

一心流空手道

*Isshin-Ryu Karate-Do*



## "All things begin with one"

The above statement was Shimabuku Tatsuo's reply when Kaneshi Eiko, one of Tatsuo's senior students, asked him why he was naming his new style of karate Isshin-ryu

## Enbukai

### "Ichariba choodee"

*Once we meet and talk, we are brothers and sisters. ~Okinawan Proverb*

Enbukai means Martial Arts Assembly and it is what we are doing. We get together once a year and assemble together to practice and show our martial arts together. While the majority of the senior members are followers of Advincula Sensei, or associates of his, others are students of the senior members or just martial arts practitioners who want to train or learn from others. The founder of our style once said, "All bottles are good" meaning all styles were good. So we are gathered to practice and train together and show and demonstrate our martial arts together. While our main theme is Isshin-ryu karate and Kobudo, HIndiandi, Escrima, and other styles of martial arts are also to be practiced and demonstrated. The Enbukai is also a friendship gathering so after practice and demonstrations, we will party and eat and drink together. So have fun, and do your best. As always, let us honor our founder, Shimabuku Tatsuo, his teachers and the ways of all who came before.

*Nuchi-gusui 'Food is medicine of life' ~Okinawan proverb*

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"Even if we cannot promote friendship between Okinawa and America through karate, my true hope is that if karate becomes popular in the USA and Hawaii, then Okinawa would also become more well understood."

The above excerpt is taken from the **OKINAWAN TIMES**, March 30, 1960 edition. It was an interview with Shimabuku Tatsuo Sensei about the U.S. Servicemen training in his dojo in Aghena, Okinawa. With this in mind, it is important to understand Okinawan history, traditions, customs and courtesy to better understand their culture.

## Isshinkai/Tomonokai

The Isshinkai was an informal group on Okinawa who were students of Isshin-ryu karate founder, Shimabuku Tatsuo. They would get together to discuss the "old days" and their revered teacher. Today, the Isshinkai is an Isshin-ryu Karate & Kobudo Association that strives to preserve the original teachings of Shimabuku Tatsuo.

Tokumura Kensho Sensei was the one who started the Tomonokai and Tokumura & Advincula started the Isshinkai. Originally, the Isshinkai was intended only for students of Shimabuku Tatsuo and only Okinawan with Advincula being the only American within this select Isshin-ryu group. After Tatsuo's 25th memorial, Advincula created his own Isshinkai Isshin-ryu Karate Organization because Tokumura stated the following, "While others talk about themselves, the Isshinkai talks about Tatsuo." The Isshinkai has the highest standards of any Isshin-ryu group because it's main purpose is to preserve the teachings of Shimabuku Tatsuo.

The Tomonokai is a friendship group and all can join regardless of style; even non-martial arts persons.

The Isshinkai is for those that follow the teachings of Shimabuku Tatsuo Sensei. Isshinkai members remember that to be an Isshin-ryu stylist, one must honor Tatsuo because Tatsuo is Isshin-ryu and without Tatsuo, there is no Isshin-ryu. The Isshinkai's Chief Instructor is Arcenio Advincula.

## ISSHINKAI STANDARDS TO FOLLOW

1. Teach the best of your abilities of what you know Tatsuo taught in Isshin-ryu.
2. Respect Tatsuo's symbol, the Isshin-ryu No Megami, which is a symbol that incorporates all aspects of Isshin-ryu. Tatsuo had a vision of the Megami and started Isshin-ryu only after his vision. It was his dream and now the Isshinkai will try to keep his dream from fading by teaching and passing on the teachings of Shimabuku Tatsuo Sensei - Isshin-ryu Karate.
3. Teach Tatsuo's Kenpo Gokui and the Dojo kun.
4. When you make a mistake about Isshin-ryu, correct your mistakes.
5. When teaching Isshin-ryu, tell the truth and do not embellish.

## The Languages of Japan and the Ryukyus

The native language of the Ryukyu island chain is also termed its Min Go, or "people's language or words." Thus, we have the term, "Ryukyu Mingo". Japanese is the language now used on Okinawa, but prior to 1879, Chinese was used for international transactions and for various court and official records. At the time, the Ryukyu Islands were known by their Chinese name Liu-Kiu (Loochoo). After the Japanese officially annexed the islands, their language automatically replaced the Chinese language for use by the government. The name Liu-Kiu now became Ryukyu, although it was still written with the same Chinese characters. The reason for this was the Japanese language does not have "L" sounds.

Though the Ryukyuan language (Uchinaguchi) is considered Japanese hogen (dialect) originating from Mainland Japan 1500 to 2000 years ago, it would be safe to say that they are now as different from each other as Spanish is from Italian. The difference is attributed to Okinawa's corruption of the Japanese language due to the inconvenience in communicating between the two cultures. Another reason is that both Japan and Okinawa, at one time, followed the Southern Chinese pronunciation of the Chinese characters, but Japan later used the northern pronunciation.

While the Ryukyuan language is a major dialect of Japan, there are four subdialects. Amami, Miyako, Yaeyama, and Okinawa all have their own dialects and within those dialects are numerous others which may vary from village to village. Today, the Naha dialect is the one most used. Local dialects are still spoken at home, but many new generations of Okinawans are not capable of speaking them. Because of the increased use of Japanese in schools and government (as well as movies, television, and radio) the Ryukyuan dialects became more mixed with Japanese.

Spelling of names, places, and things is difficult at best because of numerous cultural differences between Okinawa and its neighbors. Okinawa, on many occasions, has been referred to as a cultural hodgepodge, blending in languages of all the cultures to which it is exposed. Okinawa has been governed by China, Japan, and the United States of America. Naturally, it picks up many facets of these countries including language.

When writing Chinese to Okinawan, Okinawan to Japanese, Japanese to English Chinese to Japanese, accurate translations become very difficult. For example, the word Ryukyu; Charles S. Leavenworth, Professor of History, Imperial Nanvang College, Shanghai writes in his book "The Loochoo Islands" published in 1905, why he adopted the spelling "Loochoo". Leavenworth writes "Furthermore, 'Loochoo' is a foreign appellation, for the people themselves say 'Doochoo,' There are many ways of spelling the name, from which it is possible to make a choice, for the writer counted eighteen different methods in foreign books dealing with the subject, besides the one adopted. Thus, we have Lewchew, Luchu, Liu-kiu, Likiou, Lexio, Lequeo, Lequeyo, Loqueo, Riu-kiu, Riukiu, Liqueo, Lieoukiou, Lekeyo, Lieoo-Kieoo, Lieu-Kieu, Likeo, Lieuchieux, and Liqueux.

Another example is the use of terms for karate; Di and ti are old Okinawan terms for hands, technique, style or karate. In Okinawan hogen, it would be written in katakana as di, ti. Te is Japanese for hand and is written in kanji. Kenpo or kempo is the same as quanfa or quan fa.

