

EXCLUSIVE

Part II of a rare interview with Terauchi Sensei

DEEP DIVE

Zen and its relationship to martial arts

I GKF

INTERNATIONAL MAGAZINE

**THE
IOGKF
LOGO**

P. 18

ARCHIVES

Higaonna Sensei's journey

iogkf.com

February 2022

CREDITS

EDITING

DAVID LAMBERT
TETSUJI NAKAMURA
SITA GANESAN

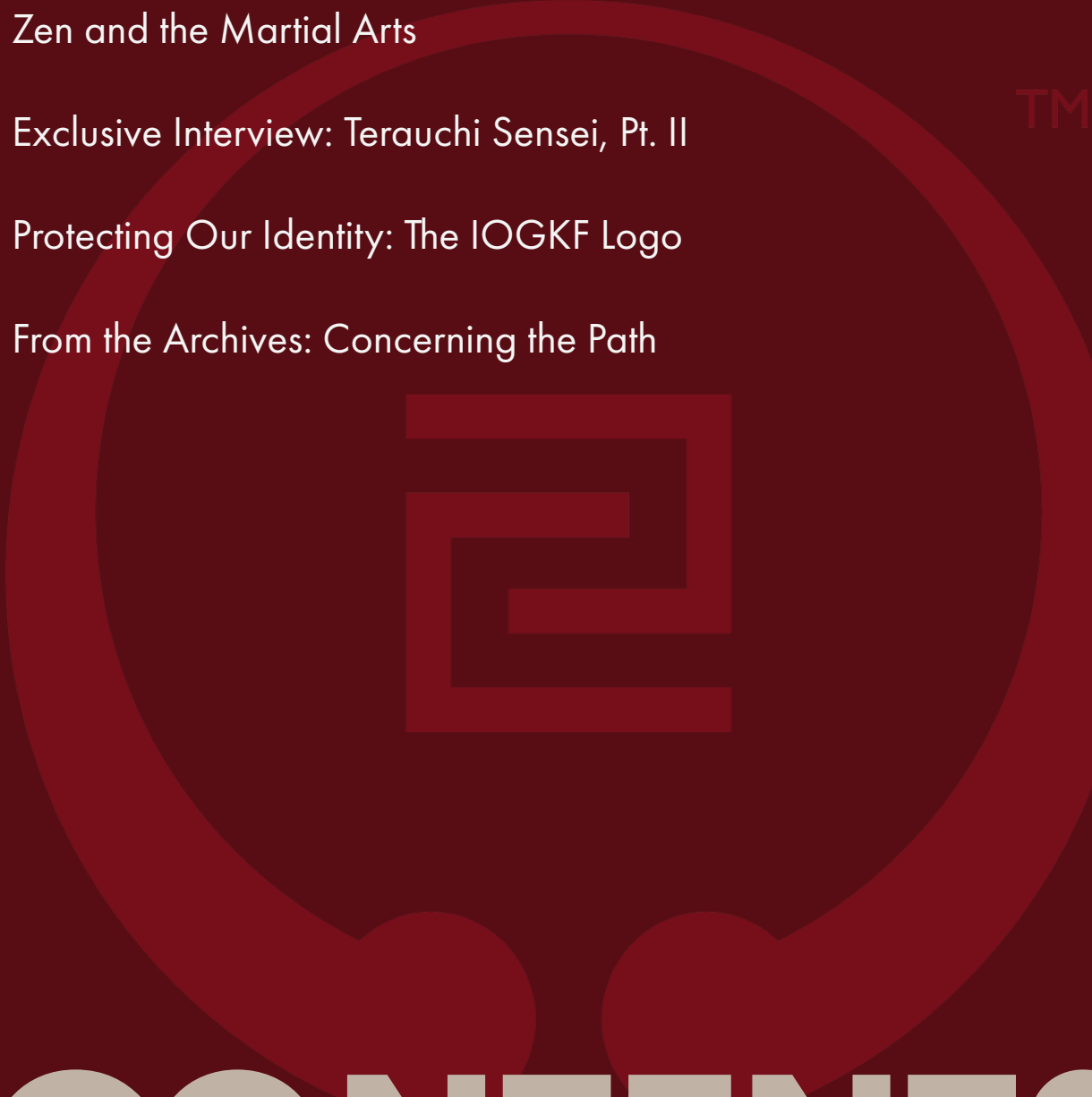
DESIGN & LAYOUT

SITA GANESAN

PHOTOGRAPHY

ROMAN BOLDYREV
TETSUJI NAKAMURA





02	Address Sensei Bakkies Laubscher
06	Zen and the Martial Arts
12	Exclusive Interview: Terauchi Sensei, Pt. II
18	Protecting Our Identity: The IOGKF Logo
22	From the Archives: Concerning the Path

CONTENTS

Address from

SENSEI BAKKIES LAUBSCHER

WORLD TECHNICAL ADVISOR



2022 started the same way as the past two years since the first regulations because of the Covid virus. Still uncertainties, variables, unpredictable, impulsive actions by authorities - overall, a very difficult scenario in which to do any short, medium- or long-term planning. An added complication that started to emerge is the fact that the ordinary person is becoming impatient, poorer and disillusioned, which will affect us in our Dojo's soon.

The one thing that has been a revelation globally over the past two years, is leadership – unfortunately in most cases – a complete lack of it! 'Popular' leaders came up short in many cases, but governments that kept a cool head and pragmatically approached the

situation step by step with reliable information structures in place and only acting as new information became available, were few and heavily criticized by the impulsive, over-reacting ones.

