

# Tō-kon dojo 闘魂道場

*KARATE & JIU JITSU CLUB WEST ISLAND*

## BEGINNER'S MANUAL



CHIEF INSTRUCTOR  
**SENSEI GEORGE MANOLI**

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# TŌ-KON DOJO WELCOMES YOU

**Tō-kon Dojo** (*The school with a 'Fighting Spirit'*) was established in 2001 by Sensei George Manoli, Black belt 5th Dan in Kenkokan Karate-do, 6th Dan in Koshiki Karate-do and presently working towards his Black belt in Judo. Mr. Manoli is a police officer with the Montreal police force and has been actively involved in martial arts since 1973. He has successfully represented Canada at three world Koshiki Karate championships reaching the winner's podium at all three events (Japan, Venezuela and Australia). Sensei Manoli has also developed and presently teaches several unique hands-on simulation oriented personal safety programs for women, teens and children as well as anti-bullying and Street Smart parent/child workshops which are often seen on TV.

Our Dojo (School or place of 'The Way') specializes in two distinctive Martial arts systems. The stand-up portion is dedicated to the Shorinjiryu Kenkokan Karate-do and Koshiki fighting systems using protective body and head gear for a safe, realistic fighting approach. The ground fighting portion of our training (Jiu-Jitsu) is dedicated to the Gracie Combative approach as well as a mixture of Judo and submission wrestling. We train both Gi and no-gi ground fighting.

At our club, you will begin as a 'white belt.' Session by session you will learn sets of kicks and punches and grappling moves designed to enhance body tone and provide self-defense knowledge. Additionally, class exercises will help you improve speed, precision and agility improving your cardio-vascular system developing self-confidence and mental discipline. Month by month, you will progress, be tested and move onto new skills. Your steadily higher rank and Karate proficiency will be reflected by the color of the belt you will wear.

Presently, our class schedule is:

	Thursdays	Saturdays
Children (5-10 years)	5h 30 – 6h 30 pm	9h 00 – 10h 00 am (Parent/child)
Teens & Adults (10+)	7h 00 – 8h 45 pm	10h 35 – 12h 45 pm
Technical class	-	10h 00 – 10h 30 am

As important as the physical motions taught are the mental attitudes we stress, emphasizing respect for oneself, teacher and fellow students. Classes are scaled to individual needs, with ample personal instruction and encouragement. No student is over-exerted or under-challenged.

Our club organizes winter and summer training Karate camps, weaponry classes, women's self-defense, children's street-proofing and anti-bullying classes and workshops on a yearly basis. We also hold in-house fighting tournaments every three (3) months.

To the right is our school crest, wear it with pride since you now represent our club.



# OUR SCHOOL PRINCIPLES (KENKOKAN DOJO KUN)

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Our school motto and Dojo Kun (school principles) are there to guide us and clearly remind us that Martial arts training is not to simply train the body to kick, punch, arm lock and choke others. The study of Karate-do and Jiu-Jitsu should also help us develop the mind (mentally) and spirit (spiritually), building our characters, widening our horizons in becoming better citizens and human beings.

## “DOKO JI GYO SEI KI”

### *“Spiritual development of individuality in mind and body”*



1. Maintain propriety, etiquette, dignity and grace.
2. Gain self-understanding by tasting the true meaning of combat.
3. Search of pure principles of being: truth, justice, and beauty.
4. Exercise positive personality, that is to say: confidence, courage and determination.
5. Always seek to develop the character further, aiming towards perfection and complete harmony with creation.

## TIPS THAT HELP

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1. Teens and adults should **NOT EAT** one to two hours prior to taking a class.
2. Teens and adults should bring a bottle of water, a small towel to wipe their sweat, slippers to walk around in and an extra white T-shirt or Rash-guard.
3. All students are expected to arrive a few minutes early to class and to stay after class has finished in order to place the equipment back in its proper storage location (mats, body and head gear, signs, etc.).
4. All jewelry (watches, necklaces, rings, earrings, piercings, etc.) are to be removed before practice. Street shoes are not to be worn on the matted area of the Dojo.
5. All students must attend to personal grooming habits such as keeping your person and Karate uniform clean, washing it after every class; trimming your finger nails and toe nails.
6. If you will be wearing a T-shirt under your uniform, the T-shirt must be white – the same color as the uniform (Gi).
7. It is highly recommended for all students to wear a protective groin protector/cup. All students should also wear a mouth guard while grappling (wrestling/ground fighting) or participating in any stand up fighting.
8. Protective shin pads for kicking (protecting your Tibia) and gloves for sparring (protecting your knuckles) might be an investment you should consider for safer and more enjoyable sparring sessions. Please see the instructor or senior students for their advice on what should eventually be purchased.
9. As an additional learning and informational tool, students and parents should visit our website ( [www.manoli.ca](http://www.manoli.ca) ) which contains technical material (Kata, Kumite, etc), additional tips, calendar of events, forms, photos, videos and much more.

# DOJO ETIQUETTE

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**Dojo etiquette** is of great importance. It simply defines how one is expected to behave in the Dojo. These manners are based on a traditional military model.

1. **Addressing the instructor ('Sensei')**: Address the head instructor as "**Sensei**" (pronounced 'Sen-Say,' meaning teacher or first one) and senior students as "**Senpa**" (pronounced 'Sen-pie').
2. **If you have a question**: Address the instructor by bowing first, when acknowledged, ask the question. Afterward, express your thanks by bowing with a formal bow and stating '**Arigato Gozaimashita**' (thank you very much).



