



BUJINKAN
Divine Warrior School

YAMANNEKO DOJO

Mountain Lion Hall



Student Handbook

Shihan Jeffrey Prather, Dojocho

Location: 4500 East Speedway, Suite 56, Tucson

Mail: 8987 East Tanque Verde #309-245

Tucson, AZ 85749

(520) 784-9879

Email: info@bujinkanusa.com

www.bujinkanusa.com



Soke Masaaki Hatsumi



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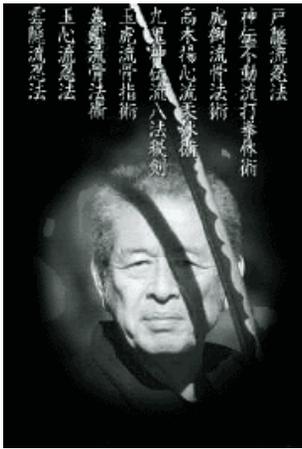


Shihan Jeffrey Prather

The secret principle of Taijutsu is to know the foundations of peace. To study is the path to the immovable heart (Fudoshin).” Hatsumi Soke

The Essence of Ninpo

By Masaaki Hatsumi, 34th Soke of the Togakure Rye



I believe that Ninpo, the highest order of Ninjutsu, should be offered to the world as a guiding influence for all martial artists. The physical and spiritual survival methods eventually immortalized by Japan's Ninja were in fact one of the sources of Japanese martial arts. Without complete and total training in all aspects of combative arts, today's martial artist cannot hope to progress any further than mere proficiency in the limited set of muscular skills that make up his or her training system. Personal enlightenment can only come about through total immersion in a martial tradition as a way of living. By experiencing the confrontation of danger, the transcendence of fear, injury, death, and a working knowledge of individual

and limitations, the practitioner of Ninpo can gain strength and invincibility that permit enjoyment of the flowers moving in the wind, appreciation of the love of others, and contentment with the presence of peace in society.

The attainment of this enlightenment is characterized by the development of the *jihhi no kokoro*, or "benevolent heart." Stronger than love itself the benevolent heart is capable of encompassing all that constitutes universal justice and all that finds expression in the unfolding of the universal scheme. Born of the insight attained from repeated exposure to the very brink between life and death, Ninpo's benevolent heart is the key to finding harmony and understanding in the realms of the spiritual and natural material worlds.

After so many generations of obscurity in the shadowy recesses of history, the life philosophy of the ninja is now once again emerging, because once again, it is the time in human destiny in which Ninpo is needed. May peace prevail so mankind can continue to grow and evolve into the next great plateau.

Introduction

Welcome to the *Bujinkan Yamaneko Dojo*. Our Charter is to teach the authentic warrior art of *Budo Taijutsu* in the traditional manner. This handbook will help you get the most out of your training

The International Bujinkan

The international Bujinkan Dojo was founded by Dr. Masaaki Hatsumi and is located in Noda City, Japan. Dr. Hatsumi inherited the title of *Soke* from his teacher, Toshitsugu Takamatsu, in the mid 1970's. Hatsumi-Soke is the sole authority for providing transmission of the techniques to our generation and he has final authority for the policies which guide the *Bujinkan Yamaneko Dojo*.

After Hatsumi-Soke earned black-belt teaching ranks in Judo, Kendo, Karate and Aikido, he turned to traditional Kobudo (classical samurai weapons arts), in order to continue his search for an effective martial art. During his training, his teacher, who by that time had taught Hatsumi all he could, spoke of a master whose weapons techniques were superior to his own. That master Toshitsugu Takamatsu, the 33rd Grandmaster of Togakure Ryu Ninpo

Takamatsu-Soke lived in Kashiwabara, an eight hour trip by train. Each Friday, Hatsumi would travel all night and arrive in Kashiwabara on Saturday morning. Once there, Hatsumi would train with Takamatsu-Soke all weekend and then leave Sunday night in order to be back in Noda City to open his clinic Monday morning. Takamatsu-Soke continued training Hatsumi for 15 years. Upon his retirement in 1971, he named Hatsumi-Soke Grandmaster of nine distinct warrior traditions and the Bujinkan Dojo was born.

