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USA SEIWA KAI NEWSLETTER

Dedicated to Traditional Goju Ryu Karatedo ISSUE 8: September / October 2014

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

Send submissions to the USA Seiwa Kai Newsletter to
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Correction



Editor's Note: Last issue, I published an interview with Shuji Tasaki Sensei that was conducted by Leo Lipinski Sensei. At the beginning of the article, I included some background information which I had found on several reputable websites. Consequently, I assumed that this information was accurate. Shortly after I sent the USA Seiwa Kai Newsletter to all of you, I received a very nice email explaining that some of the background information was not totally accurate.

This was the information which stated that Tasaki Sensei had received a number of dan-grades, titles, and licenses from the Yamaguchi Gojukai organization between 1952 and 1966. All of these were instead issued by the Zen Nippon (All Japan) Karatedo Gojukai which was later renamed the JKF Gojukai. Although Gogen Yamaguchi Sensei was this organization's first president, he left the All Japan Karatedo Gojukai organization in 1974. All grades that Mr. Yamaguchi issued through 1973 were recognized through the Zen Nippon Karatedo Gojukai (JKF Gojukai). After that date, all of the ranks issued by Mr. Yamaguchi were through his IKGA organization and not the Zen Nippon Karatedo Gojukai (JKF Gojukai).

I am publishing this corrected information because I want all of you to know that the USA Seiwa Kai Newsletter has the highest standards when it comes to the accuracy of its published material.

NEW: Lifetime Seiwa Kai Membership

By Vassie Naidoo

Seiwa Kai International has instituted a lifetime membership for the low cost of ¥1000. That's about \$11 or \$12 at today's exchange rate and conversion fee. This minimal one-time fee will raise needed funds for the international office to cover its ever increasing expenses. It will also register all students with the international organization and bring our Seiwa Kai Family a bit closer together.

Students will soon be receiving specifics from their instructor on how to obtain their lifetime Seiwa kai Membership.

A rough example of what the card will look like is displayed below. The actual card is much nicer with a watermark of the world map across it.



MEMBERSHIP CARD

会 員 券

ALL JAPAN GOJURYU KARATEDO
SEIWAKAI

NAME

名前

D.O.B.

生年月日

ADDRESS

アドレス

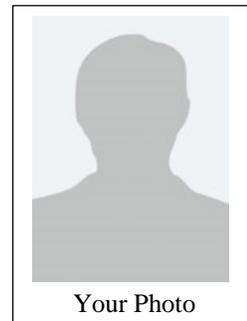
COUNTRY

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カード番号

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剛柔流空手道誠和会

誠空剛
和手柔
会道流

ACT; DON'T REACT

By Jim Pounds



I lost my temper last night in the dojo.

It doesn't happen often, but it has happened enough to show me that, after all these years of training, I'm still human. Yep. Still just a man, even though my students sometimes see me as having embarrassingly super physical and metaphysical powers.

What set me off?

Just a student black belt going full contact on me while I was cruising in "teaching mode" and trying to get a point across. Normally, that would simply require a word of advice, but last

night I went supersonic. I certainly was embarrassed, but primarily it let me know I still have a long way to go to get where I want to be.

But what really disappointed me was that I missed a wonderful teaching opportunity by over-reacting. Yogi BhaJan, the Master of Kundalini Yoga, said many times "Act, don't react." Sounds so simple, yet it is a very difficult concept to master. You cannot master it if you're not regularly put into the pressure cooker.

But isn't that a type of mastery we train for every day in the martial arts?

If our emotions get the better of us, we revert to the reptilian brain in which we attack without thinking. Some of us may not consider that a bad thing, but the truth of the matter is that self-defense, and all interpersonal relations for that matter, are thinking games. When we lose our composure we are no longer thinking rationally, and that can get us in trouble.

My sensei used to tell us repeatedly "Don't lose your mind," while at the same time, going to great lengths to stress us into doing just that. He called it "police academy training." What he meant was that in the line of duty, people were going to verbally abuse you, spit on you, be uncooperative. It comes with the territory.

So what do we do...shoot them? Of course not.

The job requires that you maintain your composure while everyone around you is losing theirs. You cannot do it without training for it. Sensei never missed the opportunity to try and make you lose your mind. His point was: it is better to lose it in the dojo as many times as necessary than to lose it in the street. It's difficult because we're hard-wired to react; but over time it becomes easier to maintain our composure and focus in the midst of chaos and distraction because we train for it.