3. **Upon entering the Dojo (the place of 'the way' or training hall)**

- Bow towards "**Shomen**" (front/place of honor) with a '**Keirei**' (ceremonial bow).
- Clap your hands twice (sharp & clear) in front of your chin to indicate that your intention is to better yourself and to help others.
- Announce your complete name, say "**Kimashita, OnegaiShimasu**" (I have arrived, please work with me), then proceed to enter the Dojo.
- **When other students arrive**, you should say '**OnegaiShimasu**' once they clap in. When an instructor or a person senior to yourself arrives, you should bow towards that person and say '**OnegaiShimasu**' as that person enters the Dojo.

4. **Upon leaving the Dojo**: Clap your hands twice in front of your chin (sharp & clear)
  - Announce your complete name.
  - Say "**Karimasu Arigato Gozaimashita**" (I am leaving, thank you very much).
  - Bow towards the "**Shomen**" with a '**Kirei**' (formal bow) and then leave the Dojo.
5. **If you need to leave the Dojo momentarily (washroom, etc)**: Obtain the instructor's permission first. As you are leaving the dojo area and when you are coming back in, face the "**Shomen**" and bow with a "**Kirei**" (formal bow) and then enter the dojo.
6. **If you need to leave the Dojo before class ends**: Obtain the instructor's permission first, then move to the side of the Dojo facing the 'Shomen.' Kneel and meditate with your eyes closed (**Mokuso**) until acknowledged by the instructor who will clap you out of the meditation stage. Bow from the kneeling position towards the '**Shomen**,' stand up and proceed to leave the class with the standard salutations mentioned above.
7. **If you arrive late**: Permission must be asked of the 'Sensei' before you get onto the mat. Once permission is granted, kneel down and '**Mokuso**' (meditate, eyes closed) until the instructor acknowledges you by clapping you into the class. Bow from the kneeling position, towards the '**Shomen**' then stand up and join the class.



