

WORLDWIDE KYOKUSHINKAI

UCHIDESHII



内弟子

ANNUAL UCHIDESHII

The Annual Uchideshi Program is for one who wishes to be an apprentice (disciple) of Sensei Rivera within the International Kyokushinkai Kan Karatedo Organization, particularly the Rivera Dōjō year-round.

SUMMER UCHIDESHII

The Summer Program is for non-adults or teenagers that wish to attain an experience of Uchideshi on an interim basis before they can be accepted as a full-time one within the Rivera Dōjō once they are of legal age.

UCHIDESHII

内弟子 Uchideshi means "live-in apprentice" or disciple. And World Kanreikai Karate is proud establishing an Uchideshi Program, which consists of a commitment to training in Karatedō or the Empty-Handed Way (Path or Road).



ABOUT INTERNATIONAL KYOKUSHINKAI KAN KARATEDŌ UNION
UCHIDESHI PROGRAM @ RIVERA DŌJŌ

ANNUAL PROGRAM

THE ANNUAL UCHIDESHI PROGRAM IS FOR ONE (AN ADULT) WHO WISHES TO BE AN LIVE-IN APPRENTICE DISCIPLE (DESHI) OF SENSEI RIVERA AT RIVERA DŌJŌ THAT IS WITHIN THE INTERNATIONAL KYOKUSHINKAI KAN KARATEDŌ UNION IN LEARNING THE WAYS OR DŌ OF THE KARATEDŌ UCHIDESHI (EMPTY-HANDED WAY LIVE-IN APPRENTICE).

IN THIS PROGRAM, ONE LEARNS TO TRAIN MULTIPLE TIMES A DAY, TAKING ALL CLASSES IN THE DŌJŌ, WHICH ASSISTS ONE IN LEARNING QUICKLY AS WELL AS PARTAKING IN ALL SPECIAL EVENTS, SUCH AS CLINICS, DEMONSTRATIONS, OUTINGS, CELEBRATIONS, ALL TOURNAMENTS, IN WHICH ONE HAS THE HONOR OF REPRESENTING IKU NYC RIVERA DŌJŌ AND THUS, IKU (INTERNATIONAL KYOKUSHINKAI KAN KARATEDŌ UNION).

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THE UCHIDESHI PROGRAM IS CONTRACTED YEARLY, WITH RENEWALS THAT CAN LAST UP TO 5 YEARS. IN THAT TIME, ONE ADVANCES AT ONE'S OWN RATE, BUT OSTENSIBLY FASTER THAN THE AVERAGE (DAILY) STUDENT AND HAS THE POTENTIAL TO BE AN ACCOMPLISHED FULL-CONTACT KNOCKDOWN FIGHTER COMPETING ALL OVER THE WORLD AS WELL AS BECOMING AN INSTRUCTOR WITHIN THE RIVERA DŌJŌ, CULTIVATING ONE'S CRAFT TO INEVITABLY HAVE AND OPEN A DŌJŌ ONESELF WITHIN THE ORGANIZATION.

MOREOVER, ANNUAL UCHIDESHIS WILL BE DOING INTER-DŌJŌ CULTIVATIONS; I.E., THEY WILL BE NOT ONLY TRAINING AT SAID RIVERA DŌJŌ BUT ALSO TRAVEL TO OTHER DŌJŌS WITH IN THEINTERNATIONAL

KYOKUSHINKAI KAN KARATEDŌ UNION IN INTERVALS BETWEEN ONE TO THREE OR FOUR MONTHS AT A TIME AT OTHER SENSEI'S AND SHIHAN'S DŌJŌS THROUGHOUT NORTH AMERICA, SUCH AS SARATOGA, NY AND RENSSELAER, NY, ONTARIO CANADA, AS WELL AS INTERNATIONALLY, E.G., FRANCE, RUSSIA, AND BRASIL.

THIS ALLOWS CROSS-TEACHING FROM ACCOMPLISHED SAID SHIHANS AND SENSEIS WHO WILL IMPART THEIR KNOWLEDGE AND EXPERIENCES IN KIHON, KATA, AND KUMITE TO FURTHER THE UCHIDESHIS PRACTICE OF KARATEDŌ.

SUMMER PROGRAM

THE SUMMER PROGRAM IS FOR NON-ADULTS OR TEENAGERS THAT WISH TO ATTAIN AN EXPERIENCE OF UCHIDESHI ON AN INTERIM BASIS BEFORE THEY CAN BE ACCEPTED AS A FULL-TIME ONE WITHIN RIVERA DŌJŌ ONCE THEY ARE OF LEGAL AGE.

