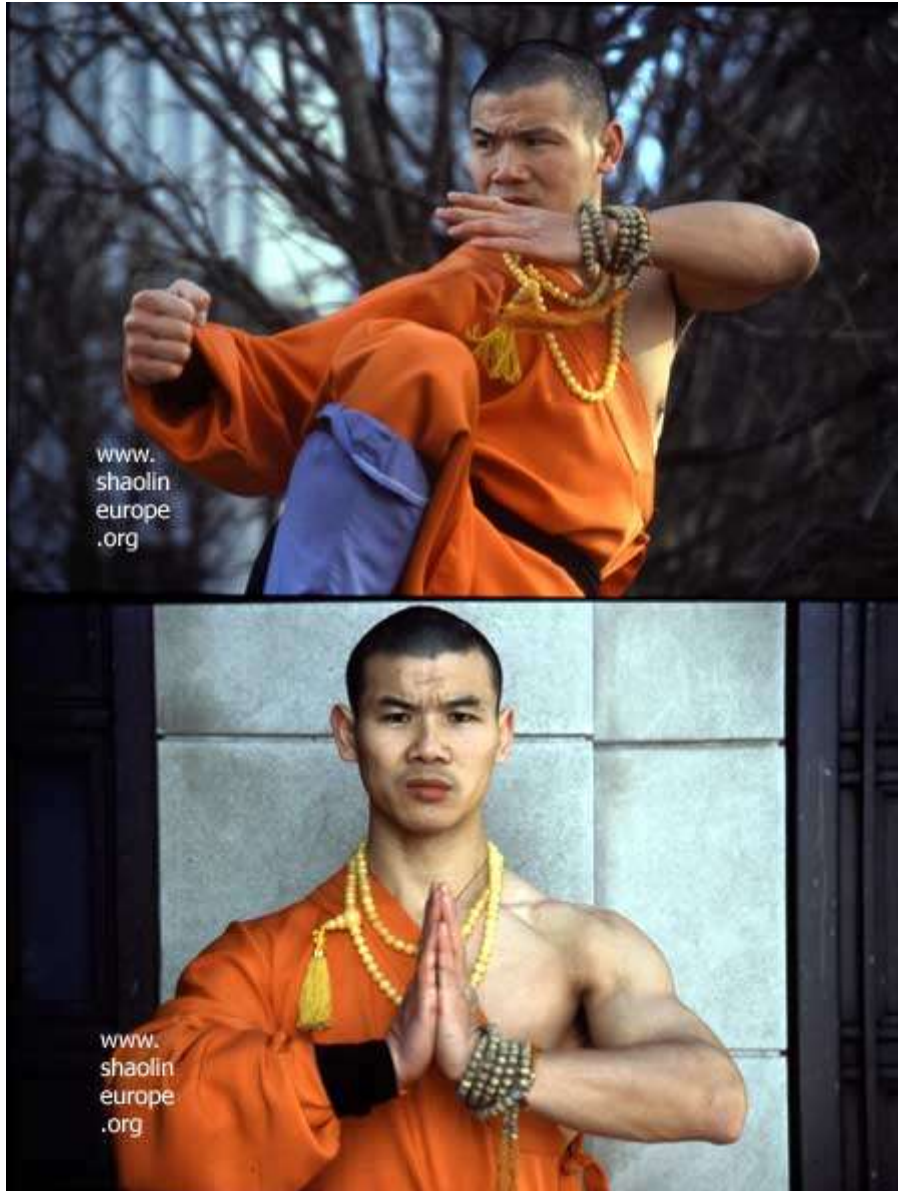


Martial Arts





Martial Arts: Does it have any place in the Church?

By Vito Rallo

We have been hearing even in the last couple of weeks, how the enemy is coming in more and more in this area. Our hope and prayer is that God will use Vito's testimony to expose the enemy and stop him in his tracks - and even cause many to pull the martial arts that's already in place out of their churches.

Love,

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More and more the martial arts in various forms are being introduced and accepted into the Christian church, especially in the last 10 years. It has come in under the guise of evangelism, self-defense, or simply physical fitness through individuals who usually have good intentions, but lack knowledge and discernment about what is behind every form of martial arts.

Does it have any place in the church? Is there any place for it in a Christian's life? Is there anything about the martial arts that is Christlike? What is the scriptural basis for bringing it into the church? Some might quote the Apostle Paul from 1 Cor. 9:22 ". . . I have become all things to all men, that I might by all means save some." Well, does this mean I become a drug user or a prostitute in order to win them to the Lord? I don't think this is what the Apostle Paul meant. For he went on to say in Romans 12:2 that we're not to be conformed to this world and in 2 Cor. 6:17 that we are to come out from among those in the world (in the way we operate and conduct ourselves). In every area we compromise with truth, we give the devil an opening.

In 1961 (about 10 years before I was born again) I began a journey of involvement in the martial arts that would span many years. The Lord has completely delivered me out, but I want to share what I learned along the way.

When I was 21 years old, I had just been freshly discharged from the U. S. Marine Corp. I had had a little training in the martial arts in the Marines, just enough to get me hooked. Their training methods for doing hand-to-hand combat included a form of martial arts (ju-jitsu) and it was while training there that I began to excel and enjoy it. I liked it – it gave me a sense of power – and I wanted more.

Just to back track a little, when I was growing up I found I was often bullied and pushed around by older boys, including my older brothers. When I was about 12 or 13, I vowed "No one is going to push me around anymore"! I was determined to use whatever means it took to prevent that from happening! I believe that "inner vow" set me up for my martial arts involvement later on. Many people enroll in the martial arts (or enroll their children) in order to protect themselves, especially as we see our world becoming more and more violent.

So, within weeks of my discharge from the USMC, I joined an inter-city dojo club that had just opened in St. Louis. Martial arts here in the U. S. was pretty scarce back in those days. Now, it is everywhere, even in the church. How did it get this far? We easily understand it being in the world, but how did it get in the church?

My training began in St. Louis, but then I moved to Chicago. There I began to train under world-class Japanese instructors in shotokan karate. I thought the Marine Corp was tough, but these guys were tougher and meaner! I was afraid of these guys when I first walked in – a fear gripped me that I had never experienced before, but at the same time, there was an allure that drew me to them!

As I began to train under them, there was a certain ritual they followed at the beginning and the end of every class. This ritual was to first kneel down with our legs crossed behind us, sitting back on our feet, hands on our thighs. Then, we were told to "close our eyes and meditate, clearing the mind". After three or four minutes, we bowed our heads all the way to the floor, paying homage to show respect to the master (the instructor). In essence, I now know it was an act of devotion and worship. I idolized my sensei, as he was called. This I did thousands of times and martial arts became my god.

I became a black belt in 11 months, which astonished everyone. I was promoted because of my determination and the strength of my spirit and aggressiveness. My promotion came from the top Japanese master in the world, Master Nakiyama, who was visiting Chicago at the time. Of course, this encouraged me to go further.

I began to train every day, blisters and all. I soon became an instructor and was asked to be in charge of another dojo in the Chicago area. A few years later, I moved back to St. Louis and there I opened my own dojo. Later I began to teach a course in martial arts in several universities as an adjunct professor. I continued to get advanced training myself, which intensified my passion to be promoted and to gain even more knowledge of the martial arts. Little did I know I had also opened myself up to a host of demons, and I would later need deliverance.

In 1971, I was sitting in my blue leather recliner, reading Hal Lindsey's "The Late Great Planet Earth". At one point in the book, I asked Jesus into my heart and He came, forgave me, and filled me with the Holy Spirit. Because my experience was not in a church, and because of my background, I thought I had had a great enlightenment such as many of the masters had been telling me I needed. But, at the same time, I knew in my heart, this was different. My students, as well as others, sensed something had happened to me. I wanted to talk about the things of God, but no one wanted to hear it.

About a year later, I heard the Lord saying, "Give it up. I want you out of it." So, I walked away from the martial arts. Ironically, about two years after I gave it up in obedience to the Lord, an associate pastor from the church I was now a part of, came to me and asked me to start up a class in the church on self-defense. I balked at first because I did not think that this violent sport belonged in the church. But, under the guise of self-defense, it sounded like a good thing that might benefit people, and after all, he was a leader in the church! He was fascinated by the martial arts. Because I was still a baby Christian, I just assumed because he was a leader in the church, as well as a professor in college, it must be OK. So. . . I got back into it. I bought the lie that maybe God had said I had been out of it long enough and now I could go back into it, apply Christian principles in teaching it, and everyone could benefit from my expertise and knowledge. After all, we were teaching people how to protect themselves against violence. It was also going to be used as an evangelistic tool, whereby we were hoping people would participate, and through that participation, we could minister the gospel to them somewhat indirectly. We always had prayer before and after each session, as well as a short Bible study.

Over a short time, it wasn't enough just to teach a few basic self-defense techniques. It escalated into full-blown karate training for those who wanted more. Of course, I did it without the Japanese rituals and harshness that I had been trained under. It was now "Christian martial arts", or so I thought. Once again I was deceived because I believed the lie, and so was the elder who had approached me on this subject. In retrospect, I don't know how I thought I could teach a very violent sport in a non-violent way. I was teaching people how to do great bodily harm to another human being. The problem is, at some point early on, the training crosses the line from self-defense to "offense".

The other problem, as I see it, is that many people in the Christian church don't know about, nor do they walk in, the kind of spiritual authority that releases a power far greater than any martial arts power! The power we have in the name of Jesus far surpasses all other power. When we begin to walk in that kind of power and authority, we won't need "self defense" anymore.

Back to my story. What were the spiritual consequences in the church when the door was opened to martial arts?

I began to see the same things with the people I was training in church that I had seen in the secular arena – pride (superiority), violence, adultery, fornication, drugs, and the like. I didn't make the connection that it was because of the evil demonic influence behind the martial arts, that this had opened a huge door into the church that had allowed the enemy access to people's lives. I continued, in my own deception, thinking I could minister to these people. Was I ever wrong!

The church thought it was a great outreach because people from the outside I had had connections with before began to come to these classes. Most of these people, however, never attended a regular church service, so it really didn't serve the purpose of being the evangelistic outreach it was envisioned to be.

The church began to decline. The associate pastor who had suggested I bring martial arts into the church eventually fell into adultery and thievery. Turmoil and division came into the church. The leaders were busy "putting out fires" here and there because many things began to go awry and they didn't know why. Was it all because of the martial arts?

Probably not, but I do know it was a contributor to the demise I began to see.

I knew when I got saved, God had called me to be an evangelist. During this time, I began to minister in prisons. Having a martial arts background was a drawing card that brought many in who would have never attended a regular chapel service. I saw thousands come to the Lord in these meetings. I ministered in prisons all over the country. I also ministered in colleges in the same way, doing a short martial arts demo of breaking some concrete blocks, and then I shared Jesus. There were many times when every person in attendance made an outward commitment to follow the Lord.

The Lord used me for His glory in spite of the deception the enemy still had in that area of my life. You may ask "How could that be?" I've asked that question, too. I believe it was because my heart was for lost souls and the anointing and the call on my life to be an evangelist had never been removed. God knew I would eventually come all the way out! The enemy of our soul has been very busy introducing all versions of the martial arts into Western society for many years. The way he promotes are many and varied. Some of his enticements are:

- Self-defense – we're not counting on the Lord for safety, we're now counting on our own ability to protect and defend ourselves.
- A way of overcoming fear – because violence is increasing everywhere in the world, even many born again believers are looking for ways to overcome their fears. But the Word of God says God has not given us a spirit of fear (2 Tim. 1:7).
- A way of building self-confidence – rather than allowing the Lord to become our confidence.
- Physical fitness – although it does help a person become fit, there are many other ways of becoming fit other than opening a door for the enemy to have access to one's life. One of the drawbacks is, that over time, it can cause great damage to one's body in the wear and tear of the repetitive unnatural body movements.
- Sports, or competition, especially parents wanting to live vicariously through their children. We see it involving younger and younger children. There are plenty of

other sports our children can be involved in that don't have an occult background, and that don't teach its participants to maim or kill.

- To gain power – our only source of power should be Jesus Christ and our churches should be full of His power.
- To imitate movie heroes, such as Chuck Norris, David Carradine of Kung Fu fame, Bruce Lee, and others. Are we to imitate movie heroes, or are we to imitate Christ?

Martial arts is a very old occult practice that has recently been cleverly disguised and re-packaged, and has gone through a metamorphosis, to make it more palatable to Western society. The occult is rooted and prevalent in all forms of martial arts, whether Japanese, Chinese, or Korean. If you study the history, you will find it goes back thousands of years. The original religious philosophy of kung fu in China, for example, dates back as far as 2696 BC where it was rooted in occultic forms of divination and was intertwined with the false religion of Taoism. In Japan, it was intertwined with Zen Buddhism. In essence, martial arts spread from China to Japan to Korea and then elsewhere, where it was given different names and developed into various styles. But the spiritual DNA of all of them comes from an evil root. If something has an evil root, how can it bear righteous fruit? A lack of knowledge (ignorance of what's behind it) has allowed it into many churches and religious organizations including YMCA's. Today, it has become very popular. The enemy is also heavily promoting it in our society in general, hoping to draw in many Christians and unbelievers alike, in order to bring destruction into that person's life. I mentioned earlier that my involvement in the martial arts before I became a Christian allowed a wide open door to the enemy of my soul – a demonic seed was planted. After the Lord impressed on me to give up the martial arts, it became very apparent to me that I needed deliverance, especially from a strong spirit of violence. I went to people I knew in the church and told them I needed help.

That same day, a group of six of them agreed to take me through deliverance at the church. These six people barely knew what to do. That in itself could have cost me my life, because the whole time they were trying to cast this demon out, it was telling me it was going to kill me by running my head into the concrete block wall of the room we were in. That demon screamed aloud, "My name is violence and I'm going to get you all!" I was terrified and they were, too. I said to them, "Don't let me go or it will kill me." So they, in their physical strength (a combined weight of roughly 1200 lbs.) tried to hold me down. The strength of that demon brought them all off the floor.