Bujinkan means "Divine warrior training hall." The name of Takamatsu Soke's dojo was *Sukisha*, which means "place for warrior arts training".

The Bujinkan Yamaneko Dojo

The *Bujinkan Yamaneko Dojo* was founded in 1990 by Jeffrey Prather. Mr. Prather holds 15th degree black belts and the title of *Shihan* (master or gentleman teacher). Prather-Shihan has been a personal student of Hatsumi-Soke since 1984 and is one of only two men in the world to have been awarded a second *Judan* (10th degree master license) in *Shinken Gata* (real combat). A retired Army Major, Prather-Shihan received this honor for his work, teaching military and law enforcement defensive tactics and firearms worldwide. Prather-Shihan is also the only two time recipient of the coveted Bujinkan Gold Medal. His first, for developing the Close Quarter Combat system used by over 15,000 U.S. Army soldiers, and the second for hosting the 1995 and '99 Tai Kais.

The Code of the Dojo

To know that Patience comes first.

To know that the path of man comes from justice.

To renounce avarice, indolence, and obstinacy.

To recognize sadness and worry as natural and to seek the immovable heart.

To not stray from the path of loyalty and brotherly love and to delve always deeper in to the heart of Budo.

To follow this code is part of the dojo's guidelines.

Meiji 23 (1890) Spring, Toda Shinryuken Masamitsu

Showa 33 (1958) March, Takamatsu Toshitsugu Uou

Hatsumi Masaaki Byakuru

Training

Dojo Training consists of methods and principles of personal protection for a variety of life threatening situations. All the techniques taught are *shinken-gata* or 'real fight' techniques. Therefore, there is no sparring, sport training, or tournaments.

As Soke, Dr. Hatsumi holds the title of Grandmaster of nine separate schools (ryu) that make up the Bujinkan Dojo. The techniques which you are taught come from these schools:

Gyokko Ryu or Jewel Tiger School may have come from china during the Tang dynasty (618 AD - 907 AD); however, the techniques were not organized into a ryu until the 16th century by Sakagami Taro Kunishige. Gyokko Ryu was passed to the Momochi Family, adding it to the Iga Ninja tradition. It is the oldest Ryu in Masaaki Hatsumi's Bujinkan Budo Taijutsu system. Known for the Kihon Happo, Sanshin no Kata, and Muto Dori sword evasion techniques which are considered as the basics in the Bujinkan system. "Destroy the enemy's power, but leave his life".

Togakure Ryu or Hidden Door School was developed in the mountainous region of Iga. It is known for its long narrow stances for fighting on mountain trails. Daisuke Nishina founded Togakure Ryu Ninpo Taijutsu in the late 1100's. The second oldest Ryu in Masaaki Hatsumi's Bujinkan Budo Taijutsu system. This school is known in the Bujinkan for the different Ninjutsu weapons such as the Shuko, Shinodake, Shuriken, etc. "Use the sword to be peaceful, and protect country, family and nature".

Training (cont.)

Kukishinden Ryu or Nine Demons School developed from Kukishin Ryu. Kukishin Ryu was founded by Yasushimaru Gurando. Yasushimaru known for his skill at ninjutsu and bujutsu was sent to rescue the emperor Go-Daigo. During the rescue, Yasushimaru's army defeated many samurai using Naginata. When a samurai officer cut the blade off the naginata. Yasushimaru used only the pole (bo staff), to defeat the officer. Kukishin Ryu is known for techniques utilizing the Bo, Hanbo, Naginata and Bisento.

Koto Ryu or Tiger Knocking Down School came to Japan from China via Korea by Chan Busho (Chinese warrior). Many generations later, it was passed to Sakagami Taro Kunishige the Soke of Gyokko Ryu. These schools were past down together. Koto Ryu is based on koppojutsu (bone crushing) techniques. In Koto Ryu, short, quick movements are common. Yoko Aruki (cross stepping) and stomping on toes (toki) are typical movement of Koto Ryu.