At different times, different terms meant different things. Prior to sport karate, which was introduced to Okinawa after the Korean War, kumite on Okinawa meant basic self-defense techniques which were taught in prearranged set or sets. *Kumi* means assemble, construct, put together, fit together a set, an assortment. Today, kumite to many means sparring. Many of the martial arts terms, as well as names, have changed and may vary in meaning according to who is using the term or name.

In this text, the Japanese tradition of family name, *myoji*, comes first followed by given name, *namae*, is used for both Okinawan and Japanese names. For example, Funakoshi (family name) Gichin (given name) is written the traditional Japanese way. So Funakoshi Gichin is Gichin of the house Funakoshi. However, many Okinawan and Japanese when writing in the western style will use the given name first and the family name comes last, so Gichin Funakoshi would be Gichin of the house Funakoshi.

Okinawans, in the past used several different names during different periods of a person's lifetime. For example, *Warabinaa* (childhood name) was given at birth. After attaining manhood males of the gentry class were given a second name known

as *nanui*. During his adulthood, it was common to give *asana* (nicknames) and in many places a person would change his own name if he changed his profession. The *nanui* (adult name or manhood name) was normally made of two kanji (Chinese characters) or words, the first of which is known as *nanuigasira*. As an example, the *Cho* in *Choki*, *Chotoku*, or *Chojun* is a *nanuigasira* denoting ties to the *Sho* or royal family.

The Chinese characters kanji, used in names may be read in more than one way. Shimabuku can be Shimabukuro, Higaonna can be Higashionna, and Kinjo can be Kaneshiro.

Okinawans have no middle name and have only given name and family name. Prior to the 19th century, only noblemen and *bushi* (samurai) had family names. Everyone else such as farmers, fisherman, merchants, butchers, and craftsmen only had personal names. At the time, they would be called by their personal names along with a shop or place name. For example, *Kama Su Chan* or father *Kama* of *Chan village* or *Chatan Yara* or *Yara* of *Chatan village*. It was only after the *Meiji* era that the new Japanese government decided that all should have a family name.

## OKINAWAN AND JAPANESE LANGUAGE COMPARISONS

Okinawans call their island:	Uchina
Okinawans call themselves:	Uchinanchi (Men on Okinawa)
Okinawans call their language:	Uchinaguchi

<u>Standard Japanese</u>	<u>Okinawan</u>
Hogen (dialect)	ucinaa
Shuri	Siui
Naha	Naahwa
Kiyan	Kyan/Chan
Kitatani	Chatan
Uasoe son	Urashi
Kinson	Cin
Tsuken	Chikin
Gushikawa son	Gusicaa

## The Chinese Lunar Calendar

All dates are subject to question. Prior to 1879, the Chinese lunar calendar was used on Okinawa and officials at Shuri followed the Chinese usage when dating Okinawa's official records. Today, the Gregorian calendar is used for civil purposes but a special Chinese calendar (Japanese *junishi*) is used for determining festivals. The Chinese calendar can be traced back to the 14th century B.C. Legend has it that the Yellow Emperor, Huang Di, invented the calendar in or around 2637 B.C. The Chinese Calendar is based on exact astronomical observations of the longitude of the sun and the phases of the moon.

## Chinese and Japanese Calendars

The Japanese lunar calendar (*junishi*) is the same that is used in China. The main difference being that besides "the cyclical dating and chronology being tied to the reign of each emperor (Chinese emperor to Chinese calendar; Japanese emperor to Japanese calendar), a general year numbering system was used that dates from the Emperor of Japan Jimmu Tenno in 660 B.C. For the most part, this is true. However, while calendar reckoning in Japan closely followed developments in China, lapses in acquisition of improved methods often led to a difference of at least a day or two between the two systems and often much larger "gaps".

## Japanese Use More Than One Calendar

The Japanese, on the other hand, followed its own standards according to the reign of its emperors. This is the *Nengo*, which refers to the name of an era. More than two hundred era names have been used continuously from the Taika Era up to the present.

## Japanese Eras *NENGO* 年号

Early Heian (konin)	794 - c.897 A.D.
Late Heian (Fujiwara)	c.897 - c.1185
Kamakura	1185-1392?
Meiji	1868, 9, 8 - 1912, 7, 30
Taisho	1912, 7, 30 - 1926, 12, 25
Showa	1926, 7, 30 - 1989, 1, 7
Heisei	1989, 1, 8 - present

Another calendar, the lunar calendar *junishi*, uses twelve signs of the zodiac to indicate a cycle of twelve years. *Junishi* was also used to indicate time or directions in ancient times.

## Twelve Zodiacal Sign, Junishi 十二支

	Birth Year	Sign
<u>Okinawan</u>	<u>Japanese</u>	
ni	ne	mouse
ushi	ushi	ox
tura	tora	tiger
u	u	rabbit
tatsu	tatsu	dragon
mi	mi	snake
uma	uma	horse
hichiji	hitsuji	sheep
saru	saru	monkey
tui	tori	bird
in	inu	dog
i	i	wild boar

## Okinawan Primeval History

Sometime in the remote past, primitive peoples set sail from continental Asia to the offshore islands, bringing with them what meager household items, gear, and simple weapons that they could. We will never know what prompted them to leave home. Perhaps they were driven away by enemies or perhaps they sought a new home with better hunting, fishing and richer soil to till. They may have been forced ashore by a typhoon, as the Ryukyu Islands would have been a poor choice for hunting, fishing, or finding rich soil. The islands are an inhospitable group, made of coral reefs and rugged mountains protruding from the bottom of the sea.

Some of these primitive people wandered southward from Northern Asia through the island of Japan. Others migrated from the Indies and Southeast Asia, possibly through the Philippines, or along China's coast to Taiwan, and then to the islands south of Okinawa. Still, others could have moved from Mongolia or Manchuria, traveling southeasterly across the narrow straits between Korea and Kyushu until they reached Okinawa.

Ethnically, the Okinawans are believed to be a mixture of three racial groups: Mongolian, Ainu, and Malayan. Their life styles are clearly adopted from surrounding countries, but have been molded over the years to create their own distinctive culture.

Anthropologists are not sure when the first people set foot on the islands, but the oldest human bones found on Okinawa date back to about 30,000 B.C. Ancient knife-shaped coins, similar to the ones manufactured in the North China Kingdom of Yen (265 B.C.) indicated probable contact with the continent in the 3rd century B.C. Since Okinawa was still in a primitive stage, it is believed that they were brought to the islands by accident rather than as a result of trade.

