



Wado International Karate-Do Federation

DOJO CONNECTION

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San-Mi-Ittai

Michael Cimino-Hurt

In traditional karate we tend to teach people by example and repetition. Those of us with western backgrounds find it useful to have technical concepts of karate explained in words as well. Fortunately, breakdowns and explanations of many principles are available, though they are rarely referred to in our daily training. One of the important concepts in Wado-Ryu is "**San-Mi-Ittai**." This is a way of defining the kinds of movement that we use in such exercises as the Kihon Gumite kata. In San-Mi-Ittai, the movement is broken down into three phases. I will use Kihon Gumite Ipponme as an example. Please note that the term "Ukemi" means "receiver," so in these kata the ukemi is the person who attacks first and eventually gets clobbered. "Torimi" is the term for the person who is attacked in this case, but who actually delivers the blow to his/her attacker.

Ten-I is linear movement directly off of the line of attack. For example, in the first movement of Kihon Gumite Ipponme, Torimi must slide back and to the left rear diagonally, taking the body away from Ukemi's line of attack. Next the body is twisted slightly to the left (shifting from zenkatsudachi into shikodachi) while the right arm is twisted in and pulled back alongside the head. This twisting motion is **Ten-Tai**. This twist adds power to the right arm and in effect pulls the attacker forward in the direction of his/her lunge. Note that Torimi must twist the head away as well and cannot look directly, but must direct his/her metsuke to the opponent obliquely. The actual contact with the attacking technique, and allowing it to go through and past the Torimi is called **Ten-Gi**. So we see all three elements, which together are called "San-Mi-Ittai," used in just the first movement of the kata.

In the second movement of this kata, Ukemi shifts right and attacks with hidari gyakuzuki. Torimi

once again shifts back and slightly to the left just far enough that the opponent's fist would just graze his/her lower abdomen (Ten-I). In this move, Torimi must move first the left foot and then the right. Correct Ten-I draws the opponent in and sets the right distance for counter-attack. Torimi then twists the hips, taking the right side of the body back and away from the attack. This movement (Ten-Tai) also drops the bodyweight slightly. The result of this movement, in addition to taking the body away from the attack, is to generate power. Then the right hand brushes down (harai) to the right without pushing the opponent away, while the left hand Torimi attacks by driving the left nakadaka ippon ken into Ukemi's solar plexus. To take advantage of the power of the hips, the technique must come straight out of "piston-wise" from the body. Once again this last movement is Ten-Gi.

"Ma-Ai" means the distance from the opponent and it is essential to understand how to use the distance to optimize both defense and attack. Breaking movements down into the San-Mi-Ittai is a way of helping us understand how to optimize our own body movement in relation to that of our opponent. By improving our understanding and use of Ma-Ai, we make our techniques more effective.

Some of the above abstracted from: Shiomitsu, M.
"Kihon Gumite." Wado World Magazine.

"Our path in training is difficult and littered with obstacles. We can only travel the path of a DO because of a great deal of perseverance and discipline."

Promotions

Zanshin Wado Ryu announces the following promotions:

PETER ROBBINS...5th Kyu

ZACK ROBBINS ...5th Kyu

EMILIA BILHARTZ... 5th Kyu

The Academy of Classical Karate-Do announces the following promotions:

RYAN POKLADNIK...6th Kyu

SEAN OPATRICK...6th Kyu

MAXINE LISOT...4th Kyu

NANCY NORVIEL...6th Kyu

CARALINDA COLTON...8th Kyu

Summer Training

It is with regret that we must announce the cancellation of the summer training with Suzuki Sensei originally scheduled for June 15-19th in Plano, Texas. The training was cancelled due to Suzuki Sensei's illness. Fortunately Sensei is not seriously ill and will be in attendance for the World Cup event in September. For more information on the World Cup please go to the web page at www.wikfusa.com

What Is Karate ?

Doug Jepperson

There are currently countless films, magazines and media depictions of martial arts, none of which do any justice to describing the essence of what the real karate practitioner finds in Karate-Do training. According to the media, karate is a catchall phrase for "fighting", and very unrealistic fighting at that. The truth is that fighting has limited association with how the karate-ka (practitioner) regards his art. The dictates of the true way of karate training require inner balance, compassion, and clarity in all situations. The true martial artist discovers what Musashi said, *"I wish to rise above simple strength and speed, I wish to discover true technique."*

While great physical prowess is developed and expanded, so are spiritual fortitude, mental focus and a gentle compassionate character. Karate-do means that we are diligent in our quest for optimum performance, inner balance, and positive attitude whether in dojo practice, in our school work,

business, families, or communities at large. As Toshio Osaka, 8th Dan Wado-Ryu once said, a truly great martial artist is always a gentleperson. A few years ago I met Hisao Murasai, one of the most feared fighters of his day, yet his demeanor was gentle and kind. In his dojo he demonstrated that he had lost little of his skills, which carried him to a World Championship, yet he was self-deprecating and very kind.