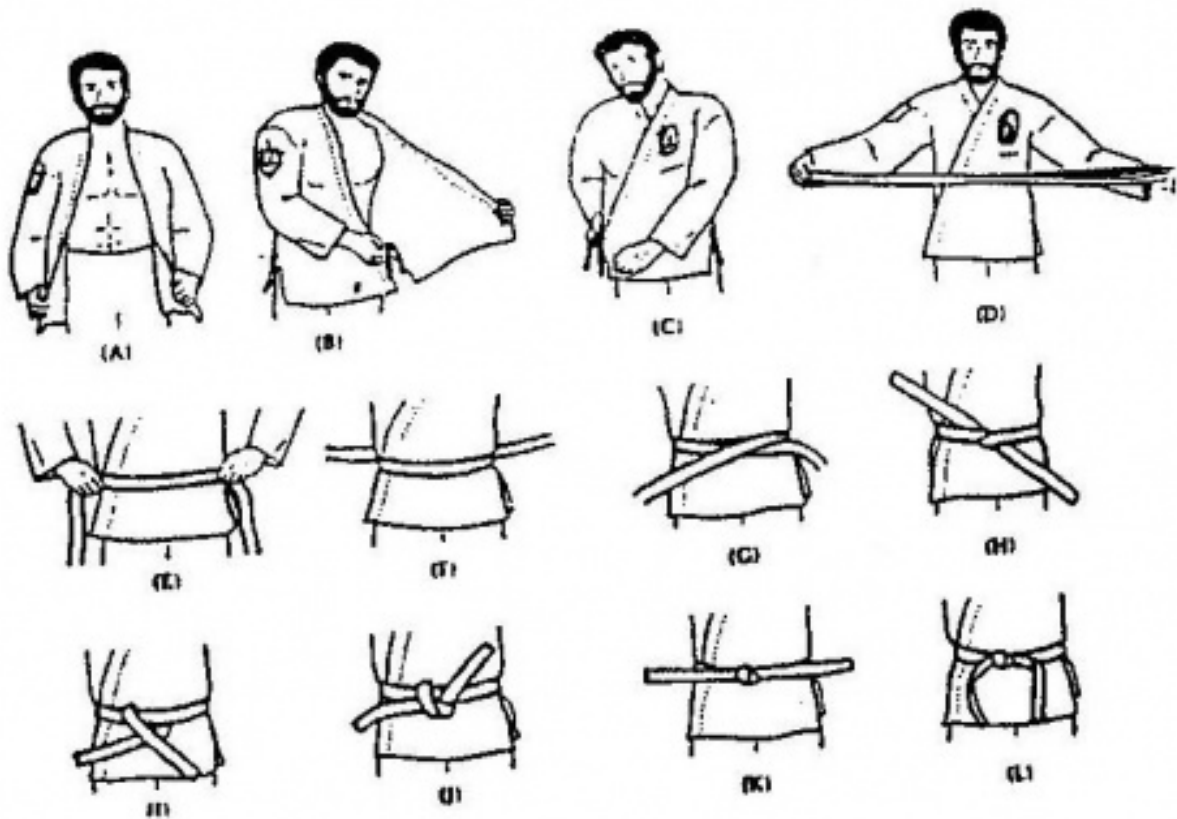
# SALUTATIONS FOR OPENING OF CLASS

WHO SPEAKS	WHAT IS SAID	MEANING / WHAT YOU SHOULD DO
Sensei	<i>Seiritsu</i>	Line up by order of rank.
Sensei	<i>Seiza</i>	Kneel in formal position.
Senior Student	<i>Kiotske</i> (attention) <i>Mokuso</i> (meditate)	Meditate.
Sensei	Claps once or says <i>Mokuso Yame</i>	Stop meditation.
Senior Student	<i>Shinzen Ni Gassho</i> (acknowledgement of the spirit of budo)	All face Shinzen-place of honour, one clap and keep arms extended.
Sensei	<i>Nichi Getsu Sei Shin</i> (Sun, Moon, Stars & Mind)	Students repeat after sensei pauses,  At end, everyone performs 2 double claps.
	<i>Ten Chi Shin Mei</i> (Heaven, Earth, God & Life)	
	<i>Suhai</i> (Respect)	
Senior Student	<i>Kaiso Ni Kirei</i>	Ceremonial bow to Kaiso (founder).
	<i>Sensei (Senpai) Ni Rei</i>	Ceremonial bow to sensei.
	<i>Otagai Ni Rei</i>	Ceremonial bow to each other and then everyone says " <i>Onegai Shimasu</i> " (work with me).
Stand up by order of rank (Sensei/Shihan first, then senior students, then brown to white belts) to begin the class.		

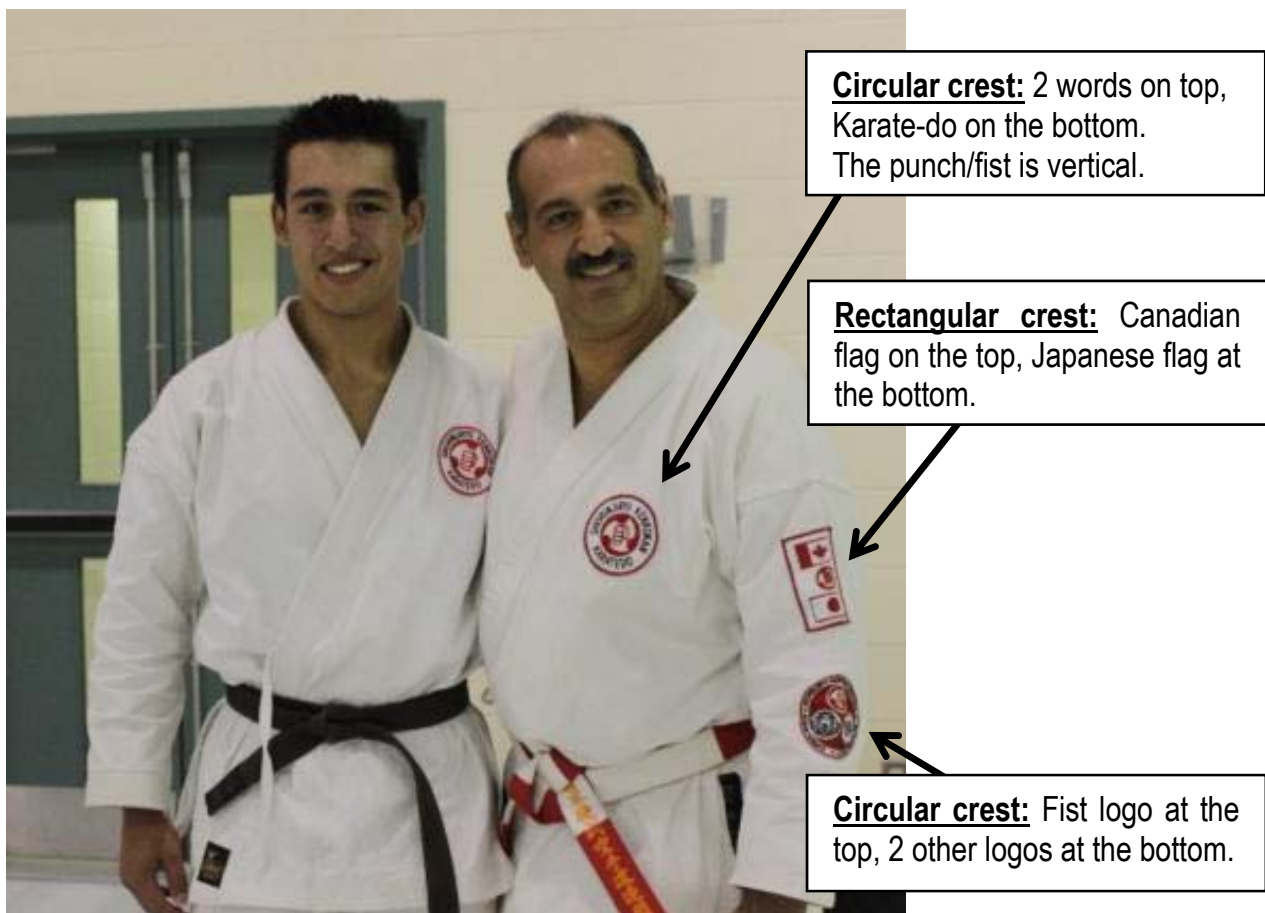
# SALUTATIONS FOR CLOSING OF CLASS

WHO SPEAKS	WHAT IS SAID	MEANING / WHAT YOU SHOULD DO
Sensei	<i>Seiritsu</i>	Line up by order of rank
Sensei	<i>Seiza</i>	Kneel in formal position
Senior Student	<i>Kiotske</i> (attention) <i>Mokuso</i> (meditate)	Meditate
Sensei	Claps once or says <i>Mokuso Yame</i>	Stop meditation
Senior Student	<i>Sensei (Senpai) Ni Rei</i>	Ceremonial bow to sensei.
	<i>Kaiso Ni Kirei</i>	Ceremonial bow to Kaiso (founder)
	<i>Shinzen Ni Gassho</i> (acknowledgement of the spirit of budo)	All face Shinzen-place of honour, one clap and keep arms extended.
Sensei	<i>Nichi Getsu Sei Shin</i> (Sun, Moon, Stars & Mind)	Students repeat after sensei pauses,  At end, everyone performs 2 double claps.
	<i>Ten Chi Shin Mei</i> (Heaven, Earth, God & Life)	
	<i>Suhai</i> (Respect)	
Senior Student	<i>Otagai Ni Rei</i>	Ceremonial bow to each other and then everyone says " <i>Arigato Gozai Mashita</i> " (thank you very much).
Stand up by order of rank, each in turn shake hands by order of rank and then assist in putting things away before leaving class (matts, body gear, etc.).		