In 607 A.D., the Chinese Emperor Yo sent Ukii Shukwan to lead an expedition to the Eastern seas, looking for what the Imperial Court Taoist Priests and Magicians called the "Magic Islands", where supposedly the secret of immortality would be found. Instead of finding the "Magic Islands", they found what is now called Okinawa. To the Chinese, it was inhabited with primitive islanders. Neither the Chinese nor the natives could communicate so a captive was taken back to China with them. The next year Shukwan was again sent by the Chinese Emperor to return and ask the natives to yield to Chinese power and control. After a brief battle Shukwan again returned home with captured armor as a prize. Emperor Yo again commanded a invasion by his army to the islands. With an interpreter, the natives were asked to surrender but they refused to listen and a battle erupted. The Chinese invaders chased the defeated natives who fled to Shuri. The Chinese set the Shuri palace ablaze returning home with a thousand male and female captives. Shukwan on his first visit to the islands noticed that the country was just like a Kyu or ball floating between the waves and named it Ryukyu meaning (flowing Kyu.) The Ming dynasty again changed it to Ryukyu (琉球) meaning (Dragon ball.)

During 608 A.D., Japan attempted to establish relations with the islands south of them which they called Nanto. About this time, the southern island people began to pay tribute to the Japanese Imperial Court. In 753 A.D., the word Okinawa (沖縄) first appeared in Japanese records.

## The Lords and Castles

About the 8th and 9th centuries, Okinawans began to build settlements on the low hills and mountain slopes. The settlements initially consisted of small groups of families of about 30 to 50 people who were closely bound together by blood ties, religion, and a sense of solidarity. Their religious affairs were governed by a particular family known as Nitchu who has authority over the other families. In each settlement, there was an Asa (village leader) who administered the Nitchu.

In time these small settlements merged with one another because of mutual needs. After awhile, the villages became so large that the hills could no longer support them, so they moved to lower areas and built newer and larger communities. These villages became political communities and the Asa became the Aji or Anji (the lord) of several settlements instead of one. The Aji was a person that the people greatly respected.

Aji were also called the Tida (the sun) and were revered by the people as being almost divine. Ancient Okinawans worshipped the sun as a god. They believed the sun came out of a cave in the east to bring life and that it set back in a cave in the west. Thus, established a trend of building the Aji or Tida, who was the sun of the earth, a gushiku (castle). The gushiku was to represent a cave where the Aji was to live. Each gushiku was constructed on a sacred corner of an old settlement and was made of stone.

Most gushiku had natural caves in them. Many of the gates to the castles were in the form of a cave opening and were either arched tunnels chipped out of rock or were constructed out of masonry.

About 950 A.D. in northern Okinawa, the first of many castles (there are 100 known castle sites on Okinawa) was built on the Motobu Peninsula for the Northern Kingdom of Hokuzan. This began the age of lords and castles.

During the time up to the 14th century, Okinawa was in a state of constant wars with Aji fighting Aji. Those who emerged became master of lords who continued to fight each other. Some emerged even more powerful and came to be called kings. In the early 1400's, Okinawa was under the domination of three kings. China called Okinawa Sanzan (三山) which meant "Three (mountain) Kingdoms". Individually, these kingdoms were known as Hokuzan (山北) (Northern Mountain), Chuzan (山中) (Central Mountain), and Nanzan (山南) (Southern Mountain).

These three rival chieftains constantly tried to conquer each other. In 1416, Lord Hashi of Chuzan managed to conquer Hokuzan and strengthened his own kingdom. Finally, in 1429, he conquered Nanzan and united Okinawa for the first time. China's Ming Emperor acknowledged Lord Hashi and "the King of the Chuzan of the Ryukyus", and gave him the family name "Sho". This began the first Sho Dynasty and was continued by the Ryukyuan kings.

*"Choo kukuru ru dee ichi." 'The heart is the most essential human quality'*  
~Okinawan proverb.



KENPO GOKUI  
(Karate's 8 essential points)

耳目手身碼珙血人  
能要逢隨進剛脈心  
聽觀空時退柔似同  
八四則應離吞日天  
方向入變逢吐月地

A person heart must be one with the universe,  
the blood circulating is similar to the sun and moon.

The manner of drinking or spitting is hard or soft,  
the body should be able to quickly advance, retreat, separate and close distance.

The body should be able to change directions at any time,  
the time to strike is when the opportunity presents itself.

The eye must see all sides,  
the ears must listen in all directions.

Isshin-ryu Karatedo dojo principles  
一心流空手道道場訓

**Article 1.** The dojo is where the individual's physical and mental condition is trained.

**A.** Believe that there is a God and human beings are his children. (Believe in your own faith, but respect others)

**B.** Military art (budo) begins with a salute and ends with the same.

**C.** Teachers and students bow to the protecting Goddess of Isshin-ryu (Megami) and be nice to each other.

**Article 2.** Devote one's mental concentration and practice sincerely during the course of training.

**Article 3.** Smoking and drinking are prohibited while training.

**Article 4.** Take good care of equipment used in training.

**Article 5.** Students be respectful to their teachers and teachers be courteous to the students and guide them properly.

**Article 6.** Violators of the above codes will be dismissed from the dojo.

## Kohai Sempai (Junior and Senior Grade Courtesy)

kohai (後輩) A junior (at work, school, dojo); younger graduate.

sempai (先輩) A senior (at work, school, dojo); superior; elder; older graduate; progenitor; old-timer.

Anytime two martial artists practice together, there is a kohai (junior) and sempai (senior). Most of the time, since we strive to develop the teaching discipline, the participants may be of different grades. The sempai is by design the leader and teacher of the pair and their job is to properly guide the practice. If there is confusion about what is right, they will decide how a given technique is to be performed. Since there are any numbers of ways for any given technique to be done, the kohai will accept for that practice the opinion of the sempai. The kohai should never bring disharmony to the practice by stating the technique is done differently by someone else. Karate is a martial art form and many ways are correct. When working with a partner it is the responsibility of sempai to be aware of the ability of kohai so that no injuries occur.

The sempai never has the right to assume the disposition of "lord and master", and such attitudes are discouraged.

*Shikinoo chui shiihii shiru kurasuru.* 'Let's live helping each other in this world'  
~Okinawan proverb

### Symbols



*Tomoe* (Mitsu tomoe, futatsu tomoe, tomoe-mon, fire-wheel)

**Definition:** This symbol is ubiquitous on Buddhist and Shinto temples all over Japan. Its name is tomoe, meaning turning or circular (sometimes, "earth"). The tomoe is related to the yin yang symbol, and has a similar meaning, representing the play of forces in the cosmos. Visually, it is made up of interlocked flames resembling tadpoles.

The most common tomoe emblem has three flames (triple, or 'mitsu' tomoe"), but one, two, or four are not uncommon. A triple (mitsu) Tomoe reflects the threefold division of Shinto cosmology, and is said to represent the earth, the heavens, and humankind. It is often associated with the Shinto war deity Hachiman.