Shinden Fudo Ryu or Immovable Heart School. In this Ryu, Hojojutsu (rope techniques) are used with taijutsu as a means to restrain the opponent is taught. This school uses several types of yari (spears). Izuma Kanja Yoshiteru is credit as the founded of this ryu in 1113. Jigano Kano, the founder of judo, studied this ryu. "The practitioner must work to cultivate an immovable spirit."

Takagi Yoshin Ryu or High Tree, Raised Heart School was founded by Oriuemon Shigenobu in the beginning of the 1600's. Most famous in the Bujinkan as a "Bodyguard School". The fast and effective Jujutsu techniques (grappling and throwing), and Daishosabaki (Jujutsu while wearing both swords in the belt) are elements of Takagi Yoshin Ryu. "Look at the eyes and use speed."

Gikan Ryu or Truth, loyalty, and Justices School. Uryu Hangan Gikanbo founded Gikan Ryu Koppojutsu in the mid 1500. This Ryu contains many special kicks, punches and throws. The dynamic footwork of Gikan Ryu is utilized very widely in the Bujinkan system.

Gyokushin Ryu Jeweled Heart School. Sasaki Goemon Teruyoshi founded Gyokushin Ryu Ninjutsu in the mid 1500's. Very little of this school has been taught to the western world. What is known about this school is that it focused more upon the espionage side of Ninjutsu, rather than the fighting side.

Kumogakure Ryu or hiding in the clouds school. Iga Heinaizaemon No Jo Ienaga founded Kumogakure Ryu Ninjutsu in the mid 1500's. Known in the Bujinkan for the Kamayari, and jumping techniques. It is said that the phrase, "Shiken Haramitsu Daikomyo", comes from this Ryu and reflects both Buddhist and Shinto attitudes.

Licensing and Certification

All licensing and certificates awarded by Prather-Shihan come from and are signed by Hatsumi-Soke. When one begins training at the *Bujinkan Yamaneko Dojo* he or she is unlicensed and holds the rank of *Mu-kyu*, which is signified by the white obi (belt) worn as part of the gi (martial arts training uniform). Students then progress from 9th kyu up to 1st kyu, which is signified by a green obi. The word kyu literally means “step” as in “steps towards black belt.

The next steps in the license progression is Shodan (1st degree) through Kudan (9th degree). These ranks are signified by a black obi. The *Bujinkan Yamaneko Dojo* offers licensing to the rank of Yondan (4th degree black belt). The rank of Godan (5th degree) and above can only be awarded by Hatsumi-Soke.

Judan (10th degree) and above are awarded the title of *Shihan* (Master or Gentleman teacher). There are five levels of Shihan ranks to 15th degree black belt.

Students licensed as a Sandan (3rd degree black belt) can undertake training and receive licensing as a *Shidoshi-ho* (assistant instructor). A practitioner holding this title may establish a training center under the authority of the *Bujinkan Yamaneko Dojo* and offer licensing in the various arts of the Bujinkan.

In addition to the obi, each person training in the Bujinkan Dojo also wears a patch on the left front of the gi. This patch has the Japanese character *Bujin* embroidered on a colored background. The color of the patch directly relates to the level of the practitioner.

<u>Color of Bujin</u>	<u>Background Color</u>	<u>Rank</u>
White	Red	Kyu ranks
Black	Red	1 st – 4 th
Dan ranks		
Black w/White outline	Red	5 th – 9 th Dan ranks
Green	Yellow	Shihan Ranks
Gold	Red	Soke

Equipment Requirements

Students in the Bujinkan Yamaneko Dojo are expected to furnish their own training equipment. Students are permitted to wait a period of 6 to 8 weeks prior to obtaining the equipment so they can determine their interest level before making the financial investment. Some equipment can be purchased through the dojo at a discounted price or students can, of course, purchased equipment from various vendors outside the dojo. Regardless of how you procure the equipment, the following items are necessary for training in the Bujinkan. The items are listed in the order they should be obtained.

