

## Shinden Shura Roppo - Demon's 6 Rules Conveyed by God-

The Late Sensei Toshitsugu Takamatsu contributed this article in the October issue of "Budo Shunju" in 1965, a memorable note of his youth. This article also reminds me of him some 24 years ago.

## Shinden Shura Roppo Living through the 3 Eras of Meiji, Taisho and Showa By Toshitsugu Takamatsu 27th Grandmaster of Kuki Happo Hiken Jutsu

### 78 SEISO (78 YRS OLD)

I turned 78 years old this year (1966). Not that I didn't know my age or forgot to count it, rather I didn't want to know how old I was. I did know, however, that I was born in 1888. So I simply know that I must be 78 by calculating these years.

Since I have not looked at the mirror for the last 30 years, I don't even know how I look. If I ever peeked at myself in the mirror, it would ask me back, "Who are you?"

But I am fit as a fiddle! While it usually takes an hour to walk a 4 kilometer stretch for an ordinary person, I walk that distance in 30 minutes. I make it a habit to go to bed by 9 o'clock at night. A Siamese cat "Jiro", given to me by Mr. Ichiro Kobe through Dr. Masaaki Hatsumi currently residing in Chiba, usually sleeps besides me.

I wake up at 6:30 in the morning and do *reisui masatsu* (rubbing the body with a towel dipped in cold water), a ritual I have never missed for the last 40 years. Because of that, I have never fallen ill. I love to draw and paint. Even though I am not good at it by nature, I still enjoy painting.

### CRY BABY

They called me "cry baby" when I was little. My classmates made me get down on my hands and knees and rode me like a horse, whipping my hips so hard that I cried a lot.

I was separated from my real mother before I turned one year old, and raised by 9 different foster mothers until I reached 20 years old.

Since my father was a so-called entrepreneur (not a good connotation in Japan that time) he changed businesses all the time. He started out as a contractor for Sanyo Railroad in Kobe City, then ran a Match Factory in Akashi City and tried many other businesses after that. As his businesses changed so did his wives. Thus I had 9 different mothers, which might have been my major cause of being a cry baby.

### ENTERING TODA DOJO

A Toda Shinryuken was running a Budo Dojo and Bone setting Clinic in Kobe at that time. He was a *Budoka* (master of the martial art) from Iga and he taught *Shinden Fudo Ryu* at his Dojo. Since Sensei Toda was our relative, my father consulted with him about my future when I was 9 years old.

"I wanted my son to be a military man but he is very timid and called 'cry baby' by others. Do you have any good suggestion?"

"Budo practices will be the best. Strict disciplines will make him strong and courageous."

Thus my father forcefully ordered me to go to the Dojo every day after school. I was totally at a loss and cried even more.

Since then I went to the Dojo feeling like a lamb led to the slaughter house. Usually, an assistant to the master teaches a beginner according to one's skill, but in my case Sensei Toda taught me directly. And his



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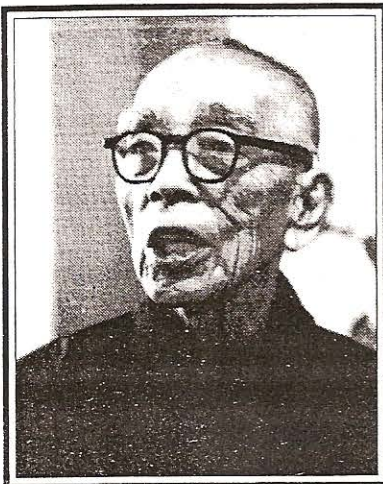
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lessons were something out of the ordinary. Normally, one is taught a *Kata* first. A skill to throw or be thrown, following certain practice patterns, but Sensei Toda simply threw me, a 9 year old, from right to left regardless of any lesson plan.

Even when my legs were scraped and my elbow started to bleed, he did not stop nor slow down.

"I will never come back here tomorrow, no matter what!"

So I went home, spitefully looking at the Dojo and wiping blood off of my feet and hands, but nobody at home consoled me.

Since a good night's rest wiped away all my pain bestowed at the Dojo, I continued to go. I was just a kid with a short memory. By morning I had forgotten all the agonies received at the Dojo.

Only after a full year of being thrown around did Sensei Toda start me on an ordinary lesson of *waza's* (skills).

