

AKI TE RYU



A Guide to the Traditions
And Etiquette of
Our Martial Art

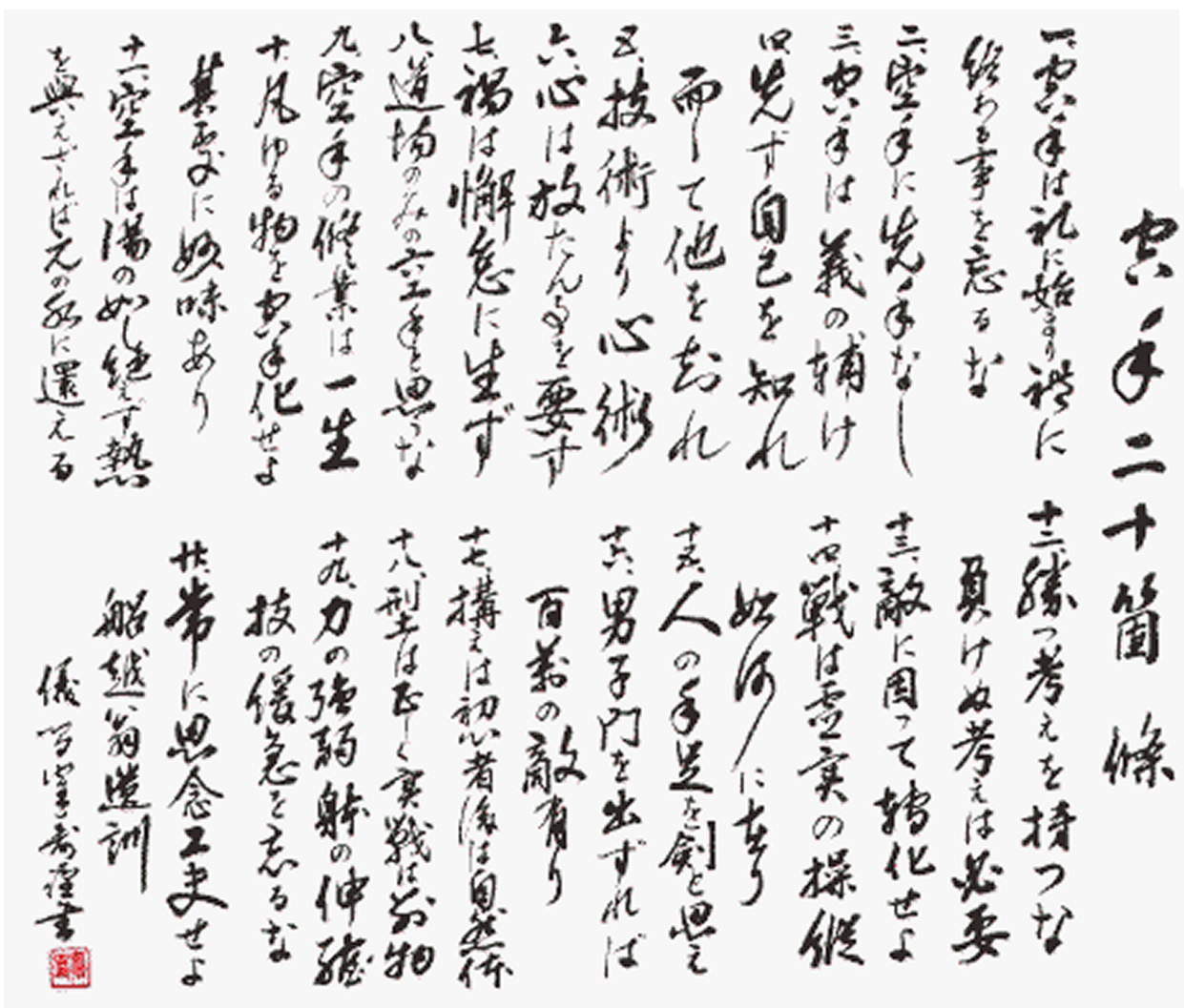
Aiki Te Ryu Karate Do

A Guide to the Traditions and Etiquette of our Martial Art

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Part 1: Introduction to Aiki Te Ryu Karate

Aiki Te Ryu Karate was founded after over 10 years of research and training under Steven Mark Franz on Saturday July 20, 1995. Aiki Te Ryu was officially recognized as a martial art system on December 15, 1997 by the Professional Karate Commission. It again received status as an official system on August 26, 1998 by the World Families of Sokeship.

Franz Kyoshi used the following elements to create the system of Aiki Te Ryu:

- Incorporated Pal Gue Hyung Kata and modified movements**
- Incorporated All kicking aspects of Tae Kwon Do**
- Incorporated stances and blocks from Goju Ryu**
- Incorporated Okinawa style kicking techniques**
- Modified Pal Gue Hyung from Goju Ryu Kata and Bunkai**
- Created four levels of self defense as follows:**
 - Basic set using traditional methodologies of Goju Ryu**
 - Intermediate set using methods of PPCT, CDT and LRT**
 - Advanced set using extensive security background of Kyoshi**
 - Weapons defense using time tested methods of Kyoshi**
- Incorporated American Kenpo (Parker Systems) into self defense**
- Incorporated Ippon and Jiyu Kumite methods of Goju Ryu**
- Added weapons training from Okinawa Kubudo**
- Incorporated Aikido Tomiki Ryu into advanced level training**
- Added trapping hands, push hands and animal systems of Shaolin**
 - Including Dragon, Tiger, Snake, Leopard and Crane**
- Incorporated Pressure Point Fighting of the Ryukyu Kempo—Dillman**
- Incorporated knee and elbow strikes from Muay Thai systems**
- Created the following dan level kata from scratch:**
 - Chil Nage Kata**
 - Tora Nidansha**
 - Tora Sandansha**
- Credit 5th kyu kata Chil Nage Ichi from original form of Ale Guep Hyung**
- Incorporated original KIPS from Sensei's training**
- Created KIPS 11 to 15 from Sensei's Black Belt Test**
- Incorporated One, Two and Three Step sparring from Goju Ryu**
- Incorporated wrist locks and joint manipulations from Aiki-Jitsu**
- Created sparring training from many years of competition on local,**
 - Regional, national and world level events including NASKA, PKC,**
 - NBL, WUKO and RSKC to name a few**

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Part 1: What is Aiki Te Ryu Karate...a philosophy...an art....all the above

Aiki Te Ryu Karate is best defined as a martial art system based on traditional values of both Japanese and American values.