Yamaneko Dojo T-shirt – Required wear for summer

Traditional black cotton *gi* with the appropriate colored belt and *Bujin* patch.

Indoor and Outdoor *Tabi* – Split toe footwear.

Hanbo training stick (3 feet long and $\frac{3}{4}$ to 1 inch in diameter).

Tanto-bokken training knife. This should be a sturdy, wooden, and have no edge or point.

Bokken (wooden training sword) and/or *Shinai* (bamboo training sword).

Bo staff (6 feet long and 1 inch in diameter).

Training *Kusari* (3 foot cotton rope with gauze-wrapped or knotted ends to simulate weights).

Fees

In addition to any fees for instruction, prior to the start of training in any given there is an annual fee of \$50.00 dollars which covers your membership in the international Bujinkan Dojo as well as insurance. This is a mandatory fee which must be paid directly to the instructor year. In addition, students that receive promotions will be required to purchase license certificates from Japan. The rates for these licenses are:

<u>Rank</u>	<u>Price</u>
Kyu ranks	\$50.00 US Dollars
Shodan	10,000 Japanese Yen*
Nidan	20,000 Japanese Yen*
Sandan	30,000 Japanese Yen*
Yondan	40,000 Japanese Yen*

*Dan license fees will vary in accordance with the dollar to yen exchange rate.

Dojo Etiquette (*Rei Ho*)

There are many opportunities for students of the *Bujinkan Yamaneko Dojo* to train with Japanese instructors. To insure that students are familiar with basic Japanese etiquette and more importantly to develop a warrior heart of compassion, Japanese customs are followed during training.

Upon entering the dojo:

When entering the dojo face the *Kamidana* (dojo shrine) and bow. The bow is done from the waist with the back straight, feet together. For men the hands are at your sides. For women the hands on the front of your thighs.

Greetings

Upon entering the dojo a bow and a proper greeting should be extended upon meeting instructors or other students. In Japan a bow is the equivalent of a handshake and should be seen as polite and important. The proper greetings are:

Ohayo gozaimas	Ohio*goes*eye*mas	Good morning
Konichiwa	Cone*eechee*wa	Good Day
Konbanwa	Cone*bann*wa	Good Evening

Uniform and other personal acts

In the Japanese culture, it is improper to dress, adjust your clothing, sneeze, yawn or do other personal acts in full view of people. Both students and Instructors should turn away from other people when dressing, tying belts and straightening their gi. Each person should also turn their backs to others when they are sneezing, yawning or straightening their gi during class. If you are training with a partner and notice that their belt is loose or undone, you may politely let them know before you continue to train.

At the beginning of class

At the beginning of class the *sensei* (instructor) stands in front of the *Kamidana* and sits facing the class in *seiza* to begin what is called *Shinzen Rei*.

The class lines up facing the *sensei*. The highest ranking student stands on the right side of the *sensei* and the line progresses by rank to the left, facing the *Kamidana*. Each line usually consists of five people. When a line is formed the next ranking person starts a second line, and so on.

After the *sensei* turns and sits in *seiza* facing the *Kamidana*, the senior student sits in *seiza* and the rest of the class follows in cascade by rank. Once all students are sitting the *Sensei* will say the *Kotodama* (prayer for spiritual guidance):

“Chihayfuru kami no osewa tokosheini tadashiki Kokkoro mio mamorauran. Shiken harimitsu dai komyo”.

The class then repeats, “*Shinken harimitsu dai komyo*” (May my next act bring enlightenment). The whole class then claps twice with Sensei, bows, claps once more, then bows again. This bowing to the Kamidana is voluntary and is used to pay respects to the spirit of the Bujinkan. If you find that this conflicts with your religious or personal beliefs, you may choose not to participate.