### END OF CRY BABY

At 10 years of age, our public school teacher had us students Sumo wrestle. I was hiding behind the others when the teacher called out to me,

"Takamatsu, you try!" -

Timidly I stepped onto the *Dohyo*

(Sumo wrestling ring) and automatically started to throw opponents without any intention of defeating them. It was no trouble for me to fling 7 or 8 opponents out of the *Dohyo*.

"My, how strong!"

After that everyone treated me with awe and I thought,

"Well, they are all very feeble and weak and I have nothing to fear."

All of a sudden, I felt so confident that I renounced the title "cry baby" completely.

### KOTENGU (SMALL GOBLIN)

My weight at age 12 increased to 15 *kan* (about 124 lbs) due to the strenuous practices. I could hoist the 4 *To* rice bag (16 gallon of rice) in one thrust.

At the Dojo, I behaved however I pleased and they called me "*kotengu*". I did not even let grown-ups put me down and I became an attraction of the Dojo.

Even though the Dojo claimed on its doorplate, "*Shinden Fudo Ryu Jutaijutsu*" (Skill of the Self-Defense), Sensei Toda was an expert of "*Shinden Koto Ryu Karate*" (Chinese Hand Skill of Tiger Attack) and "*Togakure Ryu Ninjutsu*".

When I turned 13, I had mastered all the lessons of "Fudo School" and Sensei started lessons of "Koto Ryu Karate" and "Togakure Ryu Ninjutsu" for me.

Karate was fun to practice but the practice of Ninjutsu did not interest me at all. My main practice for Ninjutsu was to run up and down the 2.2 inch wide board anchored at a sharp angle. It was almost impossible to make a living running a Budo Dojo at that time, so I did not see any point of learning useless Ninjutsu. But no matter how bored I got with the practices, Sensei Toda did not let me loaf.

### ONE AGAINST 60

This is another story that happened when I was 13 years old. At that time there was a group of *furyo* (delinquent youngsters) in Kobe. They would usually stay away from women or children but invent some pretext to start a fight with men.

One night as I walked along the Arima Road to go to the festival at the Ikuta Shrine, three *furyos* about 17 or 18 years old blocked my way. They caught my sleeves and said,

"Takamatsu, you have become so conceited nowadays, you'd better come over."

They took me to a vacant landfill that used to be the Goro Pond. No sooner had one of them slapped my cheek than he was thrown away over 2-*ken* (approximately 12 feet).

The other two jumped at me at once, but they too were thrown away. Calling them, "Idiot!" I ran home.

The next night I went outside with my friend to go to the bathhouse. The gangsters waited for us and took us to the Goro Pond landfill. As soon as one of them whistled, other gang members came out of the ambush. One of them had a Japanese sword.

The one with the sword stepped up saying, "We came to pay you back for yesterday. If you don't want to



accept our challenge, kneel down and apologize.”

Thinking that it would be so absurd to be injured with the sword, I pretended to kneel down to the ground as if I were going to apologize. Taking him by surprise, I grabbed a rock and struck his instep hard. As he fell down the others rushed to attack me. I threw them right and left as they charged me. After I threw 7 or 8 of them they all scattered away.

The following morning, a police officer of the Kobe Kiryubashi District was dispatched to summon me. At the police department, an officer interrogated me;

“You injured many of the gangsters at the fight last night. How many of you were there?”

I answered that there was only myself at the fight.

“Nonsense! There were 60 gangsters and 10 of them were injured.”

“I had no idea how many there were. As one of them had a Japanese sword and was quite dangerous, I threw him first. That was the beginning. I continued to throw those attacking me, not stopping to see if they were injured or not.”

The doubtful officer summoned my classmate, Osaka kun, to further investigate the matter. Osaka testified saying, “It was surely only two of us, he and myself. And all I did was stand and watch.”

The officer was totally astonished. Meanwhile, Sensei Toda came to bail me out. “Even though he is only 13 years old he has the skill of a licensee, he can defeat as many as he wants.”

I made the morning headline of the Kobe Newspaper — “13 year old Judo expert easily flung away 60 gangsters.” I understand my classmate Osaka-kun currently resides in Udabe and is doing very well.

