

SANMYAKU

BUFU DENSHO BY MASAOKI HATSUMI

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On the Occasion of the First Issue

If people who practice budo or ninpo don't know the essence of budo -and ninpo, they will stray into unhappiness in spite of themselves. I myself have experienced various budo and fighting arts after entering the world of budo, I inevitably learned many budo skills and fighting abilities through many kinds of Sensei. If I had not met Takamatsu Sensei, I could not have seen the light of my life, or the beauty of nature, or the beauty of life. I have recently come to realize that the role of Soke is like an Olympic runner with holy fire. Not like the runner who runs in windy and rainy weather trying to keep the holy fire burning, but rather my role is like an usher, to walk lighting the footsteps of my budo friends with holy fire in the heart. Once I realized this, I understood I could live a satisfactory life and walk on the path of happiness.

There are so many books about budo and fighting arts; you must understand the essence of these writings and their images. I think it is important to develop the ability to distinguish between the good and the bad (books) among these by reading issues of Sanmyaku. Therefore, Sanmyaku (mountain range) is different from common newspapers and magazines. I would like to present it as a Bufu (Martial wind) oriented densho (book of tradition). There are people who associate densho with writing on strength or weakness or how to win or mysticism. This is not true. It is called "kuden." In it exists the soul or power of language. This shows that the essence is "kaname" (meaning "God's eyes"). I might have said difficult things here. They will become clear through your mind's eye by practicing budo and ninpo.

Ninjutsu Tora No Maki

Ninjutsu Tora no Maki was first issued in Showa 53 (1978) in the magazine called History and People (September issue) published by

Koron-sha. Let me explain about "Tora no Maki," In the Chinese Heiho-sho (book of strategy), there is one section called "Rikuto Sanryaku no Maki." Some people say the Rikuto portion was written by Taikobo. The Sanryaku portion was done by Oosetsuko. Some, however, say this Rikuto Sanryaku was actually made up later and is a fake writing. In Japan, it was regarded as the essence of secret strategy, which was inherited by Minamoto no Yoshitsune from Kiichi Hogan in the mountains of Kurama. With this background, anything written about clandestine affairs, bone

striking, or gokui (secrets of an art) in a scroll has come to be called "Tora no Maki."

About the Ninjutsu Tora no Maki diagram I should add something here. The mastery of the ninja can only be obtained by the man of respect who has a good human feeling. This human self-consciousness breeds ninjutsu and constitutes the core of ninpo's driving force.

A description of the outline of the Ninjutsu Tora no Maki: Many kinds of ninpo that were invented by lesser skilled bushi who lived in the world of battle, trying to overcome their enemy and survive. Illustrations by author

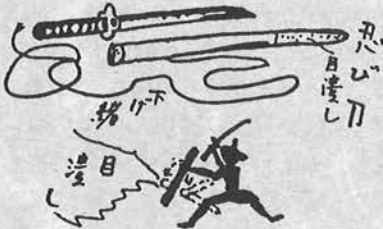


Tekagi (hand claws used for taijutsu. Catch sword or use it for mokuton).

Ninpo Taijutsu

This is also called koppojutsu (bone striking art), koshijutsu (muscle striking art), and a unique way of ninja unarmed fighting. The basic point is to catch the enemy's sword without using one's own sword. Train your fingers until they become beast-like claws. With a real sword, take the chance and attack, hit the enemy with tekagi (hand claw) or a hidden ningu (ninja tool). But you are forbidden to take the enemy's life.

Kenpo



Shinobi gatana (ninja sword; Metsubushi (blinding powder); Sageo (sheath sash).

A ninja's sword is short, about eighteen inches. This leaves a little empty space in the sheath. There is a waza called "itto ryudan," (single sword explosive) which is to throw metsubushi (blinding powder) hidden in this empty part. Also, confronting the enemy with iai (swiftly unsheathing the sword) has the advantage of pulling the sword out fast and thus blurring the distance between you and the enemy. In general, bushi carried two swords (one long katana and one short kodachi) with the katana being about two feet and one to two inches long. The shinobi katana is five inches shorter than the

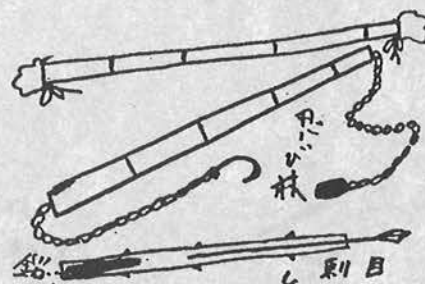
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regular katana, thus allowing a swifter unsheathing. This faster release is a decisive advantage in confrontations. The kamae also changes to muto (no sword) no kamae because the sword is very short, or to "ichi no kamae", which is to thrust the sword by extending the arms fully forward. The string attached to the sword is long and could cut the enemy like a blade or be tossed into his eyes. It's the ultimate waza of hiken (secret sword).