As I look back on it now, I see how we all could have been injured or worse if not for the grace of God -- a good reason not to go into the ministry of deliverance if you don't have proper training and know your authority! One of them had the good sense to use the name of Jesus. She quietly said "Jesus, Jesus, Jesus". The demon did leave and no one was hurt. Does martial arts have any place in the church? Does it have a place in the life of a born again believer? I believe without question it is an open door to the enemy of our soul and it gives him **a legal right to one's life**.

In my own life, I can see how the enemy not only established a stronghold in my life, but through it, he tried to give me a counterfeit identity – to be "somebody" in his kingdom. When I became a born again believer, I now had a new identity in Christ, but the enemy

tried to bring back his “counterfeit”. It took years to destroy that counterfeit identity, because it was so entrenched in my life.

It took time for the lies to be completely dismantled. My wife and I went to the Philippines in 2001 to do a deliverance conference. While in a hotel room, before the conference began, the Lord revealed to me that I had never renounced my involvement in the martial arts. He knew I needed to do this because some of the people at the conference were going to be delivered from their own involvement in the martial arts. He didn’t want anything the “accuser of the brethren” could use against me.

A few months later, on October 31st, the Holy Spirit said to me, “How long are you going to keep your gi (karate uniform and black belt) and all your medals?” (I had been a five-time national champion in earlier years.) These medals were symbolic of having earned national status and recognition. I knew what the Lord was saying because He had whispered that question before from time to time. This time was different – He was loud and clear. So, on that very morning, I took my uniform, my belt, and my medals out to our back yard (in the woods) and burned all of it, just like the new believers did in Acts 19:19. When we have a false identity already entrenched in our lives, sometimes it takes awhile to remove that false identity completely, and become what God wants us to be – which is Christlike in every way! Beating up another person is not a “fruit of the Spirit”. Bowing down to anyone other than God is idolatry. Opening up our minds to anything that is rooted in the occult gives the enemy access to our lives. When we bring it into our churches, it gives the enemy access to our church, to bring in his junk - pride, intimidation, violence, deception, error, self-sufficiency, even a spirit of murder.

Isn’t it interesting that when we come to Christ, we all have a sinful “black” nature? His blood cleanses us and makes us white as snow. But, when we start out in any martial arts, we start with a “white belt” (innocent) and end up (for those who stay in it) with a “black belt”, polluted because of our newfound power.

2 Cor. 6:14-18 says, “. . . For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? . . . And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: I will dwell in them and walk among them. I will be their God and they shall be My people. Therefore, come out from among them and be separate, says the Lord. Do not touch what is unclean and I will receive you. I will be a Father to you and you shall be my sons and daughters says the Lord Almighty.”



Shotokan Karate - History and Tradition

The beginnings of modern-day karate date back to 560 AD when Daruma Boddhidharma, the founder of Zen Buddhism, left western India and traveled thousands of miles alone to teach in China. He found many students eager to listen to his ideas but physically unable to keep up with him. So he designed a method of training to develop his followers' physical strength, which he considered a crucial aid in attaining spiritual strength. His reasoning became the basis of karate-do, or "the way of the empty hand." Although he felt that the way of Buddha was preached for the soul, he taught that "the body mind and soul are inseparable."

The Creation of a Karate Style

Shotokan Karate is one of the oldest and most popular styles of Karate. It was developed at the beginning of the last century by Master Gichin Funakoshi (1868-1957) from the southern Japanese island of Okinawa.

Two relatively different styles - in spirit as well as in mechanics - used to exist in Okinawa in late 19th Century: Shorei-ryu and Shorin-ryu. The former was designed for well built people, placed emphasis on developing physical strength and was impressive in its sheer power. The latter was light and quick, with fast strikes and counterattacks, designed for people who were small in size and very agile.

After years of intense study of both styles, Master Funakoshi arrived at a new understanding of martial arts, and a novel style was created, that combined the ideals of Shorei and Shorin.

As in all Karate styles it is Katas, formal sequences of basic techniques, that form the backbone of the tradition. The traditional Japanese martial arts, Judo and Kendo, two of the seven traditional paths to enlightenment in Japanese classical culture, were heavily centered around combat (Kumite). Master Funakoshi instead, in the centuries old Okinawa tradition, sought a path to spiritual depth through individual technique. Thus, Shotokan initially developed as a formal style with little Kumite application, instead focusing on breathing, releasing energy and outstanding mind and body control.

Penetrating Mainland Japan

In 1922, the first Karate Demonstration was held in Tokyo by Master Gichin Funakoshi and had made a powerful impression on the Japanese public. After that, Karate became very popular and spread very fast in Japan. From the beginning, Master Funakoshi insisted on teaching Karate to college students. The first Karate-do Club was in Keio University. Today, Karate-do is spread into many countries around the world. In May 1948, the Japan Karate Association (JKA) was founded by the students of Master Gichin Funakoshi, and the standards of training (Kihon, Kata, Kumite) and competition were established.

松涛館

Sho-to-kan



House of

The word
Japanese.
which
Waves is

when the wind blows through their needles." Some people also translate this to mean the waves that pine trees seem to make visually when bending in the wind. Master Funakoshi signed his works of calligraphy with the pen name *Shoto*. That is where the first part of the name of this type of karate came from. The word *kan* means building. The name Shotokan comes from the world's first karate dojo, which was constructed in 1939 by Funakoshi's students. They placed a plaque over the door that said "**Shotokan**", or "**The Hall of Pine Waves**", in honor of Funakoshi. This first dojo was completely destroyed in an American bombing raid on Japan in 1945.

Pine Waves

Shotokan is composed of three kanji characters in The *sho* character is taken from the word *matsu* means pine tree. *To* is the character for waves. Pine supposed to mean "the sound that pine trees make when the wind blows through their needles." Some people also translate this to mean the waves that pine trees seem to make visually when bending in the wind. Master Funakoshi signed his works of calligraphy with the pen name *Shoto*. That is where the first part of the name of this type of karate came from. The word *kan* means building. The name Shotokan comes from the world's first karate dojo, which was constructed in 1939 by Funakoshi's students. They placed a plaque over the door that said "**Shotokan**", or "**The Hall of Pine Waves**", in honor of Funakoshi. This first dojo was completely destroyed in an American bombing raid on Japan in 1945.

Shotokan in New England

Master Gichin Funakoshi was the moving force behind the introduction of Karate-do to Japan in the early 1900s, and eventually to the rest of the world. He always emphasized the spiritual aspects of karate-do, and passed this on to his students. It is this same spirit that has been passed on to the North American Karate Federation (NAKF) and the New England Collegiate Karate Conference (NECKC) by Master Kazumi Tabata, whose teacher, Master Iso Obata, was one of Master Funakoshi's first students and president of the Japan Karate Association.

http://web.mit.edu/shotokan/gen_info_shotokan.html

The History Of The Ju-Jitsu:

The Ju-Jitsu is a martial art that exists over 2000 years, and can be considered as the source of many Japanese martial arts in general, and the direct mother of the Judo and the Aikido in particular.

The Ju-Jitsu is based on taking advantage of the opponent's self-movement to using it against him. This martial art combines many defense and attack techniques that are designed to cause the opponent to lose balance and fall, so as to control him and finally surrender with his joints locked and throat choked.



"Ju" meaning "art", so it can art". Although gentle art to joint locks and efficient, that the job", makes even surrender.



The name "Ju-Jitsu" is composed of two words: "gentle" and "Jitsu" - be ranslated as "gentle it doesn't appear to be a the outside viewer... the the chokes are so there is no need to "finish getting to the edge the toughest guy

The Ju-Jitsu was first taught in the Japanese's Caesar's mansion by the amurais, who were his bodyguards, and the aristocracy class during the feudal era in Japan. The Ju-Jitsu used the Samurai as a short-range weapon, such as his sword used him as a long-range weapon. Every Samurai had to learn the techniques of locking joints, braking bones and strangling, and carried with him diagrams of essential pressure points of the human body for attack.

Throughout history Ju-Jitsu has expanded to many directions, and developed to different styles of martial arts. A good example is Judo, "the gentle way", which is very similar to Ju-Jitsu and is based on Ju-Jitsu techniques: Gigoro Kano, who founded Judo in 1882, was a Ju-Jitsu master. Judo became an Olympic sport in 1961.

Morihei Uyeshiba, who was a Ju-Jitsu master too, established the Aikido, "the harmonic way". This is a friendly martial art, with no elements of war or harm, and its purpose is peace and harmony between people.

So are different Karate-Do, "the empty hand way", styles, especially Kempo styles. Ju-Jitsu is the mother of today's popular martial arts. In fact, these martial

arts are series of combinations and techniques that have been separated from one another, and became independent martial arts.

http://images.google.com/imgres?imgurl=http://www.jujitsu.org.il/Hebrew/images/history_4.jpg&imgrefurl=http://www.jujitsu.org.il/english/ujitsu_history.asp&h=434&w=294&sz=25&hl=en&start=18&tbnid=bZ4bxhnLiWHL8M:&tbnh=126&tbnw=85&prev=/images%3Fq%3DHow%2Bto%2BMaster%2BJuJitsu%26svnum%3D10%26hl%3Den%26lr%3D%26sa%3DX

History

For over 20 years the North American karate-Do Federation and the New England Collegiate Karate Conference have offered certified instruction at an affordable price for those interested in the martial arts.

The Spirit of Karate-Do

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It was Master Gichin Funakoshi, however, who was the moving force behind the introduction of karate to Japan in the early 1900s, and eventually to the rest of the world. He always emphasized the spiritual aspects of karate-do, and passed this on to his students. It is this same spirit that has been passed on to the North American Karate-do Federation (NAKF) and the New England Collegiate Karate Conference (NECKC) by Master Kazumi Tabata, whose teacher Iso Obata, was one of Master Funakoshi's first students and president of the All Japan Karate Association.

With the founding of the NAKF in 1967 and the NECKC in 1968, Master Tabata continued the work of Master Funakoshi, who had hoped the art of karate might extend beyond the boundaries of Japan.

Traveling throughout the New England area, Master Tabata taught, gave demonstrations, and held special trainings. He also organized tournaments to encourage students in the sport aspect of karate, a relatively new concept in this country then. To this day his workshops and his very presence provide an example of the essence of the true martial artist.

More Than Self-Defense

Shotokan is a Japanese style of martial arts. Because it is more straightforward and offense-oriented, it is considered a "hard" style. It is a physically demanding art, but athletic prowess is not a requirement to begin: male or female, young or old, only determination and a willingness to try are needed.

New students will be taught the basics, starting with warm-up and stretching exercises to avoid injuries, then the mechanics of blocks and punches. Once a certain number of basics are learned, students begin putting them together in pre-arranged combinations called *kata* (forms).

The *katas* progress in length and intensity as students become better at combining the moves. Students then begin to apply this knowledge by participating in graduated levels of exchanged punches and blocks until they are *free-sparring* (fighting). This helps students learn the elements of timing, rhythm, focus and control, to achieve a level of proficiency where one could knock down an attacker with one punch or kick.

Although martial arts is an excellent way of working off everyday tensions and stress, self-defense is the main reason most people take it up. Self-defense is a combination of physical training and repetition of coordinated moves that is designed to stop or repel an attack. Constant training develops awareness as well, allowing the person to recognize dangerous situations in time to avoid them.

Promotions

Promotions are given three times a year in the private clubs, and at the end of the semester at the colleges. To be promoted, students must show proficiency in basics, in the *kata* required for their particular level, and in sparring. The ten *kyus* (levels) required to achieve first degree black belt are arranged in descending order with a corresponding change in belt color or stripe. Black belts are awarded in ascending *dans* (degrees). Certification by the NAKF is required of black belts who teach, and periodic attendance of teacher workshops is mandatory to maintain the high level of teaching instruction.

Teamwork and Tournaments

The NECKC sponsors tournaments once every semester. The NECKC holds team competitions in addition to individual events. Team competition is considered important because it teaches students how to cope with group situations and the conflicts that will occasionally arise.

Note: Participation in tournaments is encouraged but is not required of students.

http://www.bc.edu/bc_org/svp/st_org/karate/history.html

(A.M.A.S.) originated in 1970 as a small group of students who practiced Shorin-ryu Karate-do and Hung-gar Kung Fu at the University of Michigan. The club relocated to Washington Street and became a fulltime dojo, with the name of K.E.I., by 1974. At this time, Shudokan Karate-do was added to the training and Aikido was added two years later. Also in 1976, the organization moved to the City Center Building in Ann Arbor, at which point the name was changed to the Asian Martial Arts Studio. Then in 1982, the school moved to 201 North Fourth Avenue. In 1996, we moved to our present improved and expanded location, 208 South Fourth Avenue.

Since 1974, we have endeavored as a school to deepen our understanding, to improve the quality of the instruction we offer, and to expand our influence in the pursuit of the following objectives:

- To develop a truthful knowledge of the fundamental elements of our martial arts traditions and their roots in asian culture.
- To provide the opportunity for improved health and self-cultivation while accurately representing and transmitting the technical, cultural, and spiritual aspects of our martial arts traditions.
- To contribute to the progressive evolution of the living art form and its propagation.

The responsibility of a martial artist in our tradition must extend a step further. For our martial tradition to truly be a living art form, as opposed to a sport or craft, it cannot remain static; our art must continue to evolve and serve as a medium through which the development of its practitioners can be expressed. The A.M.A.S. endeavors to contribute to the progressive development of its traditions. By strengthening and propagating these traditions within the context of modern society we will generate innovation based upon correct understanding.

The picture to the left is of Todd Sensei when he received his Nidan diploma from the Kodokan in Japan. Todd Sensei was one of Scott Sensei's primary teachers.