A tomoe-mon is a tomoe used as a kamon, or family crest, a device similar to a coat of arms. This is the kamon, or crest Shimabuku had on his kimono in his formal photo.



**Enso**  
(圓相)

**Definition:** The enso, a simple circle drawn with a single, broad brushstroke, is the Zen symbol of infinity. It represents the infinite void, the 'no-thing,' the perfect meditative state, and Satori (enlightenment.)



**YIN YANG**  
(陰陽)

The **Yin Yang** (Ch) or **In'yo** (Jp) is the easily recognized Chinese symbol of the interplay of forces in the universe. In Chinese philosophy, *yin* and *yang* represent the two primal cosmic forces in the universe. *Yin* (moon) is the receptive, passive, cold female force. *Yang* (sun) is masculine- force, movement, heat.

The Yin Yang symbol represents the idealized harmony of these forces; equilibrium in the universe. In ancient Taoist texts, white and black represent enlightenment and ignorance, respectively.

Here are some key Yin/Yang associations

<b>Yin</b>	<b>Yang</b>
female	male
earth	heaven
moon	sun
black	white
darkness	light
fat	muscle, bone
soft	hard
in	out
horizontal	vertical

# Isshin-ryu Karatedo

(一心流空手道)

*kihon*

## Lower Body Exercises

Ashi no bu (部の足) "Foot part"

- 1) Toe Touch Stretch
- 2) Standing Leg Stretch
- 3) Squatting Leg Stretch
- 4) Front Kick
- 5) Kick 45 Degree Angle To Knee
- 6) Cross Over Stomp Kick
- 7) Side Kick Edge of Foot
- 8) Side kick ball of foot
- 9) Squat kick
- 10) Back kick
- 11) Grabbing double hold front heel kick
- 12) Knee Strike Kick
- 13) Push ups and Jump Ups
- 14) Body Twist
- 15) Breathing Exercises

## UPPER BODY BASICS

Te no bu (部の手) "Hand part"

- 1) RFF - RH lunge punch to solar plexus
- 2) RFF - RH lunge uppercut to bridge of nose or chin
- 3) LFF - RH reverse punch to solar plexus
- 4) LFF - RH reverse uppercut to bridge of nose or chin
- 5) RFB -LH upper block - RH reverse punch to solar plexus
- 6) RFB- LH middle block - RH reverse punch to solar plexus
- 7) RFB -LH low block - RH reverse punch to solar plexus
- 8) RFB -LH open hand upper block - RH reverse uppercut
- 10) RFB LH Low chop - RH upper chop
- 11) RFB LH upper block - 5 punches
- 12) RFB LH middle block - 5 punches
- 13) RFB LH upper block - 5 punches
- 14) RFB LH back-fist strike face - RH reverse punch to solar plexus
- 14) RFB LH Middle palm heel block, Double round house punches
- 15) Bear hug break (R hip back hit groin, L-elbow up -R-elbow strike back)

## **KOTEKITAI** (小手鍛) forearm conditioning training

Three set:

- 1) Punch and chop
- 2) Punch, block, chop
- 3) Kake-uke (hook block) pushing hands

## The Isshin-ryu Crest



### Isshin-ryu No Megami Goddess of Isshin-ryu

The first Isshin-ryu Megami crest was designed by Arcenio J. Advincula with the permission of Shimabuku Tatsuo.

### Azure Dragon



The above drawing is based on *Seiryu* (青龍) The Blue dragon or Azure dragon Found at *Takamatsu Zuka Kofun*. In ancient China, the original dragons looked more like a horse than in the shape of a serpent which came much later.

The blue dragon is also called the Azure Dragon and is the guardian of the East. The Azure Dragon represents the water elements and Spring. The *kanji* or Chinese characters making up the name can be read separately as "*qing* (青)," meaning either "green" or "young," and "*long* (龍)," meaning "dragon." In Japanese the *kanji* is *aoi* (青) for "blue-green," and "*ryuu* (龍)," for dragon. The name can also be pronounced "*Sei Ryuu* (青龍)."

## \*28 Constellations and four quadrants

The Chinese over 3500 years ago divided the celestial sphere into twenty-eight constellations. Four quadrants divided and were represented by four sacred creatures regarded as guardian deities in ancient China. These four talismanic animals also represented the four seasons and four cardinal directions. The Azure Dragon (*Seiryuu*) also called the "Dragon of the East" presides over the eastern quarter (Spring.) The The Red bird (*Suzaku*) often called the Chinese phoenix presides over the southern quadrant (Summer). The White Tiger (*Byakko*) of the West (Fall) and the Black Tortoise (*Genbu*) of the North (Winter). While four cardinal directions East (東), West (西), South (南) and North (北) are represented, five directions are used. The other direction is the center (中) represented by the Earth (地).

Black Tortoise (North)

(北)

White Tiger (West) (西) + (東) Dragon of the (East)

(南)

Chinese Phoenix (South)

Each of the four quadrants are considered to be 'mansions' or 'resting-places' for the sun and moon in their revolutions. The four quadrants housed what the ancient Chinese knew to be 'mansions' or 'resting places' in heaven for the sun and moon to rest as they made their revolutions. Seven mansions were allocated to each of the four quadrants for the sun and moon to rest. The seven mansions in the four quadrants equal the twenty-eight constellations. In Japan today these mansions are known as Moon "stations" or "lodges" and based on day or night position of the moon while the Chinese retain 28 lunar mansions which represents constellations ecliptic route through which the moon passes.

Within the Constellation of the Azure Dragon lies seven moon stations.

### Moon Stations of the Azure Dragon

Chinese Character	Meaning	Key Star	Japanese Name
1 角	Horn(s), perhaps Angle, Corner	Alpha Vir	SuBoshi
2 亢	Neck, Throat	Kappa Vir	AmiBoshi

3	氏	Root, perhaps Shoulder or Base	Iota Lib; sometimes Alpha Lib	TomoBoshi
4	房	Chamber, perhaps Breasts	Delta Sco; sometimes Pi Sco	SoiBoshi
5	心	Heart	Sigma Sco	NakagoBoshi
6	尾	Tail	Mu Sco	AshitareBoshi
7	箕	Basket	Gamma Sgr; sometimes Eta Sgr	MiBoshi

\*from: <http://www2.gol.com/users/steve/spring.htm>

For this article we are concerned about the "Azure Dragon" (Blue Dragon) or "Dragon of the East" and how it relates to Isshin-ryu karate. Within the larger Azure Dragon constellation is the Western constellation Scorpio. The constellation Scorpio is not a Chinese constellation but the Chinese knew of it from ancient times from having traded with Greece in ancient times.

Ancient Chinese astronomers believe that four talismanic animals marked the four seasons and four cardinal directions. The cycle of the sun and moon are brings change to the seasons.

