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KIHON HAPPO

Nagato Shihan once said, "To be a large tree, a real *Budoka* (martial artist) must have strong roots."

I think you will understand this after reading that in an article in *Tetzusan*. It means that his *Kihon Happpo* is the roots of the eight large trees that reach almost to Heaven.

Nagato Shihan was a champion of *Judo* in Japan and also took a championship in middleweight boxing. His *Kihon Happpo* is obviously exciting and inspiring. His fist (*ken*) coming up from his thick roots has the strength to smash anything in it's path.

He is a like big tree in a beautiful landscape which hides it's source of power under the earth, which means he derives his power from his own roots. Despite the blazing sun or terrible winds the tree treats all who come and go, or rest in the coolness of his shade, kindly. As a Doctor, Nagato Shihan lives his life in this same way.

The Japanese language can change the meaning of a statement without altering the pronunciation of a word by substituting or reorganizing the characters as they are written.

For instance, if I change the characters of *tai* (big)boku (tree) which means "big Tree" to those meaning "enduring" (*tai*) and "I" (*boku*), I change the meaning to read "I who tolerate the changes of Nature."

SAMURAI

What kind of people were the *Samurai* ?

It should be of great interest for those of you who do not know Japan well to try to understand them.

The history of the *Samurai* is not easy for even the Japanese to understand, so I would like for you to read about them from the point of view of age. Also I want you to form your own opinion about them without any conclusion that I might give you beforehand because I would like you to understand them more deeply and better by reading what I have written as you look back on this time someday in the far distant future.

Since the relationship between war and the *Samurai* is always our strongest impression of them I would like to refer to documents and lessons which I received from Takamatsu Sensei and other records which have been opened to the public.

Primitive Japanese ways of fighting did not use man made weapons. In the beginning we know that men came to use sticks and stones as weapons when they found they could harm an enemy by striking them with such weapons.

According to documents passed on to me by Takamatsu Sensei, in the age that followed there were no arms, in general. *Ken* (swords) existed but only the chiefs, or head men seemed to possess them. About 500 A.D. Buddhists came to *Wa no kuni*. (the land of *Wa* named for one of the islands of Japan or the entire island of Japan.

I am not certain if the Buddhists wished to invade *Wa no kuni* but fighting among the Buddhists began as a result of this landing. In those days the way of fighting was grasping, using physical strength, swinging sticks, throwing or dropping rocks, use of bows and arrows and the making of trenches for defense.

With the passage of time, the Japanese people imitated the weapons developed in China or *Totsukumi* (foreign countries) and introduced to their country modifying them for ease of use and artistic evolution after these early historical days.

By the period of *Tokugawa* which began



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about 1615. not only had arms been formally developed but the techniques to use them had progressed in something approaching 120 different ways or methods.

In this way there were also wars in the ancient Japanese age called "*Sengoku Jidai*" which means, the turbulent age. It was a time of rivalry as powerful leaders fought to bring the country of Japan under a single rule. The period from King *Irete* at *Shu* to *Shitotei* (both Chinese) at 50 A.D. is that turbulent age.

We can observe many opinions about the birth of *Bushi* (the warrior class which included the Samurai) but as a result of my long studies I think that the following view, espoused by Takamatsu Sensei includes the most important observations and is basic to any age.

"It is said that in the age of *Tenchi* (662 to 671) people who lived in comfort and had a sound body were chosen from among farmers as people who had a right mind and trained as *Bushi*. I believe that I can agree with this considering the main body of the character *Bu* of *Bushi*, meaning warrior, is written with the Chinese character for 'right' or 'correct'. Therefore the first condition for choosing a *Bujin*, which means a soldier, is selecting a person who has the right kind of mind rather than choosing a person who is only physically strong enough for fighting. It is written that, 'the right man does not have any enemies.'

In ancient times it was said that a *Bushi* was one who demonstrated balance. When enemies appeared and attacked the *Bushi* should avoid conflict and endure as much as possible under every circumstance. When he could no longer tolerate a situation he must then stir himself to fight courageously. Therefore, he is always alert and ready for any attack from any enemy but he first does everything possible to avoid conflict.

The long, peaceful 300 year era of Tokugawa rule was ended at the same time the Samurai cut off their *Chompage* (the Samurai topknot of hair) so they were no longer distinguishable from others."