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<http://a2amas.com/history/>

The History of Karate

China

Legend says that about 1,400 years ago a monk named Daruma came to China from India and taught *Buddhism*. He also taught his disciples a weaponless combat technique for physical fitness and self-defense. Since Daruma's system of fighting originated in a foreign country it was called *Way-Jai-Chuan* or *Gai-Ka-Ken* (outside-house-fist or foreign fist) to differentiate it from the domestic weaponless combat technique which was called *Ney-Jai-Chuan* or *Nai-Ka-Ken* (inside-house-fist or domestic fist). Presently *Gai-Ka-Ken* is divided into two major groups, *Bei-Pie-Chuan* (Northwestern style) and *Nan-Pie-Chuan* (Southern style).

Typical characteristics of Chinese fighting styles are body shifting, circular or elliptical hand movement blocking, and low kicking. From these points one can sense the Chinese principle of harmony: "Do not fight directly with power against power;" rather, use "softness against hardness." These circular movements and low kicks tend to be practical and economical in terms of fighting.

The Chinese also utilized and adapted these arts for physical fitness. One of these styles, *Tai-Chi-Chuan*, attracts people who love harmony and tranquillity. In *Tai-Chi-Chuan*, the same technique is practiced over and over again until it becomes second nature. Many Chinese styles emphasize "CHI" or "KI" development for internal (and external) power.

Okinawa

When the idealist and visionary King Shohashi united Okinawa around 400 years ago, he ordered the burning of all weapons. This encouraged peaceful control of the population and prevented armed uprisings. Two hundred years later, the Satsuma clan from the southern Japanese main island of Kyushu, under Lord Shimazu, conquered Okinawa; once again possession of weapons was strictly prohibited. As a result of these consecutive weapon prohibitions, the Okinawan populace developed combat techniques which utilized agricultural implements.

Also during this time Karate began its development there, getting its technical roots from the Chinese mainland. From the beginning of its history, and largely because of its location, Okinawa has been influenced by Chinese culture.

These bare-hand and kicking arts became known as *Naha-te*, *Shuri-te*, and *Tomari-te* based on their place of town of origin. Because of their Chinese roots, these arts were sometimes referred to as "TOW-DE" or "KARA-TE" (TOW or KARA means Chinese and DE and TE mean hand). Sometimes they were referred to as *Okinawa-te*. These styles evolved out of a need to fight against armed opponents. IN contrast to Chinese techniques, *Okinawa-te* tended to use more fist techniques than open hand techniques. Furthermore, it tended to utilize more straight-line or linear movements.

An important principle in these Okinawan martial arts involves also the development of large muscles and strongly callused hands and feet, in order to develop kicks and punches that can finish an opponent with one blow. But practitioners did not do much free sparring, believing that if they did free sparring, their strong focus would be weakened by trying to win. They mainly practiced hitting *makiwar* (a punching board strapped with straw rope) and *kata* (forms; movements in a set sequence). The use of *kata* to study and practice probably derived from the Chinese martial arts, which used them extensively.

Japan



In the early 1920's, the Venerable Gichin Funakoshi (1868-1957), a student of the Venerable Yasutsune Asato (1827-1906) and Yasutune Itosu (1838-1915), was chosen by the Okinawan Martial Art Society because he was well educated to introduce Karate into mainland Japan. Many of Funakoshi's concepts were influenced by Japanese culture, especially by *Zen Buddhism*.

Funakoshi transformed Kara-te from a mere fighting technique of Okinawa to a full-fledged martial art with a spiritual background. He not only taught the physical aspects of Karate, but also instructed his students in the new philosophy of this martial art. Some of his precepts were:

"Karate is not for winning but to build character;"

"Karate is a martial art of a respected person;"

"All Kata of Karate start from a blocking technique because Karate is for defense and not for aggression;"

"To win one hundred victories in one hundred battles does not prove superior skill; rather, to defeat the enemy without fighting indicates superior skill."

The followers of Funakoshi are referred to as Shoto-kan stylists, and after WWII, his students gathered together to form the Japan Karate Association (JKA). Its headquarters was established at the main Dojo in Yotsuya, Tokyo.

At this time, the Venerable Masatoshi Nakayama was selected by leading JKA members to become the chief instructor, although he was not Funakoshi's most senior student. He was selected on the basis that

he was the only person available to pursue full-time teaching. The other seniro students could not afford to leave their occupations. Nakayama was the person to secure precious dojo space.

Because of Mr. Nakayama's selection as chief instructor, many of Funakoshi's senior students left the Japan Karate Association. They are now referred to as the Shoto-kai stylists. To this day, Shoto-kai stylists prefer simple, quick, long-distance attacks.

USA

After WWII many American servicemen served in Japan. While there, they studied Karate, but because they understood little of the Japanese language, they learned Karate by mimicking what they saw. Therefore when these servicemen returned to the US and started teaching Karate, they could not pass on certain important Karate concepts to their students. Instead, boxing and Karate blended, so much so that Karate in the US is now boxing combined with kicking, without any one blow finishing techniques. As a result, a major difference between this hybrid martial art and other more traditional Karate styles revolves around the concept of a *finishing blow*: in more traditional martial arts, a finishing blow is at the core of the art.

But there are some serious schools of Karate in America. Many of them are influenced by Americans' study of practical sciences, especially kinesiology, and have developed a modernized form of Karate. (In kinesiology and other sciences applicable to Karate, the US is far more advanced than Japan.) This group of Karate schools currently teaches better Karate than is taught in Japan, to which many visitors to Japan can testify.

The four major styles of Karate

- [Contemporary Shotokan](#)
- [Wado-ryu](#)
- [Shito-ryu](#)
- [Goju-ryu](#)

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<http://www.jkachicago.com/history.htm>

What Is Karate?

"True karate is this: that in daily life one's mind and body be trained and developed in a spirit of humility, and that in critical times, one be devoted utterly to the cause of justice."

--Gichin Funakoshi

Karate can also be described as a martial art, or fighting method, involving a variety of techniques, including blocks, strikes, evasions, throws, and joint manipulations. Karate practice is divided into three aspects: kihon (basics), kata (forms), and kumite (sparring). The word *karate* is a combination of two Japanese characters: *kara*, meaning empty, and *te*, meaning hand; thus, karate means "empty hand." Adding the suffix "-do" (pronounced "doe"), meaning "way," i.e., karate-do, implies karate as a total way of life that goes well beyond the self-defense applications. In traditional karate-do, we always keep in mind that the true opponent is oneself.

Shotokan founder Gichin Funakoshi has said that "mind and technique become one in true karate." We strive to make our physical techniques pure expressions of our mind's intention, and to improve our mind's focus by understanding the essence of the physical

techniques. By polishing our karate practice we are polishing our own spirit or our own mentality. For example, eliminating weak and indecisive movements in our karate helps to eliminate weakness and indecision in our minds--and vice versa.

It is in this sense that karate becomes a way of life, as we try to become very strong but happy and peaceful people. As Tsutomu Ohshima, chief instructor or *shihan* of Shotokan Karate of America, has put it, "We must be strong enough to express our true minds to any opponent, anytime, in any circumstance. We must be calm enough to express ourselves humbly."

One of the unique features of karate training in SKA is what we call Special Training--a series of intensive practices during which we try our best to "face ourselves" and polish our mentality or spirit.

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<http://www.ska.org/index.php?p=2>

History of Karate

Karate history can be traced back some 1400 years, to Daruma, founder of Zen Buddhism in Western India. Daruma is said to have introduced Buddhism into China, incorporating spiritual and physical teaching methods that were so demanding that many of his disciples would drop in exhaustion. In order to give them greater strength and endurance, he developed a more progressive training system, which he recorded in a book, *Ekkin-Kyo*, which can be considered the first book on karate of all time.

The physical training, heavily imbued with Daruma's philosophical principles, was taught in the Shaolin Temple in the year 500 A.D. Shaolin (Shorin) kung-fu, from northern China, was characterized by very colorful, rapid, and dynamic movements; the Shokei school of southern China was known for more powerful and sober techniques. These two kinds of styles found their way to Okinawa, and had their influence on Okinawa's own original fighting method, called Okinawa-te (Okinawan hand) or simply *te*. A ban on weapons in Okinawa for two long periods in its history is also partly responsible for the high degree of development of unarmed fighting techniques on the island.

In summary, karate in Okinawa developed from the synthesis of two fighting techniques. The first one, used by the inhabitants of Okinawa, was very simple but terribly effective and, above all, very close to reality since it was used throughout many centuries in real combat. The second one, much more elaborate and impregnated with philosophical teachings, was a product of the ancient culture of China. These two origins explain the double character of Karate--extremely violent and efficient but at the same time a strict and austere discipline and philosophy with a nonviolent emphasis.

Ohshima was asked to demonstrate Karate during the intermission of the annual Nisei Week Judo Tournament, held in Koyasan Hall in Little Tokyo, Los Angeles. This was the first public demonstration of traditional Shotokan karate in the United States, and has since become an annual SKA activity. In 1958 a separate karate tournament was added as part of Nisei Week under the direction of Mr. Ohshima. The Nisei Week tournament is now the oldest annually held karate tournament in the United States, and is still presided over by Mr. Ohshima.

In addition to the formation of the SCKA, several other events of historical importance to Shotokan Karate of America occurred in 1959. In July the first US Special Training was held. In December Mr. Ohshima awarded six of his students the rank of shodan (first degree black belt), making them the first American-trained black belts in Shotokan karate. (These honored six were Caylor Adkins, George Murakami, Mas Norihiro, Jordan Roth, Roe Suzuki, and George Takahashi.)

In 1960, three years after the death of Master Funakoshi in Japan, Mr. Ohshima led the Waseda Karate Club black belts on a tour of Okinawa and its karate experts. This was the first official visit by students from the Japanese mainland since before the Second World War.

A key event in the history of US karate occurred in 1967 when Mr. Ohshima brought the first organized group of *karateka* (karate practitioners) from America to tour and demonstrate in Japan. During their two weeks in Japan, this group of 36 black, brown, and white belts (including two from Canada and two from Europe) left a strong impression of the high degree of development that karate had attained in the United States. This visit created much interest in American karate among Mr. Ohshima's seniors in Japan. In 1968 Mr. Ohshima invited Senior Isao Obata, the first Captain of the Keio University Karate Club, to the United States. During his stay Senior Obata personally observed and educated Mr. Ohshima's students.

In 1970 five SKA members (John Beltram, Don DePree, Jeff Klein, Ron Thom, and Henry Wilkerson) were honored by being selected to the United States team representing America in the first World Karate-do Championships held in Tokyo, Japan. Their outstanding performance enhanced the international reputation of Shotokan Karate of America.

Another visit of major importance from Japan occurred in 1973, when Mr. Ohshima and SKA invited Senior Shigeru Egami to the United States. SKA organized a massive demonstration for Senior Egami, and he honored us by lecturing and educating our members.

During 1975, because of SKA's committed involvement with the Amateur Athletic Union, the entire responsibility for the Third World Karate-do Championships was thrust upon us. Participants from 35 countries traveled to Long Beach, California, for the event. It was an enormous and difficult task, but it ultimately enhanced our goal of spreading the 'way' of karate by increasing communication, heightening understanding of karate, and gaining constructive viable relationships with martial artists and leaders from all parts of the globe. In 1975 SKA invited Senior Tadao Okuyama to visit the United States to observe our members. He also personally led Mr. Ohshima in daily practices.

To commemorate our 20th anniversary in 1976 SKA held a memorable celebration, including a public demonstration and tournament. High-ranking karate experts from all over the world came to honor the occasion. Various speeches and awards were made, including a presentation to Mr. Ohshima of a special plaque by Councilman Bob Farrell on behalf of the City of Los Angeles for his unselfish devotion to karate, his students, and the

public for over twenty years. We were especially honored by the presence of Senior Kamata-Watanabe from Japan, who accepted our invitation to attend. Senior Kamata-Watanabe spoke to our members, emphasizing that all members of SKA should be proud of our association with Mr. Ohshima for his work over the last twenty years in developing the strongest and most traditional karate organization following the teachings of Master Funakoshi.

The highlight of the 20th anniversary took place at the special dan (black belt rank) promotion personally administered by Senior Kamata-Watanabe with Mr. Ohshima at the Melrose Dojo in Los Angeles. In the tense atmosphere of the dojo crowded with SKA black belt observers, three men (Caylor Adkins, Sadaharu Honda, and Daniel Chemla) became the first individuals outside of Japan to be awarded the rank of godan (fifth degree black

belt), the highest that can be achieved. This event marked the coming of age of Shotokan Karate of America!

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Martial arts

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A block print from the Wu Pei Chih.

Martial arts are systems of codified practices and traditions of training for [combat](#). Today, martial arts are studied for various reasons including [combat](#) skills, [fitness](#), [self-defense](#), [sport](#), self-cultivation ([meditation](#)), mental discipline, character development and building self-confidence. A practitioner of martial arts is referred to as a **martial artist**.

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Overview

Worldwide there is a great diversity of martial arts. Broadly speaking, martial arts share a common goal: to defeat a person physically or to defend oneself from physical threat. Within most martial arts there is a deep sense of spirituality. Every style has a different "feeling" that helps embody the martial art.

A common characteristic of martial arts is the systemization of fighting techniques. One common traditional method of training, particularly in the East Asian martial arts, is the form or [kata](#) (also called poomse, ch'uan t'ao, kuen, tao lu, hyung, or tuls). This is a set routine of techniques performed alone, or sometimes with a partner.

Martial arts may focus on one or more of these areas:

- [Striking](#) (e.g. [Boxing](#), [Karate](#), [Wing Chun](#), [Krav Maga](#), [Bando](#), [Kapap](#))
- [Kicking](#), (e.g. [Taekwondo](#), [Savate](#), [Capoeira](#), [Lethwei](#), [Tantui](#))
- [Grappling](#) and [throwing](#) (e.g. [Wrestling](#), [Shuai Jiao](#), [Jujutsu](#), [Judo](#), [Pehlwani](#), [Sambo](#), [Naban](#), [Aikido](#), [Qin na](#), [Kampfringen](#), [Hapkido](#)), or
- [Weaponry](#) (e.g. [Iaido](#), [Kobudo](#), [Kapap](#), [Naginata-do](#), [Kendo](#), [Fencing](#), [Eskrima](#), [Gatka](#), [Banshay](#), [Fechtkunst](#), [Jogo do Pau](#)).