#### Four Talismanic Animals

Black Tortoise <i>Genbu</i>	North
White Tiger <i>Byakko</i>	West
Dragon of the <i>Seiryuu</i>	East
Red Bird <i>Suzaku</i>	South



**Ryuzu Kannon** (音觀頭龍)  
Dragon Head Kannon

## DRAGON OF THE EAST AND SCORPIO



一心

### The Heart of Isshin-ryu

“Isshin-ryu starts from one heart.”

~ Shimabuku Tatsuo

On January 15, 1956, Shimabuku(ro) Tatsuo Sensei named his style Isshin-ryu. Tatsuo had called a meeting at his house at Chan and one of his senior students, Kaneshi Eiko attended. Uezu Angi had stated that Kaneshi had named our system, Isshin-ryu so in 1984, I interviewed Kaneshi and asked if he indeed named our system Isshin-ryu . Kaneshi said he didn't name the style and at the meeting after Tatsuo announced he was going to call his style Isshin-ryu, asked Tatsuo, “What a funny name. Why don't you call it Shorin-ryu!?” Shimabuku replied “Because everything started from one. *Isshin*: (一心) starts from one heart.”



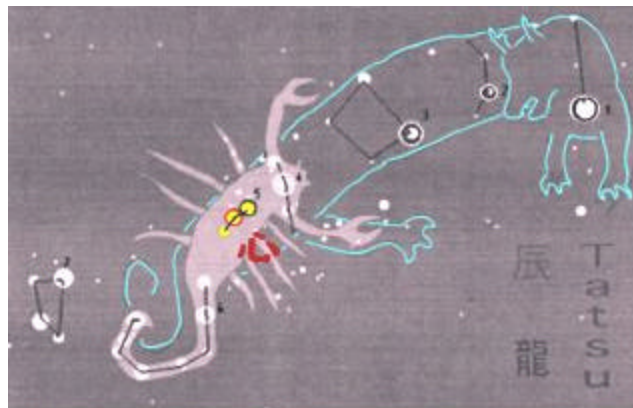
\*\*\* (火星)



The heart of Scorpio. The three stars on line in the center of the constellation Scorpio represent the heart of Scorpio. The center star is the giant red star Antares. The Chinese looked on Antares as a star to be worshipped as a safeguard against fire. They named the giant red star *Ho xin* (*Huo Shing*) (火星), meaning "the Fire Star."



Another depiction of the Azure Dragon (The Blue dragon) *Seiryu* (青龍)



The constellation Scorpio (*Sasori-za* 蠍子座) is found in the larger Dragon constellation, Tatsu (龍).

On December 24, 1984, I interviewed Kaneshi Eiko, Shigema Genyu and Kaneshiro Kenji at the home of Hiroshi Ikemiya, Taba, Gushikawa Shi, Okinawa.

Others present were my wife Michie Advincula, Cyrus G. and Etsuko Bess, Ikemiya Hiroshi and his wife and my sister-in-law Ikemiya Yasue.

On the subject of the Isshin-ryu no Megami.

**Advincula:** "Does Kaneshi have picture of Megami and was it copied from any other picture?"

**Kaneshi:** "It is not copied. Megami was painted by my uncle according to Tatsuo Shimabuku's description."

**Advincula:** "What does the dragon in the picture stand for?"

**Kaneshi:** "The dragon stands for Shimabuku. Tatsumaki (竜巻/龍巻) (Tornado or waterspout), there is a dragon in tatsumaki, tatsu (龍) is dragon) and maki (? ) is

winding). He (Tatsuo) dreamed in a vision the dragon."

**Advincula:** "Then it is ok to say that the dragon in the Megami is Tatsuo."

**Kaneshi:** "Yes."



Kaneshi say's Tatsuo is the dragon within the Megami.

**Advincula:** "Is it ok to call the symbol Mizugami (水神) Water god) or Megami (女神) "Goddess."."

**Kaneshi:** "It is Bukkyo (仏教) "Buddhist." Shimabuku made Sunsu with ken (剣) "sword" and Megami (Goddess of Isshin-ryu) together. Megami would be correct. Shimabuku did not copy from a Mizugami (Water goddess). It has nothing to do with water. It is original from his dream." Shigema and Kaneshiro both nod in agreement.

**Advincula:** "Did Tatsuo ever sleep on a water tank (cistern) in the afternoon?"

**Note:** According to Joseph Jennings book "Encyclopedia of Isshin Ryu Karate, Copyrighted 1982, on page (7), Angi Uezu says, "In the yard, the Master had a tank, which was used to collect water in case of drought and to supply hard working students with a refreshing drink between workouts. One day, after a full day of teaching, the Master sat on top of the tank in order to enjoy a little sake and cup of tea." A water tank or cistern is called a suisou (水槽) in Japanese. This statement in Joe Jennings book that Tatsuo was sitting on a suisou or cistern when he had his vision of the goddess is what prompted the above question.

Others, including Uechi Tsuyoshi say the story Uezu told was Tatsuo fell asleep on a well.

Shimabuku Tatsuo told me and later Shinsho, said he was listening to a radio and daydreaming late in the evening when this vision occurred.

**Kaneshiro:** "This has nothing to do with Mizugami. This is not a Water Goddess. Every martial arts has a vision or symbol. One day he (Tatsuo) had a dream. Goddess (Megami) came to him and said teach everyone. This God or Goddess at first was at first not clear to Shimabuku. It came riding on a dragon. The Goddess talked to Shimabuku saying he had enough karate knowledge to teach publicly. This

was his own god which told him. Shimabuku was a Sanjinsoo fortune teller so he had more religious beliefs than most. Shimabuku went to a frame shop and saw a picture similar to the one in his dream. He borrowed the picture and had the Megami made up."

**Note:** As already stated Tatsuo told me the same story and it was confirmed by Shinsho. Shinsho shows me a picture of the Megami that is in one of Tatsuo's old fortune telling books. The goddess is Kannon (觀音) or the Buddhist Goddess of Mercy. Both Tatsuo and Shinsho call it Megami (女神). The goddess is often depicted riding a dragon and is known as Ryuzu Kannon (音觀頭龍) which means "Dragon head Kannon." Ryuzu Kannon is depicted as a woman seated on, or riding on a dragon. Sometimes the goddess is depicted standing next to a dragon. Goddess in Japanese is Megami (女神). Kaneshiro, claims that Tatsuo saw a picture of Ryuzu Kannon or The Goddess of Mercy at a frame shop but Kaneshi immediately refutes this.

Ryuzu Kannon: (音觀頭龍) Buddhist Goddess of Mercy ridding a dragon.