## MORTAL STRUGGLE AGAINST THE MUSASHI SCHOOL

In the spring of my 13th year, after finishing the second year of high school, I went to an English school run by an Englishman and also attended a School of Chinese Classics in Kobe. I returned to my home, a match factory, in Akashi since it was more convenient to go to both schools in Kobe from Akashi.

I signed up at *Takagi Yoshin Ryu* of Jujutsu (Skill of Self-Defense) run by a Master Mizuta Yoshitaro Tadafusa and practiced day and night. Since I was at the level of licensee, I was granted the Secret Principals of the Takagi Yoshin Ryu. (The details and principles of Takagi Yoshin Ryu will be explained later.)

At the age of 15, I visited Sensei Toda in Kobe for some business. Sensei welcomed me and said, “You came at the right time. There are two *Musashi Ryu Bugeisha* (martial art experts) trying out their skills with us. Shinbo-kun will be the first-lead man, why don't you try as a second-lead man.”

After accepting Sensei's suggestion, I sat and watched a match to study their skill.

Shindo-kun was, of course, a licensee and at 25 years of age was in top physical condition. I expected him to equal a 27 or 28 Musashi Bugeisha. No sooner had they started a match than Shinbo-kun lost by *Gyakuotoshi* (reverse drop). It was a disappointing match.

My turn came. Thinking I was just a kid, the Musashi Bugeisha underestimated me. As he took off his guard, I threw him *Gyakunage* (reverse throw) and gained an *ippon* (a point).

A threatening looking 30 years old Musashi expert was up next. He was very cautious after the previous match. Neither of us could score a

point and jostled for about 30 minutes. I caught him off guard and took *Gyakudori* (reverse grab) and threw him instantly with all my power.

Unfortunately, I was the one who lost consciousness! He had used two *Kites* (chop and blow hand) at the *Happa* (ear) and my right arm just as I was releasing him. I was obviously lost being unable to avoid his kites. Even so, the expert felt the loss was his.

“This is my loss. He had the first move and threw me.” Thus saying he retired.

He asked Sensei Toda how old I was. After finding out that I was only 15 years old, he said in astonishment,

“If he is this skillful at 15, he must be a genius. He will most certainly be a Master some day. Originally, the true trick of Musashi School is to use Kite when being thrown. Once he has seen my trick, I won't be able to use it again against him.”

My right ear drum must have been injured permanently at that time, since then I failed an entrance examination of the Army Elementary School and also a physical examination for conscription at age 21 due to auditory disability.

## ESSENCE OF MUSASHI RYU TAIJUTSU (SKILL OF BODY)

After the match, we all gathered to enjoy each other's company at Sensei Toda's Dojo where two Musashi experts told us stories of the Musashi Ryu.

“Miyamoto Musashi was travelling through Yamada and Miki and rested at a tea house along the back road to Suma or Akashi. After a meal, stretching out on the bench, he noticed a cat sleeping on the roof. He also noticed a hawk or an eagle circling above the house.

All of a sudden the hawk flew

down attacking the cat. Rolling itself from the roof, the cat landed where Musashi was lying and gathered itself up.

'This is it!' Enlightened, Musashi created the *Musashi Ryu Taijutsu* (skill of body). At first, Musashi piled up 10 or more tatami mattresses and practiced rolling and pulling himself up from it on the ground. He added more tatami as he progressed and finally he mastered lying on top of tatami's and falling down with his feet on the ground without losing his balance. Next, he practiced being thrown and standing on the ground. Ultimately, he managed to master the ability to land on his feet after being thrown in the air while at the same time attacking his opponent's vital body parts.

Therefore, the main theory of Musashi Ryu Taijutsu is to attack the opponent at the moment one is thrown as opposed to throwing the opponent first."

### MUSASHI'S BUDO

There is something different about Musashi's Budo (Martial Arts). For example, Musashi is said to have written the book of "Five Rings". If he did, his emphasis toward the match is only one thing, that is to win. That is "Fifth Ring".

Even though one does not think of winning, Budo and winning walk hand in hand. But if ways and means of winning becomes less meaningful, then it is nothing but violence backed by a vicious intent and is against the theory of *Jindo* (way of man), nothing more than those students rioting against authority.

As a sport Judo was originally intended to train one's body while enjoying a match. But today Judo trainees have started to put more emphasis on winning. Their posture has become that of the Sumo wrestler where they manipulate their posture so that they can win. I feel ashamed

and embarrassed to see their wavering stance knowing that Judo originated from Budo.