NEVERTHELESS, THEY WILL PERFORM THE SAME DUTIES AND HAVE THE SAME RESPONSIBILITIES OR STRUCTURE, BUT THEY WILL SIGN UP FOR 2-4 WEEK PERIODS COMPARED TO THE ANNUAL OR YEAR-ROUND PROGRAM DETAILED IN THE ANNUAL PROGRAM.

THIS IS GREAT FOR BUILDING CHARACTER AND ALSO FOR ONE TO SEE IF THIS IS THE ROAD OR PATH (DŌ), IN WHICH ONE WISHES TO FOLLOW AS A WAY OF LIFE.

INQUIRIES AND APPLYING

FOR THOSE WHO WISH TO PARTAKE IN THE UCHIDESHI PROGRAM, PLEASE CONTACT THE RIVERA DŌJŌ AND THE PARTICULARS WILL BE DETAILED THEN.



押忍 OSU!!!

リベラ 先生

RIVERA SENSEI



国際極真会館連合

Recently, in 2009, after a seven-year dōjō lay-off, in which I dabbled in boxing for six months under Moses Sanchez, a former Gold Gold Champion and trainer of several Gold Glove Champions at the Church Street Boxing Gym in lower Manhattan, I volunteered my services and time as an instructor and administrator, seven days a week, to a Kōhai (junior) of mine who opened his own school a couple of years after he completed his Uchideshi apprenticeship. In addition, I came out of Kumite (fighting) retirement, because of my desire and aspiration to compete in an Invitational Knockdown Tournament once again that was in San Francisco. Further, from 2008-2010, I also assisted in Black Belt (Sho Dan, Ni Dan, San Dan) promotion tests, which were held in Cliffside, New Jersey, as well as Kyū (non-black belt) promotion tests at the aforesaid Kohai's dōjō.

Consequentially, in the latter part of 2010, after almost a decade of engrossing myself in academia and literature, such as philosophy, psychology, physics (quantum), and Buddhism, not to mention, conditioning myself, i.e., spiritually and physiologically via Zazen and Shikantaza (just sitting), chanting or Nembutsu, training and refining Kihōn (basics) and Waza (techniques), a new style came to fruition itself that incorporates all the physiological and psychological tenets of all three disciplines that I have learned (i.e., the two different Japanese and Okinawan based karate styles that were under the same master or teacher, which also included aspects of self-defense and the aforesaid Western Boxing aspect that is coalesced). Consequently and henceforth, Genjōkōan Karate was manifested; it is balanced or interconnected by Buddhism and its Zen and Zazen attributes (qualitative characteristics); i.e., to find the Middle Way or Two Truths, which is balance that is only cultivated through one's Zazen (meditation) and the "Dropping off Mind and Body" (Shinjin Datsuraku), or forgetting the ego and delusional thoughts or neuronal secretions of one's brain. Accordingly, committing oneself to training in Karatedō via sweating, discipline, dedication, and action (reality), one will transcend oneself in one's dharma (experience) and becomes Buddha and acts in Zen; this translates and transforms one in all aspects of one's life, not just in or at the dōjō; rather, a dōjō allows one to see, but not find oneself, because one

does not use one's eyes to see oneself. In other words, one finds oneself not by looking outwardly with the eyes (abstract), but rather inwardly by one's Zazen (practice), which allows one to "see" oneself or one's True Nature/Original Face (reality). This is because one needn't be cognizant (i.e., abstractly or intellectually aware) of "finding" anything (much less oneself), because there is nothing to "find" externally (abstract). Hence, via one's Zazen (meditative practice), one need only to reflect or look inwardly or internally by "Dropping Off Mind and Body" (Shinjin Datsuraku) as opposed to externally, so that one can become enlightened by truly seeing one's Original Face via one's Shikantaza (just sitting), which one learns or finds that has always been there since the beginningless of time.

Presently, as of the Fall of 2013, after four years of discourse with I.K.U.'s Founder, I have subsequently and honorably joined (International Kyokushinkai Kan Union) or I.K.U. under Kaichō Farzinzad who created the aforesaid venerated style. This is due to him being an Uchideshi of Sosai's in Japan for many years and also since he is the second Karateka, in which I have been fortunate enough to train under, and in which has/had trained directly under Sosai; i.e., he, as well as the aforementioned Soshu, have direct lineage to Sosai, and for which, I am truly intrigued with and was humbled to be asked to join his Organization (IKU). Henceforth, after converting my rank in December of 2013, I also was appointed as the Branch Chief of New York City (IKU NYC), which is ostensibly a great and humbling honor, to which I am grateful for and in which, I will do my best to further Sosai's vision of Kyokushinkai Kan Karatedō in America.

