



**PAN-AMERICAN SEIWA KAI
NEWSLETTER**

**全米誠和会
社内報**

**Dedicated to Traditional Goju Ryu Karatedo
ISSUE 9: November / December 2014**

Current and previous issues of the USA Seiwa Kai Newsletter can be found online at <http://www.greatlakesseiwakai.com/usa-seiwa-kai-newsletters.html>

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FROM THE DESK OF THE EDITOR

A New Name An Expanded Mission



Pan-American Seiwa Kai is a multi-organizational association of several Seiwa Kai Groups in the United States, Canada, Mexico, and Columbia. With an active membership of around 2500 people and some of the best teachers in the world, our organizations have produced some of the most talented karate-ka in the Americas.

Additionally, some of our members are officials, coaches, and athletes with their country's National Governing Body for Sport Karatedo. Most importantly, we all share a love for the practice of traditional Goju Ryu Karatedo, and we all share a comradery which transcends national boundaries. We are most certainly the Pan-American Seiwa Kai.

Beginning with this issue, we will present the news and highlight the achievements of all of the Seiwa Kai organizations and members in the Americas. The goal is to bring all of our Pan-American Seiwa Kai family a bit closer together.

Whereas I hope that you have been enjoying and will continue to enjoy the content of the Pan-American Seiwa Kai Newsletter, it is a bimonthly publication and consequently has an inherent timeliness limitation. The quickest way to receive accurate information about Seiwa Kai events is through either of the Facebook pages listed below. It is free. It is easy, and I urge you to join. Just use the links below.

SEIWAKAI PANAMERICA

<https://m.facebook.com/groups/568109426595302>

SEIWAKAI INTERNATIONAL

<https://m.facebook.com/groups/237639003007108>

Pan-American Seiwa Kai Seminar in Santa Monica 2014

Nearly 100 people from the United States, Canada, and Mexico attended this year's Pan-American Seiwa Kai Seminar in Santa Monica, California. The seminar began on Friday November 7th and continued through Sunday, November 9th. The thirteen hours of intense training in kihon, kata, and kumite left everyone physically exhausted but mentally determined to continue their training once they returned home. If everyone who attended the seminar remembers one tenth of what was taught during these three days and then practices it, they will make tremendous progress.

The seminars were taught by Seiwa Kai President and Chief Instructor, Seiichi Fujiwara, who demonstrated his mastery as a teacher in every aspect of the seminar. His technical excellence was unsurpassed. His insight into making complex information comprehensible to people of various grades and ages was truly amazing, while his demonstration of kata and bunkai was aptly described by Sensei Jim Pounds as "lethal beauty." Moreover, the kumite drills that were taught by Fujiwara, Hanshi unveiled the true nature of Goju Ryu with its deadly close-in fighting techniques and circular movements.

The seminar, the JKF Goju Kai Shinsa (examination), the Seiwa Kai Shinsa, and the banquets were all superbly organized by Shihan Vassie Naidoo, who is President of USA Seiwa Kai, and Director of Seiwa Kai International.

It must also be noted that Tak Hamabata Sensei, Katsuhide Kinjo Sensei, two of our close friends from Eibukan Goju Ryu Karatedo, attended the seminar and assisted with the JKF Goju Kai Shinsa. Additionally, Kay Sakaue Sensei from this group provided us with excellent translations of Fujiwara's explanations.

Below: group photo at the Santa Monica YWCA where the majority of the training occurred



Sanchin Beach Training



Sanchin Surf Training





Small Group Photo:

Mr. Fujiwara with members of the Visalia, Bakersfield, and Toledo Dojos who have friends for many years




On the next few pages, are photos from some of the other seminars and events of the various Pan-American Seiwa Kai associations that have taken place across the continent in 2014.