# HOW TO PUT ON A GI AND TIE YOUR KARATE BELT



# WHERE TO PLACE THE SCHOOL CRESTS



# KARATE-DO ORIGIN

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The exact origin of Karatedo has been lost in time, but some form of self-defense has been used by various civilizations throughout the centuries. The ancient Egyptian, Greek and Roman civilizations for example had elaborate combat techniques which they used for sport and war.

Most Karatedo experts feel that China had the greatest contribution to the development of Karatedo as we now know it. Approximately 1500 years ago there arrived in China a monk named Bodhidharma. He had travelled from his home in India; the legend has it, by foot to the Shaolin temple. Bodhidharma began teaching Zen Buddhism, which is an introspective philosophy and religion, seeking peace and happiness through instant enlightenment.

His teaching sessions were so demanding that many students became ill or died. Bodhidharma then began a training system which would physically strengthen his students, so they might better withstand the rigors of intense study. This new training system had self-defense techniques to protect the unarmed monks, should they be attacked by robbers in their travels.

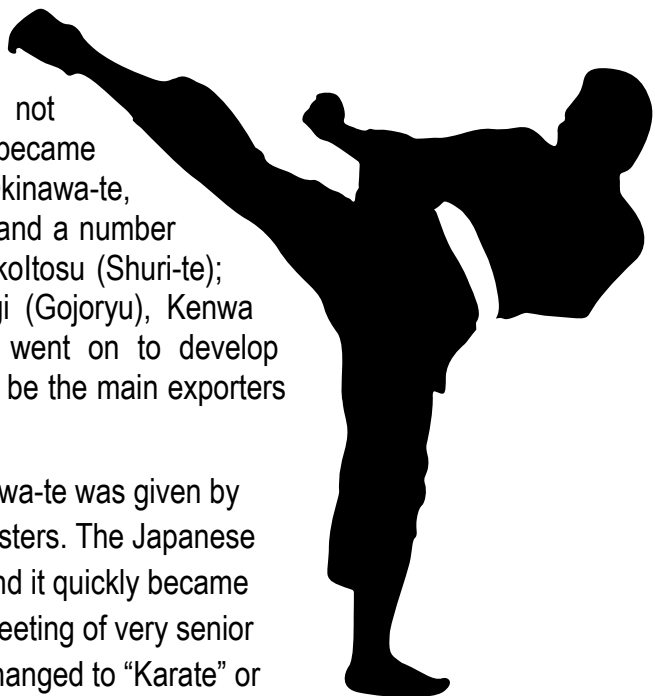
This system of exercises and self-defense came to be known as Kempo. Kempo grew and evolved at the Shaolin temple. The monks however fell into disfavor with the Chinese emperor and were forced from their home into the country side. The monks soon began to teach Kempo to people throughout the area and this led to the growth of Kempo throughout China.

Kempo gained much popularity and continued to be practiced in China until the late 1800's when, due to its use during the "Boxer Rebellion", it was forbidden to be taught or studied. Although Kempo was to die out in China, it had by 1400 spread to a good trading partner, Okinawa.

Okinawa had its own form of self-defense but through the contact with China, Kempo had taken root. The emigration of Chinese into Okinawa probably led to Kempo being taught to Okinawans. The banning of weapons in Okinawa, first by Okinawan leaders, then Japanese, led to the interest, growth and development of unarmed combat techniques.

The effectiveness of these techniques, plus the effective use of modified farm tools led to their both being banned. The training did not end, but continued in strict secrecy and became known as "Okinawa-te" or Okinawa hands. Okinawa-te, by the late 1800's had a number of masters and a number of styles: Kanryu Higaona (Naha-te style), Ankotosu (Shuri-te); Gichin Funakoshi (Shotokan), Chojun Miyagi (Gojoryu), Kenwa Mabuni (Shitoryu), and Kori Hisataka who went on to develop Shorinjiryu Kenkokan. These masters were to be the main exporters of Okinawa-te to Japan.

In 1922 the first public demonstration of Okinawa-te was given by Gichin Funakoshi, Gohi Mabuni and other masters. The Japanese were very impressed by this new Martial Art and it quickly became very popular. This growth led to a high level meeting of very senior masters at which the name Okinawa-te was changed to "Karate" or empty hands. The new name they hoped would make it easier to unify the various styles.





# SHORINJIRYU KENKOKAN KARATE-DO

## **Founder: Dr. Kori Hisataka (*Kaiso*)**

The Karate method of unarmed combat is one of the oldest oriental fighting arts in existence. The first form of Karate to be practiced in Japan originated in China where it was developed by Buddhist Monks. As the Monks' religion prohibited the use of weapons, they relied upon Karate to defend themselves from armed aggressors. This particular form of Karate, developed by the Monks, was known as Kenpoh Karate. Eventually the Buddhist Monks became so proficient in their use of Karate as an effective means of self-defence, that its popularity as a fighting technique spread throughout Japan, and finally it was even adopted as one of the martial arts of the Samurai warrior.