Some martial arts, particularly the traditional [Chinese martial arts](#), also teach side disciplines such as [bone-setting](#), [Qigong](#), [acupuncture](#), [acupressure](#) ([Tui na](#)), and other aspects of [traditional Chinese medicine](#). Traditional [Indian martial arts](#) also teach aspects of [traditional Indian medicine](#) as side disciplines.

The martial arts, though commonly associated with [East Asian](#) cultures and people, are by no means unique to this region. For example, [Native Americans](#) and [Hawaiians](#) have a tradition of open handed martial arts that includes wrestling and the [Hawaiians](#) also have a tradition of small and large joint manipulation. In addition, the Hawaiians have been influenced by Polynesian weapons traditions which include [Poi Balls](#) and [Fire Knife Dancing](#). Various [Indian martial arts](#), such as [Mallayuddha](#), [Kuttu Varisai](#), [Varma Kalai](#), [Kalari Payattu](#) and [Adithada](#), were developed in [ancient India](#). [Savate](#) was developed from [Chausson](#) and English boxing. [Capoeira](#)'s athletic movements were developed in [Brazil](#) by slaves based on skills brought with them from [Africa](#). English [boxing](#) was developed from [bare-knuckle](#) boxing.

Many martial arts also strive to teach moral values and provide guidance for children who join the ranks of those learning the art. Many arts require those who achieve black belt or the equivalent to take an oath restricting their use of their knowledge. Martial artists are also trained in mental and emotional discipline.

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History

Each martial art has its own history and goals.

The history of martial arts around the world is complex. Most groups of people have had to defend themselves at some time and have developed fighting techniques for that purpose. Development of many martial arts was related to military development also. However, many of those techniques have been rendered technologically obsolete over the centuries. Even at an individual, rural level, the threat to the safety of a group of people is now more likely to come from modern weaponry such as [automatic rifles](#) than from men with [swords](#). Furthermore, the preservation of a martial art requires many years of teaching at the hands of a good teacher to pass on the art for a single generation. So it is relatively unlikely that a particular martial art would survive and become popular in today's culture, and each art that has done so has a unique history.

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Martial arts in Asia



Practicing martial arts is still a popular pastime in modern China.

For more details on this topic, see [List of Asian and Pacific Martial Arts](#)

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Early history

The teaching of martial arts in Asia has historically followed the cultural traditions of teacher-disciple apprenticeship. Students are trained in a strictly hierarchical system by a master instructor: *Sifu* (老師) in [Cantonese](#), *Lao Shih* ([Wade-Giles](#)), *lǎo shī* ([Pinyin](#)) (lit., old master) in [Chinese](#); *Shih fu* (師父) ([Wade-Giles](#)), *Shī fū* ([Pinyin](#)) (lit., the master-father) in [Mandarin](#); *Guru* in [Hindi](#) and [Sanskrit](#); *Sensei* (先生) in [Japanese](#); *Kwan Jang Nim* (사범님) in ([Korean](#)); *Kallari Gurukkal* in ([Malayalam](#)); and *Asana* in ([Tamil](#)). The instructor is expected to directly supervise their students' training, and the students are expected to memorize and recite as closely as possible the rules and basic training routines of the school.

In the warrior [Kshatriya](#) caste of [India](#), organised martial traditions were studied as a part of the *Dharma* (duty) of the caste. The senior teachers were called *Gurus* and taught martial arts at [gurukuls](#) to young Kshatriyas. The examples of such [Guru-shishya tradition](#) (teacher-disciple tradition) is especially notable in case of [Dronacharya](#), the guru to the [Kauravas](#) and the [Pandavas](#).

In a [Confucian](#) influenced martial art, students with more seniority are considered older brothers and sisters; those with less seniority as younger brothers and sisters. Such clearly delineated relationships are designed to develop good character, patience and discipline. Some method of certification can be involved, where one's skills would be tested for mastery before being allowed to study further; in some systems, especially in [China](#), there may not have been any such certifications, only years of close personal practice and evaluation under a master, much like an apprenticeship, until the master deems one's skills satisfactory. This [pedagogy](#), while still preserved and respected in many traditional styles, has weakened to varying degrees in others and is even actively rejected by some schools, especially in the West.

Along with [East Asia](#), martial arts were also studied in [Cambodia](#), [India](#), [Thailand](#), [Myanmar](#), the [Philippines](#), [Indonesia](#), [Vietnam](#), [South America](#), and almost every other corner of the Earth. This in turn led to further exploration of disciplines from China, Korea, and Japan for their historical and cultural value.

For example, the island of [Hawaii](#), though isolated, has a tradition of martial arts related to joint locks and manipulation.

A number of martial arts were developed in [ancient India](#), including [Mallayuddha](#), [Kuttu Varisai](#) (empty hand combat), [Varma Kalai](#) (the art of vital points), [Adithada](#) (kickboxing) and [Kalari Payattu](#) (way of the arena).

In Indonesia, a large number of arts under the umbrella of [Silat](#) may also include [Kateda](#) and [Sindo](#). [Kuntao](#) styles are found across this region. It is difficult to pin down the origin of these arts, which are claimed to be indigenous but nonetheless have much in common with [Qigong](#), [Yiquan](#), and possibly [Shaolin Wushu](#). They have both [internal](#) and [external](#) qualities so perhaps could be seen as an original hybridization of other arts, the origins of which are lost in the mists of time.

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Modern history

The Western interest in East Asian Martial Arts dates back to the late 19th Century, due to the increase in trade between America and China and Japan. Relatively few Westerners actually practiced the arts, considering it to be mere performance. Many of the first demonstrations of the martial arts in the West were performed by Asians in [vaudeville](#) shows, which served to further reinforce the perception of the martial arts as dramatic performance.

As Western influence grew in the East a greater number of military personnel spent time in China, Japan, Korea and elsewhere. Exposure to martial arts during the [Korean war](#) was also significant. Gradually some soldiers began to see the value of Eastern martial arts and began training in them.

[William E. Fairbairn](#), a Shanghai policeman and at the time a leading Western expert on Asian fighting techniques was recruited during [World War II](#) by the Special Operations Executive (SOE) to teach UK, U.S. and Canadian Commando and Ranger forces [Jujitsu](#). The book *Kill or Get Killed*, written by Colonel Rex Applegate, who worked closely with Fairbairn to train the "First Special Service," a joint U.S. and Canadian army unit, became a classic military treatise on hand to hand combat. The fighting method was called "Defendo". A modern variation that can trace a lineage to Applegate is "Combato" (Jen Do Tao) as taught by Shihan Bradley Steiner (10th Dan).

With large numbers of American servicemen stationed in Japan after World War II, the adoption of techniques and the gradual transmission of entire systems of martial arts to the West started. It was in the 1950's, however, when this exportation of systems really began to gain momentum. Large groups of U.S. Military personnel were taught Korean arts ([Taekwondo](#)) during the Korean conflict, and many of these brought their training home and continued to practice and teach after their demobilization. By the 1960s, Japanese arts like Karate and Judo had become very popular. The early 1970s saw martial arts movies, due in part to martial artist [Bruce Lee](#), cause the rise in popularity of [Chinese martial arts](#) ([kung fu](#)).

This exportation of the martial arts led to such styles as sport karate, which became a major international sport, with professional fighters, big prizes, television coverage, and sponsorship deals.

The later 1970s and 1980s witnessed an increased media interest in the martial arts, thanks in part to Asian and Hollywood martial arts movies and very popular television shows like "Kung-Fu" and "The Green Hornet" that incorporated martial arts moments or themes.

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Martial arts in Europe



[Boxing](#) was practiced in [ancient Greece](#)

Martial arts with historical roots in [Europe](#) do not exist today to the same extent as in Asia. Boxing as well as forms of wrestling have endured. European martial arts have mostly adapted to changing technology and are truer to the English meaning of that phrase, so that while their descendants still exist, martial arts are focused on things like flying [helicopters](#) and [infantry tactics](#) for riflemen. These are generally not referred to as martial arts.

Martial arts existed in [classical](#) European civilization, most notably in [Greece](#) where [sport](#) was integral to the way of life. [Boxing](#) (*pygme, pyx*), [Wrestling](#) (*pale*) and [Pankration](#) (from *pan*, meaning "all", and *kratos*, meaning "power" or "strength") were represented in the [Ancient Olympic Games](#). The [Romans](#) produced [Gladiatorial combat](#) as public spectacle based on a more martial sport.

Some traditional martial arts have been preserved in one form or another. For example, [boxing](#), [wrestling](#), [archery](#), [savate](#) and [fencing](#) were preserved by being made into sports; of course this has changed the practice significantly.

Some forms of [historical fencing](#) have survived, and many groups are working to [reconstruct](#) older European martial arts. The process of reconstruction combines intensive study of detailed combat treatises produced from 1400-1900 A.D. and practical training or "pressure testing" of various techniques and tactics. This includes such styles as [sword and shield](#), [two-handed swordfighting](#), [jousting](#) and other types of melee weapons combat.

Another aspect of the [reconstruction](#) effort involves more historically recent martial arts and combat sports, such as those practiced during the [1800s](#) and [1900s](#). A partial list would include [bare-knuckle](#) boxing, [Bartitsu](#), [quarterstaff](#), fencing according to late 1800s rules, etc.

Unarmed European martial arts that have survived in active form include English [boxing](#), Olympic [wrestling](#), and French [savate](#). Some weapon systems have also survived as folk sports and as self-defense methods, including stick-fighting systems such as [Jogo do Pau](#) of Portugal, and the [Juego del Palo](#) style(s) of the [Canary Islands](#).

Other martial arts were made into sports that we no longer recognize as combative, such as some kinds of [gymnastics](#), where the [pommel horse](#) is called a horse because it simulates a horse; the art comes from the necessity of a [cavalryman](#) to be able to change positions and

fight effectively from the back of a [horse](#). More ancient origins exist for the [shot put](#) and the [javelin throw](#), both weapons utilized extensively by the [Romans](#).

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Martial arts in the Americas

The [native peoples](#) of [North America](#) had their own martial training which started at childhood. Many Native American men considered themselves warriors and trained to use the bows, knives, blowguns, spears, and warclubs. War clubs were the preferred martial weapon because Native American warriors could raise their social status by killing enemies in single combat face to face. Warriors honed their archery and war club skills through lifelong training. According to early historical accounts, they demonstrated impressive skill in using war clubs and were favorably compared to European fencing masters.

The European colonists (and later, Asian immigrants) brought over their own martial arts such as [boxing](#), [fencing](#) and [wrestling](#).

In 1831 [Jim Bowie](#) is reputed to have won a duel, killing three bandits with his soon-to-be-famous [Bowie knife](#). Due to the sensationalism of American newspaper reports, the Bowie knife soon became the most popular personal blade being sold in the US. Schools of Bowie fighting quickly sprung up across the country, which probably drew from European influences and possibly drew from [native](#) influences.

In 1960 [Keichu Do](#) was officially founded. [Keichu Do](#) is arguably the first modern American martial art. Based on elements of [Ju-jitsu](#), [Judo](#), [Karate](#), American [Boxing](#), and street fighting it was founded as a self-defense art. Since its founding it has grown into a more multi-faceted art but its core is still self-defense.

[Capoeira](#), with roots in Africa, is a [martial art](#) originating in [Brazil](#) that involves a high degree of flexibility and endurance. It consists of kicks, elbow strikes, headbutts, and sweeps, although in its more combat-oriented forms it also includes hand strikes such as the *asfixiante*, a punch to the throat.

Another Brazilian martial art is [Brazilian Jiu Jitsu](#). The pre-[war](#) years saw many Japanese people emigrate to Brazil, some of whom were proficient in [Judo](#). [Carlos Gracie](#) and his brother [Hélio Gracie](#) adopted this system of fighting and refined it into a more comprehensive groundfighting system. The system, known as Brazilian Jiu-Jitsu, has become a popular martial art and proved to be extremely successful in mixed martial arts competitions such as the [UFC](#).

As of 2003, over 1.5 million Americans practice martial arts. [\[1\]](#)

[\[edit\]](#)

Martial arts internationally

Every village and tribe around the world had a few trained fighters who passed on their knowledge; however, it is difficult to pass on a fighting system, so almost all of these have been lost as their practical relevance has declined. A few have nonetheless survived for one reason or another, and a very few of those have seen a recent boom in popularity, perhaps related to the [world music](#) phenomenon or more simply because the internet has thrown them open to the world. Examples of this are [Capoeira](#) and some related arts in [Cuba](#), [Haiti](#) and [Trinidad and Tobago](#), which were preserved partly through their relationship with [Candomblé](#), [Santería](#), [Vodun](#), and other [syncretic](#) religions. Of these, only [Capoeira](#) has risen to worldwide prominence.

[Boxing](#), [Fencing](#), [Judo](#), [Wrestling](#) and [Tae Kwon Do](#) are the martial arts that are contested in the modern [Olympic Games](#).

The [2003](#) movie [Whale Rider](#) featured several scenes involving [Mau rakau](#), a traditional martial art of the [Māori](#) people. It involves the use of the [taiaha](#), a 2-handed fighting staff. Martial arts also developed among military and police forces to be used as:

- arrest and self-defense methods. One example is [Krav Maga](#), a self-defense system developed by the armed forces of Israel. Another example is [San Shou](#) developed for Chinese armed forces and [Kombato](#) developed for the Brazilian armed forces.
- lethal tactical arts for use in close quarter combat warfare, i.e. [Military Martial Arts](#) e.g. UAC (British), LINE (USA)

Other combatives systems having their origins in the modern military include Chinese [San Shou](#), Soviet Bojeweje(Combat) [Sambo](#), Indian ACCS [Advanced commando combat system](#) and Israeli [Krav Maga](#).