Bojutsu

The short bo is for sword arts, and the even shorter one is for jutte jutsu or tessen jutsu. The rokushaku bo is the same as so jutsu and naginata jutsu. You should not consider bojutsu as something that was developed as a specialty. The common sticks around us can be used as a sword or a spear. This is the attitude required in shinobi. Also, the bo itself has hidden weapons, and bojutsu has both an illusory and a concrete side. These are combined for the ultimate thrust.



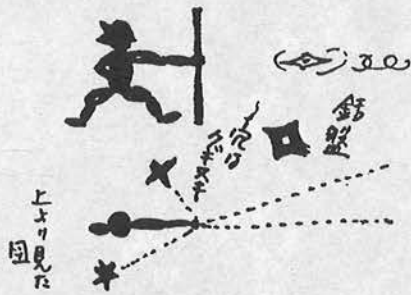
Shinobizue (ninja staff) holds concealed weapons; Mezashi (eye piercer, lead fillings).

Kusarigama

This is called "kyoketsu shoge." One end has a combination sickle and knife, and the other end has a bundo (weight). The string connecting these is made of woven female hair. This hair rope substitutes for a chain. The reason they don't use a chain is that it sometimes makes a noise. Types of kusarigama are okusarigama (large Kusarigama), kogama (small sickle), kaen kusarigama (weighted end is on fire), chuton kusarigama (snake or poison moth tied to weighted end), henso kusarigama (this looks like a sickle, but someone disguised as a farmer can hold it up and turn it into a bo, and it also is sometimes used as a drumming stick). This swinging technique is related to shinobi no nawa (rope) and with sageo jutsu (sheath-cord methods), and from there derived bundo jutsu (weighted cord methods) using a three foot Tennugui (head towel), by putting a stone in it and then striking with it.



Kyoketsu (sickle-knife, cord and weight weapon); Poisonous snake used as the weight for the Kyoketsu shoge.



Moriban (flat plat shuriken). The hole in its center is used to pull nails. Diagram: How to deflect shuriken.

Shuriken Jutsu

In the old days, there was a technique of jujiseki (cross-shaped stone), which was thrown. It resembles the Jewish star (Star of David) in shape, but in the old days they said juji (10) releases kuji (9), or "don't overlook juji." It was highly regarded as a spellbinding chant to extinguish evil. Over time, this stone changed to a metal plate and then to the more refined moriban nage (throwing blade). In general, people believed that both the moriban and the shuriken are better when they're thick and heavy, but we use (the metal type) because it's thinner and more convenient to carry around. When you throw these instruments, swing with the wrist bone and hit the target. In the movies people avoid the shuriken by swinging their sword around, but that is very wrong. They should use totoku hyoshi no kamae, or, in other words, hold the sword or the bo vertically with the right hand and pull it forward in front and use the bunt technique. It's important to see the advancing shuriken well. It's best to shift into position calmly rather than to try to avoid a fast-moving object with a fast action. One foreign student of the martial arts who was good at kusarigama was proud to say that when he did training with Japanese kendo students, nobody could avoid his weighted end. When I trained with him, it was easy to hit him after he lost the weapon's balance and tangled it up with my sword by my touching the chain a little.



Kamayari (sickle spear). If it enters your body, you may have to pull it out front first. Stab and cut using the Shinobi sword.



Bisento. Usage of the blade is to get a warrior on horseback. You can cut up from the crotch, and sometimes cut off an ankle. Even though the warrior may be wearing heavy armor, the Bisento can cut through it.

Other Bugi (Budo Technique)

Ninpo's yari (spear) is called "kamayari," with the spearhead attached to the tip of a sickle. Sarutobi Sasuke (famous ninja) and others used this sickle part to hook the enemy and also to help them jump through the woods, as described in the Den sho of Kumogakure Ryu.

The naginata is also used as part of a disguise, but you can imagine it as bisento, which has a larger blade attached to the end of the naginata. The bisento was used to cut horses' legs and to cut armored soldiers in half, and also to cut trees, in a dynamic waza.

