



ZEN DO KAI

1st Degree

TRAINING

PROGRAM

Version 3

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ACKNOWLEDGMENT

This syllabus has been created thanks to the help of all the instructors who have taught and trained with BJMA. It is a document that is constantly reviewed for possible improvements in learning outcomes. It is the aim of all Zen Do Kai instructors to produce martial artist of high skills.

We understand that most students start Zen Do Kai wanting to learn how to protect themselves, to become stronger and fitter. Once a student has commenced their training their reasons for training develop.

Our 1st Degree grading is designed to cement the understanding that Zen Do Kai is not just a physical pursuit. It has three aspects that need to be equally balanced. Physical, Mental and Spiritual.

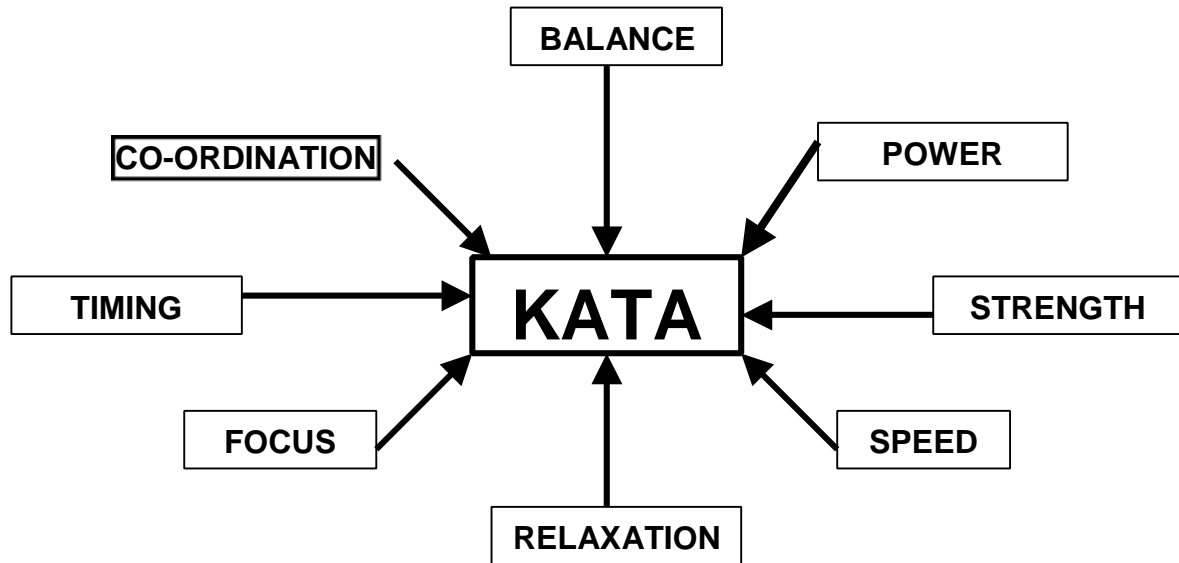
None of this would be possible without the countless instructors and students that came before us.

OBJECTIVES

- 1. TO DEFINE SPECIFIC GRADING REQUIREMENTS FOR FULL SHO DAN LEVEL**
- 2. TO CONSOLIDATE PREVIOUS THEORY (FORMS)**
- 3. TO INTRODUCE THE CONCEPT OF CREATIVITY THROUGH FREEFORM**
- 4. TO BEGIN TO UNDERSTAND THE MARTIAL ARTS AS A LIFE TIME PROCESS**
- 5. TO BROADEN THE STUDENTS PERSPECTIVE ON MARTIAL ARTS AND RELATED ISSUES THROUGH SELECTED READING MATERIAL**
- 6. TO START THE PROCESS OF BECOMING AN ASSISTANT TRAINER, KNOWN IN ZEN DO KAI AS THE RANK OF SEMPAI**

INTRODUCTION

The purpose of this document is to provide a focus for training for a Black Belt student. The emphasis is on the correct development of theoretical form, that is, the correct execution of these forms in respect to:



Associated with this is the expectation, that, the student at this level understands that research, is an integral aspect of his/her martial arts training. Hence the development of freeform and the necessary reading that should take place for the broader appreciation of the art.

It is also vital that students examine themselves in order to determine the impact their martial arts training has had up to now and to evaluate what they need to gain or hope to achieve in the future. Part of this process is the "essay" presentation, in which the student attempts to dialogue his/her experiences and the impact that their martial arts training has had upon them so far.

At this grading level it is important for the aspiring martial artist to understand the expectations for its Zen Do Kai Black Belts and the comparison of your everyday environmental social behaviour.

The social behaviour of a Brown Belt is like turning eighteen, this is where you are old enough to fight for your country, drive a car and the right to vote.

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You are like a big brother/sister, **"when you see a worthy person endeavour to emulate him. When you see an unworthy person then examine your inner self"**.

Brown Belt is referred to as the **"stepping off point"**, make a study of Zen Do Kai hierarchical system and seek the path you wish to follow.