Now, my focus is committing myself to IKU as one of the Board Members and thusly, promoting the Traditional values of Kyokushinkai Kan Karatedō as well as inevitably implementing/ revitalizing an Uchideshi Program (live-in apprentice) in the near future within my dōjō, in which desiring Karatekas from all over the world will come and learn the Ways or Dō as a Karateka of Kyokushinkai Kan Karatedō. In the interim, I will continue to visit other I.K.U. dōjōs and teach Clinics that stress Traditional Values, such as Kihon (basics), Kata (formal series of movements), Kumite Waza (fighting techniques), Kumite (free-fighting), and Buki (weapons).

リベラ 道場 RIVERA DŌJŌ

INTERNATIONAL KYOKUSHINKAI
KAN KARATEDŌ UNION©

IKU NYC RIVERA DŌJŌ

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国際極真会館 連合



IKU / INTERNATIONAL KYOKUSHINKAI KAN KARATE UNION - KAICHŌ (FOUNDER) DAVID FARZINZAD. BRANCH CHIEFS: SHIHAN JAMES BRUGHAG (SARATOGA, NY), SOKE NEWTON JAMES (FLORIDA), SENSEI RIVERA (NYC), SENSEI ALI YASSINI (CANADA), SENSEI BLAVETTE LUDOVIC (FRANCE), SHIHAN ALFRED LINDA (SOUTH AFRICA); SENSEI LUIS A. SILVA (BRASIL); SENSEI MANUCHEHR SADATI (CANADA); BOARD MEMBERS: SENSEI THOMAS BOBB, SENSEI CHIP WOOD, SENSEI KEVIN SWEET AND ALL OF THE ABOVE SHIHANS AND SENSEIS.



リベラ 先生 RIVERA SENSEI



My journey into Karatedō began in the summer of 1982 at the 極真会館 空手 Kyokushinkai Kan Karate Honbu Dōjō (Headquarters' School) 極真会館 空手 本部道場 in Manhattan on 6th Avenue, which opened in that year/summer. The aforesaid style means "Ultimate Truth" and "Society" in a "building" and is a compilation of Gōjū-ryū 剛柔流, Shōtōkan 松濤館流, and Kenpō 拳法, which was created by 総裁 倍達 大山 Sosai Masutatsu Oyama, who also engaged in intense Shugyō 修行 (Deep Mind and Body Training) or spiritual discipline as well when developing this said style. At the Honbu Dōjō, I trained directly under Mas Oyama's protégé, then Saiko Shihan Shigeru Oyama, but now known as 開帳 茂 大山 Soshu Shigeru Oyama, an 8th dan and highest-ranked master then and World Chief



Instructor of Kyokushinkai Kan Karate directly under Sosai Mas Oyama. This was my introduction to Karatedō, in which I am very fortunate about and of course humbly grateful for as well. From 1982 to 1983, I trained six days a week in one and a half hour classes, twice a day, six days a week, which were all taught by Saiko Shihan Shigeru Oyama, the Chief Instructor of the Honbu Dōjō, and Branch Chief of I.K.O. North America. Fortunately, I was his first student in his new dōjō and became one of his first three brown belts or second Kyūs, and his first junior brown belt or first Kyū in his dōjō. Further, I also had the honor of doing three Kata demonstrations within a group (students from the headquarters dōjō) in the years between 1982 and 1983 at three Knockdown Tournaments. Then in 1985-86, the style was changed to World Oyama Karate Organization or W.O.K.O. when (then) Saiko Shihan created his own aforesaid style and thus, became known as Soshu with the rank of 10th Dan.

Then in beginning of 1990, I rejoined the Honbu/Headquarters NYC Dōjō and decided to start over again in rank (status), meaning at white belt or 10th Kyū; I trained 3 times a week, in one hour classes, for four years (until the end of 1994), again under Soshu Shigeru Oyama (formerly Saiko Shihan). And in 1999, five years later, I returned once again to the Honbu/Headquarters NYC Dōjō, for a four-year stint, a truly devoted one, as an Uchideshi 内弟子 or live-in disciple under Chief Instructor Soshu Oyama, until 2002. I was allowed to wear my original rank of brown belt black stripe or first Kyū and subsequently tested for my Sho Dan (first degree: Shodansha) in 2000, and my Ni Dan (second degree) in 2001, and then my San Dan (third degree) in 2010. During this tenure is when I became a practitioner of the art and is why I dedicated myself to teaching, training, and competing/fighting. This is imperative for one and is how one becomes a true teacher and also how one carries on one's Sensei's legacy or the tenets of one's style for the next generation; i.e., no beginning and no end; it is the Ensō (Zen circle).