In horseback riding, the ninja has unique martial skill. Sometimes they use the horse in juton no jutsu (skills involving animals) by hiding alongside the horse's body. Hidden beside the horse's body, they send the horse as a messenger, and jump over fences on horseback. They used the horse not only for riding, but in an unusual way, making use of the horse contrary to the basic method of horseback riding.

Swimming can be used for shinobi, too. The basic way is to swim without making any splashing sound, called "sori hira." This is a must when applying suiton (water technique).

Also, kayaku jutsu (gunpowder arts) was invented when ninpo was becoming ninjutsu, which is when gunpowder was discovered. Conspiracy, secret agents, trespassing, hiding, disguise, tenmon, and chimon sere also aspects of a strong ninpo.

Menkyo Kaiden

When a ninja receives Menkyo Kaiden (complete teachings license), he must sit in a room with his eyes closed. He never knows when his teacher will swing a sword down on him. If he can avoid this attack successfully, he'll be allowed to receive Menkyo Kaiden. The moment the teacher swings down the sword, he will show sakki (intent to kill). This sakki is learned just like fudo kanashibari no jutsu and toate no jutsu (both are methods of immobilizing an attacker from a distance), by spiritual concentration.

Chonoryoku (Super Abilities)

Since the person who excels at one field can excel in all fields, the person who can go all the way can gain the ability of chonoryoku. The ninja's chonoryoku is to reach the state of unity of the divine and man by continuing ninpo without stop throughout his life.



Kyujutsu (archery). Step on the heavy bow as shown. Used to fire explosive arrows.



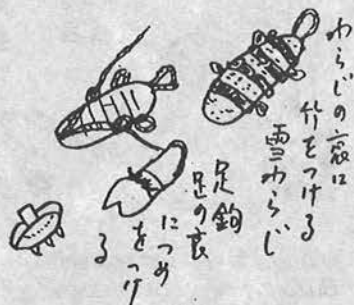
Mizugumo (water spider); Suiton (swimming escape); Shinobi gai (fan with folding bamboo) used to row; Suichuki (breathing tube); Bundo (weighted cord weapon).



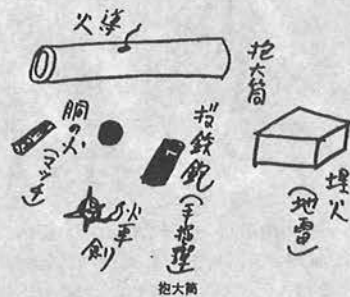
Mizugumo application. Tie up logs as shown. Sake containers or gourds could also be used.



Shinobi nawa (ninja rope) was also called Kaginawa. It could change according to how the knot was made.



Footwear made of straw with bamboo on the sole. Foot hooks (or claws) attach on bottom.



Hoozutsu (hand cannon), (fuse); Totetsubo (grenade); Donohi (fire starter); Higuruma ken (fire wheel fist).

Strategy to Become Invisible

In order to hide, there are basic goton on jutsu (five escape methods). Gogyo (five elements) of moku (wood), ka (fire), do (soil), kin (metal), and sui (water) are said to represent the whole universe. Therefore, it is also called "gogyo goku no jutsu", (five elements attaining nothingness method). By using this goku no jutsu, ninja make themselves vanish.

First, mokuton no jutsu. This is a technique to utilize wood's characteristics - hiding behind trees, shaking branches to avert the enemy's attention. Katon no jutsu is a technique utilizing fire's power to distract the enemy and then run away or invade. Doton is to take advantage of the landscape and hide. Suiton is to hide under water, or to utilize the water's sound, the reflection on the water, and the water's temperature.

Kinton is to hide or distract the enemy with money, the reflection of metal, the sound of metal, and quality of metal. There is a style called "shichihode sanpo gata," which is to disguise oneself into komuso (priest), shukke (person studying Buddhism), yamabushi (mountain priest), shonin (merchant), hokashi (street entertainer), engaku (Noh dancer), tsune no kata (ordinary citizen), and to change one's face, posture, and way of walking. These are the methods for doing henso jutsu.

You have to study this jutsu completely, however, before performing it. Otherwise, there is a great chance of your being discovered. Shichihode sanpo gata is the top secret of ninpo, as seven plus three equals ten. Ten means zero.

Walking Methods

Ninja take care of their feet very carefully. They wear tabi socks even in the summertime. They sometimes have to walk ten miles a day. The first training is to walk on ice wearing geta (wooden sandals). This is to train the body balance and keep the breathing even. This also makes them able to walk among obstacles without hurting their feet.