In combat, the mind is every bit as powerful as our fists and feet. In interpersonal relations, a word thrown out in anger is an arrow shot at the world that cannot be retrieved, just as a punch thrown in anger cannot be returned. To lose the mind in combat is to allow tunnel vision to prevail. First, we miss the opportunity to de-escalate a dangerous situation. Second, once a situation escalates to physical confrontation, the ability to prevail requires not only absolute skill and a resolute will, but also the presence of mind to out-manuever an opponent mentally. We cannot do this in a blind rage.

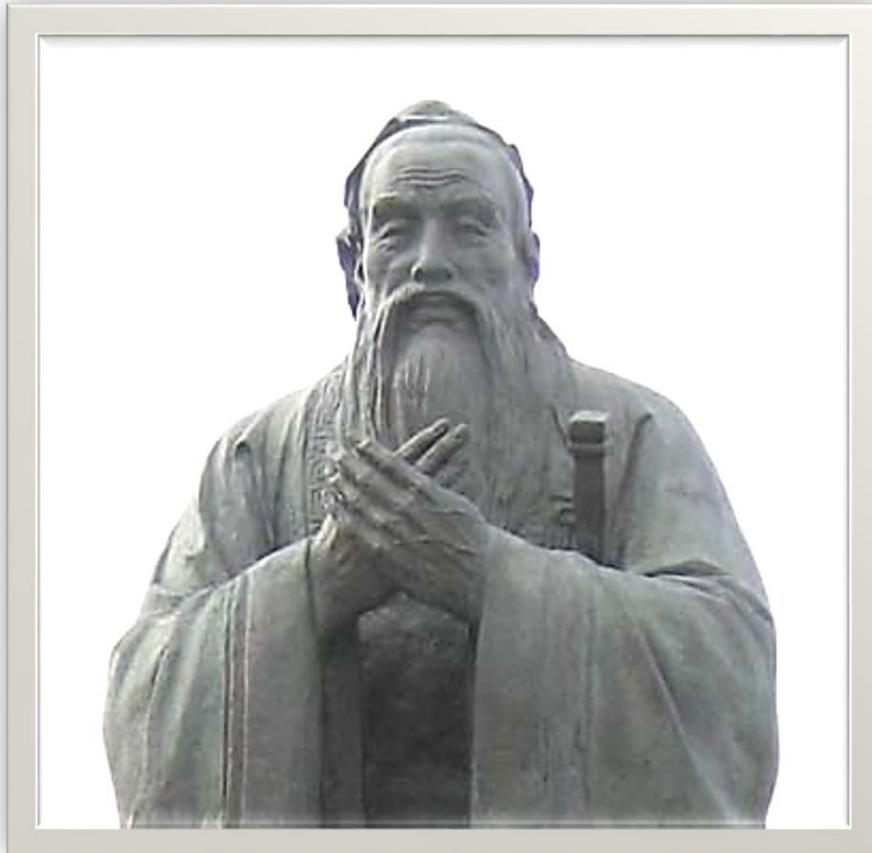


Blind. How appropriate. And so true.

I blinded myself last night by losing my mind. And I missed that opportunity to teach through example. That's what being a Sensei is all about. This is a humbling art, and every time I think I'm getting it, another of those experiences lets me know that I'm still a pilgrim on the path...and that I need to continue chopping wood and carrying water.

KARATE'S CORE VALUES and CONFUCIAN VIRTUES

空手道に対する孔子の美徳の影響



Statue of Confucius

“Lead them by political maneuvers and restrain them with punishment; the people will become cunning and shameless. Lead them by virtue and restrain them with ritual; the people will develop a sense of shame and a sense of participation.” Confucius

By Mark Cramer

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Many writers have expressed the view that karatedo philosophy is linked to Buddhist philosophy, and without a doubt this connection exists. However, it is also true but not as frequently mentioned that the core values which became part of karate had its origins in the teachings of the Chinese sage, Confucius. The people of Okinawa had adopted the philosophy of Confucius to the extent that it was totally absorbed into the very social fabric of the nation. Okinawa became a country where “Confucius’ ideal was carried out.”[i] Even more specifically, learning the moral teachings of Confucius was considered an essential aspect of learning karate. In fact, Sokon Matsumura, one of the most prominent and influential pioneers of Okinawan karate, tells us that the study of karate is “incomplete until supplemented by *Jussha-no-gaku* (the study of the moral elements of the teachings of Confucius.)”[ii]

As we can see, Confucian morality was deeply imbedded into the social interactions and the ethos of the people of Okinawa; and as we can also see, these same virtues were being taught as an essential aspect of karate by some of the earliest pioneers of Okinawan karate. In other words, karate was viewed as more than simply learning physical techniques of self-defense. Karate was also seen as having an essential moral component, and the vast majority of karate instructors consciously or unconsciously integrated the moral teachings of Confucian philosophy into their karate curriculum.