After *Shinzen rei* is *Shi rei*. Sensei turns and faces the class and the senior student may say “*Shisei O tadashite, sensei ni rei*” (present yourself to the teacher, bow).

The whole class will bow and say, “*Onegai shimasu*” (please teach me). Any announcements will then be made and the class will begin.

This practice may be omitted or modified if it impinges on a student’s religious beliefs.

During Class

Dojo Rei (Training Etiquette). The following manners apply in the Dojo:

When sensei is finished speaking and says *hajime* (begin), bow to sensei and train.

When you begin training with someone for the first time, introduce yourself. Bow to each other and say “*Onegai Shimasu*”.

When sensei is ready to teach a new lesson. Stop training immediately, bow to your partner and say, “*Domo arigato gozaimasta*” (Thank you for teaching me), and then give sensei you full attention.

If you are training and sensei comes and gives you special instruction, give them your full attention. When they have finished instructing you, bow and say “*Domo arigato gozaimasu sensei*” (Thank you teacher). They will reply and you will continue training.

Part of the reason we train is to be able to defend ourselves in the event of a threat outside the dojo. Therefore, in the dojo it is **EXTREMELY IMPORTANT** to exercise control. We do not want to hurt our training partners. If you train so hard that you can not defend yourself properly outside of the dojo, you have defeated the purpose of training.

All kyu tests are unannounced, but normally occur the first week of each month. Shihan feels that students who can pass unannounced tests, will then know that they can defend themselves at their skill level. Generally, the *yodansha* monitors the students’ progress, **but if you have been training regularly and have not been tested for three months, PLEASE inform your instructor.** Students are responsible for knowing what is on their next test. You will find the requirements in this handbook.

When a student is told that they have passed the test to their next rank, the student should bow to the sensei running the test, and then shake the hands of the other instructors on the testing panel in order of rank. If you do not know the ranks of the instructors proceed from right to left. If the instructors are sitting down the student must be kneeling in seiza as they shake hands.

At the closing of class, we bow out in the same manner as we bow in. But as we bow we say, “*Domo arigato gozaimashta*” (Thank you very much for teaching me) instead of “*Onegai shimasu*”. After Sensei rises and departs, the students will exit the dojo in order of rank. After class all the instructors and students gather in a circle to drink tea together.

Tea

Tea is an important part of the dojo. Having tea together at the end of training functions in much the same way as family dinner. This promotes the feeling of well being and unity in the family. In the dojo we come together for tea to talk, ask questions, and get our questions answered. Bringing tea to class is not only an honor, but a privilege. The person bringing tea needs to make sure that there is tea at every class. Even if you are not training you should at least bring the tea. The lowest ranking green belts should pour and serve the tea. Only *kyu*'s serve tea. Shodan's contribute to the dojo in other ways and Mu-*kyu*'s (white belts) are not yet able to contribute to the dojo, so the responsibility falls on the *kyu*'s.

Tea is served by order of rank, with guests of the class being served first, then sensei, then the remaining attendees. There is a tea kit that contains everything needed to make tea. The person bringing tea is also responsible for washing all of the cups in hot soapy water. This is especially important during winter when colds are easily spread.

The tea kit includes: Pot; 20 cups; loose tea.