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Martial arts on the modern battlefield

As modern warriors continue to refine tactics and techniques utilizing modern weaponry such as handguns and rifles, old concepts seem new again. A good example of this is [point shooting](#) which relies on [muscle memory](#) to more effectively utilize a [firearm](#) in a variety of awkward situations, much the way an [iaidoka](#) would master movements with his or her sword. This is now a central part of [infantry](#) and [special forces](#) weapons training.

In addition to these new forms, traditional hand-to-hand, knife and spear techniques continue to see use in composite systems. Examples of this include the [US Army's Combatives](#), the [US Marine Corps's Marine Corps Martial Arts Program](#) (MCMAP), Chinese [San Shou](#), Soviet [Sambo](#), Indian [Advanced commando combat system](#) (ACCS), and Israeli [Krav Maga](#). As urban combat and [close quarters combat](#) become increasingly the norm these techniques are likely to see more use this century than last.

The [bayonet](#), too, tracing its origins to the [spear](#), may seem a relic of history to many, but the weapon has seen use by the [British Army](#) as recently as the [invasion of Iraq \[2\]](#).

Unarmed dagger defenses identical to that found in the [fechtbuch](#) of [Fiore dei Liberi](#) and the [Codex Wallerstein](#) were integrated into the U.S. Army's training manuals in 1942. ^[1] [Eskrima](#) knife systems are favored today.

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Testing and competition

In general, testing or evaluation in some form is important to martial art practitioners of many disciplines who wish to determine their own level of skill in specific contexts. Students within individual martial art systems often undergo periodic testing and grading by their own teacher in order to advance to a higher level of recognized achievement, such as a different [belt](#) color or title. The type of testing used varies from system to system but

may include **forms** or **sparring**. Sparring can generally be divided into *light- or medium-contact*, and *full-contact* variants. Both forms and sparring are commonly used in martial art exhibitions and tournaments. Some competitions pit practitioners of different disciplines against each other using a common set of rules.

[\[edit\]](#)

Light and medium-contact sparring

Sparring in some martial arts may involve a point-based system of light- to medium-contact sparring in a marked-off area where both competitors are protected by foam padding; particular targets are prohibited, such as face and groin, and certain techniques may be also prohibited. Points are awarded to competitors on the solid landing of one technique. Again, master-level judges start and stop the match, award points, and resolve disputes. After a set number of points are scored or when the time set for the match expires (for example, three minutes or five points), and elimination matches occur until there is only one winner. These matches may also be sorted by gender, weight class, level of expertise and even age. Some critics of these point sparring competition note that this type of training teaches students to pull their punches or not throw combination attacks as the fighting is frequently stopped by judges to award points or declare fouls. This disruption alters the flow of actual combat and enforces what some see are the bad habits of not following through on attacks, lowering your guard, and relying on tactics that may score points but lack the power to disable or hurt an actual attacker.

[\[edit\]](#)

Full-contact fighting

"*Full-contact*" sparring or fighting is often pursued by martial art practitioners who are interested in realistic unarmed combat. The phrase may refer to several aspects which differentiate it from light and medium-contact sessions. It may simply be a general lack of protective gear. For example, [Kyokushin](#) is a variant of [karate](#) that requires advanced practitioners to engage in sparring while wearing no more than a groin guard for protection. It may refer to a full variety of permitted attacks and contact zones on the body, excluding a small and limited number of forbidden techniques such as biting, finger breaking, groin striking or attacking the eyes, bestowing significant fighting freedom upon the competitors. The phrase could also refer to the use of full force in order to disable the opponent, either by knock out or direct submission of defeat. There is often a lower emphasis on scoring points, assuming a point system exists; points, judges and time limits were not used in the early [UFC](#) events, whose outcomes were determined only by the inability to continue. Due to these factors, full-contact matches tend to be more aggressive in character. [Vale tudo](#), meaning *anything goes* in Portuguese, is a definite form of full-contact fighting. Nearly all MMA events, including [UFC](#), [PRIDE](#), [Pancrase](#), [Shooto](#) and the the Philippines [AFC](#), use full-contact rules, although recently the use of small protective gloves and other safety rules have been added. [Brazilian Jiu-Jitsu](#) and [Judo](#) do not allow striking but are full-contact in the sense that full force is applied during grappling and submissions. Some versions of [Sambo](#) are full-contact. Some practitioners believe that physically defeating the enemy, as opposed to winning a sport match by rules, is the only important matter in hand-to-hand combat. Some of them treat martial arts only as matters of [self-defense](#) or life-and-death situations. As such, these people may prefer not to participate in most types of rule-based martial art competition

(even one such as vale tudo), electing instead to study fighting techniques with little or no regard to competitive rules or, perhaps, [ethical](#) concerns and the [law](#) (the techniques practiced may include attacking vulnerable spots such as the groin or the eyes). Nonetheless, others maintain that, given proper precautions such as a referee and a ring doctor, full-contact matches with basic rules could serve as a useful gauge of one's overall fighting ability, encompassing broad categories including striking, grappling and finishing hold.

[\[edit\]](#)

Martial arts as sport



[Mixed martial arts](#) is a modern [combat sport](#) in which a wide variety of martial art techniques are allowed

On the subject of competition, martial artists vary wildly. Practitioners in some arts such as [Boxing](#), [Taekwondo](#), [Judo](#), [Muay Thai](#) and [Brazilian Jiu-Jitsu](#) often train for sport matches in those arts, whereas those in other arts such as [Aikido](#) (except [Shodokan Aikido](#)), [Wing Chun](#) and [Kapap](#) generally spurn such competitions. Some schools believe that competition breeds better and more efficient practitioners, and gives a sense of good sportsmanship. Others believe that the rules under which competition takes place have removed the combat effectiveness of martial arts or encourage a kind of practice which focuses on winning trophies rather than the more traditional focus of combat effectiveness, or in East Asian cultures, of developing the Confucian person, which eschews showing off (see [Confucius](#), also [renaissance man](#).)

As part of the response to sport martial arts, new forms of competition are being held such as the [Ultimate Fighting Championship](#) in the U.S. or [Pancrase](#) and the [PRIDE](#) in Japan which are also known as [mixed martial arts](#) (or MMA) events. The original UFC was fought under very few rules allowing all martial arts styles to enter and not be limited by

the rule set. Similarly an early promotion, called [Vale Tudo](#) in Brazil was No Holds Barred (NHB) as well.

Some martial artists also compete in non-sparring competitions such as [breaking](#) or choreographed techniques [poomse](#) or [kata](#).

[\[edit\]](#)

Martial arts and dance

As mentioned above, some martial arts in various cultures can be performed in dance-like settings for various reasons, such as for evoking ferocity/pumping adrenaline in preparation of battle or showing off skill in a more stylised manner.

Examples of such **war dances** include:

- [gymnopaiddiai](#) from ancient [Sparta](#)
- [Haka](#) - New-Zealand
- [Sabre Dance](#) - depicted in [Khachaturian's](#) ballet [Gayane](#)
- [Maasai](#) "jumping" dance
- Aduk-Aduk - [Brunei's](#)
- Ayyalah - [Qatar's](#)
- [Kalarippayattu](#)- Indian
- Chhau, and Huyen Lallong
- [Khattak](#) Dance - Indian/Pakistani/Afghan
- [Brazil's Capoeira](#) (and many other African and diasporic combat styles)
- [Dannsa Biodag](#) - [Scotland's](#)
- Filipino Folk Dance - Phillipines blended with [Filipino martial arts](#)
- [Hula](#) & Lua - Hand and Eye coordination and Martial Arts used by Hawaiian Warriors

[\[edit\]](#)

Tricking

Main article: [Tricking](#)

Tricking, a combination of martial arts and [gymnastics](#), is a popular form of martial arts to the newer generation of martial artists. This new style uses flips and twists, as used in gymnastics and dance, and combines it with hand movements and kicks, as used in martial arts. Some "tricksters" (those who practice and perform tricking) have combined [breakdancing](#) with tricking and martial arts.

[\[edit\]](#)

Notable styles of martial arts

- [Adithada](#), an ancient [Tamil Nadu](#) martial art which is a form of [kickboxing](#). Disciples of Adithada are trained in using bare knuckles, feet, knees, elbows and forehead.
- [Advanced commando combat system](#), an Indian system focussing on Close Quarters Battle techniques & tactics for the military.
- [Aikido](#) is a Japanese martial art which is based on [Jujutsu](#) and [Kenjutsu](#).
- [Amateur wrestling](#) emphasizes throws and controlling opponent's movement, both while standing up and on the ground, and positioning. Notable styles are [Greco-Roman wrestling](#) and [Freestyle wrestling](#).
- [American Kenpo](#) is a martial art developed by [Ed Parker](#) from Chinese and Japanese styles he studied in Hawaii.
- [Baguazhang](#) is an [internal Chinese martial art](#) that trains in distinctive circular footwork patterns and is also known for training with unusually large weapons at advanced levels in some schools.
- [Bando](#) is the official Burmese Fighting System that includes techniques of throws, holds, locks, chokes, foot-sweeps, etc. Several Bando sub-systems include [Lethwei](#), [Naban](#) and [Banshay](#) which includes stick fighting, sword fighting, knife fighting, spear fighting, etc.
- [Bartitsu](#) is an eclectic self-defense system combining the basics of Tenjin-Shinyo Ryu [Jiujitsu](#), Shinden-Fudo Ryu [Jiujitsu](#), early Kodokan [Judo](#), the Vigny system of [stick fighting](#), classical [boxing](#) and [savate](#).
- [Brazilian Jiu-Jitsu](#) is a much modified version of some original Japanese jujutsu schools, based on and closely related to Judo but with strict emphasis on [ground fighting](#). Sometimes referred to as *Gracie Jiu-Jitsu* after its founders.
- [Capoeira](#) is a survival-oriented dance-fight-game originally developed in the 16th century by Angolan slaves in Brazil. It emphasizes kicks, dodging, take downs, and mental training. This mental training can include trickery, an awareness of the opponent, and understanding of rhythm.
- [Catch wrestling](#) forms the base of many modern martial arts including [shoot wrestling](#), [shootfighting](#), [shooto](#) and Japanese professional wrestling style of [puroresu](#). This form of wrestling emphasizes ground fighting, submissions, throws and fighting from multiple positions based on Judo.
- [Chow Gar](#) is a Close in fighting system from the Southern Shaolin, and is a form of Southern Praying Mantis (martial art)

- [Eskrima](#), a [Filipino Martial Art](#) that focuses on blunt and bladed weapons.
- [Fencing](#) (the European Olympic style), exists now almost entirely as a sport.
- [Hapkido](#) is a Korean martial art with kicks, punches, joint manipulation, locks, and throws that is said to have developed from [Aikijutsu](#). Many of its techniques, as well as the [characters](#) used to write the style's name, are similar to those of [Aikido](#).
- [Hung Gar](#) is a southern Chinese style made famous by its usage by many well known [Hong Kong film](#) actors and directors. It is a form of Shaolin martial arts with strong stances and rooting in the ground.
- [Hwarangdo](#) is a Korean martial art that was created in its modern form by Dr. Joo Bang Lee and his brother, Joo Sang Lee. This [martial art](#) teaches and encourages fighting and defense techniques, religious training, intellectual enhancement, and artistic pursuits. It has an extensive history, and a very involved technique structure.
- [Hybrid martial arts](#), systems which combine multiple arts: military [combatives](#), [Jeet Kune Do](#), and Har-Ki Martial Arts. See also: [mixed martial arts](#).
- [Jeet Kune Do](#), meaning 'Way of the intercepting fist', was developed by [Bruce Lee](#), one of the most famous martial artists of the 20th century. This is not actually a specific martial arts style, but a collection of concepts from arts such as [Wing Chun](#) and other styles that focuses on constant adaptation.
- [Judo](#) means *gentle way*, ('Do' means 'Way of'), a practical martial art and [sport](#) that consists of techniques from many jujutsu schools. Striking (atemi-waza) and some dangerous throws are forbidden in competitions, but are still present in training and sparring.
- [Jujutsu](#) is a general Japanese term encompassing mostly unarmed martial arts with strikes, throws, grappling and locks and those using small weapons.
- [Kajukenbo](#) a combination of Karate, Jujutsu, Kenpo, and Chinese Boxing founded in 1947 in Oahu, Hawaii by a group of instructors.
- [Kalari Payattu](#), a martial art from [Kerala](#), [South India](#). It combines self defense, religion and elements of "martial dance", and has a strong association with the [Ayurveda](#) healing system.
- [Kandoshin](#) is a freestyle fighting arts system which unifies many modern and ancient martial arts from four major continents, namely; Africa, Asia, Europe and America.
- [Kapap](#) is a modern martial art, derived from the distinctive fighting style of the Israeli [Haganah](#) and the modern day [IDF](#). The style is purely focused on practical

- combat skills and eschews competitions beyond occasional 'fight club' nights, wherein practitioners can free-form spar with protective padding.
- [Karate](#) meaning 'Empty hand' (originally called Te meaning 'Hand'), is perhaps the most popular martial art in Japan and the West. It is [Okinawan](#) in origin and has several sub styles including [Ashihara karate](#), [Kempo](#), [Kyokushin](#), [Shorin-ryu](#), [Shotokai](#), [Shotokan](#) and [Wado Ryu](#). Depending on the style, a full range of combat tactics may be taught. Techniques include: striking, blocking, kicking, joint-locks, throws and submissions.
 - [Kateda](#) is a martial art which claims ancient Tibetan origins, but may be a more recent variation of Indonesian [Silat](#) and/or several [Kuntao](#) arts. It employs unarmed punches and kicks and has features in common with [Sindo](#), [Yoga](#), [Qigong](#) and possibly [Shaolin](#).
 - [Keysi Fighting Method](#) is a modern system that makes use of a tight unique defensive shape and movements to protect the most precious part of the body, the head, and literally smashes and opens up the opponent for the finish using all ranges of strikes - punches, hammer fists, kicks, knees, and the sharp elbows, all at high, middle and low lines on the opponent. It was featured in the movie Batman Begins. It was founded by Justo Diéguez (Spanish) and Andy Norman (English).
 - [Kendo](#) is the Japanese sport of sword fighting, using bamboo swords ([shinai](#)) and protective armour made almost purely by bamboo and heavy knit cotton.
 - [Krav Maga](#) is not a martial art, rather a self-defense (due to no reliance on physical fitness), and military hand to hand combat system developed in Israel. It came to prominence following its adoption by various Israeli Security Forces; now more widely in use including by the special forces of other countries.
 - [Kuk Sool Won](#) is a systematic study of a variety of traditional Korean fighting systems. It is known for its wide variety of techniques and weapons.
 - [Kung Fu](#), or more precisely "[wushu](#)", refers to the many hundreds of diverse [Chinese martial arts](#) (some estimates at greater than 400), some of which include: [Shaolin](#), [Shuai Chiao](#), [Wing Chun](#), [Zui Quan](#), [Taijiquan](#), [Xingyiquan](#), [Yiquan](#), [Lau Gar](#), [Hung Gar](#) and many more. The Chinese words *kung fu* can be used to describe one's skill in any discipline, not just martial arts.
 - [Kuttu Varisai](#) (empty hand combat), an ancient martial art from [Tamil Nadu](#), South India. The fists, elbows, feet and knees are used, as well as various animal forms, including tiger, elephant, snake, eagle and monkey stances. Grappling,

throws, hits and locks are also used, as well as [Luohan](#) techniques, breathing exercises and pressure point attacks.