WHO WAS CONFUCIUS and WHAT IS CONFUCIANISM?

It must be noted that some people in Western society mistakenly believe that Confucius is a deity and that Confucianism is a religion. Neither of these assumptions is true. The vast majority of historians describe Confucius as “China’s most influential scholar.”[iii] Even today, his birthday (September 28) is celebrated in China as Teachers Day.[iv] However, this may also be a misconception of precisely who Confucius was. Simon Leys, a noted Confucian scholar, tells us that the notion that Confucius was a scholar was developed by the Imperial Chinese government to obscure his real message of social-political reform.[v] Whichever view you accept – that Confucius was a scholar or that he was a social-political reformer – it is a far cry from being a deity.

Moreover, we must bear in mind that Confucius refused to speak on matters regarding religion. Twenty-five hundred years ago, his students explained: “it is impossible to make him speak on the ultimate nature of things, or on the will of Heaven.”[vi] Consequently, we also know that he did not espouse a religious message. However, it is important to note that Confucius’ refusal to address matters of a religious nature should not be taken to mean that he was non-religious. On the contrary, Confucius believed that the ultimate nature of things and the will of Heaven were beyond the description of words, and that explains why he remained silent on these issues. Simon Leys confirms this: “His silence is an affirmation: There *is* a realm about which one can say

nothing.”[vii] Consequently, there is no doubt that Confucius was not a deity, and that he never taught a religion.

If he is not a deity and if his teachings are not of a religious nature, then who is Confucius, and what is Confucianism? Confucius was a man who endeavored to bring order to a tumultuous and chaotic Chinese society through education and virtue. Historian, Larry Krieger explains: “Confucius led a scholarly life, studying history, music and moral character. Confucius believed that social order and good government could be restored if society were organized around... a code of proper conduct.”[viii] As we can see, Confucius believed that people are lead not by laws, but by virtue – a code of proper conduct. Consequently, Confucius should be viewed as a social-political reformer who firmly believed that reform was to be achieved through an education in virtue.

CONFUCIANISM: AN EDUCATION in VIRTUE

In the 6th century B.C., China was a society where deep divisions existed between the social classes. The nobility lived a privileged life that eluded the masses of common people. It was assumed that people of noble birth were innately superior to the masses, and that as a result of this superiority many social and political opportunities were available to them that were not available to the common people. The idea that a commoner could somehow acquire the characteristics of a superior person was unheard of.[ix]

Confucius proposed a radical idea challenging these assumptions. He proposed that anyone, regardless of social class, could become a superior person and this could only be “achieved by the practice of virtue and secured through education.”[x] This meant that a person of noble birth who lacked virtue or an education possessed no superior qualities and was entitled to hold no office of social or political importance. However, anyone regardless of birth or wealth who was both virtuous and educated became a superior person and was entitled to hold important positions in government and society.[xi]

Eventually the teachings of Confucius spread throughout China and its tributary-states. As early as 124 B.C. his ideas on education and virtue became the official policy of the government of Imperial China, and an examination system, which was based on the *Five Classics* of Confucius, was developed to test the knowledge of all prospective employees of the imperial government. Only those who passed the grueling examination could serve in the government of China. Those of high birth or wealth received no favoritism on these exams. Moreover, this practice lasted until modern times.[xii]

As we can see, Confucianism places a tremendous amount of importance on education, and makes education *the* vehicle for imparting virtue into the character of the learner. Simon Leys explains: “There is indeed a common feature that characterizes the various ‘Confucian’ societies – it is the

extraordinary importance which these societies all attach to education.”[xiii] However, in the Confucian paradigm, an education was not simply about knowing things. “Its purpose was primarily moral: intellectual achievement was only a means toward ethical self-cultivation.”[xiv]

In the minds of the people in any society influenced by the philosophy of Confucius, including the Okinawan society, moral principles are an integral part of any type of education. Furthermore, the purpose of all educational pursuits should be to impart virtue into the character of the learner.