The important point in Budo is that one wins because it is a natural reaction, an instinctive movement developed through long years of training in order to attain outstanding skills. His movement and posture should be natural in order to win. These should be the cause of his victory not a second rate manipulation.

The utmost importance in Budo is physical strength with skill as second in importance. One has to train hard to gain his bodily power and polish his skill by disciplining himself. Thirdly, spiritual power is necessary. Unless these three attributes are concurrent, one can't taste the sweetness of victory.



### POWER OF SPIRIT

I have an interesting story regarding spiritual power.

When I was a trainee at the Dojo of Sensei Toda Shinryuken, a *Bugeisha* (martial artist) of Sekiguchi Ryu came to a contest between himself and our trainees.

At that time, the Dojo had the rules of seating their trainees. Young and skillful ones sat the lowest seats while older and not-so-skillful ones occupied the highest seats.

One of the fellow trainees was a 37 or 38 year old well built man with a distorted face caused by burns at

young age. He was new to the Dojo and was lacking in skill. Notwithstanding his ineptness, he loved contests and wanted to try them no matter how many times he lost.

The day the Sekiguchi Bugeisha came, there sat this fellow trainee majestically at the higher seats. When the contest began, he volunteered for the first match. Sensei and other trainees tried their best to stop him but he refused to hear them. So everybody gave up to let him make a fool out of himself. He stepped gallantly to the center of the Dojo and saluted the opponent in due form. As they saluted each other they parted swiftly to the east and west.

Opening his eyes wide, he turned his deformed face into a ghastly look. Then he screamed from the top of his lung and stepped with a big thud. Terrified by his look and scream, the opponent jumped back about one *ken* (6 feet) and bowed saying, "you have defeated me."

"What happened?" asked Sensei Toda after the match. The Sekiguchi Bugeisha answered, "I am much obliged to you. I thought the first one for the match was one of those sitting at the lower seats with less skill. But you appointed the one at the higher seat, the formidable looking pupil and I was at a loss."

He had lost in the psychological warfare even before the match began, because his incorrect thinking interfered.

One can never master Budo in this manner. *Bujin* (man of Budo) should never be moved by fear nor succumb to the ever-changing outer world. It is very important for him to cultivate consistent and calm spiritual strength so that he can cope with whatever tricks he encounters. **The true value of Budo is to train the mind to see clearly and maintain spiritual strength.**

## SKILL OF KUKIHAPPO HIKEN -SECRET SWORDS FOR NINE DEMONS-

When I was 17 years old, an old man named Matsutaro Ishitani using his wooden sword as a cane to the Match Factory. He was a respectable Budoka (martial artist) but he could not sustain himself with Budo itself. Thus he came to my father looking for a job.

Hired by my father as a security man, he remodeled a part of the warehouse into a Dojo and started to train me and some others. He taught us the Skill of *Kukihappo Hiken* (skill of hidden weapons against nine demons in eight directions), that is the general skill of Budo including the use of swords, clubs, or hand daggers. He also trained us in Ninjutsu. Unfortunately, his time had arrived and after two years he breathed his last on my lap.

As I mentioned earlier, I failed the army physical examination because of my right ear. I was, however, stronger than an average man at that time. There was a spring called "*Kame no Mizu*" (turtle's water) by the Jinma Shrine in Akashi. In order to process matchwood, my father needed good quality water, so we used the spring water from "*Kame no Mizu*". It was about 10 *cho* (2/3 mile) from my house to the spring. I carried 4 buckets full of water each time on my shoulders.

One bucketful of water weighs 132.27 lbs, thus 4 of them weighed 529 lbs. I made 10 laps every day carrying 529 lbs each time for a full month. Come to think of that, I must have been as strong as 3 to 4 men together.

## LIVING ON RAW RICE FOR ONE YEAR

It was not that the water carrying was hard on me, but rather I felt quite disillusioned about my family life, so I ran away from home in the summer of my 21st year. I secluded myself by

the *Kame no Taki* (fall of turtle) in the Mt. Mana of Kobe city, eating only raw rice for about one year.

During that time, I was very disciplined in my daily practice of Karate and Ninjutsu, even improvising some skills from techniques previously mastered. There was an old man just like a hermit, whose name or upbringing was unknown to me, that taught me many different mysterious things.