The Bujinkan Yamaneko Dojo Rules of Training

1. All Students of the Bujinkan Yamaneko Dojo must adhere to the following rules. Failure to observe these rules may result in immediate and unconditional expulsion from the school and loss of any license and certification.
2. Our purpose is to live a healthy life, without harming society, by cultivating the mutual relationship of nature and mankind through the martial ways.
3. Bujinkan members must practice Bufu-Ikkan (“Being blown by the martial wind for one’s whole life”) for the sake of practicing natural justice and happiness through the martial ways, without turning to personal profit or desires.
4. Criminals and the mentally incompetent are ineligible for Bujinkan membership.
5. Bujinkan members must purchase Bujinkan membership cards annually from Soke through the Dojo to maintain current, official Bujinkan membership. The yellow card from Soke is the only legitimate documentation conferring official, international Bujinkan membership.
6. To receive promotions and certificates of rank, all students must have current Bujinkan membership.
7. Students must purchase menkyo (rank certificates) from Soke through the Dojo. Menkyo from Soke are the only legitimate documentation conferring rank in the Bujinkan.
8. To be eligible to teach and promote students in the Bujinkan, teachers must annually purchase a Shidoshi-kai card from Soke. This wooden card is the only legitimate documentation conferring Soke’s permission to teach the Bujinkan martial arts. (An optional Shidoshi-kai menkyo may be purchased, but all instructors are still required to purchase a Shidoshi-kai card annually). To be a legitimate licensed Shibu, all chapters must come under the chain of command of a dojo taught and licensed by a Shidoshi-kai member.
9. Shidoshi-kai members of Yondan (4th degree black belt) or below are authorized the title of “Shidoshi-ho”, Godan through Kudan are authorized the title of “Shidoshi”, and Judan and above hold the title of “Shihan”.

On being an Uke

The partner who usually initiates the attack in training and is then overcome is referred to as the *uke*. The *uke* has tremendous responsibility in the process of helping others to learn. The *uke* must be able to give his or her partner a realistic and convincing attack while remaining emotionally non-combative. The *uke* knows that their attack is supposed to be neutralized or countered and yet they must remain open and receptive to whatever their partner will do next. The *uke* must also give their partner enough resistance so that the partner must move correctly to execute it. If the technique is applied correctly, the *uke* must also be able to flow along with his partner's movements to prevent injury.

In training we avoid the kind of full-speed, full-power free sparring used by the competitive martial sports. Our overall training method makes it too dangerous. After an initial movement which may incorporate a strike, kick, grab, or deflection, we follow through with an appropriate sequence of techniques. What makes those follow-up techniques appropriate is that instead of rigidly following a prearranged pattern, we respond to what actually occurs in the partner's movement when he has been struck. The only way to do this is to move our strikes completely through our partner's target areas – otherwise timing, distancing, and other movement factors will be unrealistic because the defending partner will be responding to an attack which could have never damaged them.

At the same time, we do not want to injure our training friends. The solution at the beginning levels of training is to use slow movement. This allows practitioners to focus through their partner's subtle vital target areas without injury. This also allows the practitioner to focus on their partner's subtle factors in positioning, balance, and weight shifting which make the techniques work. As time passes and understanding increases, speed and intensity become possible with less risk. If beginning students train using speed and power without yet having learned to move correctly, they are only learning how to be fast and strong, not how to protect themselves in a fight. Most people have good reflexes and speed, if they can learn to perform techniques slowly it will be easy to do them fast because their bodies will adjust to the difference automatically. If they have not learned to move properly before bringing speed to the techniques then all they know is that they somehow managed to do something, without understanding how and why it worked. Success then becomes a matter of luck each time, not skill.

Basic Kamae (Stances)

Shizen no kamae

Natural Stance. Stand with feet shoulder width apart, knees slightly bent. This kamae should not look as if you are doing anything but standing there. It is not an aggressive kamae, but it is the stance of which all other kamae derive from.

Seiza

Seated posture. Sit on the feet with the legs under you. Men should sit with their legs approximately two fists apart and their hands in shuto's on their hips. Women should sit with their legs together and open hands placed on their thighs.

Fudoza no kamae

This method of sitting comes from the battlefield. It is a masculine way of sitting and allows for easy movement. The left leg is folded under the seat, and the right leg is pulled in with the sole of the foot against the left thigh.

Ichimonji no kamae

The number one stance. Stand in shizen no kamae and leading with your right hip, step with your right leg 45 degrees away from the attack. The rear foot should be pointed in the direction that you are moving in, with the knee in alignment over the foot. The rear leg should be bent supporting about 60% of your weight. The lead hand points directly at the attacker using a shuto and is aligned with your lead leg. The rear hand floats over the chest, also in a shuto. This kamae is used to move away from linear attacks through the use of angular movement.