CONFUCIANISM and KARATE

The concept that the purpose of all education is to improve the character of the learner would obviously apply to an education in the martial arts, yet the philosophy of Confucius stresses “the avoidance of all direct confrontations.”[xv] Consequently, as the Okinawan karate masters taught their students how to apply the deadly techniques of karate. They simultaneously cultivated their students’ character in a number of ways including instructing them to avoid all unnecessary conflict. This seemingly odd combination of teaching a person how to use deadly force while simultaneously teaching him that he should avoid the use of force may seem a bit paradoxical. However in the Confucian paradigm, if one possesses the knowledge of how to use deadly force, then one should also possess the virtue of restraint and never use that force unless it is absolutely necessary. These beliefs would lead to the development of karate maxims such as “The ultimate aim of karate lies not in victory or defeat but in the perfection of the character of its participants,” and “*Karate Ni Sente Nashi* – There is no first attack in karate.”

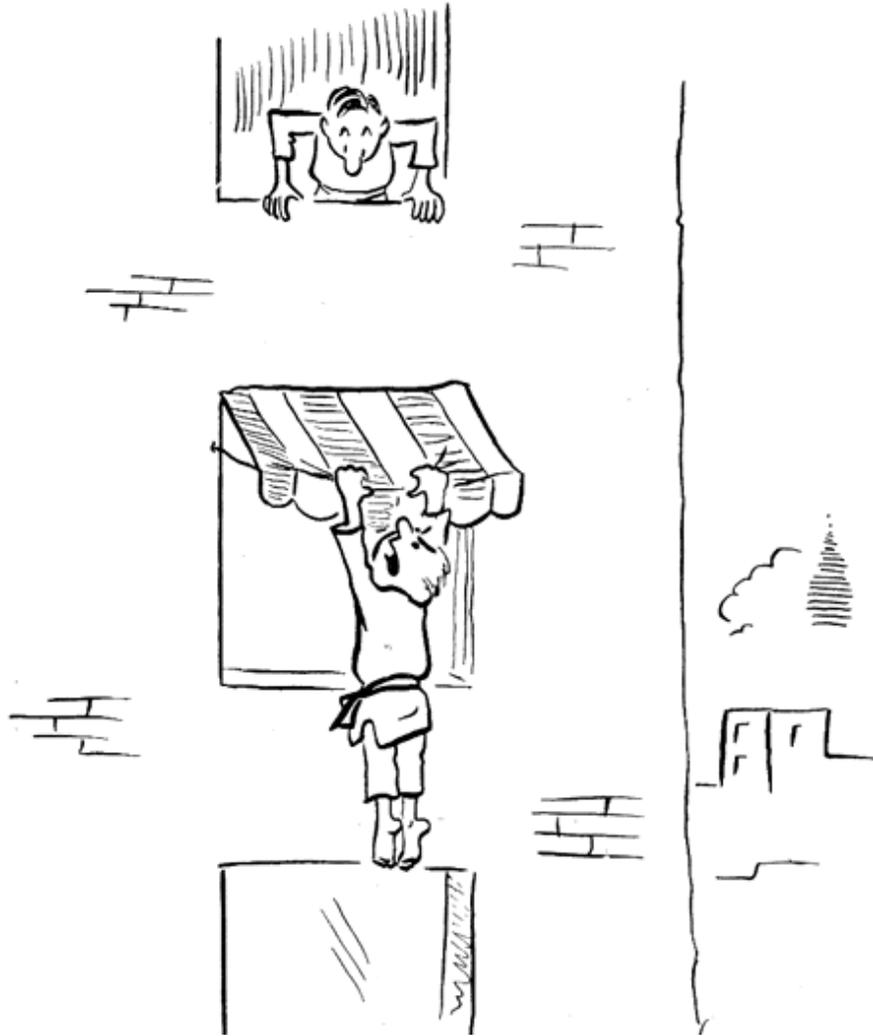
Without a doubt, the moral teachings of karate mirror the moral teachings of Confucius, and historical researchers have commented that karate “stresses morality over force, a factor which is very important.”[xvi] Karate’s attachment to a moral philosophy is the factor which elevates it to a unique position in the world of the martial arts. The primary focus of many other martial arts is to achieve victory by the use of physical force. However, from earliest times, karate teachers (sensei) have stressed that moral force supersedes physical force. We are told by the masters of Okinawan karate that “the ultimate strategy is to win, not by battle, but by virtue.”[xvii] Moreover, there is an old saying in Okinawa which succinctly proclaims: “Karate is the art of virtuous men.”[xviii] Traditional Okinawan karate adopted the philosophy of Confucius in order to produce men who not only possessed the knowledge of how to use deadly force, but also who possessed the virtue and restraint to avoid the unnecessary use of force.