Also, ninja are said to train by walking on wet rice paper without breaking it, but this is a ridiculous

tale. The truth is to make the frame of the fusuma (sliding door with paper) transparent by scattering water over it and walking on the frame. There is also the shinobi criss-cross walking method, in which they walk sideways. This was only used when the situation required. To change the way of walking is a must. Accordingly, tongyo no kata requires certain ways to utilize footsteps and footprints to confuse the enemy. The characteristics of the Japanese foot suit this special technique, and a strong influence of ninpo foot techniques is based on the deep tradition of art.

Kunoichi (Female Ninja)

There is a theory that the separate elements of the kanji "onna" (female) are Ku-no-ichi. However, originally it is said to be that a man has nine orifices—two eyes, two nostrils, two ears, a mouth, a urethra, and anus, and the woman has a man's orifices plus a vagina. Therefore, female ninja were called kunoichi (nine plus one).

There were indeed female ninja, but as far as mastering Ninja Hachimon, it is doubtful that they mastered ninpo. Probably they used only tongyo no jutsu (escape elements). The fighting ability ratio between man and woman is considered to be 7 to 3. Therefore a woman can take advantage of this 7 to 3 ratio by being a junoichi (nine plus one). Therein lies the female's advantage. In other words, it's a way of enchantment through her sexuality. In Tsubozono Ryu suiton, she shows her weakness to empty the enemy's mind and then counter-attacks. It's similar to real fighting methods used among professionals. Applied properly, it could be a secret and fatal skill.

Ninja Tools

The typical ninja tools are called shinobi rokugu (six tools): amigasa (straw hat), kaginawa (rope with a hook), Sekihitsu (chalk stone), kusuri (medicines), sanjaku tennugui (three-foot head towel), and uchitake (bamboo hand warmer).

Amigasa is used to hide the face. This was a common item that attracted little or no attention while permitting the wearer to remain hidden. Items could be hidden inside it.

Kaginawa was used to hook onto tree branches and fences when hiding, and used as a weapon such as kusarigama no jutsu when confronting the enemy. An interesting fact about this rope is that it was made of female hair and was so strong that even five men could hang onto it.

Ishifude is a small piece of limestone, used when trespassing or exchanging information. A medicine emergency kit contains smelling salts, ointment, and poison.

The sanjuku tennugui is dyed indigo. This color is easy to camouflage in the darkness. This head towel filters dirty water to make it drinkable. Ninja attire is of course dyed with indigo.

The Uchitake might be easier to understand. It's a modern-day kairobai (body warmer) to carry fire close when ninja apply katon no jutsu

These six tools are basics, and sometimes they add unique shinobizue (ninja staff) or metsubushi. This sometimes distinguishes the ryuha, depending on what additional tools they put in. When people think of ninja's tools they think of special instruments rather than common ones but they are not really different. Ninja have to be able to use common instruments well in order to be first-class.

Densho

There are densho of ninpo even today, such as Bansenshukai, Shoninki, Ninpohikan, etc. We can judge what kind of ninja wrote them by the date written down or the quality of paper, the color of sumi (ink), the smell, the subjects. In my opinion, when I practice the training on ninpo it (the densho) are not so important or useful. Ninpo cannot be expressed by writings or spoken teachings. The heiho (strategy), kenpo (sword methods), and ninpo originally invented during the battle era were all about satori (enlightenment or philosophy). Warriors who lived in that era had to find a way to defeat a stronger enemy by device and nerve. In other words, each moment they sensed life and death. Because of this Tozawa Hakuunsai left a phrase, "Banpen fukei." (Myriad variations, never surprised.)

The Ninja & Their Lifestyle

The Genesis of Ninpo. The lands of Iga and Koga were a perfect place to hide from the rulers during war years. The land consisted of blue clay and deep mountains and quiet valleys that no one ever stepped into. The Fujiwara clan, Minamoto clan, and Taira clan's runaways and pirates came to this land and it was there that ninpo was born.

The People Who Invented Ninpo

Jisamurai (settled samurai) theory, Kikajin (foreign settler) theory, Yamabushi (mountain warrior priest) theory, Shuken-sha (monk in training) theory, Soryo (monk) theory, Shinkan (Shinto priest) theory, Hyohaku-sha (wanderer) theory, Sanzoku (bandits) theory, Nanbanjin (southern foreigner) theory, Nomin (farmer) theory, Kaizoku (pirates) theory—there are so many (different theories).

For example, in the Korai age (ancient Korea) of the So regime, the first year of the Koyu era, Keitanka army along with general Ibo (Ikai ?) in Shiko,

who fought together against the army of Emperor Jinso and lost the war. He fled to Ise (Japan port city) and then to a cave in Iga. They said General Ibo could high-jump more than eighteen feet.