Black Belt, probationary first degree Black Belt, you have finally passed through the prospective stage, you have 'shaken' off the colours and you are wearing the coveted Black belt. Socially it is like turning twenty one, martially you have been given the **"key to the Dojo"** regardless of your age.

It is now expected of you to develop a deeper interpretation of dedication, a desire to participate and to accept responsibility for yourself as a Black Belt.

"A true Black Belt following the path of the martial arts unwittingly changes their way of life, for they can never be the same person again".

You are no longer a prospect to be a student, as a probationary Black belt (Sho Dan Ho) you are a **"Zen Do Kai student of the martial arts"**.

You have reached the beginning - welcome to Senjo - the Bob Jones Martial Arts philosophy you will now more than likely study for the rest of your life attempting to perfect yourself, through yourself, as the martial arts challenge is: **" - From yourself, to yourself -"**

Full 1st Degree (Sho Dan) is the attainment of **"the first step of journey of the martial artist"**, as if climbing the "ladder of life" with ten steps you are now securely placed on the "first rung" with nine to climb.

Social behavioural patterns have been compared in the section.....for a **"broad scale view"** of Senjo philosophy these Degree rungs are often compared to each decade of life.

INFORMATION ON GRADE FORM

LIGHTNING STRIKES TWICE (Saifa)

The old adage of lightning never strikes the same place twice is made obsolete when performing this form. Its constant whip lashing turns, thrusting strike and thrusting kicks not only strike once but often strike the same target area twice, symbolic of lightning bolts.

Another feature of this form is its soft and hard techniques, with soft blocking or deflecting moves followed by hard striking. There are several evasions and hitting from angles. As with all Forms, there are three key features that must be emphasized:

- Light and heavy application of strength
- Expansion and contraction of the body
- Fast and slow movements

The name "SAIFA" has several possible interpretations.

One interpretation is "Tearing", another is "Maximum Destruction", this promotes the feeling of expressing maximum potential through the body as the instrument.

Another interpretation is "Big Wave", standing for the principle that no matter how large the problem that faces you, with determination and a strong warrior spirit you can break through.

The traditional names of the Forms are confusing, often they translate to numbers. These numbers may relate to the number of position, the number of techniques, or the number of breaths in the Form, however the numerical significance is not clearly understood. It is known that numbers have significance in Zen Buddhism and Taoism and it is thought that these names are legacies of the influence these religions had on Okinawan-Te (Okinawan Hand). When performing a Form, it should be liquid and flowing, the performance should be beautiful and rhythmic - the performer full of vitality and radiating power.

Visualization through the performance is essential to have a better appreciation of the Form.

When performing a Form one should think of nothing else apart from what they are doing.

"TO FAIL TO PREPARE IS TO PREPARE TO FAIL"

"TRAIN HARD - BE STRONG"

GRADING REQUIREMENT

The grading requirement is as follows:

- 1. IRON HORSE FORM**
- 2. THREE BATTLE FORM (SANCHIN) (revision)**
- 3. ROTATING PALMS FORM (TENSHO) (revision)**
- 4. LULL BEFORE THE STORM FORM (SEINCHIN) (revision)**
- 5. LIGHTNING STRIKES TWICE FORM (SAIFA)**
- 6. FREEFORM (WITH NAME)**
- 7. ESSAY PRESENTATION (250 words or less & artistic presentation)**

SUGGESTED READING MATERIAL

"SUN TZU'S ART OF WAR"

By General Tao Hanzhang
Translated by Yuan Shibing
Sterling Publishing Co., Inc. New York
ISBN 0-8069-6639-4

"ZEN IN THE MARTIAL ARTS"

By Joe Hyams

"THE KARATE DOJO"

**Traditions and tales of a
martial art**

By Peter Urban
Charles E. Tuttle Co.

"BOOK OF FIVE RINGS" The Classic Guide To Strategy

By Miyamoto Musashi
Translated by Victor Harris
The Overlook Press, Woodstock,
New York ISBN 0-
87951-153-2

"THE WEAPONLESS WARRIORS"

An Informal History Of Okinawan
Karate

By Richard Kim
Ohara Publications Inc.,
Burbank, California
ISBN 0-89750-041-5

"OKINAWAN KARATE" Teachers, Styles and Secret Techniques

By Mark Bishop A &
C Black. London

"SHOGUN"

By James Clavell

"IDEALS OF THE SAMURAI" Writings Of Japanese Warriors

Translated by William Scott Wilson
Ohara Publications Inc.,
Burbank, California
ISBN 0-89750-081-4

"HAGAKURE"

The Book Of The Samurai

By Yamamoto Tsunetomo
Translated by William Scott Wilson
Kodansha International, New York
ISBN 4-7700-1106-7

"THE PRINCE"

By Machiavelli

"BUBISHI"

The Bible Of Karate
By Patrick McCathy
Tuttle Publishing - Vermont
ISBN: 0-8048-2093-7

"CLASSICAL KATA OF OKINAWAN KARATE

Patrick McCarthy
Ohara Publications - California
ISBN: 0-89750-113-6

"ANCIENT OKINAWAN MARTIAL ARTS"

Patrick McCarthy
ISBN: 0-8048-3147-5