END NOTES

Karate's Core Values and Confucian Virtues

- [i] Cook, Harry: *Shotokan Karate*, page 45
- [ii] Cook, Harry: *Shotokan Karate*, page 19
- [iii] Krieger, Larry S.; *World History*: page 87
- [iv] Leys, Simon: *The Analects*: pages xxii-xxiii
- [v] Leys, Simon: *The Analects*: pages xxii-xxiii
- [vi] Leys, Simon: *The Analects*: page. xxx-xxxi
- [vii] Leys, Simon: *The Analects*: page. xxxi
- [viii] Krieger, Larry S.; *World History*: page 87
- [ix] Leys, Simon: *The Analects*: page 105
- [x] Leys, Simon: *The Analects*: page. xxvii
- [xi] Leys, Simon: *The Analects*: page105 - 106
- [xii] Krieger, Larry S.; *World History*: page 92, 278 -279
- [xiii] Leys, Simon: *The Analects*: page. xxviii
- [xiv] Leys, Simon: *The Analects*: page. xxix
- [xv] Leys, Simon: *The Analects*: page 124
- [xvi] Cook, Harry: *Shotokan Karate*, page 9
- [xvii] Higaonna, Morio: *The History of Karate*: page142
- [xviii] Cook, Harry: *Shotokan Karate*, page 167

SEIWA KAI HUMOR

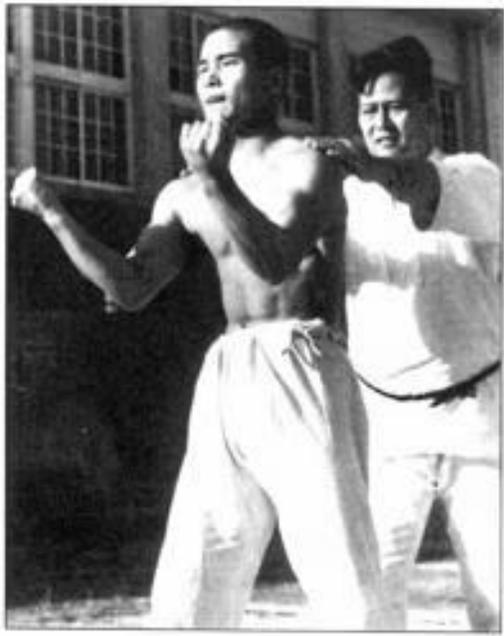


Next time that you're practicing ashi-barai make sure that we're not near the window.

Interview with a Foochow Master

By Steve Cunningham

Sanchin



Editor's Note: Goju Ryu's Sanchin-gata evolved from an older version of the kata that came to Okinawa from Fuzhou (Foochow) China. Precisely which of the many Chinese versions of Sanchin that was we will never know. Kanryo Higaonna taught his art secretly, and he altered the kata from the version which was originally taught to him by his mentor, Ryu Ryu Ko. Those who may have known the original version are no longer with us, and they left behind no records. Any attempt to replicate the original version of Sanchin that Kanryo Hugaonna brought back from China will prove to be futile since it can be based only on supposition and conjecture.

However all of this matters little as long as one diligently practices Goju Ryu's Sanchin-gata and pays close attention to its many details and subtleties. This article is meant to serve as a point of interest by shedding some light on some of the principles that permeate the various forms of Sanchin which are still taught in the Chinese martial arts.

I was able to see Master Chen yesterday. It may have been the last time. He is going home this week. His granddaughter will remain. She speaks Foochow-hua, but lacks her grandfather's other knowledge.

"San-Chien" is Foochow-hua for Okinawan "Sanchin". Apparently, "San Chan" [Sānzhan] is the correct Mandarin. This is confused by two different "spellings" (names written in kanji) that exist in Okinawa and Japan. The pronunciations given above reflect our school's notion of the "correct" spelling which is the same as Masters Higaonna and Uechi. There is one small difference between the usual Okinawan writing and the Chinese. The Chinese put one more "mouth" in the upper left corner of the kanji for Chin/Chien/Chan. Fortunately, I knew this going in.

三戰 三戰

Japanese/Okinawan Kanji for San Chin

Sanchin means "three battles," but I think we all knew that. It really does mean a major military encounter. Chen argues that there are certain things that make up martial art. For everything there is a "correct" way according to a prescription (my word), this is kata. Correct martial art means correct "walking, breathing, coordination and control of chi, ching, and shen, tactics and strategy." When the first two of these are mastered, the rest fall into place naturally. San-Chien is an exercise that teaches the correct way to walk and breath. It should be done in a spirit of letting you find your way to these other elements. When San-Chien is mastered, your martial art will be correct. It is said that one who stands three times on the battlefield is a seasoned warrior and is on the path to mastery.