And so I spent one year in the mountains. Realizing that I could not do anything worthwhile without money, I decided to go to China in order to earn some money.

I wandered through Manchuria and Northern China for about 10 years

During that time, owing to some unavoidable circumstances, I found myself in a match with a *Karate Shorin Ryu Master*, Zhang Zsu Rieu. The match ended as a tie, but because of that incident I was recommended as Chairman.

My years in China were very turbulent, most of which I'd rather forget. I beheaded a few people, fought against mounted bandits and used Japanese Ninjutsu to survive.

This Ninjutsu came in handy at times. Because of the skill of Ninjutsu I earned 200,000 yen (about \$1,333 in value 80 years ago). That was a large sum of money at that time and with that money I came back to Japan.

I hope I will have an opportunity to write more about incidents that occurred in China one day.

Thinking back on all these experiences, I find that it most important to sense the strength and *Shinjutsu* (skill of mind) of an opponent the moment you come face to face with him.

I can apply this precept in swords, Judo, Sumo and all the other aspects of life. **You must be able to instantly size up your opponent, otherwise you can't avoid danger. With your sixth sense, you can feel imminent ferocity radiating from the opponent.**

**You must be able to sense this kind of hostility like a radar. If you fail, you have no qualification for being a *Budoka* (a martial artist). I feel keenly about the importance of this ability throughout life and death experiences. The experiences I had in China upheld my belief.**



Practice scene of Jettejutsu (Skill of the bent weapon used by the police) with Sensei Takamatsu and myself at the Kashihara Shrine



My portrait in 1965  
The photos of Takamatsu Sensei were taken at this same time

## ABOUT PUBLICATION OF BUJIN AND TETSUZAN

Two Bujinkan Dojo newsletters, "BUJIN" and "TETSUZAN", are published today.

My intention to publish these newsletters is to have an opportunity to directly communicate to you the infinite power of Bujinkan that has been in existence since 500 B.C., and to share the methods of training so that all can live in harmony and happiness.

Therefore, I will be grateful if you will read "BUJIN" and "TETSUZAN" as if they are actually LETTERS from the Soke (Family Head).

I treasure all the letters I have received from Takamatsu Sensei since I opened his first letter some 15 years ago. I have read them over and over again. When I first read certain passages I felt a certain way but as I re-read them many times after several years different meanings seem to emerge from between the lines.

As the time passes and I gain new experiences in my life and training I see more clearly many points and true meanings of what Takamatsu Sensei was trying to convey to me. I feel as if a miracle is working within me.

Some have questioned me as to why I publish two newsletters. I answer this question as follows:

1. Through a single monthly newsletter I cannot possibly impart all my WAZA (skills) since they are limitless and would probably take several light years in normal time span in order to transmit everything to you.

2. As there are actually two ways to express one's WAZAs in Budo, *Omote Waza* (front) and *Ura Waza* (back), so should a publication. One needs two methods to convey one

thing.

What I wish to stress most strongly to you now is this. Please read "BUJIN" and "TETSUZAN" as LETTERS. THE communication channel from the Soke (Family Head), Hatsumi Masaaki - myself and not just as ordinary news writings.

If you will stop to realize that these writings are from the Soke you will come to understand the significance of the *BUFUDENSHA* (orally transmitted teachings of Budo).

As John of the Bible has told us, "In the beginning was the Word and the Word was with God."

### THE IMPORTANCE OF THE WORDS.

Hatsumi Masaaki  
Soke



This is the script of my mentor the former Master, Toshitsugu Takamatsu, sent in the October copy of the Budo Shunju. (Showa 40th year -- 1965). This script spells out the young days of Master Takamatsu. Looking back from now it has become a page of my memory that dates back 24 years.

## THE ARTS OF DISGUISE AS EVERYDAY COMMONERS WERE SERIOUSLY PRACTICED NINJA SKILLS



### SAND CODES

Writing codes by means of words or pictures in sand. Sand could also be used to blind the eyes of enemies and it is also said to have been used to ruin the nose of the horse.



### RELIGIOUS

Here we see a Ninja disguised as a Monk. Such a disguise required careful study to be sure the costume and carried items were proper for the character, depending on the staus and sect portrayed.

### MORE ANCIENT DISGUISES IN FUTURE ISSUES