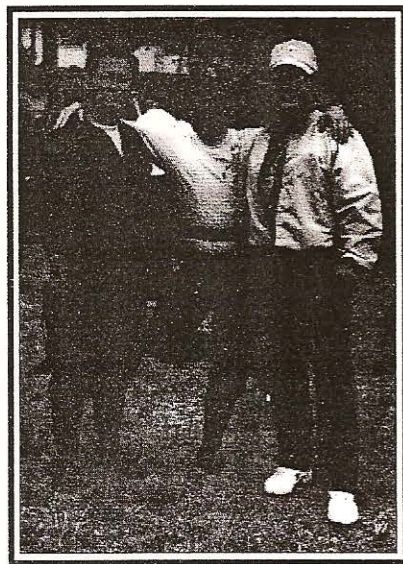
The Samurai way of living in the peaceful age had undergone a complete change

from that of the *Edo* period controlled by the Tokugawa Shogunate. There were left many *Densho* (scrolls or books transmitting knowledge) of *Bugei* (martial arts).

There are the books such as *Hagakure*, *Budo Shoshinshu*, *Gorin no sho*, *Heiho Kodensho*, *Fudochishin myoroku* and more. Each book contains a background having been written from about 1573 in the *Azuchi Momoyama* period to the beginning of the *Edo* period and such has its own drama taken from a period it was taken from, and the writings survive to this day.

Kihon Hoppo has survived through this long period and is one of the principal points of Samurai training.

In the series of illustrations that will follow I have asked Nagato Shihan, 10th Dan, to demonstrate his magnificent *Kihon Hoppo*.



Here is a photograph of myself taken at the 1989 San Francisco Tai Kai. With me are Nagato Shihan, 10th Dan, and Edward Millis, Publisher of your *Bujin Newsletter*. Notice the size of my "Big Tree" compared to Millis San who is over six feet tall and 200 pounds in weight.

Nagato Toshiro speaks of his personal history

I was born on the 15th of November 1947 at Gifu City, Japan and so I am now 44 years old.

After High School I attended Sensha University and studied in the Department of Arts, graduating in March of 1970 with a degree as an Osteopathic Doctor, or a bone doctor.

My sporting activities began in my early years as a student and I was three years the Judo Champion of Nigata Prefecture beginning with my freshman year in Senior High School. I was also Middleclass Kick Boxing Champion for all of Japan.

I was involved with the furious sports such as track and field, swimming, ball games, heavy gymnastics, sailing and martial arts from the time I was ten years old. I was also a Boy Scout.

I attended many tournaments because it was my dream to participate in the Olympic Games as a swimmer.

A High School teacher in my Senior year recommended that I stop practicing sports and games and devote myself entirely to the martial arts and I did just that during my years at the University.

Following my graduation from the University I went to America to teach Judo and at the end of five years I came to be awakened to true Budo thought.

I returned to Japan in search of the true martial art that would be worth devoting the rest of my life to as a student and perhaps as a teacher. You may call it fate or destiny but somehow circumstances eventually drew me to the teachings and training of Hatsumi Soke. Since meeting him and becoming his student I have given up all other sports and every other martial art discipline to follow in his footsteps.

Now I am a Bujinkan Dojo Shihan and have attained the 10th Dan level through the teachings of Hatsumi Soke.

I am called Moko.



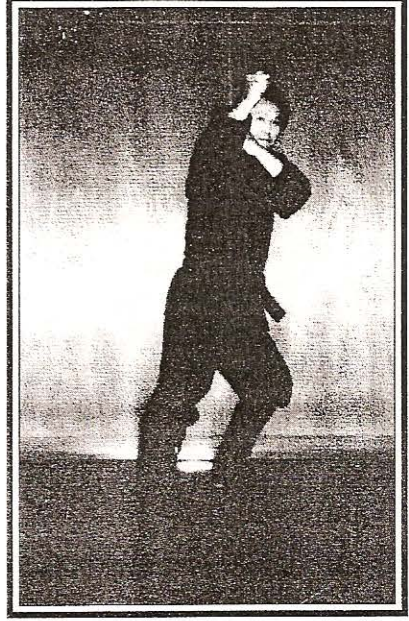
A.
Place the right hand forward and the left hand (shotoken) above the joint of the right elbow. Relax and place your weight a little more on the left leg.

ICHI MONJI NO KAMAE

Photos below will show a side view of each position in order that you may see and feel the posture more clearly.



B.
Pushing off with the right foot, spring to the left and backward. This is done to avoid the blow of your opponent. At the same time, begin to turn the right hand to the right with your body.



C.
The right hand changes to fudoken and smashes the attack of the opponent.

CONTINUES NEXT PAGE ⇨ ⇨





D. Begin to turn the right hand to the left

AS YOU CAN SEE IN THE SEQUENCE OF PHOTOS FROM LEFT TO RIGHT, THE BODY DOES NOT MOVE UNECESSARILY, ONLY THE UPPER BODY MOVES THROUGH MUTUAL CONTRACTION AND EXPANSION OF THE JOINTS OF BOTH KNEES.