Walking and breathing cannot be done correctly unless you master and unite the three centers of chi. To this end, the teacher will often touch the student's centers to activate the energy and to make learning the control easier. Touching the lines through which the energy flows helps the student learn to direct the chi.

To be a true master, you must be able to see the chi in another so that you may fight and teach effectively. This is why healing and fighting are so closely linked. The symbol for "doctor" still shows one warrior pulling an arrow from another's chest.

医者

Doctor or Healer

So the three internal battles are the battle for control of the three centers of chi (ki). Chen teaches these methods in his Chen-style southern Shaolin. He also mentioned Masters Liu and Tsung in his home province who teach it. He argues that San-Chien is a "Buddha thing." Variations are possible; the important thing is the teaching--achieving the training of the student. But the exercise has always worked satisfactorily, so people are not too interested in changing it.

*Sensei
Goshukan Canada*

20th Annual Ontario Training Camp



Schedule

Friday, October 5th:

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

Saturday, October 4th:

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

Sunday, October 5th:

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

Safe Trip Home!

with special guest instructor
Shihan Vassie Naidoo

Costs

Adults	\$90 (includes lunch on Saturday and invitation to Saturday evening reception)
Students	\$60 (includes as above)
Family Rate	Third & beyond members half price
Saturday	\$60 (includes lunch)

Hosted by



Goshukan Canada is pleased to announce our fall camp in Sudbury Ontario with guest instructor Vassie Naidoo Sensei. If you are in the area please come join us. October 3-5.

Craig Vokey

New York Goju Ryu Karatedo Seiwa Kai Seminar

By Kevin Moskie



Join us in training as we host Shihan Vassie Naidoo 7th Dan Seiwa Kai Gojuryu Karatedo and 6th Dan JKF Gojukai. This is an open invitation to attend the Gasshuku on October 18th and 19th in Staten Island, NY - NY.

This seminar will cover the techniques and kata taught by the Seiwa Kai and JKF Gojukai.

Contact Sensei Kevin Moskie for additional details or questions.

Email:

Kevinmoskie@gmail.com

Seminar Schedule:

Saturday 10/18/14: 10:00 am-5:00 pm Fastbreak Basketball Center

Sunday 10/19/14; 10:00 am-1:00 pm Fastbreak Basketball Center

Attire:

Please only wear standard white Gi with minimal patches. Kyu grades should wear their colored belts as issued in their dojo and Yudansha should only wear standard black belts (No camouflage or colorful red striped belts) We asking this in order to enable all attendees to participate with the opportunity to train on an equal playing field without concern of the grade their training partner may or may not have. We also ask that attendees please have an open mind and leave ego's at home. This is the way of Budo.

USA Goju-Ryu Karate-do Seiwakai
Annual Seminar and Shinsa
And JKF Gojukai Shinsa
Santa Monica, CA, USA
Friday-Sunday, Nov. 7, 8, & 9, 2014



Open to all Karate Practitioners.

Three days of training in sunny Santa Monica, California with **Seiichi Fujiwara Hanshi**, 8th Dan -- President and Head Instructor of Goju-Ryu Seiwakai and Head of the JKF Gojukai Overseas Committee; **Shihan Leo Lipinski**, 8th Dan -- President of Seiwakai Europe; **Shihan Vassie Naidoo**, 7th Dan -- President of Seiwakai USA; and **senior USA instructors** with an emphasis on teaching methodology, kata, and practical applications of Goju-Ryu Karate-do.

You will leave this seminar with new insight on proper kata performance, effective kata bunkai, Goju-Ryu kumite, and a deeper understanding of Budo. Please plan on joining us for insightful instruction, beach training, camaraderie, and maximum effort.

YWCA Santa Monica/Westside 2019 14th St. Santa Monica, CA 90405

Special room rates are available at the *Travelodge Santa Monica*
3102 Pico Blvd., Santa Monica, CA 90405 (800) 231-7679



**USA Goju-Ryu Karate-do Seiwakai Training Seminar, JKF
Gojukai Shinsa, and Seiwakai Shinsa
REGISTRATION FORM
Santa Monica, CA, USA
Friday-Sunday, November 7-9, 2014**

Name: _____ **Address:** _____
City: _____ **State:** _____ **Zip:** _____ **Country:** _____
Dojo: _____ **Current Rank:** _____
Main Phone: _____ **Secondary:** _____ **Email:** _____

