

BUJINKAN DENSHO



# SANMIYAKU

BY MASAOKI HATSUMI, SOKE

VOLUME 1, NUMBER 4





## SANMYAKU

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## EDITOR'S COMMENTS

Well, here we are, already in the fourth issue of the Bujinkan Densho called *Sanmyaku*!

On Soke's own initiative, his contributions to each article will be called "Yamabiko" from this issue on. As Soke responds more often to the articles sent in by Buyu worldwide, he will write as an echo from the mountain range. *Soke's Kuden* will of course continue as the opening *Yamabiko*.

In this issue we have also published letters to Soke from General Jack Kemper and the author Mine Takaichiro, thanks to their goodwill.

The *Sanmyaku* production staff would also like to take this opportunity to voice their profound gratitude for your readership. *Sanmyaku* is still in the process of development. The layout and the composition of articles will probably continue to change. We hope this makes the newsletter a little better each time. Thanks!





Soke standing in front of the Bujinkan Dojo Honbu

# Soke's Kuden

## NEW YEAR'S ADDRESS (1994)

Last year, my journeys began at Huelva. With a tail wind I went on to travel the world of capital cities: Sidney, Paris, Washington DC, Buenos Aires, Madrid, and Hong Kong.

En route I received a letter of thanks from the Australian Prime Minister, was presented with a painting by Dali, received a letter of thanks from the Pentagon, a Ph.D. from the Electronic Research University, a present from the world's No. 1 tango dancer, an honorary award from the Spanish National Police, a birthday present from President Clinton of the United States, and Mariko received an

*First session  
Exchanging light  
With the resplendence  
of the dawn  
Happy New Year!*

Art Friendship award from the Spanish dancing world. All in all it was a glittering year, full of stars.

This year is the Year of the Dog! It will be a year for transmitting not the Satomi Hakkenden (Nanso Satomi Hakkenden = Satomi and the Eight "Dogs;" illustrated historical romance), but the Hatsumi Hoppo Biken.

I hereby cut the Kuji and pray that this will be a good year for all!

First Day of Heisei Rokunen Pun: Year 6 (1994) = Year of Happiness.

—Hatsumi Masaaki

# Yamabiko Part 1

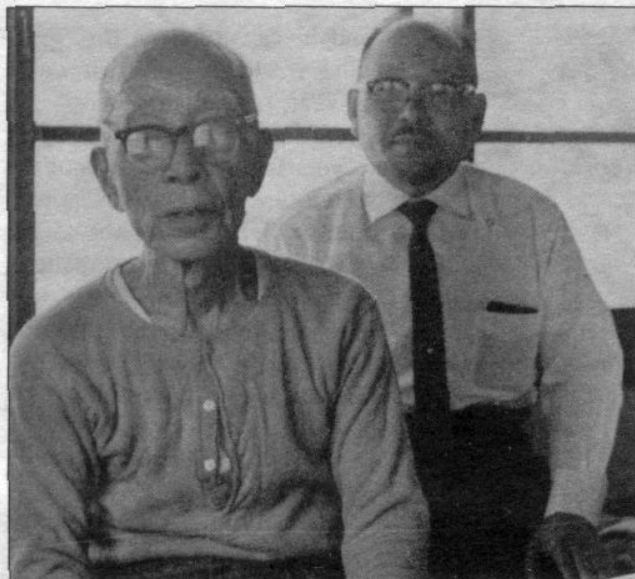
*Beginning in this issue, contributions by Soke will be called "Yamabiko" (Mountain Echo).*

**H**umans' bodies, intellects and hearts each grow through the passage of time and through their environment. If however the balance between these three growths is destroyed by some external or internal cause, the phenomenon of unhappiness creeps closer.

I have recently come to think that the purpose of Budo is to cultivate courage, perseverance, and Kyojitsu [interchange truth and reality] to wipe out this phenomenon as it draws near. This could be called a treasure of life (i.e. happiness), and can be grasped by keeping going with the martial arts [Bufu Ikkan]. I have been training in the martial arts for over 50 years, and believe it is now time for me to tell all of you of these processes. This is why I have begun to wield my pen in the pages of "Sanmyaku."

Messages filled with inner truths arrive continually from Buyu all over the world. I naturally respond to every one; yet I do not feel that these messages come from one individual, but rather that they are points of view or ways of thinking shared by many of the people training, and I have therefore decided to answer them through the pages of "Sanmyaku."

*The late Takamatsu Toshitsugu Sensei. On the right is Sensei's student Suzuki Kazumi.*



One letter came from a Shidoshi who said he had no money. Let us first consider the economic gaps which exist in the world. Economic power is the basis of livelihood, and is therefore essential to life. The level of this power varies within each country in the same way as between countries, just like time differences, etc. What is important is how you approach it. The physical, mental and material efforts I made for the sake of keeping going with the martial arts were three times those found in the lives of ordinary people. It is through enduring them that I became what I am today.