Seiwa Kai Goshukan Canada, October 2014

Seiwa Kai Goshukan Canada

20th Annual Ontario Training Camp



Schedule

Friday, October 5th:

Registration	5-5:45pm
Training, all belts	6-7:45pm
Training brown & black belts	8-9pm
Reception brown & black belts	9-10pm

Saturday, October 4th:

Training, all belts	9:30am-12pm
Lunch	12-1pm
Lecture	1-1:30pm
Training, all belts	1:30-3pm
Dan examinations (Closed)	3pm-finish
Reception	7:30-9:30pm

Sunday, October 5th:

Training, all belts	9:30am-12pm
Closing	noon

Safe Trip Home!

with special guest instructor
Shihan Vassie Naidoo

New York Seiwa Kai Seminar October 2014



Goshukan Seiwa Kai Canada Seminar Toronto, Canada May 2014



Reishiki at the Goshukan Seiwa Kai Canada Seminar in Toronto



Great Lakes Seiwa Kai of Ohio and Michigan Seminar May, 2014



Seiwa Kai Canada Seminar Vancouver, BC April 11-13th 2014



Yabunaka Shihan Celebrating 25 Years of Teaching in Canada



USA Seiwa Kai Instructors' Seminar Santa Monica, CA April 2014



Seiwa Kai Seminar Mexico November 2014



Seiwa Kai Mexico with New JKF Goju Kai and Seiwa Kai Certttificates



Sanchin versus Tensho Breathing

Ho wa goju no donto su

法剛柔吞吐

The way of inhaling and exhaling is hard and soft.

Chojun Miyagi selected the name Goju Ryu from one of the eight poems of Bubishi – *The way of inhaling and exhaling is hard and soft* (*Ho wa goju no donto su*). The differences between the hard and soft manners of breathing are typified in the kata of Sanchin and Tensho. It is important to realize that these two types of breathing are also found in all of the other Goju Ryu Kata.

To better understand what is meant by *The way of inhaling and exhaling is hard and soft*, let us see what the President and Chief Instructor of USA Seiwa Kai has to say:

By Vassie Naidoo



Sanchin breathing is more powerful and smoother than Tensho breathing. In Sanchin, you exhale all of the way pushing all of your breath out and adding kime at the end of the technique. You keep your chin in and your latissimus dorsi (lats) and abdominal muscles tense. Your inner thigh muscles are also tense to stop a groin kick from coming upward into the groin. However, your ankles are kept relaxed so that you are rooted to the floor. When executing mawashi-uke and shote-ate, you move with the typical Goju Ryu “hand-foot-hand” synchronization and push with the elbow rather than with the hand.



Whereas Sanchin focuses on an in-and-out type of breathing, Tensho gives a bit more focus to inhaling. The inhale breath is divided into three parts. The first part is small. The next part is larger, and the last part is the largest. The exhale in Tensho kata is also different from Sanchin. Instead of exhaling all of the way, you exhale about one half of the way and then compress your breath.

Hopefully this succinct description will help explain what is meant by *Ho wa goju no donto su* or *The way of inhaling and exhaling is hard and soft*.

QUITTING IS NOT AN OPTION

By Jim Pounds



“Look ahead. You are not expected to complete the task; neither are you permitted to lay it down.”

The Talmud

If you train in the martial arts, there is a very real chance you will be injured sooner or later. What to do? Accept it and move forward. It is an art of kicks and punches, sweeps and throws, joint locks and choke outs. With partners training at full speed and power mere millimeters from one another, the slightest miscalculation of distancing can result in a punch penetrating $\frac{1}{4}$ " rather than stopping $\frac{1}{4}$ " short of the

intended target. That mere $\frac{1}{4}$ " can mean the difference between a broken nose or an applaudable show of *kime* (focus). It happens.

As practitioners we must be clear about two things. First, we must accept as fact that martial arts contain an element of risk; and second, we must be responsible for our own techniques. Over contact shows bad form and poor *kime* on our part. If we subscribe to that responsibility, the chance of over-contact is rare and is always accidental. When you are the hitter, all you can say is “I’m sorry” and resume when your partner is suitably recovered.

Conversely, if you are on the receiving end of the over-contact and you know your partner to be responsible for his *kime*, you can be certain it was an accident. Your responsibility therefore is to continue. Even if you are in pain. In *kumite*, part of the value of contact is that it teaches us the ability to assess the damage and control it. The value of taking the occasional hard shots is that we learn to compartmentalize pain and keep going. This is an invaluable building block of confidence. Fights I’ve been in or witnessed showed me that many times the fight was over the moment someone was hit. This occurred because the victim of the hit became overwhelmed and disoriented by the shock of the blow, or allowed the pain to be focal, and was therefore unable or unwilling to mount a defense. My Sensei would say that they “lost their mind.” *Kumite* allows us practice in not losing our minds under the onslaught of pain and stress. Better we learn this in the dojo than in the street.