The karate-ka is expected to demonstrate his/her spiritual, mental, and physical strength in the most honorable and productive ways possible, and in every arena possible. Furthermore, he/she is expected to be the advocate of honorable principles whenever the opportunity presents itself. In other words, karate-do is not a self-defense method; rather it is a means to awaken in each of us that which is alive. Karate-do is a way of life requiring a conscientious, honorable approach in ever detail of our lives. The Zen path is littered with everyday tasks we need to celebrate. If we can discover quality in the most mundane aspects of our life we are discovering the "Do."

The essence and test of a true champion in the sport of karate, requires the ideals of sportsmanship and citizenship at the highest levels. When we speak of contests, I think of the words of Gichin Funakoshi, *"It is not important victory or defeat, rather the perfection of the characters in the battle."*

The karate-ka walks with confidence that is spirited but not over inflated; he/she regards his/her classmates in the same manner as opponents, with respect, not overestimating or underestimating his/her ability; he/she never neglects the protocol required nor takes the respect given him/her for granted. Our respect for the people we train with is demonstrated in our full commitment to the task at hand.

Do not be misled by all of the maxims demanding constant practice. Karate-do skills are not developed through mindless repetition, rather through practice with a purpose, which requires our brains. Hironori Otsuka, the founder of Wado-Ryu, said you must practice habitually but never as though it was only habit.

Albert Einstein said, *"The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt with awe, is as good as dead. To know what is impenetrable to us*

really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms, this knowledge, this feeling is at the center of true religiousness.” This dichotomy between the immaterial mind and the corporeal universe is the pivotal point of martial arts training. We have the intuitive process roots of traditional martial arts from Japan combined with the goal oriented corporeal universe of the West. We need to investigate these boundaries carefully in our quest for understanding “Do” and why we train.

“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 be devoted utterly to the cause of justice.” (Gichin Funakoshi, Karate-Do Kyohan)

I leave you with this last quote about the path we are all seeking, *“For me there is only the traveling on paths that have heart, on any path that may have heart. There I travel, and the only worthwhile challenge is to traverse it full length. And there I travel, looking, looking, breathlessly.”* (Carlos Castaneda, Don Juan,) Don Juan understood Budo.....

Detective of the Year

Sensei **Brody Burns** of the Academy of Classical Karate-Do in Plano, Texas was honored during Law Enforcement Appreciation Week as the “Detective of the Year” by the Grand Prairie Police Department. This award was based upon his work on highly political investigations involving City and County employees and for solving the Chief of Police’s Identity Theft case. He was first selected by his peers and then by the Employee Relations Board. He was awarded a plaque, \$250 in cash, \$100 in gift certificates and a “police” knife (useful for teaching Tanto Dori ????)

I am sure all WIKF members join in saying “Congratulations” to Sensei Burns for his fine police work!

Can Anyone Practice Karate ?

The short answer to the question, “Can anyone practice karate?” is “No.” Karate practice suits certain people and not others. As far as I can tell, karate people are not a certain physical type of person, not a certain sex, and not a certain age. But there are individuals who are definitely karate people. If you are one of them, you probably already know it. I remember wanting karate even before I had any clear understanding of what it really was. I just know I walked into the dojo one evening and thought, “Yes!”

One thing karate people often experience is the feeling that this stuff won’t just be a part time activity like playing tennis or golf. There is an understanding or feeling that in some strange way this will become a very active part of your everyday life. In other words, karate may choose you whether you like it or not. Those people who have a more rational disposition than mine will probably dismiss this as some sort of screwy mystical notion...unless of course they are chosen.

If you are not sure if karate might be for you or not the only way to find out is to give it a try. Karate training can be beneficial in almost any way you can think of. People are not always surprised by just how physical it can be because they see it taking place on a physical level but they might be in for a big surprise at the hidden “spiritual” or “mental” benefits that can take place with training. You have to allow for the fact that it won’t be an easy path to follow and it has to be learned over time. There is no quick fix with this stuff and usually no sudden enlightenment. When you first start it’s like going out on a date. You don’t really know how things will work out. After awhile maybe you choose to go steady (green belt), then maybe you get engaged (brown belt), and finally if you think things are right you marry it (black belt). But even then many people drop out after achieving their black belts (divorce).

After a reasonable amount of time and effort you should know whether karate is your “Way” or if you should look for something else.