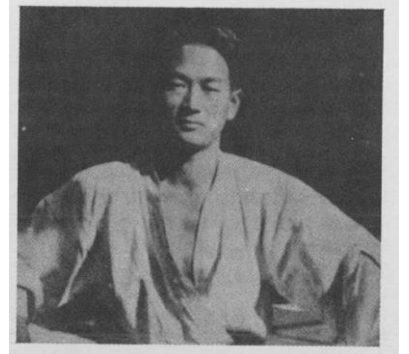


Nakayama, Photo: B. Berg

Master Masatoshi Nakayama – Diplomat for Karate-do

As a 19-year-old college freshman, Master Nakayama (1913 to 1987) went to join the kendo club one day, but found that he had confused the practice time. The karate club was using the dojo instead, and an older student spoke to Nakayama and successfully convinced him to join the club. Master Nakayama became a devotee from that time on. The training was severe; only a handful of the more than 60 freshmen who joined that year remained after six months of grueling practice which included only basic techniques of tsuki (punching) and geri (kicking). After six months, he was allowed to practice prearranged sparring, newly developed by Master Funakoshi.

"My seniors ... knew only kata; it was the only thing Master Funakoshi taught them. But in my generation, things began to change ... (we were) required to study martial arts beginning in grammar school. ... all of us had studied judo or kendo ... the idea of combat was deeply ingrained in us, and we really needed the combative aspect which karate lacked. Master Funakoshi understood this ... So, he picked techniques from the kata and began teaching gohon kumite (five-step sparring) ... This was the first time karate had been taught in any way except for the application of kata movements to self defense."



Master Nakayama, about 22, and a student at Takushoku University (~1935).

In 1937, Master Nakayama graduated from Takushoku University and went to Peking to study. His departure was timely. Japan was becoming increasingly involved in international confrontations and war threatened on several fronts. His studies led to government employment in China and his stay lasted until the end of World War II. While in China, Master Nakayama continued his daily karate practice and studied Chinese martial arts as well. Upon his return to Japan in 1946 at age 33, he demonstrated for Master Funakoshi the Chinese techniques he had learned abroad. Many of these techniques were incorporated into karate practice. "Always, you have to research and make better techniques." This attitude, passed from Master Funakoshi to Master Nakayama, speaks of a modest heart and a wish for harmony - and an understanding of how harmony among people can be achieved and perpetuated.

Karate practice had been banned by the General Headquarters of the Allied Powers, as had all Japanese martial arts. Virtually all of Master Funakoshi's senior students had, like Master Nakayama, spent the war years abroad and were just returning to Japan, if still alive. The growth of karate as a martial art seemed at a standstill.

Dismayed by this state of affairs, Master Nakayama requested and received the help of a friend, the head of the Physical Education Bureau in the Ministry of Education, in persuading the Allied GHQ that the nature of karate had been misunderstood. He successfully advocated that karate was a harmless form of Chinese boxing like tai chi – a sport – and that karate people could safely be allowed to practice exempt from the ban; a positive turning point in the history of karate.

From the time Master Nakayama became Chief Instructor of the Japan Karate Association (JKA) in 1955, he dedicated himself to the promotion of Karate-do. He never wavered from his mission and was able to maintain consistent leadership during ever-changing times. I hope you will read his story carefully and keep it in mind as you train throughout the year.

Master Teruyuki Okazaki

In 1948, the U.S. Air Force base at Tachikawa requested the JKA, as well as judo and kendo groups, to give a demonstration of Japanese martial arts. Masters Funakoshi and Nakayama agreed, and similar demonstrations were given on a twice-a-week schedule at U.S. bases all over Japan for the next three years. Though Master Nakayama and the other martial artists experienced frustration with the difficulty of conveying the essence and techniques of their arts to a foreign audience under far from ideal teaching conditions, they persevered in the hopes of making the soul of Japanese martial arts understood to these inexperienced but interested Americans.

Americans tended to question everything, and the Japanese instructors were not accustomed to providing explanations for why each technique was done a certain way. In addition, the Americans were of a larger body size and different physique than the Japanese, and it was not clear whether what worked well for the latter would be equally effective for the former. Master Nakayama and his colleagues made intensive study of current thinking in anatomy, physiology, kinesiology, and other sciences to provide the most appropriate instruction for their students, both foreign and Japanese. These studies resulted in the development of the first systematic theory for karate technique and instruction.

During this time, Master Nakayama was also instrumental in establishing the Japan Karate Association (JKA) as the preeminent organization of Shotokan karateka. Later, and with help from Master Okazaki, he was responsible for the development of contest rules for kata and kumite, facilitating the emergence of karate as a competitive sport as well as a martial art.

Under the leadership of Master Nakayama, the JKA initiated its instructors training program, still unique among martial arts organizations as a prescribed, selective, and rigorous program designed to produce highly qualified, official karate instructors. The systematic theory of learning about Shotokan karate was imbued in the new, young, and eager generation of post-war instructors. Master Nakayama guided the training and performance of these instructors for over thirty years. Master Okazaki served as an assistant for this program, and Master Yaguchi was an early graduate of this novel and unique program.