These injuries can actually make us better overall fighters. For instance, a broken toe or badly jammed finger may force us to fight in an opposite stance, perhaps presenting our “weaker” side to our opponent in order to protect an injured rib or extremity. Although it is awkward at first it will teach us to utilize both sides of our bodies and all of our weapons. Knowing how to protect an injury and persevere is essential to self-defense.



Knowing how to get up “off the canvas” and continue a bout is the biggest confidence booster and is also demoralizing to an opponent. So next time you get knocked flat or hit harder than usual, train yourself to continue – even if for just one more clash. You can’t quit in the street so don’t accept it in the dojo either.

Editor’s Note: We are sometimes knocked flat and have to “get up off of the canvas” by something other than another person. Time will get the better of all of

us, and we may sustain injuries that are caused by many years of use and overuse. We are then “knocked flat” when a surgeon informs us that we need to have a joint repaired or replaced. Many of the more senior Seiwa Kai members have faced or are facing the situation of being knocked to the ground by one of these surgical procedures. We all need to react to these situations in the same manner as we reacted to being knocked down by another person; we need to get back up and face that opponent again.

Whereas Time is an adversary whom we cannot defeat, we can still get back up, continue our training, and face “Time” – that grim-faced opponent. With a smile on our face, we can look Time in the eye and say “I’m ready for more.” We may have to adjust our training, but quitting is not an option.

“Look ahead. You are not expected to complete the task; neither are you permitted to lay it down.” Look always toward the future. Even though we will never completely learn Karatedo, we can never give up the quest. Quitting is not an option.

Goju Ryu Training on Santa Monica Beach at Sunrise

By Brian Burdick Sr.



Goju Ryu Beach Training at sunrise. The group arrived as if they just woke up. They calmly met together and moved out to the water. A run down the beach 5-6 life guard stands and an ab workout fired everyone right up. Vassie Shihan provided kata training in the ocean, providing a new lesson to many! It was a great day in all!





When you think that it is too difficult to accomplish something in karate, say nothing and practice 10,000 repetitions.

STYLES VERSUS LINEAGES

In the DEVELOPMENT of TRADITIONAL KARATEDO



Karate Kenkyukai: Karate Study Group:

**Back Row (L-R) Shinpan Shiroma, Choryo Maeshiro, Choshin Chibana, Genwa Nakasone.
Front Row: Chotoku Kyan, Kentsu Yabu, Chomo Hanashiro, Chojun Miyagi**

© Copyright Property of Mark Cramer

Many writers have traced the development of karate through masters who taught styles which were loosely referred to as *Naha-te*, *Shuri-te*, and *Tomari-te*. These terms were used to identify the martial arts of Okinawa with the city in which they had supposedly originated. However, careful research indicates that these three so-called “styles” were never styles of karate at all. Instead, they were terms which were invented because of the social-political conditions of the time.

As we know, references to karate as *Chinese-hand* met stiff anti-Chinese sentiment after Okinawa became an official Prefecture within the Empire of Japan. In fact the government of Japan was “doing everything possible to turn Okinawans away from China and toward Japan. In this effort, as later, there was often confusion about what was Chinese and what was Okinawan, which contributed to the government's zeal for eradicating what were said to be ‘harmful local customs’ through a heavy-handed campaign called *akushu haishi* (bad habit elimination).”[i] Consequently, it becomes easy to see why the people of Okinawa selected new terms which made no reference to China. In order to prevent the possibility of karate’s elimination as a “bad habit” and in order to ensure karate’s future survival, it was made to appear as if karate were of Okinawan origin. Hence, names which disassociated karate from China were selected, and names which associated karate with cities in Okinawa (Naha, Shuri, and Tomari) briefly came into use.[ii]

However, researchers tell us that one should be very careful not to confuse these name changes with any actual styles of karate: “This method of classification has led to the mistaken view that these three styles were in some important way separate from one another but, in fact, are derived from the same sources [the Chinese martial arts]. It is also true that the various practitioners of *te* freely learned from one another when they had the opportunity, so mixing the methods was the natural way.”[iii] It is also important to note that these three cities are all within a few short miles from one another, and this would have made it quite convenient for students of karate to get together and train with others who lived in one of the nearby cities.