WHEN I MOVE FORWARD IN PHOTO "B", I MERELY REVERSE THE POSITION OF MY BODY FROM THE RIGHT SIDE FORWARD AND TO THE LEFT. I DO NOT MOVE VERY MUCH AND TRY TO MAKE IT A SIMPLE MOVEMENT.

MANY DEVELOP STRANGE HABITS IN THE MOVEMENT OF THE WAIST OR UPPER BODY.



E. When you step with the left leg, at the same time change the left hand to kita ken and strike to the vital point on the right side of the scruff of the neck.



A. Extend the left hand and place the the right hand in shitoken at the elbow of the left arm. Lift the heel of the left foot to level of the right knee and hold the kamae (posture) ready for kicking.

HICHO NO KAMAE

CONTINUES NEXT PAGE ↔ ↔





B.
Turn your left hand down and to the left as you receive the attack, changing to fudoken. Keeping the right hand where it is, lower your body with the strike to the attack, giving more power to the movement.

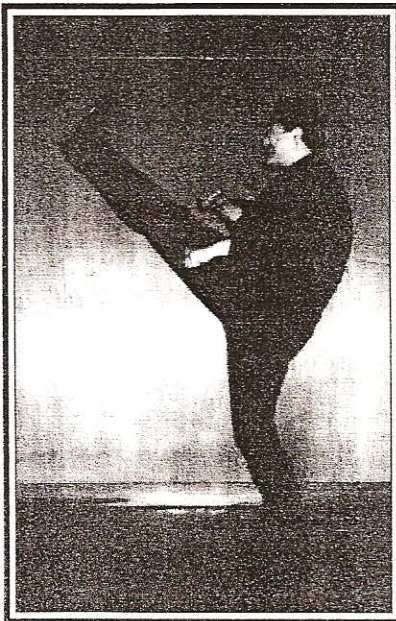


C.
Kick with the left foot. Practice it well by kicking high. The Densho scroll of transmission gives this specific movement the name Suigetususgeri.



D.
Step forward with the right foot, at the same time striking with a right kitaken strike downward to the chest at the collarbone. Placement of the right foot depends on the spacing between you and your opponent.

KIHON HAPPO CONTINUES IN THE NEXT ISSUE OF BUJIN



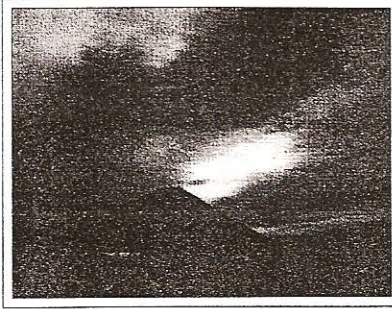


SELLING RED PEPPER

This was a very successful disguise for the Ninja of ancient times. Dressed as a dealer the Ninja was free to wander the street of enemy territory to collect intelligence for his leaders. The pepper itself had many uses for the Ninja such as a blinding agent thrown into the eyes and also to warm the feet when inserted into the Tabizoko.

THE PUPPET PERFORMER

Another efficient disguise was that of the Puppeteer. It allowed free entry into busy market areas and was often used to pass messages with special coded gestures by the puppets



HENSO JUTSU

At the left are two more pictures depicting the ancient disguises of the Ninja.

Knowledge of the enemy was a very important part of good Ninja tactics. Every effort was made to penetrate the territory of the enemy to gather valuable information about their numbers, weaponry and possible fighting skills.

Truly Henso Jutsu is an art which we must practice to really appreciate. Have you taken time to work on this aspect of Ninja lore?

Remember the first rule of disguise is that you must not stand out or be different from those around you. It would not be good to wear an office worker's blue suit in a truck driver's restaurant because you would be too noticeable.

Think about simple ways you can change your basic appearance. It's a good test of your imagination.



TEXAS TAI KAI

Once again I will return to the United States for training with dedicated instructors and students from all over the world.

June 6 to 9 I will bring two Shihans to Texas to provide you with first hand instruction in many aspects of our art and training.

Texas Tai Kai 1991 is being organized and presented by my good friends and students Dr. Edward Sones and Richard Van Donk. This will be our only trip to America this year and so we plan to make it a very special event for all who attend.

A western spirit will prevail and all are encouraged to wear western clothes in keeping with the theme. Many unique happenings have been planned to highlight the four nights and three days of the meeting.

A ranch style resort in the rolling hills near the Texas capitol of Austin will be the site of this very special event.

There will be a limit to participation so you must move quickly to secure your place.

For further details contact:

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We look forward to seeing you at the Tai Kai.