Defining Aiki Te Ryu was a long thought after process. Franz Kyoshi spent years studying the meanings of the kanji in each of his art forms he practiced. Through meditation and guidance he finally chose the following kanji to describe his art system:



AIKI—Meaning harmony or spirit. Adapted from Kyoshi’s understanding in the philosophies of Aikido, Aiki-Jitsu and Iaido. Aiki refers to the melding of the body, mind and spirit into a well balanced way of life. Without Aiki, a martial artist many times does not develop true understanding of the principles of Bushido or the Budo ways/



TE—Meaning of hand or fist which represents justice. We strive to be just in life through our training. This means to treat others the way we want to be treated and always speak through your actions: Honor.



RYU—Meaning of family or following. Our system is a way of family. We have our ups and downs, but we grow from each other and work as a team to insure our future and successes.

A rough translation of our system is “Harmony through Justice”. This is a very rough translation because our system is much more than just a brief statement. We strive to lead harmonious lives through our training in the Budo ways and focus on excelling at the principles of Bushido to keep, not only our lives just, but the lives of all those who are affected by us. Thus Aiki Te Ryu can best be described as a manner of creating a balanced (harmonious) way of life that will lead to justice in our lives, our families and our communities through our studies of the principles of Bushido and the Budo ways (martial arts).

Aiki Te Ryu was not devised to be something better than other systems. Franz Kyoshi always gives credit to the founding systems of the art and the contributions given from other Masters, Students and friends who have helped lead his direction and training methods. He believes that words without action are useless. Aiki Te Ryu teaches from the beginning that all Ryu members must follow through on their words with the actions they stated they would do. This is the principles of honor and integrity that separates us a traditional martial art.

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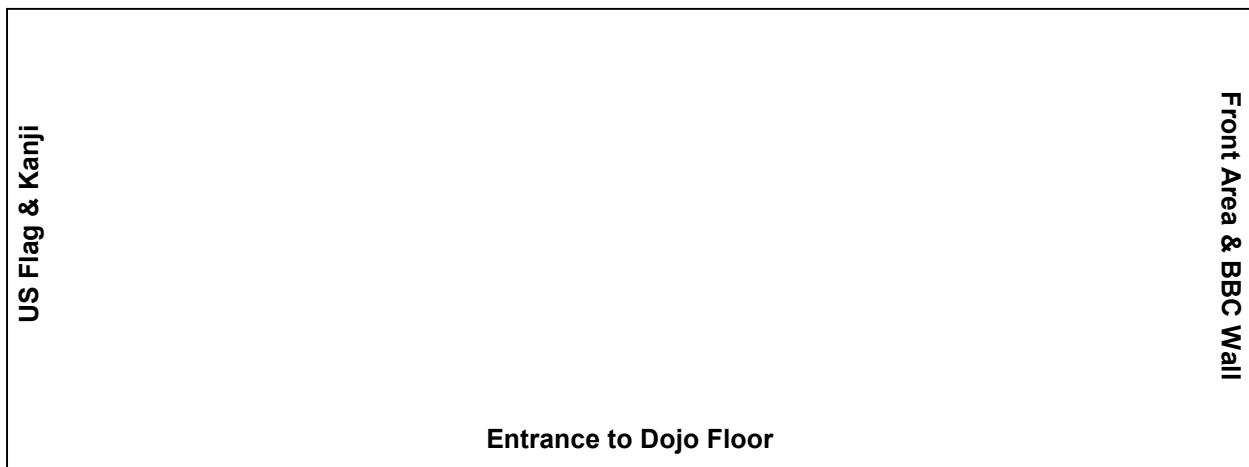
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Part 1: What is a Dojo.

Part 2: Dojo Etiquette and Philosophies

What is a Dojo? Many people in today's martial arts world do not ever understand what a Dojo truly is. In Aiki Te Ryu a Dojo is much more than a place we train, or a gym. Our Dojo is symbolic of our art. It is a place where we train, gather, promote and meet for many reasons. It is a place of education, a place of bonding and over the years of a student's training becomes a safe haven to escape the trials of the outside world.

According to Peter Urban's book "The Karate Dojo", a dojo is "a cherished place of learning and brotherhood for Karate-Ka." The Aiki Te Ryu Dojo is laid out specifically according to the following diagram:



You will note that we do not display any other countries flag. We display the kanji for Karate and the kanji for Michi or the way in replace of the Japanese flag. The dojo floor is to void and empty of all other items. All training equipment is to be stored off the floor and weapons are to displayed on weapon racks. The flag wall is to located on the North side of the floor and everyone should line up facing the south. There is no philosophy for this, and it does change according to needs and the layout of the building.

Part 2: Dojo etiquette and philosophies in Aiki Te Ryu.

Our dojo etiquette is set from the traditions of both the Okinawa and Japanese martial art systems. We have formalized them, but they do vary according to rank, discipline and events going on in the Dojo. The one thing that remains the same at all times is the basics of martial arts etiquette...the bowing.

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Part 2: Dojo etiquette and philosophies in Aiki Te Ryu.

- Karateka should treat their Art and Dojo with respect.
- Karateka should observe the training schedule and should not be late for training.
- Upon entering the Dojo, show respect by bowing. If you are late and the class has begun, stop at the door, kneel in the seiza position and await acknowledgement from the Sensei.
- When the Sensei enters the Dojo, karateka should face him and bow.
- There should be no idle talking in the Dojo - it is disrespectful.
- When the class begins, line up smartly, with juniors to the left, in straight lines looking to your right and to your front.
- When a Sempai gives you some advice listen carefully and sincerely. Do not forget to show that you have heard and understood the advice. Bow.
- Always bow with appreciation and respect.
- When you observe the training in the Dojo, kneel in seiza or stand quietly. Never lean against walls or slouch as this shows disrespect.
- When the Sensei calls for 'Mokuso' (meditation), close your eyes, breathe deeply from the lower stomach and try to achieve concentration.
- Always try to keep your training clothes clean and tidy.
- Keep your nails short to prevent injury to other karateka.
- Jewelry and makeup should not be worn in the Dojo. Any rings that cannot be removed must be taped up to prevent injury.
- If beginners and colored belts have any questions they should ask the senior Karateka.
- Bow upon leaving the Dojo. Remember that your training always begins and ends with courtesy.
- Do not think that Martial Arts training is only in the Dojo.

These rules are adapted from the rules set forth by Funakoshi Sensei of the Shotokan system. They are very literal and have a dedicated purpose to each rule. It is imperative that all students observe these rules and the black belts set the standards.

Please note that we use bowing just as we would a handshake. It is a formal greeting in the Asian cultures to show respect and dignity to each other. Our bowing to the dojo floor is a time for pause and mental preparation to ready ourselves for the training of the day and leave the outside world behind us. Never hastily bow or bow without purpose as this signifies a lack of understanding of why we bow and the meaning of the bow.