One of the best documented examples of the Okinawan masters from the various cities training together, learning from one another, and sharing their methods with one another was the *Karate Kenkyukai*, a study group which was dedicated to the preservation and promotion of Okinawan karate: “This group included Gichin Funakoshi, Chojo Oshiro, Chomo Hanashiro, Chotoku Kyan, Chojun Miyagi, Kenwa Mabuni, Go Ken Ki (Chinese Master of White Crane Boxing), Kentsu Yabu, Chuhatso [Juhatsu] Kyoda, and Moden Yabiku. This group lasted until 1930 when it ceased to exist as members were involved with their own students.” [iv] It is important to note that some karate teachers, such as Mr. Choshin Chibana, taught in both Naha and Shuri.[v] Consequently, with the karate masters from the various cities training together, sharing their knowledge with each other, and teaching in more than one of these locations, it becomes difficult to maintain that there was anything like three separate styles of Okinawan karate called *Naha-te*, *Shuri-te*, and *Tomari-te*.

Moreover, it is obvious that explaining the development of karate by tracing it through *Naha-te*, *Shuri-te*, and *Tomari-te* would be explaining the development of karate through styles which never really existed, but which were instead an artificial invention the nationalistic interests of Kokutai. Thus, tracing karate's history by this method will only lead to a misunderstanding about the true nature of karate's origins and development.

The most accurate method for studying the development of karate is also the least complicated and the most logical. This method requires that we trace karate back to its Chinese origins and then proceed forward to recent times. In this manner, we will bypass the artificial classification system which was devised to promote nationalistic sentiments and to obscure the true nature of karate's Chinese origin. Most importantly, by employing this methodology we can trace karate back to its earliest known teachers and then trace these lineages forward to the development of modern styles of traditional Okinawan and Japanese karate-do.

LINEAGES in the DEVELOPMENT OF KARATE

When we trace karate back to its earliest masters in Okinawa, two lineages emerge out of the historical research, and these lineages have little to do with whether a karate master lived in the city of Naha, Shuri, or Tomari. These two lineages led to the development of the overwhelming majority of traditional Okinawan and Japanese karate which is taught in the world today. This includes the modern styles of Shorin Ryu, Shotokan, Shindo Jinen Ryu, Wado Ryu, Shito Ryu, Ryuei Ryu and Goju Ryu.

While researching these lineages, we must bear in mind that none of the karate in Okinawa was passed down to subsequent generations unaltered from the manner which it was learned from the Chinese. The Okinawans synthesized what they had learned from the Chinese with local martial traditions to produce karate – the unique martial art of this Ryukyu Island.

LINEAGE ONE – SAKAGAWA and MATSUMURA

Ko Shang Kun (Kushanku) reportedly came to Okinawa as an envoy from China and developed a cadre of students whom he instructed in the Chinese martial arts. It is frequently noted by some researchers that **Kakumi Tode (Chinese-Hand) Sakugawa** was one of these students. Furthermore, it is reported by some researchers that **Sokon Bushi (Warrior) Matsumura** trained under Mr. Sakugawa. *If* this connection is correct, it establishes a lineage that proceeds forward to all of the modern styles of Shorin Ryu, as well as Shotokan, Wado Ryu, and to a large extent Shito Ryu.

However, these direct connections between Ko Shang Kun (Kushanku), Sakugawa, and Matsumura are not crystal clear. Whereas virtually no written records were kept during this period

of karate's development, we have to rely on information that was passed along by oral tradition from instructor to student over the course of several centuries. As a result of this rather imprecise method of preserving the past, the stories of these karate pioneers and the individuals from whom they learned their martial arts are not totally in accord with one another.

While some researchers contend that *Tode* Sakugawa learned karate from Ko Shang Kun (Kushanku) [vi], others contend that Mr. Sakugawa traveled to China and learned his martial arts there. Some researchers contend that *Tode* Sakugawa was the teacher of *Bushi* Matsumura. However, other researchers state that Mr. Matsumura developed his karate from the teachings of two Chinese martial artists. Ason and Iwah are the two Chinese nationals whose names are frequently mentioned by researchers as having influenced the karate of Mr. Matsumura, but little is known of these martial artists or their arts except that they are believed to have come to Okinawa from Fuzhou, China. It is quite likely that *Bushi* Matsumura trained under one or both of them.[vii]



Mr. Funakoshi performs the opening move of Kushanku Kata which is practiced in this lineage and which was named after Ko Shan Kun [viii]