Seminar Schedule:

Friday, Nov. 7, 2014	6:00pm – 9:00pm	YWCA Santa Monica/Westside
Saturday, Nov. 8, 2014	9:00am – 10:30 am	Beach Training - Sanchin/Tensho
	Noon – 4:00 pm	YWCA Santa Monica/ Westside
Dinner Enkai	7:00 pm -- 9:00 pm	Location T.B.A.
Sunday, Nov. 9, 2014	9:00 am	JKF Gojukai Shinsa -- Hombu Dojo
	Noon -- 3 pm	YWCA Santa Monica/Westside
	3 pm – 4 pm	Seiwakai Shinsa – YWCA

Please check activities attending: **# Attending:** _____ **Total:** _____

- o 3-Day Training \$175.00 (\$195 after Oct. 20th) _____ \$ _____
- o 2-Day Training \$150.00 _____ \$ _____
- o Single day Training \$125.00 _____ \$ _____
- o Saturday Dinner Enkai \$30.00 _____ \$ _____

TOTAL FEE: _____ **\$** _____

PLEASE MAKE CHECKS PAYABLE TO: **KICK (Karate for Inner City Kids)**
CREDIT CARD (Circle which one): **VISA/MASTERCARD**

CREDIT CARD #: _____ **EXP. DATE:** _____

Mail Registration to: **KICK 2202 Pico Blvd. Santa Monica, CA, USA 90405**

For further information, contact Vassie Naidoo @ 310-399-6955

RELEASE OF LIABILITY TO PARTICIPATE

In consideration of your accepting my fees, I intend to be legally bound on behalf of myself, my heirs, executors, assigns, and administrators, I do hereby waive, release and discharge any and all rights and claims for damages which I may have, or which may hereafter accrue to me against the Japan Karate Federation Gojukai, USA Goju-Ryu Seiwakai Karatedo, KICK, Karate of L.A., YWCA Santa Monica, Vassie Naidoo, other instructors, participants, sponsors and contributors, their representatives, affiliates, successors, and assigns for any and all injuries arising from my participation in the 2014 USA Goju-Ryu Karate-do Seiwakai Training Seminar & JKF Gojukai Shinsa . I attest that I am physically fit and sufficiently trained for this event. I understand karate is a demanding physical activity and I enter into this Release knowing and accepting there is a potential for injury.

Signature (Parent if under 18 yrs)

Printed Name

Date

Concussions – Recognition and Reaction

From the CDC at the Suggestion of JP Williams

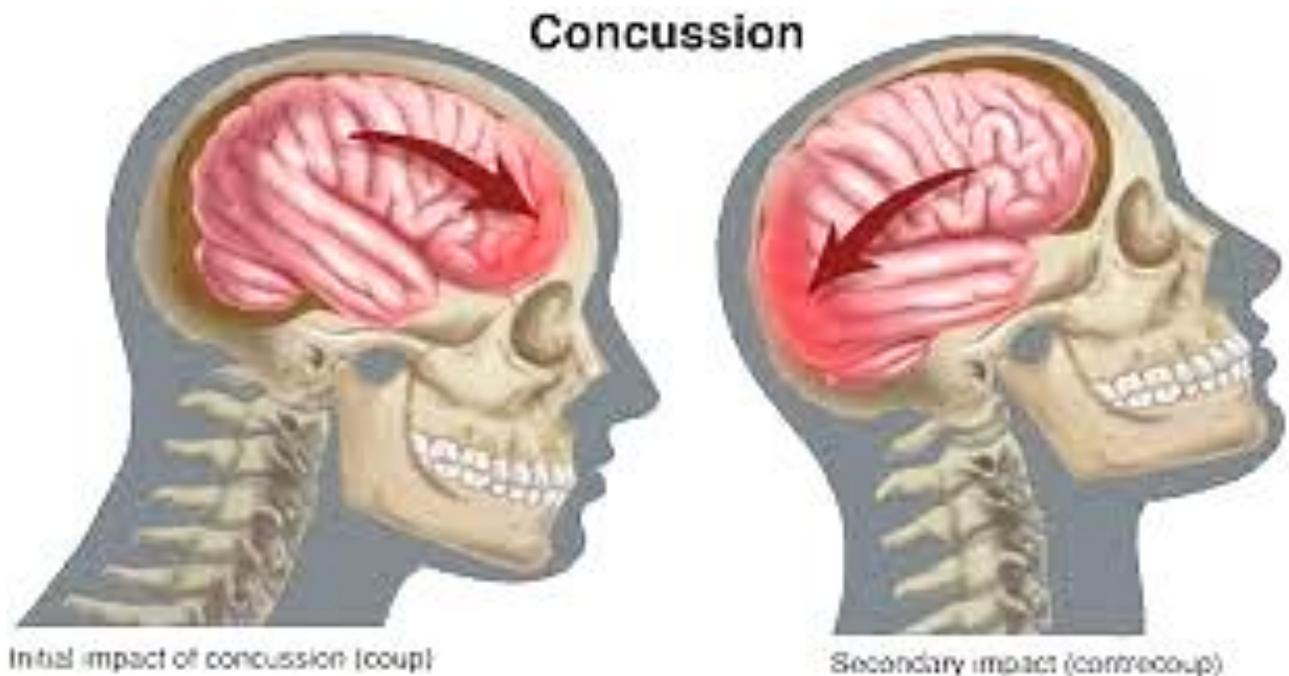
Editor's Note: We are all engaged in typical karatedo activities such as kumite, bunkai, and nage-waza where the potential for someone to receive a concussion is very real. For the safety of ourselves and our students, it would behoove all of us to understand what a concussion is and how to recognize and react to one.