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Part 2: Dojo etiquette and philosophies in Aiki Te Ryu.

Class Room Rules and Martial Arts Etiquette

No jewelry or chewing gum during classes.

No shoes are allowed on the training floor.

No profanity will be tolerated in the Dojo at any time.

No students are permitted to smoke, eat or drink on the training floor.

Never smoke in the presence of the Sensei(s).

Students must bow before entering or leaving the training floor area at all times.

Students late for class must ask permission from the Sensei to join their classmates.

During class there will be no talking permitted (unless you are answering a question from the Sensei) and disruptive behavior will not be tolerated at any time.

NEVER question the word of your Sensei, be respectful.

NEVER interrupt the Sensei while they are talking.

Show respect to your fellow classmates and their property at all times.

Students are required to conduct themselves outside of class as a lady or gentleman and true Aiki-Te Ryu Karate representative at all times.

Martial Arts will only be used as a means of self-defense; to protect yourself, your family and those who are not able to protect themselves.

Uniforms must be clean before each class and your belt tied appropriately around your waist. Never leave your belt unattended as it then becomes Sensei's property and you will have to earn it back.

These rules exist to maintain structure and safety of all Aiki Te Ryu Karateka. Make no mistake about discipline in the martial arts training world. Good self discipline defines a person's ability to gain respect and maintain healthy relationships with other karate students. We use these rules as guidelines to insure that everyone is on an equal page and status level in terms of how to conduct ourselves as Aiki Te Ryu Karateka.

In closing, we use the Dojo as a home away from home. At times we will hold gatherings and events at the Dojo to promote fellowship and family bonding time. At all events and gatherings Aiki Te Ryu students will represent themselves as martial artists by displaying respect and adherence to these rules of etiquette and class guidelines. There is to be no exception to these rules and the black belts must set and maintain the standard.

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DOJO KUN, or School Creed:

The Dojo Kun was created by Franz Kyoshi to represent the ideals of Aiki Te Ryu. It is to be performed before each class and done while in Zazen, or kneeling position. The proper method of the Dojo Kun is to recite while sitting perfectly still, eyes straight ahead and using a loud, committed tone in the voice of the student. Our Dojo Kun is as follows:

I shall conduct myself in a manner that will reflect honor and respect upon myself and my school.

I shall strive to be the best that I can be in whatever I do.

I shall use my knowledge of Karate only in fair competition, or in defense of my life, my family or my country (or those who can not defend for themselves).

All students ranked at 7th kyu or above must know and recite the school creed at any time it is requested from them. This defines our actions with our training and it is an important part of our Ryu.

Part 1: Defining this is simple. By using the principles of the STAR a student must think of the outcome of their actions at all times and how it will reflect on both their own life and that of their karate family.

Part 2: Defining this is simple. Aiki Te Ryu students must learn to adapt the principles of martial arts in their everyday lives and seek to perform their absolutely best in all tasks they undertake, even the ones they do not wish to do. Perform to your best ability in everything you do.

Part 3: Aiki Te Ryu is only to be used at times of need. Fair competition is set forth by a judge tournament of karateka who like in rank and skill. Self Defense means you can only use your skills to stay protected, protect your family or loved ones and if in the military in service of defending your country. Our hidden line states that we will use our skills to defend for the ones that can not defend for themselves, or lack the training we have so that they may lead a peaceful and productive life.

Merely saying the Dojo Kun is not enough. Aiki Te Ryu students must learn that this is a lived creed, not a repetition of words. By following the Dojo Kun, Aiki Te Ryu students will be living the example we all want for our system and strengthen the family through their actions, not words...honor and respect.

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Part 1: The Belt Colors & Meanings behind Kyu Rank Structure

Aiki Te Ryu has maintained a lineage of kyu ranking direct from the ranking system originally created by Jigoro Kano from Judo. We use a 10 kyu system beginning with white which progresses in color to darker colors until you achieve your shodansha. Here is list of the kyu ranks, belt color and representations of our art system.

KYU RANK	BELT COLOR	MEANING
No Kyu	None	Beginner, no knowledge...beginning to learn techniques, stances and rules / etiquette of Aiki Te Ryu and Martial Arts
10th Kyu	White	Signifies purity and newness. Students at this rank have attained very minimal knowledge of Aiki Te Ryu
9th Kyu	White w/ Black Tips	Signifies purity with tainting of knowledge (tips). Students at this rank have began their foundational training in Aiki Te Ryu
8th Kyu	Solid Yellow	Represents effort showing the student is working hard at memorizing the basic techniques and stance of Aiki Te Ryu
7th Kyu	Yellow w/ Black Stripe	Represents effort aiming at the long term goal of black belt (stripe). Students at this level are performing the basics with little problems
6th Kyu	Yellow w/ Stripe and Black Tips	Represents effort aiming at the long term goal. Students at this level should be able to perform basic techniques and stances with no hesitation and very little thought.
5th Kyu	Solid Green	Represents Nature, or natural movement. Techniques and stances should be natural at this level. There is now a need to begin the more intermediate levels of training.
4th Kyu	Solid Blue	Represents fluidity in motion. Students at this level should be fluid in their techniques with little or no choppiness to their motions and thought processes.
3rd Kyu	Solid Brown	Represents Earth, or solid foundation. A student at this level should be well rooted in Aiki Te Ryu. The basic must free flow with little hesitation or thought. Advanced training begins at this stage.
2nd Kyu	Brown w/ Black Stripe	The black stripe is significant in reminding the student they are working on their long term goal of black belt. At this stage they should be a model student of Aiki Te Ryu and dedicated.
1st Kyu	Black w/Red Stripe	At this stage the student has mastered the basics of Aiki Te Ryu creating a strong foundation in life through their studies. They are in the final stage of their basic training and are to behave and act just like a first degree black belt at all times. They should be a guiding light for the lower rank students.

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Part 1: Meaning behind Dan Rank Structure

Aiki Te Ryu black belt level students are rewarded with both rank and titles depending on their training curriculum. Only those who complete the instructor course will be given titles (refer to Chapter 8). Here is an explanation of rank, time in rank and meanings of the black belt rankings in Aiki Te Ryu.