Out of all of this rather nebulous information, all that we can conclude with absolute certainty is that there are too many *ifs* and too many missing pieces of the puzzle to make any completely definitive statements regarding the earliest Chinese origins of this lineage. With that caveat noted, all of the available research still leads us to the conclusion that both Sakugawa and Matsumura trained under Chinese martial artists, and that they developed their karate based on this training. We may not be absolutely certain just who these Chinese martial artists were, but we can be certain that their training under Chinese martial artists did in fact take place. Consequently, we can be

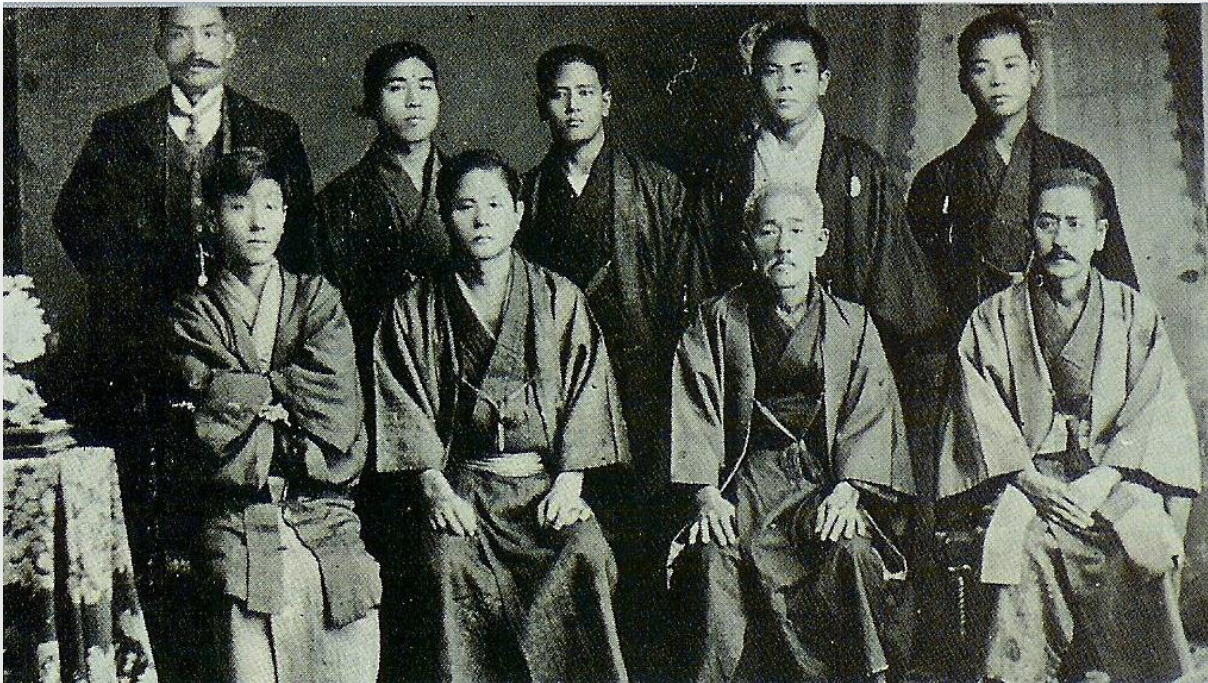
certain that this lineage developed from the Chinese martial tradition, and both Kakumi Sakugawa and Sokon Matsumura can be credited with having input into its development. [ix]

Certainly, virtually every researcher makes mention of Mr. Sakugawa as having, in some way, influenced this lineage. Moreover, Mr. Sokon Matsumura is the person who all researchers cite as being the teacher of those men who can be directly traced to several of the styles of traditional karate-do. Both Mr. **Yasutsune Azato** and Mr. **Yasutsune Ankoh Itosu** were students of Mr.

Matsumura, and the several styles of Shorin Ryu are traced to these two men. Furthermore, **Gichin Funakoshi** trained under both Mr. Azato and Mr. Itosu, and he who took Okinawan karate to the main islands of Japan. Under Mr. Funakoshi's direction, Okinawan karate developed into a Japanese budo (martial way), and at least two styles of modern Japanese karate-do can be traced to his teachings – Shotokan and to some degree Wado Ryu. There were others who trained under Mr. Matsumura and who profoundly influenced the development of traditional karate in both Okinawa and Japan. Two of these men were Mr. **Choki Motobu**, and Mr. **Chotoku Kyan**.