**Kaneshi** (interrupts): "This is not right. I went to Shuri with him (Tatsuo)."

**Kaneshiro:** "I heard he went to Naha and got the idea from there."

**Kaneshi:** "Shuri , and we had two pictures made. One for me and one for Shimabuku. It doesn't make any difference what god it is, it's his god. Bu no Kamisama ( ? ? ? ? ) "God of Martial Arts." That's how much he was into the martial arts."

**Advincula:** "So Isshin-ryu Kamisama!"

**Kaneshi:** "That is not wrong."

**Note:** Kaneshi first had the picture painted with a dragon head on the body of a woman. He brought the painting to Tatsuo who laughed and said that it should be the opposite with a the upper body of a woman with lower body being a dragon. He then gave Kaneshi the nickname of Ryuto (龍人) or Dragon man. Kaneshi said it came from the East Dragon Tatsu or Dragon from the East (龍東). This shows that Tatsuo knew about the Tatsu Dragon (辰) constellation.



Ryuzu Kannon ( ? ? ? ? ) Buddhist Goddess of Mercy riding a dragon.

Me means woman.  
Kami or Gami means: God; the lord; deity; Shinto deity  
Megami means: goddess  
Kamisama means: God; the lord; deity; Shinto deity

Ryuzu Kannon in Japanese; Quan Yin in Chinese

**ryu zu kan non Japanese**  
**long tou guan yin Chinese**

*Mizugami*: (水神) water-god; river god god or deity. The word *mizu* (水) means water, river(s), seas or oceans and *gami* (*kami*) means god. One deity is *Benzaiten* (弁財天) the sea or water goddess and of wealth, music and eloquence. The goddess is also called *Benten* (弁天) goddess of arts and wisdom. Goddess are *megami* (女神) which is made from two *kanji me* (女) woman and *gami/kami* (神) god.

\* \* \* ?

HEART *SHIN* Japanese (心) *XIN* Chinese

Kaneshi Eiko in an interview in 1984 on the question 'What does the dragon stand for in the picture of the Isshin-ryu Megami?'

"The dragon stands for Shimabuku Tatsuo Sensei. *Tatsumaki* (竜巻/龍巻) "Tornado or waterspot", there is a dragon in *tatsumaki* (龍巻), *tatsu* (龍) is dragon and *maki* (巻) is winding. Tatsuo had a vision and dreamed about the dragon."

Homophone *doukun* (同訓) : A word having the same sound as another word but differing from it in meaning, origin and sometimes spelling; For example, in English sum and some are homophones and In Japanese *Ryu* (龍) or (竜) "dragon", and *ryu* (流) "style" are homophones. In Japanese *Ryu* (龍) "dragon" can also be pronounced *tatsu*. The Oriental Zodiac used by both the Chinese and Japanese is *tatsu* (辰) "The Dragon" which is the fifth sign of Chinese zodiac. This dragon is also called the Azure (blue/green) dragon of the east. So dragon in Japanese can be pronounced *ryu* or *tatsu*.

—

一心龍

流

Isshin-ryu (一心流) "One heart way" and (Isshin-ryu) "One heart dragon"  
(一心龍)

? *Ryu*, *Tatsu* Dragon

? *Ryu*, *ru* a style a mode a way

1. Three stars \*\*\* mean one Ichi ( ? )

2. Three stars: The three stars are on line (\*\*\* ) with the center star Antares represents the heart

(心) of the Constellation Scorpio. The Japanese word for Scorpio is *Sasori* (サソリ) "saw-so-ree" and for Scorpion *Sasori-za* (さそり座). The Chinese and Japanese have a larger constellation which the Japanese call *Seiryuu*.

\*\*\* ?

The three stars \*\*\* are on line and represents several interrelations.

The three Ryu, Shorin-ryu, Goju-ryu and Kobudo makeup Isshin-ryu.

The three stars on line \*\*\* mean *ichi*. or one ( ? ) .

The three stars stand for all of Tatsuo's teachers.

Ganeku Shinko Chinese Shorinji

Kyan Chotoku Shorin-ryu

Miyagi Chojun Goju-ryu

Motobu Choki Shorin-ryu

Taira Shinken Kobudo

Dragon *tatsu* (辰), (龍) or ryu ( ? ):

The dragon stands forth as a symbol for spiritual strength and as an inspiration for constant movement and change in the affairs of humanity and Tatsuo is the dragon.

## ANECDOTES OF TATSUO

### Anecdotes of Tatsuo on teaching and advancing in skills.

On one occasion before leaving Okinawa Shimabuku Tatsuo sensei stated he had something important to tell me.

Sensei said there were four stages to teach and practice in karate.

1. Learn the basic techniques (kihon).
2. Breathing techniques (nogare and imbuki) are found in kata.
3. Chinkuchi or power is found in Sanchin kata.
4. Technique or skill (waza) is found in all aspects and phases of karate.

The Japanese and Okinawans often use the following terms for teaching and learning. They liken karate and kobudo training to wood working.

1. Arakezuri rough grinding and shaping still in the process of being formed.
2. Nakakezuri middle planing.

3. Hosokezuri fine planing and sanding.

4. Shiage being finished.

**Kihon.** The first stage Arakezuri (rough grinding and shaping) is learning and practicing the kihon. At first we are unrefined learning to perform and understand kihon. As we learn we begin to refine and remove the large jerky movements, shorten our unnecessary moves and windups, build up and refine our techniques in kihon. Kihon is the essential base and foundation of karate. Correct stance, posture, and then technique. The stance and footwork must be firm or light along with the balanced posture and movement which makes whatever technique you perform sound. The molding of the fist is important and the use of kime for power. As we begin to understand how to apply each technique, we learn the bunkai (application) and its variations. If we do not understand what we are doing or the bunkai, how can we properly perform a given technique?

**Kata.** The second stage nakakezuri (middle planing or removing) start's about three months after beginning karate, and involves breathing techniques learning how and when to inhale and exhale. In karate, breathing is very important and certain kata emphasize it. Seisan, seiunchin and sanchin kata in Isshin-ryu karate. It is again essential to understand the applications of hard imbuki breathing and soft natural nogare breathing and its relation to different applications. We learn to breath and inhale deeply taking oxygen deeply into our lungs and expelling carbon dioxide or bad air to increase our stamina, endurance and to project power into a target. Kiai is a part of exhaling and is used to startle an opponent or to drive ones attacking technique into or through the target.

The third stage hosokezuri (fine planing), starts after six months learning and developing chinkuchi. Chinkuchi is a Okinawan dialect word and is made up from 'chin' or 'muscle, sinew, 'ku' which means 'bone', and 'chi' which means controlled energy. The technique of controlling (chi) soft (muscle, sinew) and hard (bone) and body management. Sanchin kata is where chinkuchi is really emphasized in Isshin-ryu.

The fourth step shiageke (end or finish) will take about three years for it will take that length of time to perfect our skill and techniques.