DAN RANK	TIME IN RANK	MEANING
Shodan 1st Deg	2.5 to 4 Years To attain Shodan	Shodansha are dedicated, hardworking and support the school and system. This is the proving grounds of what will make you a true black belt. During this phase you are to lead by example.
Nidan 2nd Deg	1 to 2 years since Shodan	Nidan are assistants to the higher belts. They should be well versed in the basics, understand the benefits of martial arts training and support the school and system in everything it does.
Sandan 3rd Deg	2 to 3 Years Min since Nidan	This is the beginning phase of Master level training. Students here are no longer black belts, but rather true martial artists. They strive for knowledge and help the system to grow.
Yondan 4th Deg	3 to 4 Years Min since Sandan	This level is the last level that can be reached without attaining and instructor credential. These black belts are 100% dependable and supportive of the Aiki Te Ryu system and their Sensei.
Godan 5th Deg	4 to 5 years since Yondan	This is our first master level black belt. At this stage the student should have promoted at least three of their own Shodansha and are directly responsible to the Kyoshi of Aiki Te Ryu
Rokudan 6th Deg	15 Years in Aiki Te Ryu	Our Master Level. At this stage the student should have ran a successful school for three years and trained 10 people to Shodansha. This rank is signified by the Kyoshi and is highly respected.
Shichidan 7th Deg	20 Years in Aiki Te Ryu	At this master level the student should have trained 15 black belts and would be a direct assistant to Kyoshi of Aiki Te Ryu. They are dedicated to the family and support the system at all times.
Hachidan 8th Deg	28 Years in Aiki Te Ryu	At this level the student is either directly under their Sensei within the Honbu Dojo, or is head of their own branch of the Aiki Te Ryu Lineage system. They should have 20 black belts under them.
Kyudan 9th Deg	Lifetime Achievement	Varies and is a completely honorary rank. Should never be presented to anyone under 40 years of experience.
Judan 10th Deg	Lifetime Achievement	Usually reserved for 50 years, or honorary attainment when one passes away.

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Part 1: Titles and explanations of Instructors

In Aiki Te Ryu Karate we separate the black belts only when one attains an instructor level. Being a black belt in our system does not qualify a person to instruct others. Only licensed instructor may teach others the Aiki Te Ryu system. These are the titles attained in our instructor program.

TITLE	BELT RANK	MEANING
Sempai	Minimum Rank of 5th Kyu	Senior student who has completed the 90 hour trainee course under direct supervision of either another Sempai or a certified Assistant Instructor of the Aiki Te Ryu System.
Sempai-Dai	Minimum of a 3rd Kyu Rank	Senior student who has completed 180 hours of the assistant instructor certification course. They have earned their Certified Assistant Instructor accreditation and can lead a class on their own.
Sempai Sensei	Minimum of a 1st Kyu Rank	This student has completed 360 hours of instructor training and earned their Licensed Assistant Instructor accreditation in the Aiki Te Ryu system. They usually have Sempai and Sempai-Dai under their belt and are guiding them through the training.
Sensei	Minimum of a 3rd Dan Black Belt	This student has completed 540 hours of instructor training and is often running their own program successfully for a period of one to three years. They usually have on registered Shodan they have trained and are Licensed Instructors who are working toward earning their next license.
Renshi	Minimum of a 4th Degree Black Belt	Fully licensed instructor with credentials to operate a franchise facility of the Aiki Te Ryu System under direct supervision of the Kyoshi. These students are at Master Level and will be continuing to train at the Honbu Dojo under the Kyoshi.
Shihan-Dai	Minimum of a Godan	These students operate their own franchise dojo for over five years. At many times they have earned the right to own their own school and are well established instructors in the martial arts world. They should have a minimum of 15 black belts under their guidance and are directly responsible to the Shihan or Kyoshi.
Shihan	Minimum of a Rokudan	Fully licensed Master Instructor of their own dojo teaching the Aiki Te Ryu System. These students are under the direction of the Kyoshi and direct representatives of the Aiki Te System. They should have operated a successful school for no less than 8 years.
Kyoshi-Dai	Minimum of a Shichidan	Direct representative under the Kyoshi of the system. Has trained continuously in Aiki Te Ryu, attained rank in another martial art form and are the inheritor of the system. There can be only two Kyoshi-Dai, but usually is only one.
Kyoshi	Founder	Kyoshi are founders of a system of martial art. They can come from the Aiki Te Ryu system, but have developed their own curriculum, training methods, reputation and heritage of a system.

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Part 1: Titles and explanations of Instructors

The titles listed on the previous page do have meanings. In Aiki Te Ryu we have adapted the meanings of our forefathers from Goju Ryu and Shotokan to explain what each Japanese title means. Please read these with very close intent.

RENSHI : "A person who has mastered oneself".

This person is considered an expert instructor. Renshi are no longer one of the many and is usually given at Yon Dan (4th Dan) or Go Dan (5th Dan).

KYOSHI : "Knowledgeable person".

Usually this title is conferred at Roku Dan (6th Dan) or Shichi Dan (7th Dan).

In some cases we reserve the right to use the following title for heads of our system:

HANSHI : "Master".

A title given to the most senior black belt, usually the head of an individual karate organization, someone who has studied the art of karate for most of their lifetime. This rank signifies their true understanding of the art.

In Reference to the three titles Renshi, Kyoshi and Hanshi

Ren= A Trainer of the Way

Kyo=A Teacher of the Way

Han=A Model of the Way

So if we examine each point in reference to the teaching titles it states the following:

Renshi—a student who has attained considerable knowledge and is adept at training others in the technical aspects of Aiki Te Ryu.

Kyoshi—a Renshi who has attained a deeper and more philosophical understanding of Aiki Te Ryu and is adept at helping people to move beyond the mere physical parts of their training and make martial arts a way of life.

Hanshi—A Kyoshi who lives each day of their life by example. They hold the parts of Renshi and Kyoshi but have devoted their entire life to the Budo way and through their teachings and example others are devoted to making Aiki Te Ryu part of their everyday lives.

Other Formal Karate Titles (we utilize a few of these terms which are red)