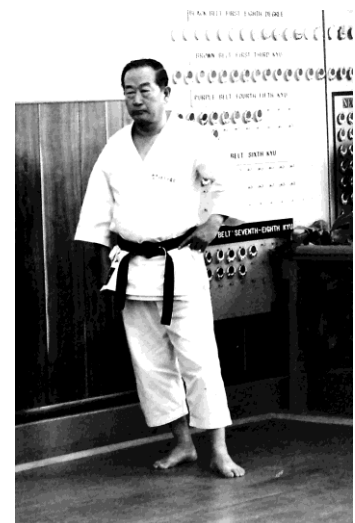
Later, and of great importance to non-Japanese, it was under Master Nakayama's leadership that the JKA began to export Shotokan karate from Japan to all corners of the world, and it was as part of this mission that Master Nakayama and his contemporaries developed modern theoretical principles of karate training and instruction, and presented these to the public as an integrated and coherent system.

Master Nakayama's journey through life reflected well his own wish for harmony. His family for generations had served as kendo instructors; in addition, both his father and his grandfather were surgeons. As a boy, Master Nakayama showed a proclivity for activities that brought him into contact with nature and the elements: running, swimming, mountaineering, and skiing. He also played tennis, and of course, practiced kendo.

Throughout his life, Master Nakayama remained open to the thoughts and practices of others, within the realm of martial arts and beyond. From Thai boxing to modern dance, he was willing to open himself to the perception of fundamental underlying harmonies often unseen by others.

Master Nakayama's personal life reflected his fundamental wish for harmony and demonstrated his gentle spirit. The love of nature and outdoor activities developed in childhood extended throughout his life; he continued skiing and mountaineering into his seventh decade. His openness and interest in new activities and ideas were appreciated and remarked upon by students throughout the world. Master Nakayama was a dedicated and extremely talented calligrapher, practitioner of an ancient and highly respected art known for the meditative and harmonious nature of its execution.

He was always adapting, seeking to unite disparate ideas, different techniques, and divergent groups of people. As a teacher, he emphasized self-development and virtue as the true aims of karate training, and by his own example and the environment he created for his students, he demonstrated the essential harmony of a modest heart and a gentle attitude.



Master Nakayama at the Denver dojo, 1982. Photo: Bill Berg

Interview Questions for Sensei Yaguchi

Tell us about the first time you met Nakayama sensei. What were your thoughts and feelings?

I met him when I was still a university student in April, 1952. My first impression about him was that he scared me big time, especially his strong gaze.

Tell us about the first time Nakayama sensei came to visit you? Where?

He visited me at the grand opening of my Denver Downtown Dojo in 1966.

Tell us your funniest memory of Nakayama sensei.

One memory could be that he told me same thing over and over to fix some technical points for ages, because, if I recall it now, I had never listened to him. However, at the end, I laughed out of the other side of my mouth when it lasted constantly for quite long time. Another memory could be the fact his reaction and reflex was so superb. With or without his intention (I never figured out), he could impersonate his partner's small movement. For an example, one of my senpai told me about his impersonation at one of our public demonstrations. With our serious looks on the stage, I did small shrug of my right shoulder when we stood and faced each other. He copied exactly what I did in front of the audience. Of course, he was dead serious.

What made Nakayama sensei most happy?

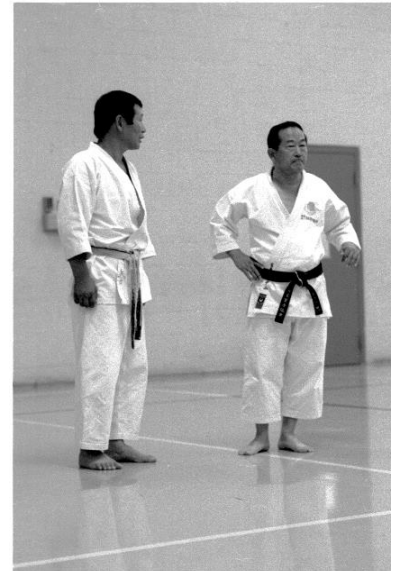
He was very pleased and happy when his student did or agreed exactly what he taught them to do. For an example, he was most pleased to see his fellow instructors and students agreed on his New Year resolutions. He was smiling.

How did you like the idea of going international and going to the U.S. at sensei Nakayama's direction?

I did not like it at all because I had huge anxiety about going abroad and teaching in a country where I knew nothing about their culture and language. It was 47 years ago. Despite of the fact that I still have a language barrier now, I am very happy to meet so many people and become their friends.

What were some of Master Nakayama's strong traits or characteristics?

He was very stubborn. He would never bend or compromise his actions if he believed in them. He was also very good at complimenting people. I think that he knew a sincere expression of praise could boost one's morale and confidence to be a better person. For example, he played ignorant to his students and would have them do the work, and gave them an honor for the completion of the task. He had never looked harsh or put people down.



Masters Nakayama and Yaguchi at a Denver Clinic in 1982. Photo: B. Berg



Mueller, Tanaka Sensei, Green, Photo: B. Berg



Mueller, Tanaka Sensei, Green, Photo: B. Berg



Yaguchi Yaguchi 1976
Yaguchi Sensei, 1976, Photo: B. Berg



Okazaki Shihan and BG, Photo: B. Berg



Kanazawa Shihan, B. Green, H. Okazaki



Kangeiko 2010



B.Green, Yaguchi Sensei, Oded Friedman (Israel)



J. Field, B. Green, G. Swain, Master Camp 2012