Most important is constant practice through numerous sets of repetitions until mind, skill and body become one or whole (shingitai). While we say three years to develop and hone kihon, kotekitai, kata or kumite, this process may vary depending on the abilities of each individual. After learning and understanding kihon, kata and how to incorporate it with kumite, it is essential to continue the never ending cycle of constant training by polishing your techniques.

## ADVINCULA'S ISSHIN-RYU KARATE KYU TO SHODAN GRADING PREREQUISITES

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*Mudansha* or *Kyu* (10 *Kyu* to 1 *Kyu* level students.)

Traditionally Shimabuku Tatsuo Sensei used a 10 *Kyu* gradings system. The color belts he used were:

White belt 10 *Kyu* to 7 *Kyu*

Green belt 6 *Kyu* to 4 *Kyu*

Brown belt 3 *Kyu* to 1 *Kyu*.

Based on training 3 days a week, two hours a day.

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All beginning students start with **Jukyu (10 Kyu)** White belt. There is no testing for this grade as it is only a starting grade.

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Eligible after 1 month, to test for **kukyu (9 Kyu)** White belt:

Age requirement, none.

- 1) History (brief) of Shimabuku's teachers, Ganeku, Kyan Chotoku, Miyagi Chojun, Motobu Choki and Taira Shinken.
- 2) Explanation of dojo etiquette and courtesy (*sempai koha*).
- 3) Explanation brief Isshin-ryu history.
- 4) *Kihon*: Know both Chart 1 and 2:
  - Isshin-ryu Karatedo Kihon (Ashi no bu)* Foot chart
  - Isshin-ryu Karatedo Kihon (Te no bu)* Hand chart
- 5) Explain how to make and mold a proper Isshin-ryu fist
- 6) Know stances: Neutral, natural, seisan, hafe seisan, naihanchi, seiunchin, chinto, T, cat, squat.  
*Seisan no Kamae* (Basic fighting posture).
- 7) Explain *tanden* (centering).
- 8) Explain *seisan dachi* (8 direction movement) and the following stances: Neutral, natural, diagonal seisan, seiunchin, naihanchi, squat and T stances.
- 9) Explain wearing *karate gi*, and the proper belt tying (square knot), folding and rolling *karate gi*.
- 10) Explain *kime* (focus).

Note: Start learning *Seisan kata*.

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Eligible after 2-3 months, to test for **Hachikyu (8 Kyu)** White belt):

Age requirement, none.

Explain the following:

*Isshin-ryu no Megami*.

*Dojo kun* (Memorize) and recite and explain.

*Kenpo gokui* (Memorize) and recite. and explain

Perform basic front roll and back falls.

Perform and demonstrate the 3 *kotekitai*.

Know the following stances: *Sanchin dachi* and reverse cat.

Explain breathing (*nogare* and *enbuki*) and *kiai*.

Note: Start learning *Seiunchin kata*.

---

Eligible after 4-5 months, to test for **Shichikyu or Nanakyu (7 Kyu)** White belt:

Age requirement, none.

Know *zenkutsu dachi* and *stable* stance.

Explain the stepping movements (straight and circular). Foot placement stepping (height).

Know and perform *Yakosoku kumite* 1 and 2 point nonpreferred and preferred *kumite*.

Note: Start *Naihanchi kata*.

---

Eligible after 6-7 months, to test for **Rokukyu (6 Kyu)** Green belt):

Age requirement, none.

Explain *Shorin-ryu karate* history and its techniques along with what *Isshin-ryu* uses from it.

Explain *Goju-ryu karate* history and its techniques along with what *Isshin-ryu* uses from it.

Explain *gamaku*.

Explain *maai* (interval flight distance and fighting distance).

Demonstrate *Yakusoku kumite* with a partner, straight (|), 45 degree, saw-tooth pattern (/\_).

Note: Start learning *Seiunchin kata*

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Eligible after 8-9 months, to test for **Gokyu ( 5 Kyu)** Green belt):

Age requirement, none.

Student is required to lead the class using Chart 1 and 2 and demonstrate the 3 *kotekitai* . Explain *muchimi* (sticky hands), *kake uke* (hooking hand block).

Tested on *Seisan kata*, *enbusen* and *bunkai*. Must perform *Seisan kata* as both *tori*



and *uke* in *Seisan kata kumite*.

Must demonstrate supplementary kicks. Crescent kick, roundhouse kick, spinning back kick, spinning wheel kick, cross stepping back kick, cross stepping side kick, double jump kick, cross kicking back heel kick (AJA), front hooking kick (Hindiandi) and rising kick (Hindiandi).

Note: Start learning *Wansu kata*.

Read the following karate books "*Okinawan Goju-ryu* By Toguchi & *Essence of Okinawan Karate-Do* By Shoshin Nagamine. "You will be questioned about them.

Test on *Seisan kata*, 2 person *Seisan kata bunkai* . Must layout the *enbusen* of *Seisan kata*.

Demonstrate supplementary kicks: Crescent kick, spinning back kick.

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Eligible after 10-11 months, to test for **Yonkyu (4 Kyu)** Green belt):

Age requirement, none.

Test on *Seiunchin kata*, *enbusen* and *bunkai*. Must perform *Seiunchin kata* as both *tori* and *uke* in *Seiunchin kata kumite*.

Test *tamashiwari* the art of breaking wood, tile, bricks, concrete blocks, and stone with the fist, edge of hand, elbow strike or kicks with the bare foot (ball, edge, heel).

Note: Start learning *Chinto kata*.

---

Eligible after 12 months, to test for **Sankyu (3 Kyu)** Brown belt):

Age requirement, none.

Test on *Naihanchi* and *Wansu kata*, *enbusen* and *bunkai*. Must perform *Naihanchi kata* and *Wansu kata* as both *tori* and *uke* *Naihanchi and Wansu kata kumite*.

Test on *bo kihon* and *bunkai*.

Referee *jiyu kumite*.

Test part 1 of *Tatsuo no kumite*:

Wrist holds breaks (5) .

Middle punch blocks (5).

Fist strike blocks (4).

Blocks against kicks (5).

Four arm holds use against punches, kicks and escape.

Note: Start learning *kusanku kata*.

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Eligible after 18 months, to test for **Nikyu (2 kyu)** Brown belt):

Age requirement, none.

Test on *Chinto* and *Kusanku kata*, *enbusen* and *bunkai*. Must perform *Chinto kata* and *Kusanku kata* as both *tori* and *uke Chinto and Kusanku kata kumite*.

Test on *Sai kihon* and *bunkai* .

Test part 2 of *Tatsuo no kumite*:

Collar hold escapes (3).

Full Nelson breaks (3) and escape from rear neck hold (1).

Rear bear hug (2) breaks and headlock escapes (2).