- [Mixed martial arts](#) or MMA, the combat sport which combines practical aspects of many (or *all*) useful martial arts, including Brazilian Jiu-Jitsu, Muay Thai, and wrestling, among others. The emphasis is on actual combat and freestyle competition with few rules, as opposed to theoretical philosophy. Well-known MMA organizations include [PRIDE](#) and [UFC](#). The term MMA may also refer to the fighting style associated with MMA competition.
- [Muay Thai](#), a [Thai](#) martial art, a famous style of [kickboxing](#).
- [Ninjutsu](#) is a Japanese style said to have originally been practiced by [Ninja](#); this martial art combines traditional attacks with [scout](#) style survival and elusive moves.
- [Pradal Serey](#) is the Cambodian style of kickboxing.
- [Sambo](#) is the wrestling form developed in Russia. Sambo is deeply influenced by judo, catch wrestling, jacket wrestling, collar and elbow wrestling etc. Sambo allows joint locks, though chokes are not allowed in sport Sambo wrestling.
- [Shaolin Kung Fu](#) is a Martial Art which combines the use of unarmed fighting, various weapons and use of "Animal Forms", fighting styles copied from animals in nature, such as tigers, snakes or cranes.
- [Shorin-ryu](#) is a form of martial arts originating in Okinawa. This system was created by Soken Matsumura and places emphasis on striking, kicking, blocking, and joint manipulation.
- [Shorinji Kempo](#) is a Japanese martial art emphasizing Buddhist principles of self-reliance and the use of force only as a last resort. Students learn both hard techniques (strikes, throws) and soft techniques (joint locks, holds).
- [Silat](#) is an art from the [Malay World](#) and has regional variations in [Indonesia](#), [Malaysia](#), [Brunei](#), [Singapore](#), among others.
- [Sindo](#) is a modern variation of [Indonesian Silat](#), which combines Western practical self defence with combat martial art, Silat and internal martial arts.
- [Sipkwondo](#) is a modern hybrid martial art based off Tae Kwon Do, Kickboxing and Grappling.
- [Soo Bahk Do](#) (or Moo Duk Kwan) is a modern variation of a Korean ancient martial art called Tae Kyun combined with other fighting principles (Northern and Southern Chinese Kung Fu) and moral guidelines such as the philosophy of Do (Tao), No Ja (Lao Tzu) and Kong Ja (Confucius). Employs punches, kicks, military arm locks and breathing systems. Is related to [Tang Soo Do](#).

- [Southern Praying Mantis \(martial art\)](#) is related most closely to fellow Hakka styles such as Dragon and more distantly to the Fujian family of styles that includes Fujian White Crane, Five Ancestors, and Wing Chun. Southern Praying Mantis is a close range fighting system that places much emphasis on short power techniques and has aspects of both the soft and internal as well as the hard and external.
- [Systema](#) is an art of Russian origin. This style employs no pre-defined moves, kata, rankings, or sport application. Rather, Systema works from the basis of breathing, relaxation, posture, and movement, utilizing all aspects of human ability.
- [Tai Chi Chuan](#), the different styles of which are a Chinese martial art practiced nowadays by many people for health maintenance.
- [Taekyon](#), a traditional [Korean martial art](#), probably stemming from [Subak](#).
- [Taekwondo](#) is a modern Korean martial sport, with literal meaning "the way of the hand and foot". Along with Judo, one of only two [Asian](#) martial arts to make it into the [Olympic Games](#).
- [Tang Soo Do](#) (also "tangsudo", which means 'way of the Chinese hand') is a traditional Korean martial art descended from [Karate](#), which remained outside the merging of Korean styles into a national sport in 1961. Its most famous proponent is [Chuck Norris](#).
- [Vajra Mukti](#) (diamond fist), grappling style in North India.
- [Varma Kalai](#) (the art of vital points), an ancient martial art from Tamil Nadu, South India. Though it emphasizes self defence, it also emphasizes targeting various vital points throughout the human body. It has a strong association with Varma Cuttiram (the Tamil science of medicine).
- [Western martial arts](#) (WMA) or "European martial arts" consist mainly of fighting techniques developed in Europe. They include everything from unarmed combat and grappling ([kampfringen](#)) to weapons practices with a great variety of weapons such as the [longsword](#), various types of [staves](#) and [polearms](#), [daggers](#), sword and [buckler](#), to more specialized weapons such as the [rapier](#).
- [Wing Chun](#) (Ving Tsun or Wing Tsun), a Chinese martial art known for its no nonsense effectiveness made famous by its legendary student, [Bruce Lee](#).
- [Xingyiquan](#) (Hsing I Ch'üan), Form Intent Boxing, a Chinese internal martial art famous for its fighting prowess.

Further resources

- For a detailed list of martial arts, see [List of martial arts](#)
- For a detailed list of martial arts weapons, see [List of martial arts weapons](#)
- For a detailed list of fictional martial arts, see [List of fictional martial arts](#)
- For other related topics, see [List of martial arts-related topics](#)

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Notes

1. [^] Vail, Jason. **Medieval and Renaissance Dagger Combat** page 91-95. Paladin Press, 2006.

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Karate International

Karate History

Most Western students of Asian martial arts, if they have done any research on the subject at all, will surely have come across references to Bodhidharma. He is known as "Daruma" in Japan and as often as not, this Indian Buddhist monk is cited as the prime source for all martial arts styles or at the very least, for any style which traces its roots back to the fabled Shaolin Temple. However, the question of his contributions to the martial arts and to Zen Buddhism and even of his very existence has been a matter of controversy among historians and martial arts scholars for many years (Spiessbach, 1992).

As legend has it, the evolution of karate began over a thousand years ago, possibly as early as the fifth century BC when Bodhidharma arrived in *Shaolin-si* (small forest temple), China from India and taught Zen Buddhism. He also introduced a systematized set of exercises designed to strengthen the mind and body, exercises which allegedly marked the beginning of the Shaolin style of temple boxing. Bodhidharma's teachings later became the basis for the majority of Chinese martial arts. In truth, the origins of karate appear to be somewhat obscure and little is known about the early development of karate until it appeared in Okinawa.

Okinawa is a small island of the group that comprises modern day Japan. It is the main island in the chain of Ryuku Islands which spans from Japan to Taiwan. Surrounded by coral, Okinawa is approximately 10 km (6 mi) wide and only about 110 km (less than 70 mi) long. It is situated 740 km (400 nautical mi) east of mainland China, 550 km (300 nautical miles) south of mainland Japan and an equal distance north of Taiwan. Being at the crossroads of major trading routes, its significance as a "resting spot" was first discovered by the Japanese. It later developed as a trade center for southeastern Asia, trading with Japan, China, Indo China, Thailand, Malaysia, Borneo and the Philippines. In its earliest stages, the martial art known as "karate" was an indigenous form of closed fist fighting which was developed in Okinawa and called *Te*, or 'hand'. Weapons bans, imposed on the Okinawans at various points in their history, encouraged the refinement of empty-hand techniques and, for this reason, was trained in secret until modern times. Further refinement came with the influence of other martial arts brought by nobles and trade merchants to the island.

Te continued to develop over the years, primarily in three Okinawan cities: Shuri, Naha and Tomari. Each of these towns was a center to a different sect of society: kings and nobles, merchants and business people, and farmers and fishermen, respectively. For this reason, different forms of self-defense developed within each city and subsequently became known as *Shuri-te*, *Naha-te* and *Tomari-te*. Collectively they were called *Okinawa-Te* or *Tode*, 'Chinese hand'. Gradually, karate was divided into two main groups: Shorin-ryu which developed around Shuri and Tomari and Shorei-ryu which came from the Naha area. "It is important to note, however, that the towns of Shuri, Tomari, Naha are only a few miles apart, and that the differences between their arts were essentially ones of emphasis, not of kind. Beneath these surface differences, both the methods and aims of all Okinawan karate are one in the same" (Howard, 1991). Gichin Funakoshi goes further to suggest that these two styles were developed based on different physical requirements (Funakoshi, 1935). Shorin-ryu was quick and linear with natural breathing while Shorei-ryu emphasized steady, rooted movements with breathing in

synchrony with each movement. Interestingly, this concept of two basic styles also exist in kung-fu with a similar division of characteristics (Wong, 1978).

The Chinese character used to write *Tode* could also be pronounced 'kara' thus the name *Te* was replaced with *kara te - jutsu* or 'Chinese hand art' by the Okinawan Masters. This was later changed to *karate-do* by Gichin Funakoshi who adopted an alternate meaning for the Chinese character for *kara*, 'empty'. From this point on the term *karate* came to mean 'empty hand'. The *Do* in karate-do means 'way' or 'path', and is indicative of the discipline and philosophy of karate with moral and spiritual connotations.

空 手 道
KARA TE DO
Empty Hand Way

The concept of *Do* has been prevalent since at least the days of the Okinawan Scholar Teijunsoku born in 1663, as this passage from a poem he wrote suggests:

No matter how you may excel in the art of te,
And in your scholastic endeavours,
Nothing is more important than your behavior
And your humanity as observed in daily life.

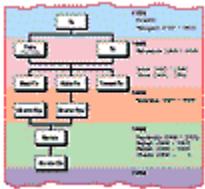
(Nagamine,1976)

The first public demonstration of karate in Japan was in 1917 by Gichin Funakoshi, at the Butoku-den in Kyoto (Hassell 1984). This, and subsequent demonstrations, greatly impressed many Japanese, including the Crown-Prince Hirohito, who was very enthusiastic about the Okinawan art. In 1922, Dr. Jano Kano, founder of the Japanese art of Judo, invited Funakoshi to demonstrate at the famous Kodokan Dojo and to remain in Japan to teach karate. This sponsorship was instrumental in establishing a base for karate in Japan. As an Okinawan "peasant art," karate would have been scorned by the Japanese without the backing of so formidable a martial arts master (Maliszewski, 1992).

Today there are four main styles of karate-do in Japan: Goju-ryu, Shito-ryu, Shotokan, and Wado-ryu:

Goju-ryu developed out of Naha-te, its popularity primarily due to the success of Kanryo Higaonna (1853-1915). Higaonna opened a *dojo* in Naha using eight forms brought from China. His best student, Chojun Miyagi (1888-1953) later founded *Goju-ryu*, 'hard soft way' in 1930. In Goju-ryu much emphasis is placed on combining soft circular blocking techniques with quick strong counter attacks delivered in rapid succession.

Shito-ryu was founded by Kenwa Mabuni (1889-1952) in 1928 and was influenced





directly by both Naha-te and Shuri-te. The name *Shito* is constructively derived from the combination of the Japanese characters of Mabuni's teachers' names - Ankoh Itosu and Kanryo Higaonna. Shito-ryu schools use a large number of kata, about fifty, and is characterized by an emphasis on power in the execution of techniques.

Shotokan was founded by Gichin Funakoshi (1868-1957) in Tokyo in 1938. Funakoshi is considered to be the founder of modern karate. Born in Okinawa, he began to study karate with Yasutsune Azato, one of Okinawa's greatest experts in the art. In 1921 Funakoshi first introduced Karate to Tokyo. In 1936, at nearly 70 years of age, he opened his own training hall. The dojo was called *Shotokan* after the pen name used by Funakoshi to sign poems written in his youth. Shotokan Karate is characterized by powerful linear techniques and deep strong stances.

Wado-ryu, 'way of harmony', founded in 1939 is a system of karate developed from jujitsu and karate by Hienori Otsuka as taught by one of his instructors, Gichin Funakoshi. This style of karate combines basic movements of jujitsu with techniques of evasion, putting a strong emphasis on softness and the way of harmony or spiritual discipline.

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BRUCE LEE AND THE MARTIAL ARTS: THE CHRISTIAN PERSPECTIVE

At the outset, let it be understood that any combat/self-defense training for those who are given authority by the government to keep the peace in society/country, such as various kinds of police forces as well as the military is, according to Romans 13:4, scriptural. Those particular individuals are authorized to keep and obviously train for use of a weapon(s). This would apply to the weapon of the, "empty hand" as well. However, the authorization for governmental powers to, "bear the sword" is never for individual vigilantism.

Bruce Lee was dubbed, "the little Dragon" by many. In fact he was born in the year

of the Dragon in 1940 in San Francisco. Millions of martial arts enthusiasts around the globe are followers of his fame and fighting concepts. He is the first name that comes to mind to almost everyone who is queried on the most popular and respected Martial Artist of all time.

His 1973 film, "Enter the Dragon" has become a standard in the fight film genre.