Jumonji no kamae

Cross stance. Stand in shizen no kamae and bend at the knees. Bring the hands up in front of yourself and cross them with a fist space in between them. Fists should be in fudo ken.

Hira no kamae

Wind stance. Stand in shizen no kamae and bend the knees with the feet turned outward. Extend your hand out to your sides 180 degrees apart. This is a receiving posture and is used in defense.

Hicho no kamae

Bird Stance. From Ichimonji no kamae bring the lead leg back and place the foot on the knee of your rear leg. This kamae is effective against sweeps and other attacks to the feet or lower legs and is only held for a

Basic Kamae (Stances) cont.

Kosei no kamae

The body is squared up to the uke, feet in an “L” with the lead hand open held palm down in front of the forehead and the trailing hand low in a fist either in front of the stomach or by the hip.

Doko no kamae

Angry tiger stance. From ichimonji no kamae bring your rear hand over your head and hold it in a fudo ken. This is an aggressive stance and is used when attacking.

Hoko no kamae

Angry bear stance. From hira no kamae bring arms forward and over the head as if you were a bear standing to attack. This stance can be an aggressive or receiving posture.

Bobi no kamae

This stance is a posture of vigilance and preparation. The legs are together with the front arm extended with the hand in fudo ken. The rear hand is in fudo ken, lying on the obi.

Go Gyo No Kata

Chi no kata

1. Start in shizen no kamae (natural posture)
2. Step back in hidari ichimonji no kamae, then gedan uke
3. Step forward and strike with Sanshin Ken (three fingered fist)

Sui no kata

1. Start in shizen no kamae
2. Step back into hidari ichimonji no kamae, then jodan uke
3. Step forward and execute a migi omote shuto

Ka no kata

1. Start in shizen no kamae
2. Step back into hidari ichimonji no kamae, then jodan uke
3. Step forward and execute a migi ura shuto

Fu no kata

1. Start in shizen no kamae
2. Step back into hidari ichimonji no kamae, then gedan uke
3. Step forward and execute a migi boshi ken to Koe

Ku no Kata

1. Start in Shizen no Kamae
2. Step back into hidari ichimonji no kamae
3. Perform a distraction with the right hand and execute a migi sokuyaku ken

Ken (Striking Methods)

Kikaku ken: The top of the forehead used to strike the opponent.

Shuki ken: Striking with the point of the elbow.

Fudo ken: Basic fist with thumb on top of the index finger.

Shuto ken: The hand is cupped at a 90 degree angle. A Fudo ken is thrown at the target and is opened to Shuto just prior to impact, striking with the little finger side of the hand.

Sokki ken: Striking with the point of the knee.

Kiten ken: Striking with the tips of the fingers from Shuto ken.

Shishin ken: Striking with Fudo ken and extending the little finger just before impact with the target. This is a specialized strike against soft areas of the body only.

Shitan ken: Striking with the index, middle and ring fingers together while the thumb holds the little finger, making a circle underneath.

Shako ken: Strike with all five fingers of the hand spread wide like a claw. The strike is performed with the tips of the fingers.

Boshi ken: Same as Fudo ken, but the thumb is slightly extended. The strike is performed with the tip of the thumb.

Koppo ken: Same as fudo ken, but strike with the knuckle of the thumb.

Happa ken: Striking with cupped hands to the ears.

Shikan ken: Striking with extended knuckles.

Ryu ken: Striking with the index and middle fingers to the eyes.

Tsui ken: Hammer fist strike.

Chin ken: Striking with the heel of the hand.

Neko ken: Slashing cat like claw strike with the finger tips.

Tai ken: Striking with the whole body.