LINEAGE TWO – HIGAONNA

The historical research regarding the second of these two lineages of traditional Okinawan karate is much clearer. This second lineage can be traced to the teachings of Ryu Ryu Ko who taught martial arts in Fuzhou, China. In 1868, Mr. **Kanryo Higaonna** left Okinawa and arrived in China in search of a martial arts teacher. There, in this city of southern China, he met Ryu Ryu Ko and was accepted by him as a student. After about fourteen years of studying the Chinese martial arts under the tutelage of Ryu Ryu Ko, Mr Kanryo Higaonna returned to Okinawa and established this karate lineage in his native country. This lineage led to the development of several modern styles of karate-do. These styles include Goju Ryu, To'on Ryu, and to some extent Shito Ryu.



Kanryo Higaonna (seated 3rd from the left) with some of his students

Mr. Higaonna's most well-known students were **Juhatsu Kyoda**, **Chojun Miyagi**, and **Kenwa Mabuni**. [x] Of these three men, Juhatsu Kyoda was Mr. Higaonna's most senior student and became the founder of the relatively obscure style of To'on Ryu. Chojun Miyagi was Mr. Higaonna's second most senior student. He is the person most responsible for preserving, systematizing, and propagating the teachings of Mr. Higaonna through Goju Ryu. Additionally, Kenwa Mabuni was a student of both Mr. Higaonna and Mr. Yasutsune Itosu. Mr. Mabuni founded the style of Shito Ryu which preserved the teachings of both Mr. Higaonna and Mr. Itosu (who was a student of Mr. Sokon Matsumura).

Furthermore, this lineage of karate was also influenced by another Chinese national who, in this case, emigrated from Southern China and settled in Okinawa. **Wu Xiangui** (Go Ken Ki) was a tea merchant and a martial artist who contributed to the development of this lineage. As was mentioned earlier in this chapter, he was a member of *Karate Kenkyukai* – the karate study group which was dedicated to perpetuating and disseminating Okinawa karate. It is well documented that Wu Xiangui (Go Ken Ki) influenced the karate that was developed and taught by **Juhatsu Kyoda**, **Chojun Miyagi**, and **Kenwa Mabuni**. [xi]

Finally, **Gogen Yamaguchi** is an individual who disseminated the teachings of Mr. Miyagi's Goju system not only in Japan but also across the globe. [xii] At one point, the name of Gogen Yamaguchi became virtually synonymous with Japanese Goju Ryu throughout the world of karate. Because of these accomplishments, he should be considered to be one to the most influential promoters of traditional karate in the twentieth century.

It needs to be noted that there are many great individuals who have been omitted from this writing, and their omission should not be taken to imply that the omitted person and their accomplishments are in some way unimportant. On the contrary, there are many karate-do masters whose great accomplishments have gone unmentioned. However, their stories are outside of the scope of this writing.

Note: I have intentionally not documented this article as I have others. The documentation is found in the articles on each of the individuals whose names appear in bold type.

[i] Rabson, Steven: Japan Policy Research Institute; JPRI Occasional Paper No. 8 (October 1996)