His spiritual religion of preference was Zen Buddhism and he adapted many principles from these types of religious philosophies to his fighting style, Jeet Kune Do or "the Way of the Intercepting Fist."

As far as he and Jesus Christ was concerned, Bruce Lee was an enemy of the Lord. Even as far back as his school days in Xavier school in Hong Kong in the fifties, he wrote in his personal diary that he had no need of God and hated having to recite the Lord's prayer at the commencement of the schoolday. He bought the Devil's lie in believing in self which he fully subscribed to till the day of his death in 1973.

Bruce Lee stated later in his life after achieving much success that, "I believe in me" in response to a question concerning whether he believed in God or not. Many youngsters, especially Japanese girls idolized him. In fact one fan letter stated that the writer, a young Japanese girl, loved Bruce Lee more than Jesus!

Bruce Lee brought the violent Martial Arts to the screen in a smooth, polished and fascinating package (much like the Beatles did in bringing rebellious Rock Music to America in a "clean cut" way on the Ed Sullivan Show).

The deception of the multitude of Martial Arts out there continues across the globe largely due to the influence of people like Lee. Hence this introduction to the Christian, Biblical position on the Martial Arts which follows.

Firstly, you may ask: Why this article on something that is seemingly so trivial and

unconnected to the Church at large?

Answer: There is a real need for clarification on this often, confused topic. Many are suffering spiritually and in other ways for lack of proper perspective on this issue.

Consider the following:

1. You may have been, or presently are, or will be involved in the Martial Arts in any one its various forms in the future.
2. Or you may know some Christian who is interested in or is doing the Martial Arts. Perhaps, a younger or older brother, sister, cousin etc.
3. Even if neither of the above applies to your situation, still you will eventually come across this subject among your families or friends and maybe even in your church's recreational, "ministries." You need to be armed with the Christian perspective on this matter.

We all need to know the Biblical truth regarding the practice of the Martial Arts.

In actuality, there are many, many people, from small children to senior citizens who are participants in the Martial Arts who would also call themselves Christians. The number seems to be ever on the rise as fear for personal safety also increases among people in a new, terror-filled society. Then there are the numerous self defense and sports classes involving the Martial Arts that are advertised and offered almost everywhere from the Physical Education Dept. in high schools and colleges/universities to the Recreational Organizations such as the YMCA (which actually stands for, Young Men's Christian Association) to the individual private schools that abound across the world colorfully displaying the, "superiority" of their style or system. Not to mention the violence glorified in the movies by combative action heroes, who are idolized by many. A flashy kick or deep meditation by, "spiritually evolved" grandmasters, is, "wowed!" by people

of all ages and backgrounds throughout the world.

The Martial Arts

The term, "Martial Arts" generally refers to the collective body of various personal or individual fighting systems or methods. The English words taken literally of course convey the obvious: it is the art of fighting or the body of, "warlike" arts. Usually, one thinks of some of the popular, philosophically-based systems of self-defense from the Orient such as karate, aikido, tai-chi and kung-fu. Within these in turn, exist a whole slew of different styles. Not to mention many others specific to certain countries and eras which have been passed down from generation to generation. Still add to these, the modern day, combative, "sports" such as boxing, wrestling and the like and you have a phenomenal array of styles and methods of physical aggression which have evolved over the years and which have many devotees practicing and teaching them.

Its "Benefits"

The reasons given as support for being involved in the Martial Arts will always invariably fall into one or more of the categories listed below.

Here then, are the Top 14 Reasons (under seven categories) why many Christians, as do their secular counterparts, advocate involvement in the Martial Arts:

1. External Security Reasons

A. It is necessary for self-preservation and increases the odds of survival if attacked.

(self-defense)

B. It is necessary to protect my family and other loved ones or my (innocent)fellow man from evil men.

2. Inner Security Reasons

A. It teaches how one can gain a sense of accomplishment and self-confidence that can be transferred to any, other "life" situation.

B. It teaches one how to achieve inner freedom and peace.

3. Recreational and Therapeutic Reasons

A. It is fun.

B. It is therapeutic Such as Tai-Chi or similar slower art. (Even Tai Chi has Taoism, a false religion of yin and yang seeking oneness with Nature, **without Jesus of course**, as its foundation). It teaches how to maintain balance and proper posture.

4. Physical Conditioning Reasons

A. It builds the muscles and is good for overall conditioning.

B. It is a fantastic way to stretch the limits of the human body and to display such skills and qualities as speed, power, limberness, gymnastic capabilities of various sorts etc.

5. Scientific and Aesthetic Reasons

A. It is a wonderfully, precise science (the physics and kinesiology behind it are fascinating).

B. It is a beautiful art (the forms collection of various, sequenced movements not unlike dance choreography).

6. Religious/Ministry Reasons

A. If I master it I can use it as a ministry tool and bring others to Christ., especially impressionable youth who might not otherwise come to Him.

B. By practicing it with the Christian Philosophy of Love, I can focus on, "minimal injury to my attackers" as the goal and thereby achieve peace with my fellow man while getting his respect.

7. Egotistical Reasons

A. Frankly, it makes me feel more like a man having the knowledge that I can handle any physical altercations and prevent sudden potential embarrassment or harm to myself or my family due to the antics of some bully or a would-be assailant.

B. Honestly speaking, I do kind of like the way others are awed by my knowledge and ability in the Martial Arts.

The Christian Martial Artist or really the "Martial", Christian (what a contradiction!) also asserts that he can indeed learn and practice this while rejecting the anti-Christian philosophy that it is behind many of these arts. He believes that as long as he can treat it purely as physical exercise and not bow down to any other gods or spiritual teaching that comes with it, then that's fine with God.

Now, for those of you who are dogmatic adherents of, "an acceptable", form of practicing the Martial Arts: Please, **Brace yourselves as this mighty, carnal stronghold in your lives is about to be pulled down by spiritual weapons which will effect your release and give you True Freedom!**

For, in the Name of Jesus Christ of Nazareth, each and every one of the satanic (of the Wicked One who is interested not in the things that be of God but the things that be of man, Matthew 16:23) reasons listed above that are often given by deceived, supporters of the study, practice and teaching of the Martial Arts, will be categorically and unequivocally exposed for the lie that it is, by the Light of God's Word and will be disposed of (we pray) from your thinking and life by the Presence of the Illuminating Holy Spirit of God. One just needs to lay down human wisdom and yield to the, "foolishness" of the Cross of Christ (which the world and Satan perceived as the epitome of weakness). As we understand the meaning of the Cross and let the Holy Spirit apply that Truth to our daily lives, then we will see that, "His Strength is made perfect in our weakness." - 2Corinthians 12:9

1Corinthians 1:25 Because the foolishness of God is wiser than men; and the **weakness** of God is stronger than men.

1Corinthians 2:3 And I was with you in **weakness**, and in fear, and in much trembling.

Let us consider then the above reasons from the standpoint of God's Word. If one is willing to humble oneself under the teaching of Jesus Christ, it would be readily apparent from the following, that **the practice of the Martial Arts is diametrically opposed to the Truth as it is found in Christ.**

The practice of the Martial Arts is inherently wrong.

The practice of learning to actually strike or harm someone through punches, kicks, locks, throws etc., or the simulation of doing such things is inherently wrong. Jesus does not advocate violence or techniques to overpower anyone physically. He wants us to be gentle and forbearing, entrusting ourselves to Him Who judges righteously and will repay the evil doer. He certainly doesn't want His follower to practice self-defense! He is our defence and He will never allow a threatening situation to develop for a person who is His Child and Servant or his family, whereby He won't either deliver through whatever means He wills to use at the time or allow for some hurt and pain to come for the Gospel's sake. Nothing in the life of the Child of God happens for bad ultimately so long as he depends on the Lord his God and obeys Him.

God will help His Children in any situation, even violent ones. Either one of three things will happen ultimately.

- 1. we will get killed and go to be with God or**
- 2. we will get injured or**
- 3. get deliverance by God's sudden provision of another person or some other means (the Bible is full of such examples; Hezekiah, Paul, Elisha etc.)**

It is ultimately an obedience and faith issue. It is also a humility issue. If we believe that He will never allow anything bad to happen to those who follow His commandments, then there is no fear of the future or any circumstance, even unfavorable and unexpected ones. He is Sovereign! He will do things for His Glory and for our ultimate good!

This Art is obviously not a peaceful thing. God opposes the violent man. The Martial Arts, contrary to many of the adherents' claims, most definitely encourages a subtle development of pride and a carnal, competitive spirit in an art that emphasizes a, "survival of the fittest" mentality through diligently study of destructive empty hand (and foot) weapons and instills in the individual an inclination to be in the "ready" position to getting involved in a violent situation whenever and wherever it develops. The practice of the Martial Arts is a positive hindrance to spiritual growth. Basic stretching or strengthening exercises are not wrong when kept as a small, disciplined part of one's life.

1Timothy 4:8 For bodily exercise **profiteth little**: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

But the foundational elements in the, "soft" as well as the hard, "Martial" Arts are wrong and it is like inviting a wild horse to live with you day by day. While trying to control this new animal of pride with all sorts of associated, carnal thoughts of self-defense and ego and competition you are trying to live a gentle, holy and peaceful life.

Psalms 33:17 An **horse** is a vain thing for safety: neither shall he deliver any by his great strength.

Who in their right, spiritual mind would introduce a brake to the progress of a holy life which would be imitating gentle, non-violent Jesus, the Prince of Peace, Who did not break a bruised reed nor did He quench a smoking flax.

Isaiah 42:3 A **bruised reed** shall he not break, and the smoking flax shall he not quench:

he shall bring forth judgment unto truth.

Psalms 11:5 The LORD trieth the righteous: but the wicked and him that loveth **violence his** soul hateth.

The Christian, Martial Artist is a contradiction if there ever was one. He is simply trying to serve two masters at once and that will never work.

If the origin indicates that the whole thing started with Buddhist monks who learned to defend themselves from surrounding belligerent peoples, while trying to attain spirituality, then what does the Christian who has God as His Defense have anything to do with it? (Some would even argue that the arts did not start with Shaolin or Buddhist monks and that actually, in "Bible times" it can be traced back to Egypt (which makes it worse in some sense because of the spiritual significance of "Egypt" in the Bible!))

Cannot we see that the very origin is pagan and wrong? Whether we embrace the religious/and philosophical and metaphysical aspects of the Martial Arts, we must still understand that it is inherently wrong every way you look at it.

After all, if the goal is self-preservation, then what good is it for someone to be standing around praying when he or she are trained to hurt and kill? This too is quite obviously not in tune with the Spirit of God at all.

Training for self-defense purposes is to add to God's provision of deliverance from evil men. Can God use someone mighty? Yes. Yet, He doesn't say train for self-defense. However, we note in the Scriptures that he very often uses the weak and the few in order to accomplish a mighty deliverance, so

that the glory goes to him. We are never to be self-sufficient or do or practice anything that promotes that. For self-sufficiency before God is an abomination and

the child of Pride.

Many martial arts will have the symbol of the Dragon under their motto. Who is the Dragon in the Bible? None other than Satan! Let us be wise and reject it!

The man who practices the Martial arts and claims allegiance to Jesus Christ will never mature in Him fully as he ought to. He is behaving like a heathen child, learning how to fight physically so as to promote a better sense of security. When a person's complete confidence is in God, then he has no need of any Martial Arts or weapons, or an earthly army even. All that's necessary is to do God's Will. The Martial Arts is not at all in God's Will but actually militates against His Word. Our time and energy must be invested in reaching the lost for Christ and in building up His kingdom and for the love and service of our brethren. Not to spend a lifetime in trying to, "Christianize", our own lusts and interests and then try to offer them up for God's service either. The Lord is not mocked. We will continually reap peaceless thoughts as a result of being a Martial Artist and the only Art we will be developing in the spiritual sense is the Art of forever trying to justify what God shows is clearly not the lifestyle He has ordained for His children.

There is no example of any believer in the New Testament ever trying to physically defend himself or others to save themselves out of physical harm. The principle is to, "turn the other cheek" which at the very least tells us not to waste our God given time energy and other resources to "train" in self-defense. On the contrary, the Lord says to be godly first and then when we do not resist others when they unjustly persecute us, then His glory may rest on us and He can even use that as an opportunity to win some of our enemies to Him.

He never dictates to us that we ought to use measured or controlled physical responses (fighting skills) to calm down an aggressor by hurting them only so much and then win his respect. NO! He does not advocate us hurting anyone or self-defense training!

Rather than aspiring for belts and degrees, let us seek to be filled with the Spirit of God and the fruit of the Spirit as listed in Gal. 5 (i.e. love, joy, peace etc.)

If we insist on living in the flesh with a worldly mentality to responding to violence or dabble in something that promises false peace or if we use something even for physical conditioning when it is inherently wrong and diametrically opposed to meek and lowly, Way of the Lord Jesus Christ or whatever purpose or so-called benefit, then we will be left in the desert to wander another, "forty years" until we walk humbly before him **with total reliance on Him and Him alone.**

The greatest command to love your neighbor as yourself is exemplified by those who understand that love makes itself vulnerable at times so as to save the sinner who hurts it never even thinking to retaliate.

When the Lord used the specific Word in the Old Testament, "An eye for an eye and a tooth for a tooth", He did not modify it for His New Testament followers. Rather, in sharp contrast and perhaps shocking to many, He said the opposite. "Do not resist an evil person ..." and for emphasis, He said to take the punishment instead (almost inviting more) by being non-retaliatory and show them the love of Christ and for the Christian to entrust themselves into God's Hands instead.

Why would a Christian spend time in developing carnal weapons when the actual warfare and attacks are essentially spiritual in nature? God has given us spiritual weapons that will literally bring down many evil spirits which are the real enemies acting within the evil aggressors. How we have forfeited the Truth and sold ourselves to that cunning Dragon's lies who is quite content as long as we are wrapped up in the natural and physical realm and never mature enough even to exercise, proper use of our spiritual weapons: the armor of God in Ephesians 6! We wrestle not with flesh and blood but with principalities, powers and spiritual wickedness in the high places. So the Lord very logically and graciously provides us not only insight into the nature of our struggle here on earth, but gives us the weapons with which to defend ourselves (True God ordained, "self-defense!") and defeat the great Dragon and his emissaries.