Shinobi no Ryuha

Seventy-two theories, seventy-three theories, seventy-five theories.... There are so many theories, but no definite theory of our lineage. I'd like to introduce how these theories began.

First of all, ninja keep the rule that only an Isshi-soden can inherit the ryuha (lineage). That doesn't necessarily mean someone's actual child but that the "child" could be called Sensei if he excels at some points more than the elders do—it comes from mutual respect between the Sensei and his disciples.

If we look at Isshi-soden (inheriting—father to son) we also have to consider the point from Jonin, Chunin, and Genin, ninja system of hierarchy. Sometimes in densho, there is a description of some generation omitted from the writings. This means they omitted names until people who were good enough to be mainstream in its ryuha (lineage) appeared. It's method was taken from the form of kuden (oral tradition).

We must understand what kuden is here. It is not like a spoken literature, but sometimes it is translated "kuden" (nine den) because the number nine was a supreme number in the old days. Also translated as kuden (phrase tradition). This is a Japanese bufu (Martial Wind) sophisticated verbal sensibility. If it was an oral teaching, how did they get teaching from the Chinese people, who communicate through speaking? According to some densho, kuden means "power of language," or "divine will," so it is to see God or Buddha in densho.

How to Become Ninja

Ninja must know and master the following: kiai (spirit power), ninpo taijutsu (koshijutsu, koppojutsu), ninpo sword, spear, shuriken, kajutsu (fire arts), yugei (polite accomplishments, kyomon (religious teachings)—all of these are called Ninja Hachimon (eight fields of knowledge).

In Togakure Ryu we also have what is called Juhakkei, eighteen methods of training: which studies spiritual refinement, (starting with kyomon, and other essentials of skills. Taijutsu, sword methods, bojutsu (staff skills), shuriken, kusarigama, yari, naginata (halberd), baijutsu (horse riding), suiren (swimming), kayaku jutsu (gunpowder arts), boryaku (stragegy), chogo (espionage), shinobi iri (infiltration), inton (evasion), henso jutsu (disguise arts), tenmon (heavenly gate), and chimon (earthly gate)).

Ninja's Life

A sennin (mountain hermit or "wizard") live by eating mist. The Ninja are trying to become ku (nonexistent). They eat food with no taste or no smell. For example, tofu and genmai-jiru (brown rice gruel). (Here is how to make it: pan fry brown rice with vegetable oil and cook with water until the rice gets mushy. Then pour it into green bamboo stems and eat it with natural green vegetables.) These are main the main dishes—don't use any seasoning. These three—tofu, genmai jiru, and natural fresh food—are the basis of the ninja diet.

Every morning, ninja do reisui-masatsu (a massage with a wet towel), walk in the mountain and fields, and exercise with Ninja Juhakkei is to "keep going."

They endure the body, mind, and knowledge (shinobi-endure). (The writer uses kanji meaning "to recognize that these have the sound and elements of "shinobi".) I used this kanji for these three "nin" because ninja must endure physical pain, spiritual pain, and mental pain with rightful recognition, and by doing so they are a divine treasure. This should not be influenced by religious notions, philosophical notions, or thoughts; you have to stay remote from these considerations and watch nature's principal truth, and apply ninpo according to this principle with flexible changes, and keep yourself ku (nonexistent).

About the Tai Kai

The first time I went abroad in 1982 was to Dayton, Ohio. I attended a convention which Stephen K. Hayes held. Time flies, doesn't it? It has been twelve years since then. During this time I don't remember how many Tai Kai we held all over the world. I feel happier to record my performance at each Tai Kai than the number of them itself. We were fortunate to have video recordings of theses. ...Life, you never know when our light of life will vanish. It is a natural thing. As a Soke, I think we must have time to teach and spread this wonderful Bufu (Martial Wind) treasure to our friends who practice budo. The last twelve years and some more years in the future, it is my duty to keep this role. Some people mention that this must be difficult. However, when I see a friend who loves budo very much, those pains vanish and my heart is filled with a life called happiness which was given from heaven. I feel grateful for each person who held Tai Kai and shared the joy. Up to the present Tai Kai, I went to the same places several times. I think that starting next year I'll go to different places and see different people whom I have not met yet. First, I'd like to introduce this year's Bujinkan Tai Kai to everyone. Also, about next year's Tai Kai, there are so many invitations from different countries, I'd like to adjust my projects to do Tai Kai with them. Since Japan is far away, I think I'm going to make an effort for the people who cannot come to Japan and for the Godan exam. Even though I'm sixty-two years old, I will keep

a sacred torch of Bujinkan and protect world peace and harmony between humans and nature.