1. **Seito Deshi or Deshi:** A student, pupil or disciple of a martial art.
2. **Uchi Deshi:** A personal student who lives and trains with the Master of a martial art.
3. **Kohai:** A title used to refer to one who is lower in rank than oneself. The opposite of Sempai
4. **Sempai:** A title used to refer to one who is higher in rank than oneself. The opposite of Kohai.
5. **Kancho:** A title sometimes given to the head of a dojo or organization. This title is independent of any rank, but in most cases this person will be a very senior student of the arts. In most cases the person holding this title will be the highest ranking instructor of a specific Ryu-Ha or Kai-Ha.
6. **Kaicho:** This title generally refers to a Regional Head or Director of a style. It may also refer to a Branch/Regional or Head Representative of an organization or association.
7. **Taiso:** The term used to designate a great master of the martial arts.
8. **Kaiso:** The founder of a particular style or organization/association. A Senior Advisor of the founder may also hold this title.
9. **Soke:** Founder of a system or style. This title may also be used by the successor of the founder of a style or system. This person will be a Ju-Dan (10th Degree Black Belt) in most all cases.
10. **Shoshu:** The title used to designate a Master of a particular art.
11. **Saiko Shihan or Shihan-Dai:** This title refers to the person who has been designated as the Senior or Head Shihan. Shihan-Dai is sometimes issued prior to the recipient receiving the full Shihan title and therefore in this situation it would be considered a lesser or lower title than the title of Shihan itself.
12. **O-Sensei or Dai Sensei:** This title means Great or Greatest Teacher, Highest Respected Teacher. This title is spoken by students in honorable reference to the traditional martial arts founder.
13. **Sosai:** Governor, (Highest Honorary Position of an Organization.)
14. **Soshi:** Title used to designate the Head Master of an Organization.
15. **Shidojin:** Title used referring to a Senior Instructor.
16. **Meijin:** Title used for a Martial Arts Master.
17. **Kensei:** Sacred Fist, a title used for Chojun Miyagi, founder of Goju-ryu, by his students.
18. **Mukyu:** One who does not hold any rank in karate.
19. **Shokyu:** Secondary level learning grade such as a Sho-dan.
20. **Chukyu:** Used to denote a student who is at the post secondary grade/ Intermediate level learning grade.
21. **Jokyu:** Advanced grade. Used for a Yon-dan Sensei who is in the advanced learning stage and is on foreign assignment.
22. **Hokai:** Used to denote a student below dan grade.
23. **Nyumon:** Entry level learning grade.
24. **Kyoren:** A student of San-dan grade who is not in training for instructor grade (Yon-dan)
25. **Ani-deshi:** Senior disciple

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Part 1: Belt Test and Ceremonies for Kyu Rank

The kyu rank ceremonies are typically held after a formal waiting period. Once the test is completed there is a formal waiting period to represent the understanding of patience and virtue in Aiki Te Ryu. This period of waiting is called the Kikan no Teisha Kinshi or (Period of Waiting). It has been a part of the Aiki Te Ryu System since 1992. The Kikan no Teisha Kinshi is to last no longer than 72 hours for kyu ranks. Here is the typical ceremony of kyu ranking in the Aiki Te Ryu system.

Belt grading is held on a Saturday and is separated by class type (Tigers, Basic and BBC). At the completion of the grading period (Kikan no Kakuzuke Suru) a letter of attendance is given to the student who tested with the date of the belt awards ceremony (Ataeru Gishiki no Beruto) and request for attendance. If the student is unable to attend, we award their belt at the next class they attend before the beginning of the class.

The Ataeru Gishiki no Beruto is a very formal procedure in the Aiki Te System. Students are to be lined up according to rank with the senior ranking students to the right of the line and the lower ranking students descending in order to lowest ranking class member in the back row at the left. A formal bow in procedure is completed, including zazen and the school creed. Once the bow in procedure is completed, students are permitted to sit in informal sitting stance. The Kyoshi gives a speech about the testing and his observations and then a short quiz is conducted on the requirements of each rank. An explanation is given about the belt meanings and the significance of the colors. Upon completion of the Kyoshi's speech, the Senior Sensei in attendance are allowed to give a speech about the testing. Upon completion of the speeches, the Kyoshi begins the award ceremony with the lowest rank students to the highest ranked student.

When the student is called to the front of the class, they are to bow and stand at attention as the certification is read aloud. At this time a Sempai will hand the new belt to Kyoshi. Kyoshi will instruct the student to remove and fold their new belt and place it over their shoulders. At this time the Kyoshi will tie the new belt around the waist of the student and repeat the following:

“This belt represents your knowledge and abilities as a martial artist. When it is not on your waist it is a piece of cloth, however you must treat it with respect. Always wear your belt to class and never come to class without it.”

Then the student and the Kyoshi bow to one another and after the bow is completed they will shake hands. The Kyoshi must look the student in the eye.

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Part 1: Belt Test and Ceremonies for Kyu Rank

After all students have been awarded their belts, the Kyoshi will give a speech on attainment and perseverance in the martial arts. The goal is to guide students to earning their next belt.

Upon completion of the belt awarding to all students, there will be a formal bow out followed by sitting in Zazen for a few minutes with all student's eyes closed. The purpose of this time is what we call "Han-ei Suru Mono"), or reflection of thought and attitude. This is a time for the student to think back where they were before earning the new belt rank and how they got there.

Han-ei Suru Mono is a vital part of the Aiki Te Ryu System. It is to be done each time a new rank is achieved, whether it is kyu or dan does not matter. What does matter is that we must truly know where we came from in order to master where we are going. Han-ei Suru Mono is vital at all stages of a student's training and must be the last part of each belt ceremony.

The Kyoshi then claps hands twice to "awaken" everyone. All students and parents are then invited to share the remaining part of the Ataeru Gishiki no Beruto with fellowship and enjoying any refreshments which are available.

This time the instructors should greet all visitors and take time to answer their questions. The main purpose of the fellowship time is to increase the bonding of the Sempai, Sensei and Kyoshi to the student body of the Ryu.

After the students are promoted to their new kyu rank status there is a period of awakening, or Mezame. This is a discovery period that can last up to 2 months where the student is learning the new belt requirements and still practicing to perfect the old belt requirements. A student has passed their Mezame once their old belt requirements are no longer thought processes but rather instinctive reactive parts of their training.

Typically after the Mezame period of training a student will be required to complete a midterm exam, or review to set their status in order for their next promotional ranking date.

The Mezame is used by the Sensei to determine the needs of the student and to help them gain the abilities they may have lacked during the promotional exam and to further their knowledge of the Aiki Te Ryu system. It is also a period of guidance and reflection for the student.

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Part 1: Belt Test and Ceremony for Dan Rank

Aiki Te Ryu black belt levels are some of the most prestigious ranks a martial artist will ever earn. Our curriculum is designed that our black belts will have knowledge of several styles of the martial arts and a thorough understanding of the application of these techniques by the time they reach Shodan.

The Dan rank testing procedure actually will begin at the awarding of 1st Kyu Deputy Black Belt rank. Before being allowed to test the student is required to complete the following requirements:

- 1. Student must completely fill out a Shodan Request Form and turn into Kyoshi for review.**
- 2. Student must write and submit a thesis on Martial Arts and their life that is no less than 1500 words. It will be graded based on content, elegance of writing and understanding (research) completed by the student.**
- 3. Student will pay the Shodan test fee two weeks prior to the scheduled testing date.**
- 4. Student will be required to maintain a minimum of 6 hours of training in the Dojo each week between their 1st kyu and their shodan testing. No exceptions will be allowed.**
- 5. Student will complete the self training regimen and turn in weekly progress reports to their Sensei.**
- 6. Student will need to attain 50% of the student bodies signature and reasons they believe the student should be permitted to test under Kyoshi.**
- 7. If the student does not train with Kyoshi, they are required to bring in a letter of recommendation, sealed by their Sensei.**

Upon completing of these acts, the student will undergo the following before being permitted to test for Shodan in Aiki Te Ryu.