THE FACTS

- A concussion is a **brain injury**.
- **All** concussions are **serious**.
- Concussions can occur **without** loss of consciousness.
- Concussions can occur in **any sport**.
- Recognition and proper management of concussions when they **first occur** can help prevent further injury or even death.

WHAT IS A CONCUSSION?

- Concussion, a type of traumatic brain injury, is caused by a bump, blow, or jolt to the head.
- Concussions can **also occur from a blow to the body** that causes the head and brain to move quickly back and forth—causing the brain to bounce around or twist within the skull.
- This sudden movement of the brain can cause stretching and tearing of brain cells, damaging the cells and creating chemical changes in the brain.



HOW CAN I RECOGNIZE A POSSIBLE CONCUSSION?

To help spot a concussion, you should watch for and ask others to report the following two things:

1. A forceful bump, blow, or jolt to the head or body that results in rapid movement of the head.
2. Any concussion signs or symptoms, such as a change in the athlete's behavior, thinking, or physical functioning.

Signs and symptoms of concussion generally show up soon after the injury. But the full effect of the injury may not be noticeable at first. For example, in the first few minutes the athlete might be slightly confused or appear a little bit dazed, but an hour later he or she can't recall coming to the practice or game.

You should **repeatedly check** for signs of concussion and also **tell parents what to watch out for at home**. Any worsening of concussion signs or symptoms indicates a **medical emergency**.

WHAT SHOULD BE DONE?

1. **Remove the athlete from play.** Look for signs and symptoms of a concussion if your athlete has experienced a bump or blow to the head or body. When in doubt, keep the athlete out of play.
2. **Ensure that the athlete is evaluated by a health care professional experienced in evaluating for concussion.** Do not try to judge the severity of the injury yourself. Health care professionals have a number of methods that they can use to assess the severity of concussions. As a coach, recording the following information can help health care professionals in assessing the athlete after the injury:
 - Cause of the injury and force of the hit or blow to the head or body
 - Any loss of consciousness (passed out/knocked out) and if so, for how long
 - Any memory loss immediately following the injury
 - Any seizures immediately following the injury
3. **Inform the athlete's parents or guardians about the possible concussion and give them the fact sheet on concussion.** Make sure they know that the athlete should be seen by a health care professional experienced in evaluating for concussion.
4. **Keep the athlete out of play the day of the injury and until a health care professional, experienced in evaluating for concussion, says they are symptom-free and it's OK to return to play.** A repeat concussion that occurs before the brain recovers from the first—usually within a short period of time (hours, days, or weeks)—can slow recovery or increase the likelihood of having long-term problems. In rare cases, repeat concussions can result in edema (brain swelling), permanent brain damage, and even death.

Seiwa Kai in Competition

Submitted by Sanjit Mandel



Pleasanton Weekly

Sports - September 12, 2014

Local dads take home karate medals

By Jeremy Walsh

Three local fathers who instruct and train at Tri-Valley Karate in Pleasanton earned five medals in the USA-NKF National Championships and Team Trials this July in Reno, Nev.

John Crose won bronze medals in the Advanced Goju Ryu Kata and 35+ Advanced Kata categories, Sanjit Mandel won gold in Men's Advanced Japanese/Okinawan Kata, and Johnpaul Williams won silver in Advanced Goju Ryu Kata and 45+ Advanced Kata.