Note: Start learning **Sunsu kata**.

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Eligible after 24 months, to test for **Ikkyu (1 Kyu)** Brown belt):

Age requirement, none.

Test on *Sunsu* and *Sanchin kata*, *enbusen* and *bunkai*. Must perform *Sunsu kata* and *Sanchin kata* as both *tori* and *uke Chinto and Kusanku kata kumite*.

Test on *Tuifa kihon* and *bunkai*.

Test, explain *gamaku* and *chinkuchi*.

Test part 3 of *Tatsuo no kumite*:

Armbar break (1) and double arm bar break (1).

Ground techniques escapes: Mounted one hand throat hold (1), cross arm hold (1), smother hold escape (1).

Knife defense (5).

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## **ADVINCULA'S ISSHIN-RYU KARATE YUDANSHA GRADING PREREQUISITES**

**Yudansha** (Black Belt level )

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Eligible 1 year after making **Ikkyu** or **36** months training in Isshin-ryu karate to test for **Shodan (1 Dan)** Black belt):

Age requirement, under 35 years old.

Test will require all or part of prior testing from *Jukyū* to *Ikkyū* along with *Yakusoku kumite*, *Tatsuo no kumite*, and *Jiyū kumite*.

Note: Start learning *Tokumine no kun kata* and *Kyan no sai*.

---

Eligible **1 or 2** years after making *Shodan*  
(Total time in Isshin-ryu karate, either 4 or 5 years), to test for **Nidan (2 Dan)**  
Black belt):

Age requirement, under 35 years old.

Requirement is either **one year** assisting teaching in dojo, or **two years** if not assisting in the dojo.

Test on *Tokumine no kun kata* and *Kyan no sai*.

Note: Start learning *Urashi no kun kata* and *Chatan Yara no sai*.

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Eligible **2** years after making *Nidan*, to test for **Sandan (3 Dan)** Black belt):  
(Total time required in Isshin-ryu karate, either 6 or 7 years),

Age requirement, under 35 years old.

Test on *Urashi no kun kata* and *Chatan Yara no sai*.

Note: Start learning *Shishi no kun kata* and *Kusanku sai kata*.

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Eligible **3** years after making *Sandan*, to test for **Yondan (4 Dan)** Black belt):  
(Total time required in Isshin-ryu karate, either 9 or 10 years).

Age requirement, under 35 years old.

Test on *Shishi no kun kata* and *Kusanku sai kata*.

Note: Start learning *Hamahiga no tuifa kata*.

Individuals must pass a test for a **Renshi** teaching

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Eligible **3** years after making *Yondan*, eligible to test for **Godan (5 Dan)** Black belt):  
(Total time required in Isshin-ryu karate, either 12 or 13 years).

Age requirement, under 35 years old.

Test on *Hamahiga no tuifa kata*.

Requirements for further promotion is continued training and participation in Isshin-ryu karate and kobudo events and activity promoting Isshin-ryu.

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After **5** years years making Godan, eligible to test for **Rokudan (6 Dan)** Black belt.  
(Total time required in Isshin-ryu karate, either 17 or 18 years).

Age requirement, **35** years or older.

Requirements for furthur promotion is continued training and participation in Isshin-ryu karate and kobudo events and activity promoting Isshin-ryu.

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After **7** years years making Rokudan, eligible for **Shishidan/Nanadan (7 Dan)** Black belt or option of wearing a Red and white belt.  
(Total time required in Isshin-ryu karate, either 24 or 25 years).

Age requirement, **42** years or older.

Requirements for furthur promotion is continued training and participation in Isshin-ryu karate and kobudo events and activity promoting Isshin-ryu.

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After **8** years years making Shishidan, eligible for **Hachidan (8 Dan)** Black belt, or option of wearing a Red and white belt.  
(Total time required in Isshin-ryu karate, either 32 or 33 years).

Age requirement, **50** years or older.

Requirements for furthur promotion is continued training and participation in Isshin-ryu karate and kobudo events and activity promoting Isshin-ryu.

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After **10** years years making Hachidan, eligible for **Kudan (9 Dan)** Black belt, or option of wearing a Red belt.  
(Total time required in Isshin-ryu karate, either 42 or 43 years).

Age requirement, **60** years or older.

Requirements for furthur promotion is continued training and participation in Isshin-ryu karate and kobudo events and activity promoting Isshin-ryu.

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After **10** years years making Hachidan, eligible for **Judan (10 Dan)** Black belt, or option of wearing a Red belt.  
(Total time required in Isshin-ryu karate, either 52 or 53 years).

Age requirement, **70** years or older.

Requirements: To have been active and continued participation in Isshin-ryu karate and kobudo events and activity promoting Isshin-ryu.

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To receive a Shihan License, you must be tested and certified by Advincula. The Yudansha Grading Prerequisites of Advincula will be used. After certification, a Shihan License will be issued showing certification.

Dan grading and Shihan License Certification are different. Shihan License as a rule are for those who teach as taught by their instructors and who teach as taught. They carry and continue the style and followings of their teacher. The Shihan License is proof of knowledge of the *Ryuha*.

While those promoted and given *Dan* grades may teach, they may not hold titles. The title can only be used after certification from the *Hombu Dojo* under the direction of the Chief Instructor.

*Renshi* Senior Training Instructor (Professional)

Shihan License Certification, Separate from that of Rank alone. Of being 5th & 6th Dan and allowed to use the title *Renshi*. Only black color belt allowed is allowed.

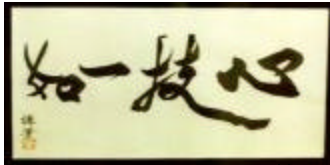
*Kyoshi* Master, Teaching instructor (Professional).

Shihan License Certification, Separate from that of Rank 7 Dan and 8 Dan and allowed to use the title *Kyoshi* and wear a Red and White belt .

*Hanshi* Senior Master, Model Teaching Instructor, one to be modeled after. Shihan License Certification, Separate from that of Rank 9 & 10 Dan and allowed to use the title *Hanshi* and wear a Red belt.

Maekawa: "Tatsuo said, *Shingitai* (Mind, Body , Spirit together), we can help others. *Shingitai* (True meaning) of karate is we should not fight."

On Jan 27, 2001 at the dojo and home of Nakazato Joen Sensei I ask what did Kyan say was the most important aspect of karate. Nakazato Sensei thinks for a moment and replies, "*Seishin* (精神)." *Seishin* means mind; soul; heart; spirit; intention. Nakazato Joen Sensei says "*Seishin* means mind, soul, heart, spirit. The true intention of karate is *seishin* which is not to fight. It is the essence of karate. It was Kyan Sensei way."



*Shin gi ichi jo* (如一抜心)

Mind technique like one (Spirit and technique as one)

**"All things begin with one"**  
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