[ii] Cook, Harry: *Cook, Harry: Shotokan Karate*, page 16

[iii] Cook, Harry: *Cook, Harry: Shotokan Karate*, page 16

[iv] Cook, Harry: *Cook, Harry: Shotokan Karate*, page 33

[v] Cook, Harry: *Cook, Harry: Shotokan Karate*, page 33

[vi] Cook, Harry: *Cook, Harry: Shotokan Karate*, pages 15-16

[vii] Nagamine, Shoshin: *The Essence of Okinawan Karate-Do*, page 20

[viii] Cook, Harry: *Shotokan Karate*: page 15 17

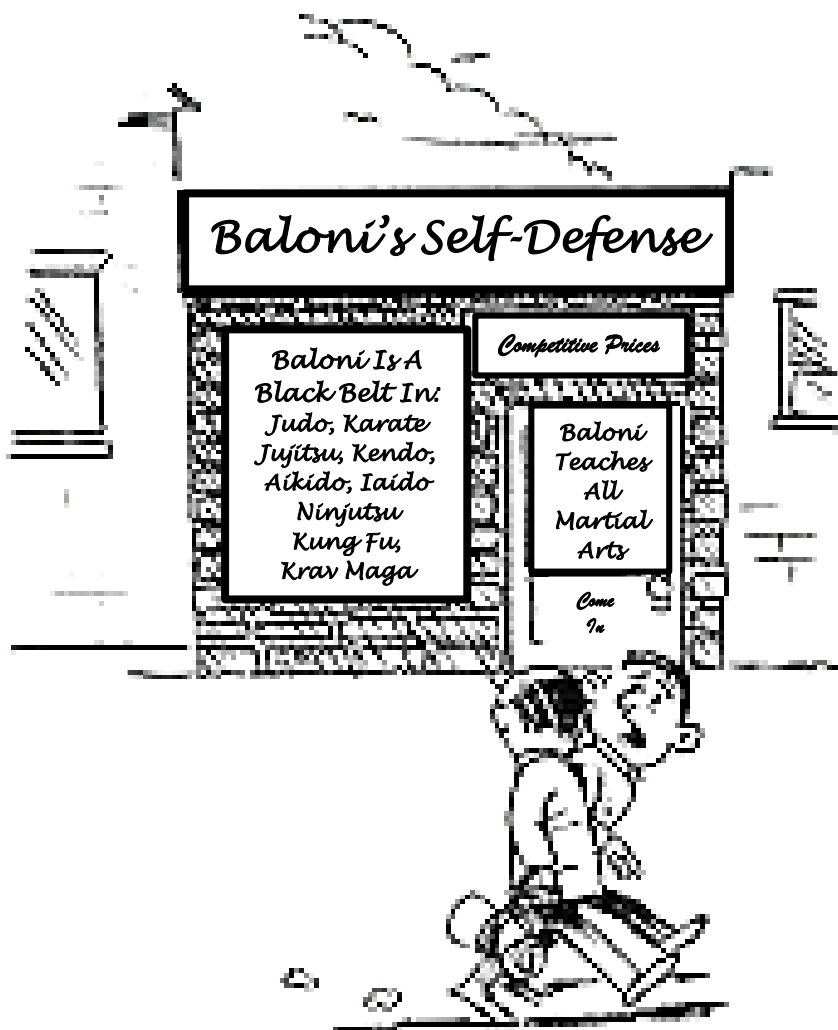
[ix] Cook, Harry: *Shotokan Karate*: page 20 – 22

[x] Higaonna, Morio: *The History of Karate*: page 24

[xi] McCarthy, Patrick: *Bubishi*: page 41

[xii] Noble, Graham *Dragon Times*: Vol. 8; page 28

SEIWA KAI HUMOR



Somehow a Black Belt doesn't seem to mean much anymore.

Seiwa Kai Seminar New York, New York



Comments by JP Williams

On the weekend of October 17th to 19th, Vassie Naidoo Shihan traveled to New York for the "1st New York Goju Ryu Karate Do Seiwakai Seminar".

The weekend consisted, of course, of Sanchin and Tensho with Gekisai dai Ichi, Gekesai dai Ni and Saifa; the building blocks of Gojuryu Karatedo. If you have these five Kata - you've established the ground work for all the others.

The seminar attendees came from as far as the Wyoming Valley Pennsylvania [a 3.5 hour drive, the Bronx, and Columbia University. They put in extensive effort and showed true and enthusiastic East Coast spirit.

Generally speaking, this was a significant seminar due to the history of New York and Goju Ryu because registered members of various Goju Ryu organizations were greater than 10,000 in the tri-states area during the 1970's however severely diminished by 1985 and more-so since then, making Kevin Moskie Sensei a brave trailblazer

In the words of Kevin Moskie Sensei, "Seiwakai has become one of the largest Goju Ryu organizations in the world. There are many reasons – exceptional leadership, unparalleled instruction, communication with members, and genuine friendships between teachers, students and clubs." Well that does sum up Seiwakai generally and I, personally, am happy to see Kevin Moskie Sensei and his dojo have come on board.

**Comments by Sean O’Leary Head Instructor, Wyoming Valley
Goju Ryu Karate Academy – Kingston, PA**

I have been training in karate-do since I was 10 years old. When I was 12 years old, I was first introduced to Goju Ryu, and have been a student of it ever since. It is also where I first met Sensei Kevin Moskie, who I not only consider my senior, but also a dear friend. Currently I’m living in the Wyoming Valley area of Northeastern Pennsylvania where I teach classes regularly at a local recreation center; while also continuing to maintain my own training with Sensei Peter, making trips to the NYC whenever I can.