My Australian Journey

By Toshio Nagato, Moko ("fierce tiger")

In Christian society, Easter is as important as Christmas. The southern Australian state of Adelaide has a population of one million, the fifth largest city in Australia. Also called the City of Churches, in it you can see churches everywhere, and maybe because of that you get an impression of grandeur, grace, and harmony in the town. It is also famous for F-1 racing. Bujinkan Australian Tai Kai was held during the Easter holiday in the City of Churches. I left Narita Airport heading for the southern cross by a night flight. This was my first trip to the south. We have very little information about Australia compared to the United States. Of course, I don't mean to imply that the country is limited to kangaroos, koala bears, Quantas Airlines, or Orgy beef.

In spite of ourselves, we Japanese are pronouncing things badly, I have heard. People from Australia must have a fit when they see a Japanese t.v. commercial. (Orgy Beef—"orgy beef" infers "sex party." This is an oral mispronunciation). Also, the Japanese make serious grammatical errors when they express possessives in English; they use expressions such as "your my home" or "your my car." It shows the low level of English education in Japan. I heard that when Australians saw the famous commercial saying "home, homer, homest" their jaws dropped and they couldn't close their mouths. This is a mess over the top—it should be a comedy. I don't know how many Japanese realize that strange pronunciation of foreign words in Japan is a great obstacle in Japanese foreign language education.

Australia's land size is a little smaller than that of the US (two times larger than Japan). The population is about 17 million. I have an image of "clean island country." When you talk about this country you cannot forget its neighbor, New Zealand. These two countries are like brothers. When you look at the Australian flag, there is a Union Jack of the upper left and one big star with seven points, and five small stars are looming on the blue cloth background. I imagine this represents Australia's seven states, the southern cross, and the alliance with Britain. New Zealand's flag looks a lot like this one. The difference between the two is the number of stars and the color. The rest is the same. Australia's stars are white and New Zealand's stars are red. I don't know why those colors are different. Contrary to these countries, the United States changed its flag to "Stars and Stripes: around the time of the War of Independence. Judging only by the flags, both Australia and New Zealand seem like they still have a strong bond with Britain. (They didn't have a war for independence.) Just like three arrows are hard to break, their military connection seems

to be strong. As you know, once these two countries were colonies of Britain. It was a natural process and different, generally speaking, from conquering the countries before its independence. Consequently, they inherited the European traditional poise and manner (mainly from Britain).

The immigration started in the late 18th century in here. However, aborigines have lived here since the Ice Age. I imagine there must have been an inevitable war between the immigrants and the aborigines. Consequently their history resembles the U>S>'s. Until recently, Australia has limited immigration under the protective policy over aborigines. Since Australia does not have adjacent countries, it is in a way a pure culture. In that sense they resemble our island country. Because of this, the Australian nationality and mentality seem to be different from the US. I myself, it's embarrassing to say (born Showa 22 1946), didn't know Australia was our foe in the Second World War, nor that it was targeted as a second Pearl Harbor. Now I remember the movie I saw a few years ago about Japanese concentration camps with the prisoners trying to escape from it, but I didn't pay enough attention to recognize that it was Australia, since my memory is fading. I'm really ashamed of myself. However, most young Australians are aware about this war. On the other hand, these things even I didn't know, and I doubt that today's young Japanese know. I'm not pointing at the education or the politics here; it's a matter of more importance.

We cannot rewrite this history now. If we ignore these facts, just like covering up the smelly pot, we'll leave the root of evil in the future. We must face the facts as they were and reflect about the past, and thus understand each other better so as not to repeat this tragedy. I think it's rather a problem with us Japanese.

-the 18th (Saturday) The first day of the Tai Kai we finished performing kihon happo, kamae, taihenjutsu, kyojitsu henka.

-19th (Sunday) Performance of Koku, kihon henka, jutte jutsu.

-20th (Monday) Soto Tonko, basic kataude tonso gata, ninja sword (Seigan, Ichimonji, Tosui (kamae)).