Geru (Kicking Methods)

Sokishi geri:	A kick with the tips of the toes to the groin stomach or chin.
Sokugyaku geri:	A kick with the bottom of the heel. A Stomp kick.
Sokuto geri:	A kick with the outside edge of the foot.
Kakuchi geri	A kick with the heel using a hooking motion.
Sukni geri	Kicking up between the opponent's legs with the bottom of the floor perpendicular to the ground. Raise the foot upwards and kick with the big toe side of the foot.

Phrases to Know

Yamaneko Dojo – Mountain Lion Hall. Budo – System of “ways” derivative of the martial arts.

Budo Taijutsu – “The Art of Distance”.

Bufu Ikkan – Living through the martial winds.

Bujin - Warrior Spirit.

Bujinkan - Warrior Spirit School. Hatsumi Soke's International Dojo.

“Hajime” – “Go Begin”.

Kihon Happon – The basic eight techniques taught as the basis for all Taijutsu.

Koppojutsu – The art of attacking the structure of the skeleton.

Koshijutsu – The art of attacking the muscular structure and the nervous system.

Kuzushi – To break the adversaries balance.

Ninpo – Ninja law, in accordance with the universal truth and laws of physics.

Ninpo Ikkan – Ninja law will always triumph.

“Onegai Shimasu” – “Please teach me”. Said when bowing to a training partner.

Sempai – Big Brother or Senior Student.

Shihan – Gentleman Master or Master Instructor.

“Shiken Harimitsu dai Komyo” – “May my next act bring enlightenment”.

Soke – Grandmaster.

Yamaneko – Mountain Cat. Prather Shihan's Warrior Name



Bujinkan Yamaneko Dojo Kyu Requirements

9th Kyu

- | | |
|--------------------|-------------------|
| 1. UKEMI (rolls) | 4. ETIQUETTE |
| 2. TSUKI (punches) | 5. HISTORY |
| 3. KERI (kicks) | 6. DOJO KNOWLEDGE |

8th Kyu

1. JODAN UKE (high blocks)
2. GEDAN UKE (low blocks)
3. SHUTO

7th Kyu

1. TEHODOKI (hand releases)
2. SHIHOGERI (four way kicking)
3. YOKONAGARE (side body drop)

6th Kyu

1. SHIHOTOBI (four way leaping)
2. TAIHODOKI (body releases)
3. KERI KASHI (kick catching)



Bujinkan Yamaneko Dojo Kyu Requirements

5th Kyu

1. OMOTE GYAKU
2. URA GYAKU
3. SAN SHIN NO KATA

4th Kyu

1. GANSEKI NAGE
2. OSOTO NAGE
3. SUWARI GATA

3rd Kyu

1. MUSHODORI
2. MUSSODORI
3. ONIKUDAKI

2nd Kyu

1. ICHIMONJI
2. HICHO
3. JUMONJI

1st Kyu

USING KAMAE AS WAZA



Bujinkan Yamaneko Dojo Dan Requirements

SHODAN

Go Gyo Kata

Kihon Happo and henka

Ku kyu through Ikkyu waza

One Uke (full contact) Sabaki (grappling and striking)

Two minute defense against Yodansha's full contact Sabaki

Kihon Hanbojutsu; Kihon Bojutsu; Kihon Eta Koppo

Sanpo Taiken Kihan against Hanbo

Rei -ho, KuRyu-ho

NIDAN

Two Uke Sabaki (grappling and striking), three minutes

Iaijutsu, Kenjutsu (live blade)

Three Kenjutsu henka against one Uke

Kihon Tantojutsu

Kihon Naginatajutsu

Sanpo Taiken Kihon (against live sword, Uke must be Godan or higher)



Bujinkan Yamaneko Dojo Dan Requirements (Cont)

SANDAN

Three Uke Sabaki (grappling and striking), three times

Kihon Kusari Fundo

Binding / Escapes

Sanpo Taiken Kihon (against a live Kusari Fundo, Uke must be Godan or higher)

YONDAN

Four Uke Sabaki (grappling and striking)

Kihon Shurikenjutstu

Taiken Kihon (against live shuriken)

Basic Combat Firearms qualification / retention / disarmament