In the Martial Arts, leadership is one of the foundations of our art and in the past two years – and the next two as well - is where cool heads are going to be essential.

One of the most prominent characteristics of the true Budo ka or 'warrior' is flexibility! To have a complete open mind, not being conditioned to only think, act or re-act in a certain, predictable way and thus to be able to adapt to the unthinkable, the unforeseen, the unexpected and be able to change strategy and tactics immediately in a cool and

sensible way.

In a Budo sense, this is only possible if your preparation of mental and physical training was of such an intense and directed, focused nature that it prepared you to be able to change, adapt, regroup, observe, adapt again, instinctively.

If your training strayed away from the main core of the Martial Arts – to train to stay alive in a real physical confrontation, you have problems.

I started off with remarks on leadership and in our environment - this comes down to us as Senseis – ‘those who went before’. The organizations and Dojo’s where the leaders went to the front and led in sensible, pragmatic ways, adjusting all the time, are the ones that will continue to come out of the pandemic intact.

We can surely tap ourselves on the shoulders in IOGKF worldwide, we adapted quickly and constructively, stuck together, and stayed on our feet, using the tools that were available – technology.

Technology has suddenly brought renowned Senseis into your homes and Dojo’s and what a fantastic opportunity and tool to bring across the best knowledge available right to your doorstep

For and ‘old timer’ such as myself in my 59th year in Karate – 56 of it with Higaonna Sensei - it opened a new lease on life, as I can now partially disregard the pains, discomforts, and trauma of travelling - not to mention time away from family and home when travelling overseas and teaching.

But we need to be careful as well - the online training can only benefit one, if you are of a certain standard yourself and have the physical, Dojo training background in place. It is easy then to ‘connect the dots’ at an online session or Gasshuku.

I have always been labelled as an ‘old school’ type of Karate ka and with good reason - I am that.

I have at many occasions stated that a real Sensei needs to teach students What they Should Know and not What they Wanted to Know!

And now and then, something happens that re-assures one that you are on the right track. I am going to share the following with you.

As you might be aware, South Africa is a very beautiful country, but also very dangerous,

if you are not careful – you need Zanshin 24/7 over here.

Two weeks ago, my most senior student, Vincent February, whom many of you know, phoned me in the middle of the day and asked if he could come and see me – when he arrived, he was very emotional, and his right fist a bit bruised.

He opened by thanking me for what I have taught him over the past 40 plus years – to cut a long story short – he was the victim of an attempted carjacking by three persons a day before.

He was sitting in his motor car watching the beautiful sunset over the ocean close to where he lives, when approached by the three guys, one asking him for help, the next moment, this one put his hand through his car window and crabbbed his car keys.



What usually happens, is that the person would have a gun in the other concealed hand, would place it against your head, get you to move over, another one would get in behind you and they would drive off and then there's a 50/50 percent chance of either killing you and or just tie you up and dump you in some remote area, the third person driving behind in their car.

Vincent could not recall what happened next – he just reacted! All he remembered afterwards, was punching the person in the face so hard that he fell forward into the car window and then he did a kick to his face, while still seated behind the wheel of his car - the person fell backwards, his friends grabbed him, got into their car, and sped away before anyone could get their registration.

There are two things to take from this – firstly, Kihon training! You all know how much

'old schoolers' like Terauchi Sensei and myself concentrate on basic or Kihon training – repetitions, repetitions - Mo Ichido! And then Kumite – moving, blocking, countering until you don't think anymore, you just react! And of course, Ojo Bunkai – these are the foundations of survival and the foundations of Budo.

This is the way Higaonna Sensei taught us! The method behind the madness, is that every movement in a situation must become a reaction - a motor reflex.

That's what happened to Vincent – he did not think, he just did and afterwards figured out what he did! The end-result of forty years of intense 'old school' training, is him being alive, still having his motor car, as opposed to be lying in a gutter with bullet holes in his body.

I have often said at Gasshukus that your training should be so intense, because in a real situation such as this, 80% of what you have, flies out the window – the other 20% should be enough to pull you through! His punch would have been very limited, maybe six to nine inches maximum, but because of years and years of training, he had the power required for that short technique.

I just used this incident to stress that Budo, Karate Do is serious stuff – we train in Dojo's, not in Gyms, we have Senseis, not Coaches! And above all, we have the greatest leader in the world that 'went before!' – Higaonna Sensei – we just need to follow his way! 🇵🇸