During the Japanese occupation of Okinawa, a few centuries ago, another form of Karate was discovered. Developed on the island and adopted by the military class, this form also found its way to Japan where it was called Okinawa-te. These two original forms of Karate, which were widely accepted in Japan, soon gave rise to numerous schools and variations. Each new school and each new variation added to the art of Karate and improved it.

One of the more recent and most practical methods of Karate practiced in Japan today is called Kenkokan Karatedo. This particular school was founded in 1946 by "Shihan" Kori Hisataka. During his early years Dr. Hisataka studied and became adept at both Kenpoh Karate and Okinawa-te Karate. In the course of his studies, he found certain weaknesses in the original forms which disturbed him. Attempting to correct these weaknesses he succeeded in creating a stronger form. To augment the strength and effectiveness of his Karate form, he made a careful and analytical study of all the Japanese martial arts. At the same time he also studied the natural and instinctive fighting methods of wild animals like the tiger, the bird, and even the quick snapping attack of the snake. He eliminated what was considered useless and impractical in other Karate techniques and finally emerged with a Karate form that measured up to his own high standards.

Kenkokan Karate is a practical composite of striking, kicking, throwing, holding and choking techniques. As an additional technique, Kenkokan Karate, also includes training with a wooden bar and shield, in order to sharpen reflexes and increase the students speed. This fighting form seems to have been taken over from the art of Kendo or Samurai fencing. It is, however, only for advanced students or those who have attained the degree of Black belt.

In teaching Kenkokan Karate, the founder has also given consideration to the psychological aspects of the art. As the student builds a strong body (a body scientifically geared for self-defense) he finds himself gaining in confidence and self-respect. He acquires the poise necessary for controlling himself in dangerous situations – he does not fall prey to the fear or excitement that would affect someone who has not been professionally and scientifically trained. The student's general state of mind becomes placid and his tendencies toward fighting or brawling eventually disappear, except when they are called upon for self-defense. As a trained student, he already knows his ability to fight well and no longer feels the immature need to prove himself. In Japan, it is common knowledge that a good Karate student makes a good citizen. To the right is the Shorinjiryu Kenkokan crest.



# KATA

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*Visit [www.manoli.ca](http://www.manoli.ca) to see Kata Naihanchin, the yellow belt Kata requirement*

Kata is the Japanese word for form. The practice of Kata is very old. It was probably first practiced by ancient tribesmen. Tribesmen returning to their camp or village from a hunting trip or tribal warfare would demonstrate their successful techniques to the rest of the tribe. The demonstration helped to entertain and to educate the young members of the tribe. These demonstrations tended to become ritualized during times of peace and were handed down from generation to generation.

In times not so long ago, early practitioners of Karatedo would fight each other to see who had the better fighting techniques. These matches often lead to serious injury or death. The successful Karate-do masters would then teach their best fighting techniques to their students through Kata. In this way students could learn without danger or injury.

Katas are formal exercises which are performed alone. The movements are organized into a series of offensive and defensive techniques. Kata must be viewed as a complete unit with continuous flow from one move to the next. Students studying Kata must always be concerned with such things as: perfection of basic techniques, power, vigor and concentration.

Kata Naihanchin is the first Kata (form) taught at our club to all students aspiring to gain yellow belt status in Shorinjiryu Kenkokan Karate-do. The name Naihanchin means 'Sideways fighting.' The techniques taught in this kata are designed to travel on an east/west axis (bridge or hallway) with little penetration north or south (forward or backwards). There are two sides to this white belt kata, the right and left side. One side is the mirror image to the other.

## **Points to consider when practicing Kata:**

1. Perfection of basic techniques, power, rhythm, pace, vigor and concentration.
2. Try not to rush through your Kata, try to learn each basic movement or technique, the point of attack, the speed and the rhythm of the exercise.
3. When practicing, imagine that you are really fighting, as if your life is at stake.
4. Never be satisfied with your performance, always look for ways to improve. It takes five to ten years to really perfect a Kata.
5. Study others, who are performing Kata, they may give you ideas as to how you might improve your own form.
6. Kata should be practiced at least three or four times a day for any real improvement and understanding.
7. Kata practice takes a lot of self-discipline and concentration. When a student becomes saturated or bored with his Kata, that is when he begins to develop mentally and spiritually.
8. Try to always push yourself to perform your Kata that one extra time.



# KUMITE

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Visit [www.manoli.ca](http://www.manoli.ca) to see Kumite Gohoni Ichi and Gohoni Ni, the yellow belt Kumite requirements

Kumite like Kata, has been practiced for many years. Its origin is unknown, but it was probably used to demonstrate and practice certain war or hunting techniques. Kumite allowed the study of certain specific techniques or movements without taking untrained persons into situations they were not prepared to handle.

Today Kumite is still used by Karate players to gain knowledge. Kumite is a pre-arranged fighting form, performed by two or more players. Students practice Kumite to develop technique, endurance, timing, balance and rhythm. In Shorinjiryu Kenkokan, the practice of Kumite is extremely important in the preparation of Karate players for combat.

Kumite allows students to practice their fighting skills against an opponent in a controlled setting. Players exchange attacks and counterattacks with full force but are safe from injury because for every attack there are escape movements and blocks. Through the study of Kumite, students can learn a limited set of techniques and movements at one time: this allows for total concentration in that area.