Four weeks prior to the schedule test date they are required to have a formal sitting (tea ceremony and discussion) with Kyoshi. Their Sensei must be present when this occurs. During this time the Kyoshi will determine their right to test for Shodan ranking in the Aiki Te Ryu System.

Two weeks prior to testing the student will be required train at the Honbu Dojo under direction of the Kyoshi to prepare for the test. During these two weeks they are required to attend all training sessions scheduled. This time will be used for review and remembrance...or in other words a week long period of Han-ei Suru Mono.

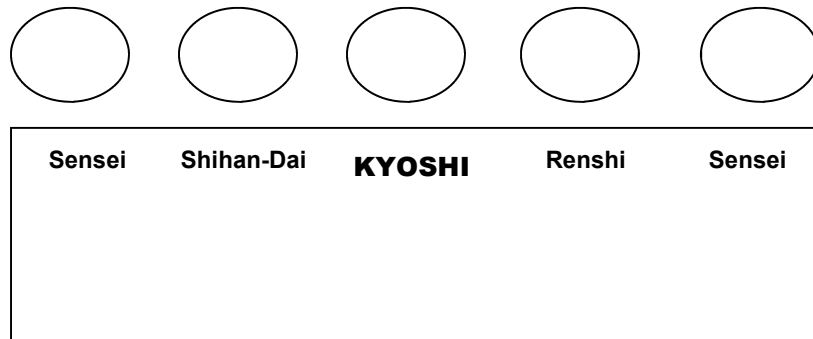
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The day of the test the student is required to show up a minimum of 15 minutes prior to the start. During this time they will be permitted to warm up and prepare for the testing.

When the test begins the instructing staff will seated as follows:



A formal bow in procedure will be conducted including the student sitting in zazen and repeating the school creed. The test will be conducted as follows:

- Section 1: Basic Waza (kicks, hand techniques, etc.)**
- Section 2: K.I.P.S.—Karate in Practical Steps**
- Section 3: Pre-Set Self Defense Unarmed**
- Section 4: Pre-Set Self Defense Armed (knife, club, etc.)**
- Section 5: Kata (Kihoni through Chikyu No)**
- Section 6: Kihon Ippon Kumite (Set Kumite)**
- Section 7: Jyu Ippon Kumite (Pre announced attacks)**
- Section 8: Free Style Self Defense Unarmed**
- Section 9: Free Style Self Defense Armed**
- Section 10: Jiyu Kumite—Free Style**
- Section 11: Review of Thesis and Questioning Period (kikan no ni kiku)**
- Section 12: Grading Period**
- Close of Test—Formal Bow Out Procedure**

In between each section of the test the student is to go into Zazen and remain seated with their eyes closed showing proper Ki breathing and energy replenishment. During this time the grading panel should be grading the student on the previous section ran.

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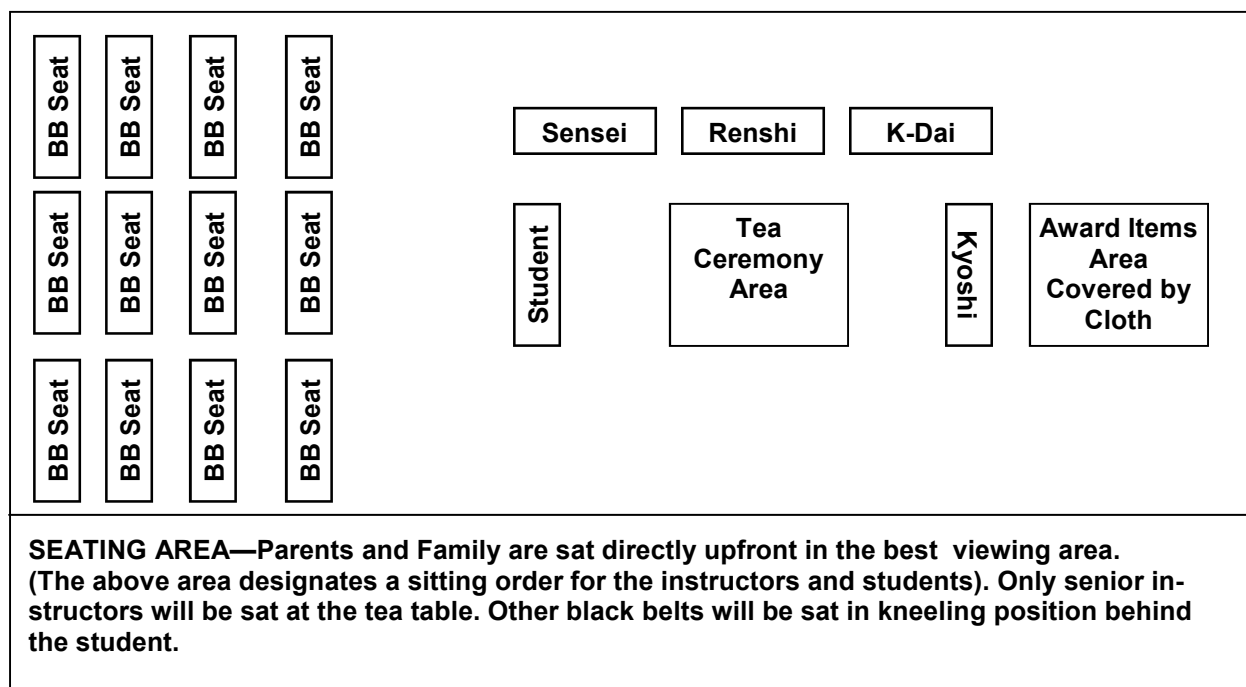
Part 1: Belt Test and Ceremony for Dan Rank

The Black Belt Ceremony is to be conducted after a Kikan no Teisha Kinshi that last no longer than 72 hours. The ceremony will be conducted in the following manner:

A formal invitation will be sent to the student announcing the date and time of the appointment. The student will be given formal invitations to send to their immediate family.

A formal invitation will be posted on the Dojo communication board and also all entrances to the dojo inviting all students and their families to attend this great event.