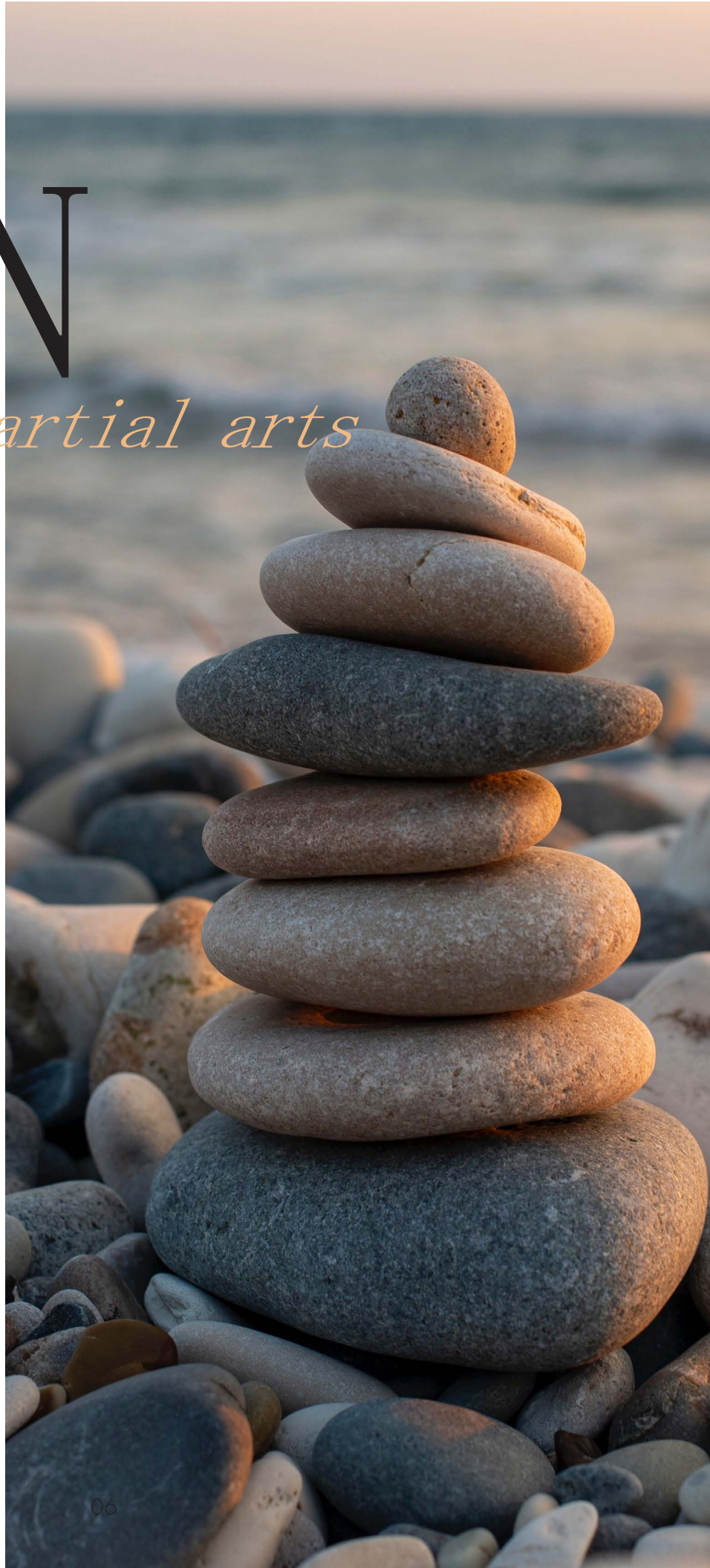



ZEN

and the martial arts

My experience
on the way

WRITTEN
BY PAOLO
TAIGŌ
SPONGIA





I was 13 years old when I started practicing Karate and it didn't take me long to perceive that behind the Karate training, behind the evident dynamism of the martial goal, there had to be a path related to a deep knowledge of both oneself and of oneself in relation to the world.

I began to obsessively search for this path.

I was assailed by doubts about my practice because, at that time, I was offered Karate training that was only linked to athletic, sport and competitive aspects. Karate had spread throughout the world in a superficial and reductive form and Italy was no exception.

While I was struggling in my search, animated by doubts and perplexities, I stumbled upon Zen.

My first approach with Zen was when I came across a book by Sō Dōshin the founder of Shorinji Kenpo, a martial discipline that includes the practice of Zazen.

While reading the introduction, I was struck by some passages that described the practice of Zen meditation. From that moment on, I eagerly began to read everything I could find about Zen.

The sources were exclusively books and magazines, often in English. Among those first readings I remember *The Way of Zen* by Alan Watts, the very first books by Thich Nhat Hanh and, in particular, *Zen and the Martial Arts* by Taisen Deshimaru.

This last book in particular answered many of my questions.



Today, in the light of my experience, I consider it in some aspects a naive text, but in that moment, when I was 18, it struck me as a real flash of inspiration.

I also read the articles that Taiten Guareschi, who later became my root Zen Master, wrote about his experience in France as a young disciple of Taisen Deshimaru Roshi, who is considered the First Patriarch of European Zen. My teacher, Taiten Roshi, was the first European to receive the Shiho, Dharma transmission, from a Japanese Zen master.

Before to meet my teacher I used to try to sit in Zazen following the instructions found in various books but I had great doubts about my interpretation of the practice of Meditation. Doubts that would make me lose confidence and interrupt the practice.

Until one day, while on a conference in Rome, I finally met Zen, embodied in Master Taiten Guareschi.

I was fascinated by the presence and character of this man who was beyond history even though he spoke provocatively of the present, and I remember that at the end of the conference I approached him, introduced myself, and asked how I could start practicing under his guidance.

A few weeks later I was in Fudenji, the monastery he founded in northern Italy, to take part in my first Sesshin (intensive Zen training retreat). It was early March, 1992 - and it was freezing cold.