Some Final Thoughts:

There are many books and philosophies and interpretations these days, but the question is how much faith do I have in the Word of the Lord? If we had proper faith, then we would not be worried for our personal safety like people who do not have the Lord as their God. So, ultimately it is a faith issue. Also, if we were spiritually minded and were busy with obeying God's call to spread the gospel, helping the poor and handicapped, and engaging in spiritual warfare, praying for spiritual victories, then we would not have time for things that are childish, like the Martial Arts. This is the plain Truth, brother. To the degree, someone has time for any carnal pursuit like the MA, they are robbing God of the rightful service due Him and hampering their own spiritual progress as well.

"When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things." (1 Cor 13:11)

Please receive the Truth and do not be offended because there are others who have had to face this Truth and have surrendered to God's Perfect Will. (Please see the new article posted regarding God's Will and the decisions we make in life)

There are many voices in the world today which, "modernize" the Word of God to suit their own particular fancies but our concern should always be, "How can I be more like my Lord?" and "Am I prepared to give my life for the Lord?"

If we are sincere in asking such questions and in obedience to Jesus' command to lose our lives for His sake, then our understanding and application of the entire Word of God will be in line with the Author Himself.

We must realize that our battle is indeed spiritual in nature and we ought be prepared and engaged in that, then we would have no time for physical warfare or a battle of wits, which will only keep us earthly minded and be unprofitable.

Let's concentrate on the spiritual battle and God will take care of the rest. God has never let any of His children down; when they have trusted Him, He takes full responsibility for their protection.

What kind of self-defense could we suggest to a 90-year old saint? There are many aged and physically feeble saints who are in the most dangerous parts of the world living for Jesus, yet they survive by His grace with no other protection, but Divine protection. We ought to train ourselves spiritually now, so that when our physical strength fails one day, we will not be defenseless but will have learned how to entrust our lives into our Heavenly Father's care.

Remember, our example should never be man, even the example of, “a good Christian” man, but the Lord Himself and we will never go wrong nor have a doubt that we are in His Perfect Will.

"He that saith he abideth in Him ought himself also so to walk, even as He walked." - 1 John 2:6

May the Lord Bless you.

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Eph 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might.

Eph 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against

powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

Eph 6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Eph 6:14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

Eph 6:15 And your feet shod with the preparation of the gospel of peace;

Eph 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Eph 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Eph 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

The Christians who are not spiritual and do not comprehend nor receive the plain teaching of scripture regarding the battle in the spiritual realm will try to perfect their Martial Arts and find that before the devil, they (along with Bruce Lee, Usheyibi and the like) are a complete laughingstock because they did not make the Lord their God nor trust Him for their deliverance but rather relied upon their techniques and "mental awareness" and puny human strength. Indeed, their development of their inner man and wonderful self-confidence have only greased the downward pathway to the depths of Hell. They have gone down to Egypt for help against their enemies, they have consulted the priests of Baal for inner peace by seeking the Martial Arts and those pagan, idolotrous teachers (Sifus) as a way of life when Jesus said He is the [only] Way, Truth and Life.

2Kings 18:21 Now, behold, thou trustest upon the staff of this **bruised reed**, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

The Lord Jesus did not fight nor teach His immediate disciples

or his future followers how to fight physically in the 3 1/2 years He walked physically with them. If it had been as important to defend oneself physically (as some try to persuade us) even in those robber-infested roads of Jericho, surely the Grandest Master that ever walked the earth (or will walk the earth) would have taught his followers a few basic joint locks and kicks etc! On the contrary, he taught self-sacrifice and blessing and loving one's enemies and submitting the rest of our situations and circumstances and outcomes to God Who is ever watching over His own and will surely defend them.

1John 2:6, "He that saith he abideth in him ought himself also so to walk, even as he walked."

Let us walk as our Master did; it is enough that the student be like his Master.

Luke 6:40, "The disciple is not above his master: but every one that is perfect shall be as his master."

Can you see dear one how totally deceived you are/were to follow that which is conducive to manifesting the works of the flesh instead the manifesting the fruit of the Spirit?

May God give you, the reader understanding and convict by His Holy Spirit to depart from **unfruitful works** and instead, to spend your time and energy and resources to prepare yourself for His sudden appearance when He shall judge every man's **deeds done in the body**. Give your strength and energy and affection to helping others, spiritually and physically. Let no man who reads this, say he was not

warned ahead of time.

Maranatha!

(Please read and cast down the weight of the martial arts, so you can run with freedom in faith, becoming productive spiritually and victorious finally!)

Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside **every weight**, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

Heb 12:2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Heb 12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Heb 12:4 Ye have not yet resisted unto blood, striving against sin.

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Heb 12:9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Heb 12:10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

Heb 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Heb 12:12 Wherefore lift up the hands which hang down, and the feeble knees;

Heb 12:13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Heb 12:14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

Heb 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

Heb 12:16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

Heb 12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Heb 12:18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

Heb 12:19 And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

Heb 12:20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

Heb 12:21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

Heb 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Heb 12:23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Heb 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

Heb 12:25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:

[Heb 12:26](#) Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

[Heb 12:27](#) And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

[Heb 12:28](#) Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

[Heb 12:29](#) For our God *is* a consuming fire.

[Do You Know?
HOME](#)

Almost every book written about karate contains a short history which tells the reader the same thing: there is very, very little information on the early development of the martial arts. Most accounts cite China as having a significant influence on its initial rise, however, it is clearly Okinawa that spawned what we know today as karate.

Okinawa is one of the 60 small islands south of mainland Japan and owing to its strategic location, it was often visited by the Japanese, Chinese, Koreans, and other foreigners. Likewise, many of its natives visited, worked and studied in these countries. This facilitated the exchange of goods and services and of course, knowledge. It is unclear whether this exchange of knowledge had a truly significant influence on the development of the indigenous fighting system, Okinawa-te. However, there is little doubt that necessity had the strongest role in Okinawa-te's maturation into what is known today as karate.

Okinawa had always experienced problems between rival kingdoms, but in 1429, the kingdoms were united and in order to maintain this unity, a decree was issued which banned possession of all weapons. This seemed to work fairly well for almost 200 years, however, in 1609, Okinawa was, without much resistance, conquered by the rulers of the Satsuma Domain of Kyushu. Of course, there was no incentive for the new rulers to permit the Okinawans to own weapons and they went even further by forcing them to check out their farming implements (which could double as weapons) each morning and return them each evening. Without weapons to defend themselves and their families, the Okinawans began to develop the art of empty-handed combat in earnest. It was taught and trained in secret through the beginning of the eighteenth century. Much of the training was done at night while the oppressors of the Okinawan people slept and therefore, the practitioners trained in the sleeping garments (the predecessor to the modern karate "gi").

Over the years the prohibition against karate training began to diminish and legends began to develop. Although there are too many to describe in this brief history, the most notable would definitely include Sokon Matsumura (aka Bushi Matsumura) who taught many great instructors including Azato and Itosu. These two gentlemen became the instructors of Gichin Funakoshi, the founder of Shotokan.

Gichin Funakoshi was born premature and frail and was given to his maternal grandparents to raise. While attending primary school, he became friends with the son of Yasutsune Azato and shortly thereafter, began receiving karate instruction from the greater master. According to Funakoshi, after he had trained a couple of years, he realized that his health had improved tremendously and that he was no longer frail. It was at this time, he began to contemplate making Karate-do "a way of life".

Gichin Funakoshi became a school teacher, but continued to train at the house of Master Azato and also under a number of other great instructors. At the time, there were not many

formal "schools" of karate and many karateka sought and received instruction from a number of great masters. These masters also shared information amongst themselves, often not seeing themselves in competition with each other, but as kindred spirits with the same love of martial arts.

It is also during the early years of Gichin Funakoshi that great changes swept through Okinawa and mainland Japan. The government actively sought to develop a stronger sense of nationalism and militarism and martial arts was definitely a major player in nationalist mores. In 1902, Funakoshi performed the first formal recorded demonstration of karate. As a result of this and other demonstrations throughout mainland Japan, karate not only earned the approval of the Ministry of Education and introduced into public school curriculums, but it also became an institution in Japanese youth organizations, the military, colleges, commercial businesses, and with the general public. Funakoshi was extensively sought after as an instructor and found himself permanently relocating to mainland Japan to pursue instruction of karate to the Japanese people. His students initiated the building of the first public karate dojo (training hall) which opened in 1939 and which was called the "Shoto-kan" (using the pen name of Funakoshi - "Shoto" and "kan" for hall).

Although the road was never an easy one for Funakoshi, karate flourished on mainland Japan and as a result, in 1948, the Japan Karate Association ([JKA](#)) was established. The establishment of the JKA led the way to the spread of karate throughout the world. Masatoshi Nakayama, one of Funakoshi's greatest students, succeeded him as the head of the JKA. To say that Nakayama played a pivotal role in the expansion of karate throughout the world would definitely be an understatement. Subsequently, the International Shotokan Karate Federation ([ISKF](#)) was formed, now headed by Teruyuki Okazaki. Through the efforts of the JKA and the ISKF, karate truly has become a world art, enriching the lives of thousands of young people and adults in a way that only they can truly understand.

<http://ctr.usf.edu/shotokan/history.html>

Japan

[See the Japanese Flag and what it represents](#)

Japanese martial arts are more straight line fighting styles, than the circular techniques of their Chinese cousins. Commonly call karate by those of us in the West, Japanese arts range from empty hand martial systems to joint locking and throwing systems to styles devoted entirely to weapons' practice. The art of karate (*kara-te*), which means empty hand, is commonly believed to have come to Japan from the island of Okinawa, where fighting with weapons was banned for many years. Ancient Okinawan traders visited China's Fukien Province and brought back the martial techniques of China's southern Shaolin temple. The Okinawans developed such an effective self-defense system that many Japanese masters wanted it as their own. It was brought to the Japanese mainland in 1922 and eventually became the best known Japanese martial art. The karate arts of the All-Japan Karate Association – Go-ju, wado and Shito ryus – are among the best known karate systems

Before karate became well known in Japan, the most popular Japanese martial arts were ken-jitsu and ju jitsu. Kendo means the way of the sword,

with origins in Japan's samurai culture and swordsmanship. It covers not only *kendo*, where heavily protected fighters spar offensively with wooden swords, but also *ia-do*, defensive sword drawing and cutting from scabbard to the first cut. Japan is famous among Asian martial arts for the skill of its ancient swordsmiths, who forged the finest blades in the Orient.

Ju jitsu is a martial art based on joint locks and throwing techniques that disarm and control an attacker. From the martial *art* of ju jitsu came the martial *sport* judo. Judo was first developed in the early 1900s as the competition form of ju jitsu. Judo is mainly a throwing art, similar to *swai zhou* (Chinese wrestling). An even more recent offshoot of ju jitsu is *aikido*, a martial art that uses the opponents' own movements and energy as weapons against them.

One of the most mysterious arts of feudal Japan was *ninjutsu*, Japan's early day espionage system. Cloaked in secrecy, the original ninjitsu practitioners were the terrorists of their era. They were families of spies and assassins hired by Japanese warlords to infiltrate and terrorize enemies. Today, ninjutsu is practiced in a far more harmless fashion, minus the deadly overtones that characterized the original ninja warriors.

There are Japanese martial arts that teach archery and special long weapons, such as the *naginata*, a long handled knife made famous as a women warriors' weapon. All Japanese martial arts have their roots in the principles of *bushido*, the way of the warrior.

Japanese martial arts are steeped in tradition and discipline to one's teacher and to the art itself. Along the same lines, an instructor is obligated to also have a responsibility to the student. The result is an close family-like association between instructor, student and martial art – *bushido*.

By: Jane Hallander and martialinfo.com

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The hundreds of Japanese martial arts and styles fall into two categories, the ancient Bujutsu and its twentiethcentury counterpart, the Budo. Styles deriving from these two classifications are distinguished, in literary terms, by the suffixes *jutsu* and *do*, respectively.

A virtual explosion of arts and styles occurred during Japan's feudal era, when warriorship and militarism was at an all-time zenith. More emphasis was placed on the sword at that time than on any other means of combat. Consequently, *kenjutsu* developed far more *ryu* (schools) than any other art. Notably, some feudal martial systems, like the *Katori Shinto-ryu*, for one example, were of a composite nature and taught the techniques of more than one armed and/ or unarmed method. Consequently, as you pore over the

Japanese systems in this chapter you will occasionally find a single style listed under several arts. It is possible, too, that kenjutsu and iaijutsu grew simultaneously and perhaps enhanced each other's development, which explains why some kenjutsu ryu. share the same name as iaijutsu ryu. According to martial scholars Draeger and Smith, "During the height of the Japanese feudal era some 725 jujutsu systems were officially documented in Japan, as were 1,700 schools of kenjutsu, 412 iaijutsu schools, and 460 yarijutsu ryu." Most have not survived the march of time and have fallen into oblivion. By 1867, in fact, kenjutsu decreased to just over two hundred active styles, with only a few of them extant today; and iaijutsu presently has but a handful of sects.

But according to two other martial scholars, Oscar Ratti and Adele Westbrook, there were far more. In their comprehensive Secrets of the Samurai, the authors claim "at least 10,000 ryu existed when Emperor Meiji came to power." They, too, emphasize that that number dwindled magnificently to the present day.

By 1960, according to Draeger and Smith, there were an estimated "75 karate-do and 30 karate-jutsu styles, 14 sects of aikido, and pure yarijutsu was virtually nonexistent." In a February 1987 Black Belt magazine article, one aikido expert claimed there were over 40 styles of aikido alone; if accurate, this means more than 26 new styles of aikido were created between 1960 and 1986! This example, in itself, demonstrates the enormous difficulty I encountered in compiling this chapter alone.

[By John Corcoran](#)

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