The night before the scheduled event the school is to be scrubbed completely clean by 1st Kyu rank students. The dojo is to be set up in the manner described below:



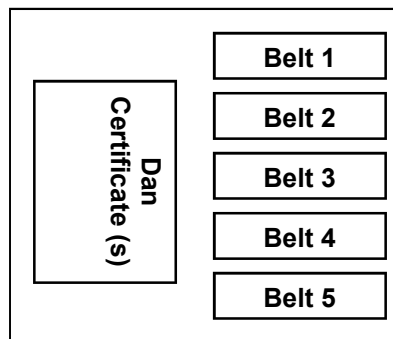
1 Hour before the student arrives the senior Sempai of the Dojo is to prepare the tea for the ceremony. It should be heated, not hot to the lips and of green tea or Lichi tea. The cups must be sat around the table properly.

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The Kyoshi-Dai is the only one allowed to set up the awards table. The awards table must be configured in this order (shown for up to 5 students):



The Sempai of the dojo are to set up the seating areas and insure that the Dojo is clean and spotless.

The student is to arrive 20 minutes before the ceremony begins to prepare (uniform, belt, etc.) The student is to be seated before visitors will be allowed in the room. A sign must be posted that silence is to be held until the award ceremony is completed.

Once the student is seated and the senior instructor staff is seated, visitor are to be greeted by the Sempai and guided to their seats in the visitor section. After all visitors are seated the Sempai will find their seat among the black belts, or at the head table if they are a senior of the student's Dojo.

Once the Sempai are seated the tea ceremony will begin. The ceremony is conducted in this manner:

1. The Renshi will pour the tea for the Kyoshi, then the Kyoshi-Dai, then the Sensei, then for themselves and then the student.
2. The Renshi will bow to the Kyoshi, the Kyoshi will return the bow and then bow to the student. The student will return the bow and they will drink first, followed by the Kyoshi, then Kyoshi-Dai, then Renshi...etc.
3. During the tea ceremony there will be open discussion began by the Kyoshi about the student's life in Aiki Te Ryu. This is a time of fellowship, remembrance and discovery.
4. When the tea is gone, the ceremony concludes with the Renshi removing the tea table.

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At this time the student will do the following, and in order:

- 1. Student will bow to the Kyoshi, Kyoshi returns bow.**
- 2. Student will turn and bow to senior instructors, seniors will return bow.**
- 3. Student will turn and bow to black belts (students), black belts return bow.**
- 4. Student will remove their old belt, fold it correctly and place in front of them. They will bow to show respect for their knowledge to the belt on the floor.**

At this time the Kyoshi will do the following:

- 1. Will turn formally and review the documents on the table.**
- 2. Kyoshi will sign and Hanko stamp the document.**
- 3. Kyoshi will pause and re-examine the document.**
- 4. When the Kyoshi turns back around the Kyoshi-Dai will get the certificate and the belt of the student and bring them to their seat.**
- 5. The Kyoshi will bow to the student and the student will return the bow.**
- 6. The Kyoshi-Dai will hand the certificate to Kyoshi and bow, Kyoshi bows back.**
- 7. Kyoshi will read the document, then present it to the student who will bow and Kyoshi will return the bow.**
- 8. Kyoshi-Dai will hand Kyoshi the belt. Kyoshi will placed the belt on the ground in front of the old belt. In a quick motion, he will reverse the belts and then remove the old belt and hand it to Kyoshi-Dai.**
- 9. The student will bow to belt and then tie it on his waist.**
- 10. The student will then bow to Kyoshi and Kyoshi will return the bow.**
- 11. The student will then bow to the senior instructors who will return the bow.**
- 12. The student will turn to the black belts. THEY will bow and the student will return the bow.**
- 13. The student will then turn around and face Kyoshi who will rise and shake the students hand looking them in eye.**
- 14. The Kyoshi will ask the family to rise and the senior instructor staff will rise and the black belts will bow to the family of the student and congratulate them.**
- 15. Then the Kyoshi will turn and present the student to the crowd who can applaud and make as much noise as they would like.**

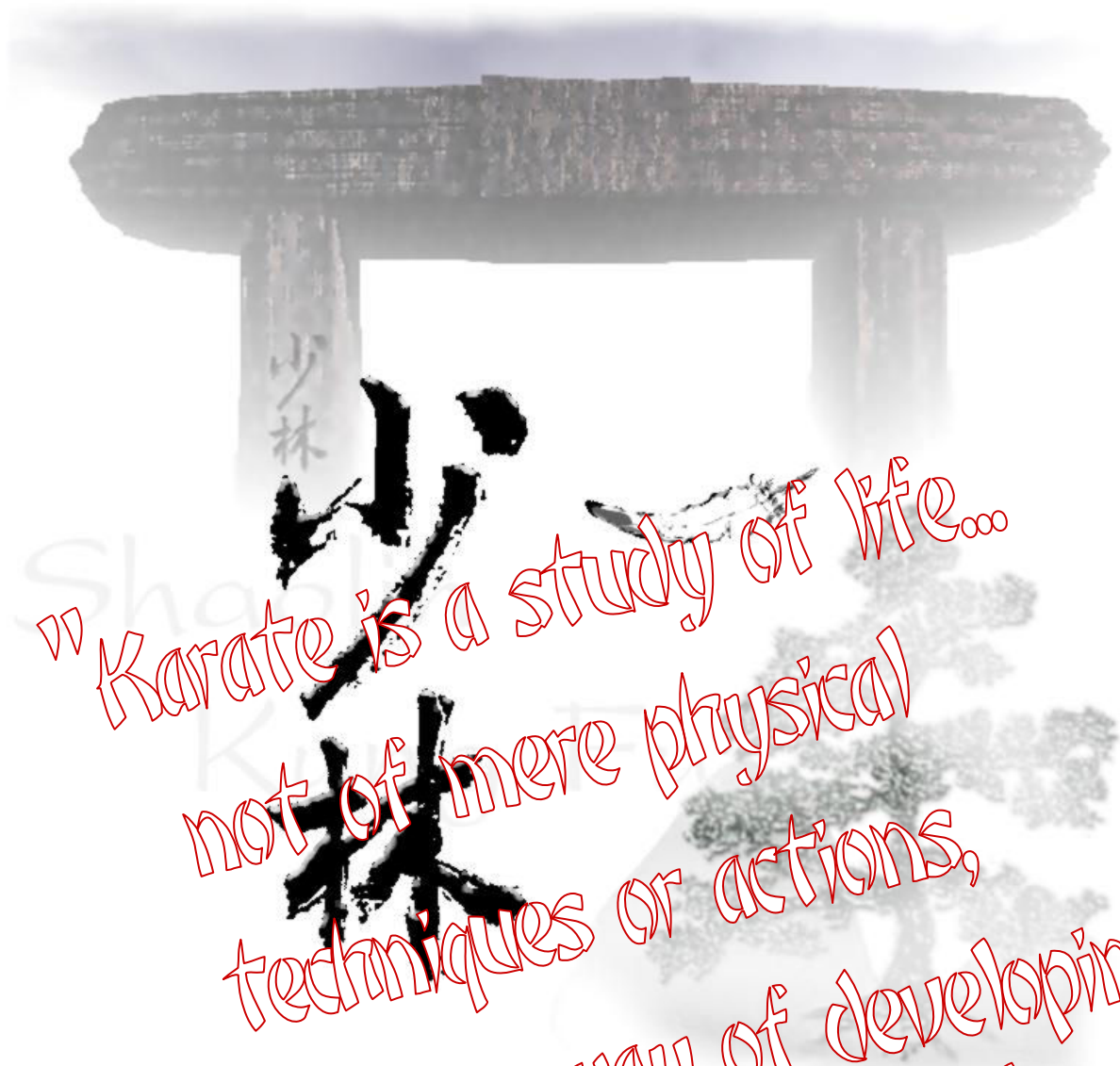
After this ceremony is over it is a time of fellowship and gathering within the Dojo.