Master Taiten often said that Fudenji was built in the cold and I immediately understood why. I remember with emotion the warmth of the bowl of rice soup in my hands after Zazen at dawn and I understood that the discomfort, the disorientation, which I had felt upon

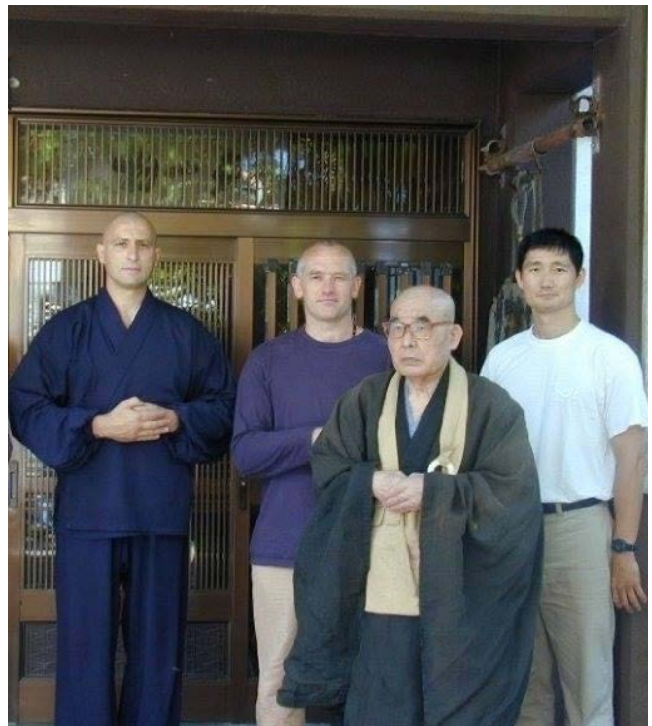
entering Fudenji was the 'narrow door', the access to a profound perception of the body and mind that could not go through the usual comfortable paths.

I was 30 years old at the time and I had already been a Karate teacher for at least 8 years (I founded the Tora Kan Dōjō in 1986 when I was 24 years old; very young.)

I immediately perceived that my true journey on the quest for myself was beginning only then and that the Zen transmitted by Taiten Roshi would offer me the keys to deepen the understanding of my martial art practice and, above all, of my life.

Therefore I stayed by my first Master's side, following his teaching and training for 20 years. I received an ordination from him in 1999 and the monastic Zen Sōtō ordination in 2002. Many years later I received the Dharma Transmission, appointed as a Zen master, from Dainin Jōkō Sensei, but this is another chapter of my life...

In spite of considering myself a skilled martial artist,



I felt a painful and healthy bewilderment in front of the sharp Zen education provided by my first Master. So I completely devoted myself to this practice, as it is necessary to do when one sincerely undertakes the Zen practice.

My Master's teaching operated a sort of de-programming and made me question completely my acquisitions and certainties.

A true Zen Master gradually removes all the supports you have created to reassure yourself (even the Karate training can become a dangerous 'support' for our false identity!) until you discover that you do not need any support. Your most authentic nature can only be expressed by starting to return daily to the essence of your true self, through the experience of Zazen transposed into your daily life actions.

You can certainly perform excellent Karate without necessarily having any Zazen experience, but in my life the two paths spontaneously overlapped. This

has certainly been my personal and precious journey but it doesn't necessarily work for everyone.

Without my Zazen experience and Zen education, most probably I would have not been able to reach the understanding I feel I have today gained about my martial arts practice.

I never thought, from the very beginning of my practice, that Karate training could be reduced simply to self-defense goals, least of all to mere competition. When I met Higaonna Sensei and the authentic practice of Okinawa Goju-Ryu (incredibly about the same time I met my first Zen teacher) I had a full confirmation of it. This was because I faced with both the evidence of the effectiveness of his practice and his extraordinary example as a master, practitioner and human being, forged by his dedication to practice. It was also surprising to me to know that Higaonna Sensei was practicing Zazen!

It is obvious that a martial art must seek effectiveness in a combat situation but if I had to limit the goal of my practice to self-defense, I would have probably abandoned it decades ago. It seemed to me too narrow a goal compared to the breadth of the educational and training landscape that I perceive that the practice of Karate can offer. In my experience, the practice of traditional Karate is above all an instrument of self-knowledge, of knowledge of others and of the way in which to worthily and effectively occupy our space in the world.

In martial practice, as in few others, you are confronted with your own limits and fears, and if the practice is well guided it becomes an extraordinary journey into self-knowledge.

I find the perfect definition of budo is one given by Master Tissier, a great Aikido master:

"A budo is a martial, physical, mental and human education system, which must develop the qualities inherent in the human being to the maximum degree by developing the foundations of the study of the "way", which must be remembered: is the search for the pure gesture that leads to purity of spirit, respect, the right attitude at the right time, spontaneity, etc. Reducing budo only to an art of self-defense is forgetting its dimension of opening up to the world and misunderstanding our era and weapons. When all of the qualities of the budo-ka are acquired, including the art of self-defense, he can go straight into the world to communicate, live and love without fear for himself and for others. Those who practice only the art of self-defense do nothing but forge a shell, which they would like more and more solid, but in which they risk isolating themselves without being able to get out."



The words by Master Tissier can be summarized in the saying:

"Only those who wear the sword and do not draw it can be called peaceful, those who do not wear the sword will never know if they are truly peaceful."

I remember my first Zen Master, (also with considerable experience in martial arts - Judo and Kendo in particular) once stated:

"Today Zen needs Budo as much as Budo needs Zen."