The proper performance of a Kumite depends on the execution of individual skills and the smooth interaction of the participants.

In Kenkokan Karate-do all beginners have to learn two Kumites in order to pass their yellow belt exam. The first is called 'Kumite Gohono Ichi' and the second is 'Kumite Gohono Ni.' The techniques and movements taught in these two kumites are fairly basic and simple to learn and perform. Where the difficulty comes in is in trying to synchronize and coordinate these various movements with those of a partner. Both beginner students working together must stay focused when performing these kumites since distance, timing, angles of attack and escapes have to be properly understood and performed. One must learn both the offensive and defensive sides to these kumites

## **Points to consider when practicing Kumite**

1. Study each techniques and movement until you fully understand how, why and where they fit together.
2. Learn to control your form, power, breathing, balance and pace.
3. Try to harmonize your techniques with those of your partner, so that the Kumite flows in a dynamic but smooth exchange.
4. Always watch your opponent, look at the eyes.
5. Once the Kumite is understood, it must be practiced with aggressive spirit.
6. Kumite should be practiced with various partners to gain a true understanding



# KIHON WAZA: BASIC KARATE POSTURES & MOVEMENTS

Visit [www.manoli.ca](http://www.manoli.ca) to see detailed explanation of all the basic techniques

If one must build a house, one must make sure the foundation to this house is solid. In order to solidify this foundation in Karate-do, one must strive to perfect their Karate-do postures and movements, which in turn, will create stable stances and powerful, dynamic kicks, punches, escapes and blocks. All stand-up Karate moves start from the ground up. You must strive to establish a correct relationship between the floor, your feet, ankles, knees, legs, hips and shoulders in order to create the necessary stability and power required for proper strikes and escapes. Pay close attention to your Kihon Waza (Karate basics) and your Karate postures and movements will be of superior quality, helping you in every facet of your Karate-do training at our club.



<b>FORM</b>	<b>JAPANESE TERM</b>
Natural stance	<i>Shizen Hontai Dachi</i>
Close defensive stance	<i>Uchimata Jigo Hontai Dachi</i>
Open/horse stance	<i>Sotobiraki Jigo Hontai Dachi</i>
Turning form: Front & Back	<i>Mawari Kata, Ushiro Mawari Kata</i>
Walking form	<i>Hoko</i>
Front stance	<i>Zenkutsu Dachi</i>
Back stance	<i>Kokutsu Dachi</i>
Cat stance	<i>Neko Ashi Dachi</i>
Cat step: Front & Back	<i>Neko Ashi, Kotai or Ushiro Neko Ashi</i>
Zig-zag Cat step	<i>Dengogata Neko Ashi</i>
Punching form (3 stages)	<i>Tzuki Kata</i>
Twist Punch	<i>Hineri Tzuki</i>
Lunge Punch (Superman)	<i>Oi Tzuki</i>
Front Punch	<i>Mae Tzuki</i>
Kicking form (3 stages)	<i>Keri Kata</i>
Twist Kick (back leg)	<i>Hineri Keri</i>
Front Kick	<i>Mae Keri</i>
Front Chop	<i>Chuto Uchi</i>
Back Chop	<i>Gyaku Uchi</i>
Elbow Strike	<i>Empi Uchi</i>
Knee kick (3)	<i>Hiza Keri</i>
Roundhouse kick – front & back leg	<i>Mawashi Keri</i>
Side kick	<i>Yoko Keri</i>
Back round kick	<i>Ushiro Mawashi Keri</i>
Double hammer	<i>Nidan Kensu Uchi</i>
Escapes #1 to #5	<i>Kawashi Waza</i>

# KOSHIKI – SHIAI (SAFETY CONTACT COMBAT)

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**KOSHIKI KARATEDO** is a competition system which allows participants to understand the principles of a fighting match, combining safety with full power techniques and the true spirit of traditional Budo. Koshiki Karatedo practice develops mental strength, physical fitness, coordination, and martial prowess through efficient training of body movement and hand and foot techniques.

Koshiki Karate allows fully executed techniques to be delivered to the midsection and light controlled techniques to be delivered to the Jodan area (face). This equipment eliminates the subjectivity in refereeing and judging, allowing precise scoring.

The 'Anzen Bogu' (protective equipment for the body – Do, and head - Men) used in Koshiki Karate-do allows a greater level of safety for participants in training and in competition. Karatekas can train without fear of injury and still execute full power punching, kicking, and other striking techniques. It allows practitioners the ability to put their techniques into practice and really feel karate-do, rather than just imagine it, as is the case when practicing in a non-contact manner.



In addition, the fact that the hands or legs are generally not protected in Koshiki competition gives the person who is hitting a more realistic feel of the strength of the hits being delivered as they are not dulled down by gloves, foot protectors or shin guards (these may be used in practice, but not in competition).

Koshiki Karate-do equipment reduces the injury rate for beginners while allowing them to greatly increase the amount of experience they can gain in a short training period. When training with the protective equipment, students quickly show judgment of distance, timing, focus and power control that is often far superior to students who have been trained by other methods.

At the To-kon Dojo, the protective equipment (body and head gear) are supplied by our club. Senior students are encouraged to purchase their own equipment in due time. Students are requested to obtain their own groin protector and a proper mouth guard is also recommended in order to prevent any possibility of concussion.