After finishing a three-day seminar I'd like to review things honestly from my point of view. I hope that you make it a reference of budo training. It's just food for thought. I can judge to some level the person's degree of skill martial arts by looking at how he holds his limbs. Of course, it is possible to judge only by taijutsu to distinguish good and poor. If I'm allowed to say the conclusion first, if you've just started at taijutsu it's going to be interesting how you'll do a year from now. It's not surprising because everybody saw the real thing this first time and viewed Soke in person. Keep this inspiration feeling in your consciousness and watch videotapes repeatedly and do physical training looking at yourself in a mirror, and compare the two images. It's not hard to do. However, it takes patience because it is simple. Moreover, it's important to do physical training correctly. To do so you must have a good teacher. See

a lot of Shidoshi ("teacher of the warrior way") and choose the right one for yourself. It is good use Soke as a model of after watching the videos. Some Japanese Shidoshi teach only kata (set forms) well. That kind of person is very popular but his real ability tends to be only so-so. Of course, kata are important but in budo kyojitsu, shinken gata, variation forms, is much more important. If you don't teach those, and teach only kata, it is not only useless but a waste of time. Even in Japan we have this kind of teacher, not to mention in a country like yours overseas. I advise you to dump such teachers who only talk about theory and brag about themselves. I want you to know that the world of budo is very serious. If you want to keep our status as Sempai (senior instructor) or Sensei you must keep a certain degree of mastery of waza (skills). Choose a Sensei carefully and freely with your own eyes. If the Sensei doesn't respond with his own body, you'll waste your time. If you have a good teacher you'll never get bored with budo throughout your lifetime. It is most important to gain your real ability now. I'd like to say to everybody, even to Shidoshi, "Do physical training more!"

Especially the people who make a living by teaching budo—their real ability through training is the only way to solve all their problems. If you have impurity in yourself, you cannot make a real masterpiece with the Japanese sword. You can make a sword pure by hitting the impurity out of the sword. The sword must be red hot while you're doing it, then it comes out as a pure sword. Even so, if you neglect daily care, it will rust.

I myself am in the middle of Shugyo (training quest). Out of this Australian Tai Kai, twenty-two Shidoshi were born. Twenty-two took Godan test and everybody passed. It was a day of resurrection in the City of Churches. From the beginning, Soke's vigorous spirit was strong. As the testing progressed, the tension mounted; everybody was almost trembling because of the tension. For the last person who took exam, his life and his pride depended on that moment, because he could not be the only one to fail the test. I felt almost in pain watching him trembling, body and soul. It's almost a miracle for everybody to pass the test. Their pure minds felt and responded honestly to Soke's ki (spirit). We couldn't ask for more happiness. That was such a joyous occasion

Turning my eyes to the young modern generation in Japan, especially after seeing such an earnest quest by the world's young people, they seemed to be lifeless and exhausted. I have always said, "It takes your lifetime to master budo." But they lose or forget the fresh mental spirit they had at its initiation which then fades away in the middle of their shugyo. I tell them in the beginning how difficult it is to do shugyo continuously, and that it is the only way to succeed. Nobody forced them to come to us; they begin with their own will and battle only halfheartedly. It is a shame but there is nothing we can do about it, because that is their personal decision. There are much more daunting hardships in life. I wish them to live their lives with dignity and with a strong mind since we spent some time together in the Bujinkan sweating. We have some small affinity through

this. I think it makes a person happy to have a purpose in life. This is not only about budo.

Whatever it is, I hope you live your life with satisfaction. I hear typical young people saying 3K (kitsui "hard", kitanai "dirty", kiken "dangerous"), 6K or "freer" (freelance or temp worker), but this is not a new phenomenon. Now the mass media are egging on this social phenomenon. We always have this kind of problem in every era. Young people are only honest and naive. They changed their way of expressing pain and fear. There is no young man who doesn't have a problem. Their discontent with the social structure, powerlessness of self, invisible pressures—they are living their lives in their own way, enduring these pressures. But their resistance is weak, they get lost with some kind of fear. All those weaklings get together to form a group. It's a natural process.

Every time I hear about youthful group violence I feel pain in my heart. But this is not a problem only in Japan. It's a worldwide phenomenon. It is more obvious in the so-called advanced countries, where it grows in proportion to the level of a civilization's development. This is a serious problem. The future of the world is in question. What is real happiness? Each person has a different value in life. You don't have to live like the others. Soke said that he wants everyone to live with a dream and with pride.

What I feel after staying a few days in Australia (town of Adelaide) is that the air is clean, the town is clean (of course, they may have some public hazard). There are mountains, sea, and huge expanses of land with a small population. The durability of the car is said to be number one in the world here. I was amazed at how well people take care of things in general. The car's durability in Japan is five years on average and seven years at most; ten years is very rare. On the contrary, here they commonly use cars for twenty or twenty-five years. It is true that the surface of the car deteriorates with rust and bruises, and that the cars show their age, but it would be a total piece of junk if it were in Japan.