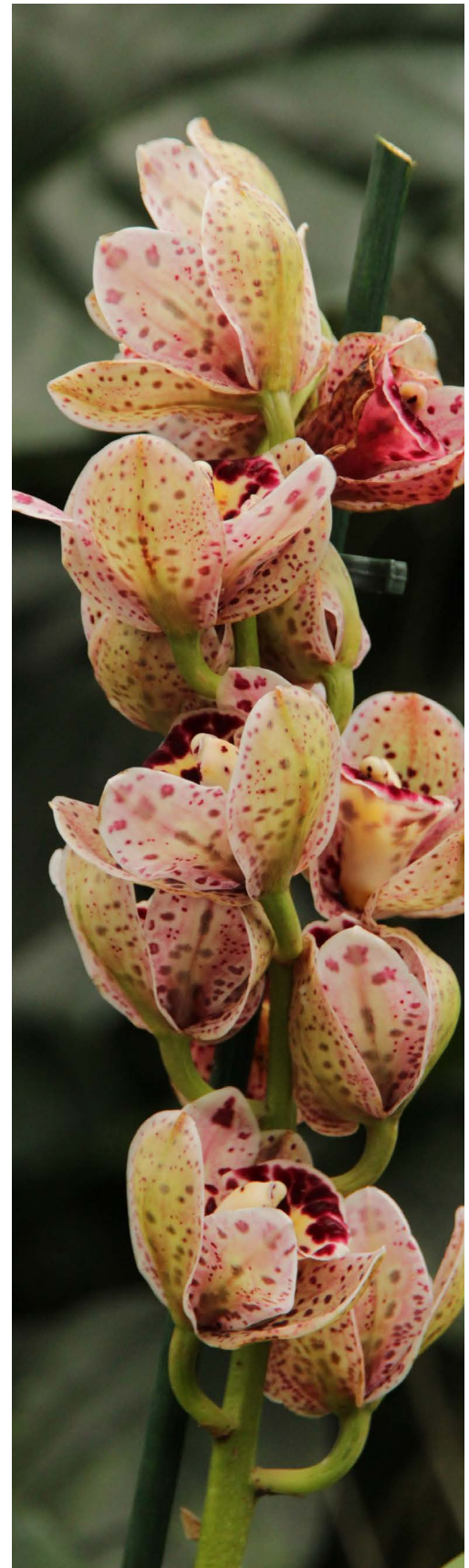
I must recognize that the experience gained through Zen practice has allowed me to understand my commitment to martial art more fully, along with this the martial practice has allowed me to access the teaching of my Zen Master more easily and deeply.

Getting involved with true confidence and determination in Zen training under the guidance of a true Zen Master is absolutely necessary in order to find the deep connection between martial practice and Zazen practice, at least this has been my experience.

Zen teaches us to be totally present to life, totally available, totally involved in the action of the present moment.

Zenki, total action, being unified in action that becomes universal action and infinite compassion for all existence.

An extraordinary point of view to deeply understand the essence of martial practice. 



EXCLUSIVE INTERVIEW KAZUO TERAUCHI SENSEI PT.II



INTERVIEW BY TETSUJI
NAKAMURA SENSEI
(CANADA) & JOSEPH
TAIT (JAPAN)
PHOTOGRAPHY BY
ROMAN BOLDYREV
(CANADA)

You have performed many demonstrations on the world stage. Are there any memorable stories from assisting Higaonna Sensei in these events?

Oh yes! There is one painful memory that springs to mind! Every February the Japan Traditional Martial Arts Association holds an annual demonstration. Higaonna Sensei has been invited to perform there for many decades now. For a long time this occasion was hosted at a shrine in Hiroshima – so we were outside.

Higaonna Sensei always asked me to do Sanchin Kata and he would always perform *shime* testing on me with his full power. Every year I used to dread this demonstration and I used to think to myself, I'm definitely going to die today. [Big laugh].

While we're on the topic of *shime* hurting, I also remember that An'ichi Miyagi Sensei testing (especially when he was younger) was extremely painful. The feeling of Higaonna Sensei's slap and An'ichi Sensei's slap was actually very different, but they were both extremely painful! [Laughs].

Can you please tell us what both masters *shime* felt like?

An'ichi Sensei's slap was like a whip cracking down on my shoulders. Higaonna Sensei on the other hand was like a hammer dropping down and I was a nail. I felt that when he hit me I was going into the ground.

Afterwards, my shoulders would become all black and bruised. Higaonna Sensei's power is so strong!

Yoyogi Dojo welcomed many famous faces. Can you recall any celebrities that stood out to you?

Benny 'The Jet' Urquidez was a famous fighter that came to the Dojo. He was a professional Karate champion at the time and he had a big fight coming up in Japan. He was looking for a place to train for his upcoming bout and came to Yoyogi Dojo to use the space to prepare.

I thought, "This is great." Benny Urquidez was regarded as one of the best in the world and I wanted to challenge him to fight. I went to Higaonna Sensei and said, "Sensei, I would really like to fight with Benny. Can we do some sparring together?".

Higaonna Sensei said, "Well, yes you can. But if you do you will have to quit Yoyogi Dojo, you won't be able to be my student anymore." So I quickly dropped the subject!

I later found out from Higaonna Sensei that Benny was a professional and he was worried I would hurt him! He was concerned that Benny has come to Japan to fight for money and if I injured him it was going to cause big trouble for a lot of people, especially Yoyogi Dojo. So Higaonna Sensei had to say, no on this occasion.

Can you please tell us a little more about Ogawa Sensei?

He was a scary instructor. His eyes were like triangles, he just had this look about him. I was about a 7th Kyu at the time and one evening Ogawa Sensei came to me and said, "Let's go for a drink after



training in Shinjuku.”

I thought this great! Ogawa Sensei took me to the disco club in Shinjuku. When we got there we quickly attracted the attention of the local university’s gang. I was worried because these guys had a reputation of being rough. But I was suddenly surprised when all these tough guys began bowing to Ogawa Sensei. All I could think was, “Who on Earth am I going for a drink with?” They treated him like a superhero. This university group has a reputation for being really strong martial artists, yet they all dropped what they were doing to show respect to Ogawa Sensei.