Sempai are to clean and put the Dojo back in training condition.

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Personal Philosophies of Franz Kyoshi



*"Karate is a study of life...
not of mere physical
techniques or actions,
but rather a way of developing
into one's true self"*

“If I were to go back in time in my life as a karateka there is nothing I would want to change. Karate has led me on a path to self discovery, physical training and made me some wonderful friends along the way. I truly miss the simple days of just wearing my gi and training, but now as a Sensei I can watch these students live each day of their lives knowing I am reliving through their training. It is like being born again into the karate world...and I love it”

“After three decades of training in the martial arts I have seen many changes. There have been changes from hard core Kumite in training to where you can barely hit your opponent now. I have seen self defense grow from a method of practice to a way of realistic training. I have seen kata become a fun filled and very gymnastic like routine. I have seen studios go from accepting only those over 10 years of age to where we now teach children as young as 3. I have seen the meaning of the black belt go from a highly regarded status to something they now market and sell like a toy. In all these changes I have realized one thing to remain true...karate is defined by the people who teach it and the people who practice it. It is up to those who define it to bring back the status of the integrity and honor with which it was once held.”

“A black belt means nothing without the certificate of authenticity.”

“I can just as easily tie my Gi top shut with a piece of rope. The belt does not make me the rank I am, but rather I make me the rank that I am.”

“In a lifetime I could never truly master the martial arts, but it is a lifetime I am willing to sacrifice to promote their true understanding and integrities.”

“I have spent most of my life learning to punch and kick, but only half of it understanding why I punch and kick.”

“After realizing how many thing in the martial arts are completely made up and how many are realistic I have come to one conclusion...Kata is a defining part of the martial arts...without it we are not artists at all but rather just learning to fight.”

“Kata is the best way to master fighting. Without kata you can never develop true technique and power.”

“There is no first attack in Karate. There is a first attack in self defense.”

“Americans do not understand that learning the martial arts takes practice, patience, more practice and more patience. They just want to get their belts and get them on their schedule. They are really shocked when they find out they must get them on Sensei’s schedule and we typically do not promote someone until they are completely ready....mentally, physically and spiritually.”

“I was once hit so hard in the head that I felt ill for six months. When I look back on that I realize it wasn’t the kick in the head that made me feel ill but rather it was my losing pride that made me ill. Now I am glad that I was kicked in the head.”

“To gain humility is only to learn from losing pride. Pride is something Americans rely heavily on...but is it truly a constructive method of life?”

“I once held a horse stance for over two hours. The entire time I was punching and blocking...not able to move my stance. I once was attacked by five people. The entire time I was punching and blocking, not able to move my stance.”

“As I grow older I have found myself leaning more to teaching than practicing. As I grow older I hope to find myself more leaning to practicing than teaching.”

“A belt is nothing more than a symbol of one’s abilities as a martial artist. I do not believe I need to put tape stripes on my belt, wear any different colors of belt or other items to prove myself or my rank. I pray that my rank show through my actions rather than through my belt...after all doesn’t a black belt represent all colors of the rank chart combined into one? So why do I need to put markings or wear other colors?”

“How can I truly call myself a master of martial arts? I prefer to let other people make that judgment for me.”

“Never tell people how great you are. Never boast of how much you have accomplished. If you are good at something people will acknowledge you for it. If they do not then you must work harder and with silence.”

“To argue that you are right is to make no sense. To argue that you are wrong makes complete sense.”

“If I ran full speed into a wall I would surely be hurt. If the wall falls on me I would surely be hurt. But I use common sense and self defense I will surely survive.”

“To attack a bull is stupidity. To be attacked by a bull is bad luck. To not be where the bull is would be self defense.”

“A black belt without an instructor is lost. A student without an instructor is lost. An instructor without either of these is up the creek.”

“A student of the martial arts is like a fine wine. The older we become in our training the better we age in technical understanding. As we mature for the opening our minds begin to visualize the arts in our way of life. When we are opened we have blossomed into something that both the bottler and the consumer will appreciate and never forget.”

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Resource Index

Books:

“The Karate Dojo” by Peter Urban

“The Martial Arts Instructor’s Desk Reference” by Sang H. Kim, PH.D.

“Karate Do: My way of life” by Gichin Funakoshi

<http://www.gojuryu.net/news.php>

<http://www.iogkf.com/>

<http://www.goju.com/>

<http://www.goju.com/index.php/docs/167>

Websites:

<http://www.michionline.org/smaa/ranking.html>

<http://www.shotokankarate.ca/dan%20levels.htm>

<http://www.mararts.org/articles/ranks.shtml>

<http://www.chitoryu.com/Ranks.htm>

<http://www.tsk.com/studentarea/blackbeltests/checklist.html>

<http://www.shotokankarate.dabsol.co.uk/shotokan/kumite/index.htm>

Aiki Te Ryu definitions and terms of this manual:

Zazen : Formal Kneeling position used in ceremonies and meditation.

Aiki Te Ryu: Way of, or family of Harmony through Justice.

Dojo: A cherished place of learning and brotherhood in Budo training.

Michi: The way...to develop action without thought or instinctive reaction.

Dojo Kun: The guiding principles of Aiki Te Ryu in definition of daily life.

Kyu: A rank lower than a Dan rank.

Dan: A rank higher than a Kyu rank.

Kikan no Kakuzuke Suru: The grading period of Aiki Te Ryu

Kikan no Teisha Kinshi: The period of waiting after testing for new rank.

Han-ei Suru Mono: A reflection time on thought and principles.

Ataeru Gishiki no Beruto: Belt Graduation Ceremony

Mezame: A period of awakening for students with their new rank.