# JAPANESE KARATE TERMINOLOGY

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## NUMBERS 1 TO 10

1	<i>Ichi</i>	6	<i>Rokku</i>
2	<i>Ni</i>	7	<i>Shichi</i>
3	<i>San</i>	8	<i>Hachi</i>
4	<i>Chi</i> or <i>Yon</i>	9	<i>Ku</i>
5	<i>Go</i>	10	<i>Ju</i>

## WORDS YOU WILL OFTEN HEAR

<i>Karate-do</i>	The way of empty hand fighting
<i>Karate-ka</i>	Practitioner of Karate-do
<i>Shomen, Kaiso</i>	Front, place of honor; Founder
<i>Dojo</i>	The place of the 'way' or training hall
<i>Sensei; Shihan</i>	Teacher or first one; Master
<i>Senpai, Kohai</i>	Senior; Junior
<i>Seiretsu; Mokuso</i>	Line up; Meditation
<i>Seiza; Anza</i>	Kneeling at attention; Sitting at ease (Indian position)
<i>Ni Rei; Kei Rei</i>	To bow, appreciation & respect; Ceremonial bow
<i>OnegaiShimasu</i>	May I practice with you, work with me
<i>Arigato Gozaimashita</i>	Thank you very much
<i>Kamaete; Hajime</i>	Prepare to begin; Begin
<i>Kiyostuke</i>	Attention, back straight
<i>Yame; Mate</i>	Stop; Wait
<i>AnzenBogu; Do; Men</i>	Protective equipment; Body; Face
<i>Kimashita; Noujo</i>	I have arrived or come; Entering
<i>Kiarimasu; Taijo</i>	I am leaving – going; Leaving
<i>Dozo</i>	Please
<i>Zanchin</i>	Give your opponent your mind / perfect completion
<i>Jodan; Chudan; Gedan</i>	Upper area; middle area; lower area
<i>Kamae</i>	Guard (Example: Upper Guard is <i>Jodan Kamae</i> )
<i>Migi; Hidari</i>	Right; left
<i>Aka; Shiro</i>	Red; White
<i>Wazari, Ippon</i>	Half point; Full point (match)
<i>Gi; Obi</i>	Karate Uniform; Belt

# SHORINJIRYU KENKOKAN KARATE-DO

## MUDANSHA REQUIREMENTS



(below black belt)

KYU	CHILDREN			TEENS/ADULTS		
	KATA	KUMITE	OTHER	KATA	KUMITE	OTHER
White/ Yellow	Naihanchin 1/2 of 1 Side	Gohono Ichi 1 Side	2 Sessions			
<b>6<sup>TH</sup></b> Yellow	Naihanchin 1 Side	Gohono Ichi 2 sides Gohono Ni 1 side	Basics	Naihanchin Both Sides	Gohono Ichi Gohono Ni	Kihon /Basics
Yellow/ Orange	Nijushiho 1/2 of 1 Side	Gohono Ni Gohono San	4 Sessions			
<b>5<sup>TH</sup></b> Orange	Nijushiho 1 Side	Renshu Ichi		Nijushiho Both Sides	Gohono San Renshu Ichi	
Orange/ Green	Heian Ichi	Renshu Ni				
<b>4<sup>TH</sup></b> Green 1	Heian Yon	Nijushiho Waza		Heian Ichi Heian Yon	Renshu Ni Nijushiho Waza	StartAccum. 120 Points
ALL STUDENTS						
	KATA	KUMITE	OTHER			
<b>3<sup>RD</sup></b> Green 2	San Chin	Randori Go Sankakutobi Shodan Ichi	Gokyono Te Waza (1 to 5) Japanese Terminology Accumulated At Least 45 Points			
<b>2<sup>ND</sup></b> Brown 1	Sankakutobi Shodan Ichi	Randori Ni	Gokyono Ashi Waza (1 to 5) Nage Waza (throwing forms 1-9) Accumulated At Least 90 Points			
<b>1<sup>ST</sup></b> Brown 2	Happiken Naihanchin Ichi Koshiki Bassai	Sankakutobi Nidan Ichi	Goshin Jitsu (self defense) Tanto Jitsu (knife defense) 2 VS 1 Accumulated 120 Points			

**NOTE:** For help with technical material, get a username & password from Sensei and access the material for your level at [www.manoli.ca/downloads](http://www.manoli.ca/downloads).

# BLACK BELT (SHODAN) REQUIREMENTS

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As of Green belt level a Karateka must accumulate 120 points by the time they get to 1<sup>st</sup> Kyu Brown belt in order to qualify for their Black belt exam. They can do so by being active in various facets related to their Karate-do training which may include: instructing, coaching, refereeing, competing, assisting, demonstrating, workshops, etc. as well as promoting, enhancing and developing their Budo training and knowledge which may include: volunteer work during competitions, Dojo administration tasks, member of an advisory or organizational commission, learning other arts (Iaido, Judo, Aikido, Boxing, Jiu-Jitsu), etc.

## Prerequisite for Shodan exam:

1. All technical, physical and fighting requirements met at the previous levels.
2. At least five (5) years of Karate-do training.
3. At least one (1) year as a brown belt (1<sup>st</sup> kyu).
4. Accumulated 120 points as of green belt level (3<sup>rd</sup> kyu).
5. Accumulated at least 30 points from a technical level.
6. Completed essay requirements for both Kenkokan and Koshiki Karate-do (see Sensei for the essay questions).