We were in the disco and there were people everywhere. Ogawa Sensei tapped me on the shoulder and said, “Terauchi, you should get on stage and do Gekisai Dai Ichi’! I thought maybe it was time to go home, but I didn’t want to disappoint one of my seniors. So I got up on the stage and did my kata the best that I could! It was so funny, everybody started cheering and clapping for me. [Big laugh].

What was Ogawa Sensei like as a person?

He was very strict. Ogawa Sensei felt that everyone deserved respect. It didn’t matter if it was a normal person or even a member of Yakuza, if he felt they had done something wrong, he would speak to them about correcting their behaviour.

Ogawa Sensei wasn't afraid of anyone or anything.

You will be 74 years old in 2022. Training changes for each of us over the years. What is the main focus of your training at this point in your life?

I am always seeking to improve myself, we all should. However when I feel like I've hit the wall or found a flat spot, I always return to Sanchin kata and basics. Those two aspects of training are so important.

My training is about my fight against myself. It is a constant struggle, however I do not compare myself to anyone else. I just aim to improve on where I was yesterday. Having said that though, if you are healthy, you have to push yourself hard!

Do you have a message for IOGKF members around the world and in particular to the next generation of Karate-ka?

Continuous training and focusing on yourself are keys to succeeding. Do not make your training to be better than someone else, you must compete against yourself. You must examine and strengthen your own weaknesses.

Also, please focus on basic training and Sanchin now and into the future. Nowadays I see so many young people looking for variations and fancy techniques. This will not help you improve. You have to focus on the traditional methods of training if you want to get better.

You must think of yourself as big tree. You have to establish strong roots in the ground by doing your basics and Sanchin. If a tree has strong roots it can stand for many thousands of years. A tree that grows tall with no strong foundation will fall as quickly as it came.

I want to wish all the IOGKF members and students around the world all the very best!

Story from Nakamura Sensei about Terauchi Sensei.

When I was living in Okinawa years and years ago. I used to sometime go to this bar that was Terauchi Sensei's favourite watering hole. Terauchi Sensei used to like to go for a drink after training and got to know the owner very well.

She told me that she really liked Terauchi Sensei because when he would walk in to the bar, all the rough people would quickly leave. And that when Terauchi Sensei would walk on the streets, the gangsters would quickly clear off. Everyone was scared of Terauchi Sensei.

When Terauchi Sensei decided to move back to Tokyo and no one had seen him for a while, there was a rumour going around that the gangsters had killed Terauchi Sensei. When I went for a drink there years later, the owner approached me and asked if Terauchi Sensei was still alive. When I told her yes and that he was doing well in Tokyo, she was so relieved!

Terauchi Sensei had become a very popular person in Okinawa and also because he was a student of Higaonna Sensei he was very well respected. 📷