I was also surprised at the abundance of food. There is so much meat, fruit, and vegetables. Their colors are bright, they must be fresh. And the price is cheap. To live a stable life, the human needs spiritual abundance first. The price is cheap and people cherish things well. That shows this country's wisdom and strength. Of course, for them it's taken so much for granted that they don't notice it.

Turning my eyes back on Japan, the Japanese don't know anything. They are examples of "ignorance is bliss" (very convenient expression). Generally speaking, the people tend to be happier with their eyes closed. But ideally it should be the other way around. Buddha knows everything but he pretends not to know anything; that's how I remembered it. I might have memorized it wrong. Anyway, in my case, "I knew too much, didn't I?"

But the climate and the four seasons in Japan are suitable for us. I heard that each year the number of Japanese touring Australia is increasing. I wonder what they see and feel and think about.

-22nd (Wednesday) 6:10 a.m.. I arrived in Narita. I rode on the bus with members of an overseas golf tour (shuttle to parking). Why do they have to go abroad to play golf? I get depressed to see these people. I think it's only the Japanese who roam around the airport with golf bags on their backs. But sometimes I try to think in a positive way that they have guts to carry such heavy bags and maybe, they're trying to balance out some trade surplus. But still something is wrong there.

We are living on the most expensive land in the world and everybody's obsessed with having their own home and the food is not real. They choose world famous brands when it comes to buying clothes and other belongings. We are a strong nation because the rest of the world is getting bored with brand names these days. When they are satisfied with clothing they tend to neglect their manners. It seems like they're trying to hide their laziness behind this clothing. Someday the illusion will fade away and imitation will show itself. Historically speaking, this race cannot make a decision on its own; they're just reaching out the stick to feel the stream. It's a tragedy that after long years of hard work this is the only thing they'll end up with, a loan for a house. It doesn't matter, phrases such as "We are number two in GNP in the world," or being an economically thriving country, or that everybody has a consciousness of being middle class. Simply, compared to the foreign countries' living standards, we are not so rich.

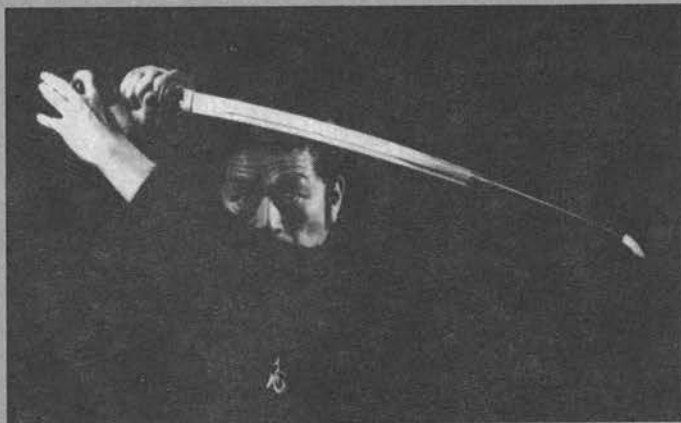
It's going to be a golden week soon. I heard that some people have a seven day holiday. All 12 million people take a vacation. I spoke to a passenger on the plane. He used to work for Qantas Airlines in Sydney. According to this Australian businessman, it's mandatory for people to take six weeks vacation annually. Recently he was transferred to Tokyo, and his six weeks of vacation are trimmed to twenty days. It is less than half. I think I can understand this fact.

If you only play around abroad and come back, you'll get nothing out of it. It is OK usually. However, now we have a very bad reputation internationally. There is a proverb that the nail that sticks out will be hammered down. We Japanese must think of how the rest of the world sees us. Once Japanese knew the sense of shame. I feel strongly about this fact, especially when I'm out of the country.

Conclusion

By Masaaki Hatsumi

You must have so many thoughts after reading this first issue of Sanmyaku. Also, you must have some wonderful news to tell us. Please write to us. When you write to the Japanese headquarters, please correspond in Japanese. There are so many letters coming to me. Some are in Italian, French, Spanish, English. I'm going to introduce in Sanmyaku the book of waza (forms) Soke (Tatamatsu sensei) wrote, and the videos.



Soke in New York at Mr. Hashi's studio, 1982. One photo of Soke by Mr. Hashi is said to cost \$10,000. Mr. Hashi praised Soke's work and took photos.



"Jiraiya" 1988. T.V. show. One year, 50 episodes. They made ninpo a home drama. This series was broadcast in France too, and got a good rating. Soke plays the role of a father.