## BELT RANKING SYSTEM

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### BELOW BLACK BELT – MUDANSHA RANK

White belt, 7 <sup>th</sup> kyu	Green belt (2 <sup>nd</sup> level) 3 <sup>rd</sup> kyu
Yellow belt, 6 <sup>th</sup> kyu	Brown belt (1 <sup>st</sup> level), 2 <sup>nd</sup> kyu
Orange belt, 5 <sup>th</sup> kyu	Brown belt (2 <sup>nd</sup> level), 1 <sup>st</sup> kyu
Green belt (1 <sup>st</sup> level), 4 <sup>th</sup> kyu	-----

### ABOVE BLACK BELT – YUDANSHA RANK

Sho Dan, 1 <sup>st</sup> degree	Rokku Dan (Red/White belt), 6 <sup>th</sup> degree
Ni Dan, 2 <sup>nd</sup> degree	Shichi Dan (Red/White belt), 7 <sup>th</sup> degree
San Dan, 3 <sup>rd</sup> degree	Hachi Dan (Red/White belt), 8 <sup>th</sup> degree
Yon Dan, 4 <sup>th</sup> degree	Ku Dan (Red belt), 9 <sup>th</sup> degree
Go Dan, 5 <sup>th</sup> degree	Ju Dan (Red belt), 10 <sup>th</sup> degree





# BRAZILIAN JIU JITSU

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Brazilian jiu-jitsu (BJJ) is a martial art, combat sport, and a self-defense system that focuses on grappling and especially ground fighting. The art was derived from the Japanese martial art of Kodokan judo (which itself is derived from Japanese Jujutsu) in the early 20th century.

It teaches that a smaller, weaker person can successfully defend against a bigger, stronger assailant by using leverage and proper technique – most notably by applying joint-locks and chokeholds to defeat the other person. BJJ training can be used for sport grappling tournaments (gi and no-gi) and mixed martial arts (MMA) competition or self-defense. Sparring (commonly referred to as "rolling") and live drilling play a major role in training, and a premium is placed on performance, especially in competition, in relation to progress and ascension through its ranking system.

## ORIGIN

Brazilian Jiu-jitsu is known as more than just a system of fighting. Since its inception in 1882, its parent art of judo was separated from older systems of Japanese jujutsu by an important difference that was passed on to BJJ: it is not solely a martial art: it is also a sport; a method for promoting physical fitness and building character in young people; and, ultimately, a way (Do) of life.

Mitsuyo Maeda, a member of Kodokan, was one of five of Judo's top groundwork experts that Judo's founder Kano Jigoro sent overseas to demonstrate and spread his art to the world. Maeda had trained first in sumo as a teenager, and after the interest generated by stories about the success of judo at contests between judo and jujutsu that were occurring at the time, he changed from sumo to judo, becoming a student of Kano's Kodokan judo. Maeda left Japan in 1904 and visited a number of countries giving "jiu-do" demonstrations and accepting challenges from wrestlers, boxers, Savate fighters and various other martial artists before eventually arriving in Brazil on November 14, 1914.

Gastão Gracie was a business partner of the American Circus in Belém. In 1916, Italian Argentine circus Queirolo Brothers staged shows there and presented Maeda. In 1917, Carlos Gracie, the eldest son of Gastão Gracie, watched a demonstration by Maeda at the Da Paz Theatre and decided to learn judo. Maeda accepted Carlos as a student and Carlos learned for a few years, eventually passing his knowledge on to his brothers.

At age fourteen, Hélio Gracie, the youngest of the brothers, moved in with his older brothers who lived and taught Jiu-Jitsu in a house in Botafogo. Following a doctor's recommendations, Hélio would spend the next few years being limited to watching his brothers teach as he was naturally frail. Over time, Hélio Gracie gradually developed Gracie Jiu Jitsu as an adaptation from Judo, as he was unable to perform many Judo moves. Hélio Gracie also held the rank of 6th Dan in judo.

Although Brazilian Jiu-Jitsu is largely identified with the Gracie family, there is also another prominent lineage from Maeda via another Brazilian disciple, Luis França. This lineage had been represented particularly by Oswaldo Fadda. Fadda and his students were famous for influential use of foot locks and the lineage still survives through Fadda's links with today's teams such as Nova União and Grappling Fight Team.

## DEVELOPMENT

Hélio Gracie had competed in several submission-based competitions which mostly ended in him winning. One defeat (in Brazil in 1951) was by visiting Japanese judoka Masahiko Kimura, whose surname the Gracies gave to the arm lock used to defeat Hélio. The Gracie family continued to develop the system throughout the 20th century, often fighting full-contact matches (precursors to modern MMA), during which it increased its focus on ground fighting and refined its techniques.

Today, the main differences between the BJJ styles are between traditional Gracie Jiu-Jitsu's emphasis on self-defense, and Sport Brazilian Jiu-Jitsu's orientation towards competition. There is a large commonality of techniques between the two. Also, there is a wide variety of ideals in training in different schools in terms of the utilization of pure or yielding technique versus skillful application of pressure to overcome an opponent.

## BRAZILIAN JIU JITSU AT TŌ-KON DOJO

The strongest influence in the Brazilian Jiu Jitsu taught in our dojo is from the Gracie family and more specifically, the curriculum from the **Gracie Combative** system. In addition, Sensei Manoli's brings a variety of techniques and variations which are a result of his Judo background and his studies from a variety of Jiu Jitsu masters such as Joe Moreira, Marcelo Garcia, Roy Dean and Roy Harris to name a few. The blue belt curriculum is divided into four stripes, each including a variety of techniques and skills. Once a student is ready for examination, he/she must demonstrate the full curriculum for his or her level in a limited amount of time and apply these skills in actual ground fights.





# **Tō-kon** dojo 鬪魂道場

***KARATE & JIU JITSU CLUB WEST ISLAND***

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