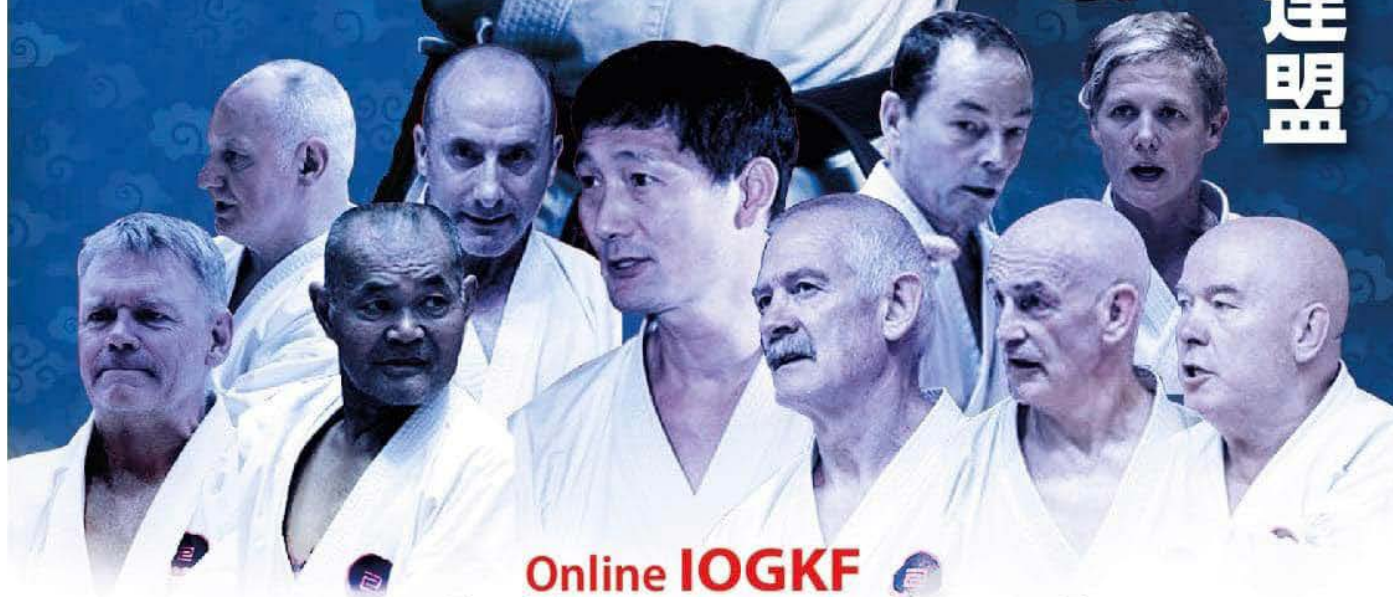


Exclusive Interview
Sensei Morio Higaonna
Saiko Shihan IOGKF

Meditation Sessions
Sensei Paolo Spongia
Sensei Sydney Leijenhorst



國際沖繩剛柔流空手道連盟



Online IOGKF

World Gasshuku

APRIL 23&24, 2022

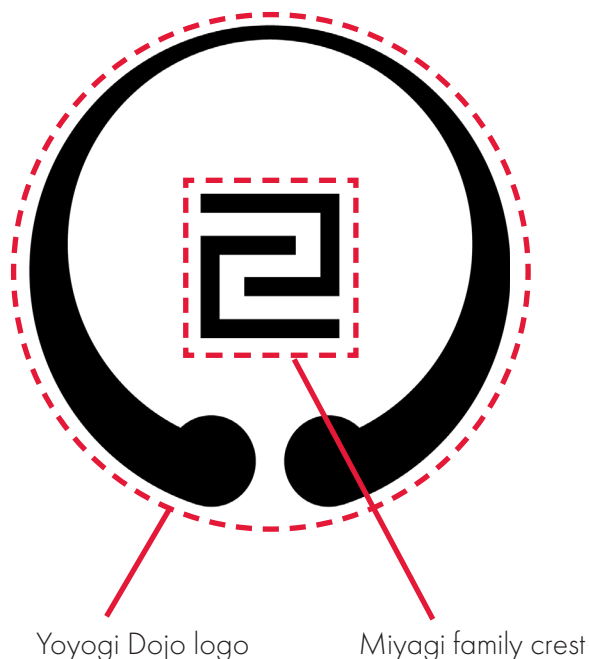
Sensei Tetsuji Nakamura/Bakkies Laubscher/Kazuo Terauchi/Ernie Molyneux /Henry Larsen/Jorge Monteiro/George Andrews/Luis Nunes/Roy Flatt/Linda Marchant

PROTECTING OUR IDENTITY



WRITTEN BY DAVID
LAMBERT (AUSTRALIA)

What represents IOGKF to you? Is it Higaonna Sensei? Nakamura Sensei? Traditional Karate? Okinawa? An unbroken succession back to the Goju-ryu founder? What if I told you there is something that represents all these things - and more - in one unique symbol?



Those present at the IOKGF founding meeting recall that it was quite a surprise to everyone when Higaonna Sensei unveiled the logo for the first time. Since then, hundreds of thousands have proudly worn the IOKGF logo over their hearts and it is cemented in the martial arts world as an icon of high respect.

Now what if I told you that the some IOKGF members do not fully know the IOKGF logo's history and significance? And that some non-IOKGF people mistakenly think the IOKGF logo represents Goju Ryu as an entire style or even Okinawa Karate, in general?

Higaonna Sensei received permission from Chojun Miyagi Sensei's family to place the Miyagi family symbol in the centre of the IOKGF logo. Higaonna Sensei also received the blessing and encouragement of many of Chojun Miyagi Sensei's most senior students. Among these supporters were of course An'ichi Miyagi Sensei (Higaonna Sensei's own teacher) and Seijin Nakamoto Sensei.

An'ichi Miyagi Sensei and Seijin Nakamoto Sensei noticed that the combined outer round shape and the interior 'hard' symbol could be related to an ancient Japanese term, 'Kenkon', meaning "heaven" and "earth" in old Japanese. In the years following 1979, some students began calling the logo the 'Kenkon' and it became the unofficial name for the logo.

IOKGF International as an organization has grown across the world in the past 43 years. IOKGF has recognized that the word "Kenkon" was often difficult to explain (even to Japanese members) because it was a little-known term. Today, the Federation's symbol is simply known as the 'IOKGF logo'.

I was one of many longer-practicing IOKGF members who always called the logo 'Kenkon'. I was surprised when I learned 'Kenkon' was an unofficial name. I studied the history and composition of the logo to learn more.

I learned that the outside round section of the IOKGF logo is a large component of the logo of the Yoyogi Dojo – where Higaonna Sensei was discovered by the international martial arts community. The centre of the logo, meanwhile, is the Miyagi family crest.

When Higaonna Sensei became famous and in demand as the world's most popular Okinawan Karate instructor, he moved to create his own governing body to help protect traditional Karate as it was taught to him. He knew he would need a symbol to represent this.

Higaonna Sensei wanted to acknowledge his past at the Yoyogi Dojo and chose to incorporate a section of the dojo's logo into this new creation. He also wanted to ensure there was a link back to the founder, Chojun Miyagi Sensei. For this reason, the Miyagi family, upon seeing the support Higaonna Sensei had from Chojun Sensei's senior students in being the leader of this new movement, granted permission for their family crest to be used by IOGKF and IOGKF alone.

The logo is specific to the history and legacy of Masters, Chojun Miyagi, An'ichi Miyagi, and Morio Higaonna and the subsequent IOGKF generations that continue to follow them.

However, to us as IOGKF members, the logo represents so very much more. It is the identity of the IOGKF. It is who we are. When we wear it over our hearts, we are connected to Higaonna Sensei and everyone who came before and after him. It unites us under a banner of peace and brings us together as a Karate family. We share a common goal of trying to improve ourselves and therefore society and the world at large. It is something we must take great pride in wearing and, just as importantly, protecting. The IOGKF logo represents the painstaking journey Higaonna Sensei has taken to be the person responsible for spreading Okinawan Goju Ryu Karate around the world, enriching the lives of countless people. We cannot forget what he has done.