I have attended training seminars for Goju Ryu as well as other styles, and I have to say that this was one of the best training experiences I’ve had in a very long time. I am most appreciative for how Sensei Vassie taught and took the time to illustrate the concepts within everything we were doing. What stood out most of all to me was how approachable, friendly and down to earth he is. I’m also very grateful to Sensei Johnpaul, who would be consistently moving about the room each day, working with every one of us. Truly a great experience! Each of my students, who also came along, had nothing but good things to say. We each took something very valuable from this seminar, and look forward to the next one we can come to.

LOOKING BACK: JAPAN SEMINAR 2014

By Leo Lipinski



I must apologize for not having provided any report after the annual seminar in Omagari. The time seems to have run away from me.

The seminar was held over a period of six days, six hours per day and was extremely well taught by Fujiwara Shihan, President and Chief Instructor of Seiwakai. Fujiwara Shihan, during the six days of training covered a large array of Kihon (basics) as well as all the Kata ranging from Sanchin and Tensho (practiced daily) to the rest of the Gojuryu Kata from Gekisai Dai Ichi and Dai Ni to Superimpei. Besides teaching the Kata in great detail, Fujiwara Shihan accompanied this with a detailed explanation of the Kata (Bunkai).

The course was attended by nearly 70 persons with people of many different levels taking part. Fujiwara Shihan made the training enjoyable and beneficial to all. Quite a lot of time was also spent on pair work to prepare students for kumite. After 3 days we had a free day which concluded with the annual party. This was much enjoyed by all.



The second three days were also very intensive. Each afternoon the students were separated into groups who were preparing their kata for Dan testing. Fujiwara Shihan and the seniors watched and helped coach the different groups.

Testing took place at the conclusion of the seminar on Tuesday 22nd July with students attempting Dan grades from 1st dan to 6th Dan. The examiners were Takahashi Satoru, 8th Dan, Vassie Naidoo, Paul Coleman, Des Tuck all 7th Dan and Abel Figueredo 6th Dan. Fujiwara Shihan and I were there in the capacity of observers.

The following day, many from the group in Omagari continued to Sendai to take part in the annual JKF GOJUKAI seminar for overseas members as well as take part in Gojukai Dan grading. Quite a few Seiwakai members were in Sendai to take part in the annual Gojukai tournament. As always Seiwakai members constituted more than 70% of the attendance at the JKF Gojukai seminar.

I recently received the following report from Fujiwara Shihan regarding the JKF GOJUKAI testing that took place in Sendai in July (2014).: "I am happy that 4 Seiwakai members passed the gradings (6th-8th dan). Kazuhisa Saito, Stacie Karetsian (Australia) - 6th dan, Masahito Takahashi - 7th dan, Satoru Takahashi - 8th dan."

Well done to all. I am very proud to be part of a group that is constantly producing high level karate participants and teachers who challenge the testing process. One thing I learned many years ago in Japan is that taking a test, whether or not you pass or fail, is a challenge and part of your ongoing training. In my opinion I feel most Japanese take success or failure in their stride. They see the challenge as just another part/aspect of their training. A big difference I have noticed amongst foreign students is the attitude to failure. Many want to give up--and many do give up. Instead, they should see this as motivation to try and try again and to train even harder to remedy their faults. A fighter takes the good with the bad and gets up after being knocked down--very rarely do we start off as winners as competitors. We learn from both failure and success. Both are training tools. We must keep training until we succeed and if in the long run we don't pass -- **so what!** We have the personal pride of trying and doing our best.

LOOKING FORWARD: SEIWAKAI SEMINAR JAPAN 2015

The dates of both the Seiwa kai Seminar and the JKF Goju Kai Seminar and tournament in 2015 have already been finalized and are listed below.

2015 SEIWAKAI SEMINAR JAPAN (The Seiwakai seminar is open to all.)

- Training Omagari, Akita Prefecture Japan
- Suggested arrival Omagari 21st July
- Wednesday 22nd July – Tuesday 28th July
- Training: 10:00am -5 pm
- 25th July rest day.

2015 JKF GOJUKAI SEMINAR, TESTING & TOURNAMENT

- Travel to Oita prefecture (Kyushu), Japan 29th July
- 30th and 31st JKF Goju Kai Overseas seminar and Dan test
- Tournament 1st and 2nd August.
- Gymnasium address: 8-37, Aoyama-cho, Beppu-shi, Oita-ken; Beppu synthesis gymnasium (Beppu arena)
- Overseas seminar tournament application deadline, 31st May.
- Dan test application deadline, 10th July.