Sadly, there are some who do not know the history and do not share the pride we as IOGKF members feel. In recent years, the IOGKF logo has been abused and used as a 'cash cow' online. Everything – from custom made grading certificates, to clocks, backpacks, you name it – have surfaced online. Even entire martial arts schools, who are not part of IOGKF, have been using the logo as their own, believing it represents Goju Ryu as a style. Every time this happens, the great significance of the IOGKF logo is tarnished, its reputation damaged and made cheap.

Believing as so many people do that the IOGKF logo is a key part of the identity and philosophy of our Federation, Nakamura Sensei has moved to trademark the IOGKF logo on a global scale. He has created the IOGKF Logo Protection Taskforce, a dedicated team of skilled members, to identify and address all abuses, as well as to educate the general martial arts community that the IOGKF logo is specific to our organisation and its legacy.

All IOGKF members are part of this team. It is our responsibility to understand and pass on the significance of this logo to our students and fellow members and to stand up for what is right, reporting any activity that is against the spirit of the use of the IOGKF logo.

In March 2022, IOGKF country heads will receive the IOGKF Brand Book and IOGKF logo usage rules to help us all further protect the logo. This is just the beginning of a worldwide effort to ensure our logo is protected now and into the future.

Higaonna Sensei spread IOGKF to the world and now has entrusted the next generation – us – to protect his efforts, sacrifice, and his identity. It is time for us to show our passion and patriotism towards our founders' continuing story for many years to come. We must protect the symbol he has given to represent this. 



CONCERNING

WRITTEN BY MORIO HIGAONNA SENSEI

This is an essay written by Higaonna Sensei a few years ago that was handed out to IOGKF Instructors at the 2007 Oceania Gasshuku. Higaonna Sensei, a true master of the martial arts in the purest form, pauses to reflect on his position on the path and in life. Sensei shares some guidance on how to live as a true student of Budo with rare accounts of Miyagi Chojun Sensei.

Through investigations into the history of martial arts, I would like to consider my own path. From the wisdom and teachings of our predecessors in Japan and Okinawa to the modern era, martial arts like Judo have come from Jujutsu, Kendo from old style Japanese fencing, and the Karate Jutsu of the past to the Karate Do of the present, and these martial arts were originally created for self defence but can now be practiced today to complete one's character.

The Chinese Taoist philosopher Laozi, believed that the concept of the path represents both mind and spiritual enlightenment. I believe that to find this realization in life, one must practice asceticism and search with a true heart in order to live the most ideal life as a human being.

In the Karate Symposium of October 28th, 1936, which was sponsored by the Ryukyu Shinpo Company, Miyagi Chojun Sensei was quoted (translated quote) as saying, "I think that the phrase Karate do (Road) should be used, rather than just the word Karate". Funakoshi Gichin Sensei and other top instructors agreed to this statement and together consented to apply the word Do when referring to Karate, to create the title of Karate Do. Keeping this in mind, I want to reflect on why Miyagi Chojun Sensei chose the name Karate Do, and what lead up to the change not only in name but concerning martial arts in general on Okinawa.

In 1933 Miyagi Chojun Sensei wrote a summary on Karate Do for a lecture that he presented. In this Karate Do summary there are many quotes (roughly translated) that refers to Zen in relation to martial arts and life. It explains that "Karate Do is an abyss, and it is grasped through deep thinking and understanding as is martial arts in general". I determine this belief as the union of Zen and Martial Arts ordered by the mind and

THE PATH

FROM THE ARCHIVES

body, which will help me concentrate on the pursuit of true martial arts in my own life.

During his life, it is believed that Miyagi Chojun Sensei focused a great deal on the ascetic practices of Zen meditation in his pursuit of self, and to aid him in his training of character completion. Through his severe training in martial arts coupled with the ascetic practices of Zen, I feel that Miyagi Sensei was able to strive towards his own realization and true path in life. He was a true martial artist that only focused on this way of life, lived according to this way, and did not stray for the duration of his life. The spread of Goju Ryu around the world is just a testament to the art and way of life that Miyagi Chojun Sensei was able to pass on to all the future generations.



In regards to his Kata, Miyagi Chojun Sensei's ability was hard to describe in words, as explained by his students, and his application of hard (Go) techniques were like a thrust of incredible power in an instant, while his soft (Ju) techniques could transition from whipping movements to sticky (muchimi) movements with great timing, and this application of muchimi would allow him to stick to his training partner with great strength. It was said that watching these performances was like watching a beautiful artwork in motion. Through his extreme and difficult training in life, Miyagi Chojun Sensei came to reach the Truth (true path) of martial arts, and has in return left the art for the world to practice with his teachings.

At times when Chojun Sensei would talk to a disciple he would tell them that, "One must

polish their character and become one with nature, to understand true karate", and also, "The martial arts are one with the universe". Often he would travel north to Kunigami for training, where there are many mountains and an equally plentiful amount of greenery and nature. During these trips, Miyagi Sensei would immerse himself in the nature of the mountains and the sea off the nearby coast, and it is believed that he also meditated in the midst of the nature around him.

Miyagi Chojun Sensei was a seeker of Truth in search for the correct path, and in closing, I believe that the ideal path in life for a martial artist is sought only through dedication and severe training in all aspects of Kata.

The path to true Karate Do is far away.

With belief in our teachers and ourselves, we must progress step by step with passion. In closing, consider this advice.

Morio Higaonna





国際沖縄剛柔流空手道連盟
IOGKF INTERNATIONAL INC.