I earned a living from medicine, writing, lectures, film / theater guidance, etc. For five years I worked with only three hours sleep a night, continuing to work even while laid up with chronic illness. It is commonly believed that on a global scale Japan has a good economy, but it is also possible to say that time and real estate are expensive and their economic power acts as an obstacle to training.

Indeed, for those wishing to train in Budo, having sufficient power to control the attacks of economic phenomena is another major stumbling block in the training process. I am sure you will understand this if you look at the case of a certain country where the economy collapsed due to overspending on military matters.

What I have said about the relationship between Budo and Economy can also be applied to the relationship between Budo and Religion. For example, it would be a serious mistake to regard the essential natures of Mikkyo Kuji and Ninja Kuji as one and the same simply because Mikkyo contains a Kuji Goshin-ho.

Let us think a bit about Mikkyo.

In the history of Buddhism, Hinayana Buddhism became Mahayana Buddhism, and then Mikkyo was born. In its final period Mikkyo became the schools of Tantrism, which in turn split into Buddhist Tantrism and Hindu Tantrism, each having Tantra (sutras), Mantra spells (Kuji) and Mudra (hand-seals).

These spells and seals exist not only in Mikkyo, nor even just for the Ninja, but in Hyoho too. However, the religious forms and the martial forms were quite different in character and nature.

One religious view of Chi-Sui-Ka-Fu-Ku goes as follows: Chi represents grains, which are the basis



*Scene at the late Takamatsu Sensei's training (Soke on left). Looking back, Soke says "Takamatsu Sensei made me train wherever we were. It really was strict training".*

for all life on the Earth's surface; Sui is fish, and a mind-form [Nen] which promotes the power of reproduction; Ka is alcohol, and a mind-form which sweeps away people's sufferings — so the seal of Ka is a very happy one for boozers.

Fu represents meat, and a mind-form of providing nourishment and strength for the heart and soul; this seal is therefore quite tricky for vegetarians. Finally Ku is said to be sex, the source of all creation.

Ninpo advocates the Ku-Goton, where the five fingers represent Chi-Sui-Ka-Fu-Ku, starting with Chi at the little finger.

The Densho which Takamatsu Sensei handed to me one day in the closing stage of my training with him was surprisingly a book entitled "Handbook to Happiness".

This was more than twenty years ago. As I was in those days, I didn't consider it very important because it contained nothing about Bugei, and only read it when I happened to remember its existence. However, as I persevered with the art, I came to see that it was a great treasure of a Densho, from the field of Bufu which upholds natural justice. I also saw this "Handbook to Happiness" to be a secret scroll which would protect the life of all nature, not merely human beings, and felt there was a need to transmit it to all of you.

I will now preach from the "Handbook to Happiness," keeping as close as possible to the original text transmitted to me by my teacher.

"Ladies and gentlemen, let us all join in rejecting gloom and becoming happy. Happiness, ladies and gentlemen, is the greatest satisfaction in life.

"Throwing away sorrow or dissatisfaction and reconsidering is also happiness. Having prescience of totally unthinkable calamities or blights, and an attitude to life where you are aware of these, discover them and reform, is another auspicious omen of happiness. Ladies and gentlemen, happiness is waiting right in front of your eyes. Whether you become happy or not is determined by whether you grasp it immediately or not. Seek out and quest for your handbook to happiness, and please hold onto it."

We then enter the next page, on happiness in the present.

"I was born on 10th March Meiji 22 [1889], and by Meiji 43 [1910] had been brought up by a total of seven mothers, one after another. Fear of the stepmothers who had lost love in this way led me to fear all people, and when young I was even taunted by my childhood friends as Nakimiso' and Nakimushi' [crybaby]. It is because I was myself in extreme distress that I was a target for the children's laughter.



*The late Takamatsu Sensei trains. Hatsumi is watching (lower right).*

“One result or maybe effect of practicing Shinden Fudo ryu Taijutsu, Takagi ryu Jujutsu, Muso ryu Kenpo [swordwork], Kukishin ryu Jutaijutsu, Bo, Naginata, etc. for ten-odd years from around Meiji 32 [1899] was to cultivate in me a Bushido type of character, and I matured into an honest and brave youth; yet these two words honesty and bravery were not the inner secret of Budo. The inner secret was Kyojitsu.

“If I had not become aware of this ‘Kyojitsu’ and had continued to live just by the two words honesty and bravery, I might have led a misguided, idiot’s life. Luckily the virtue of religion enlightened me to something important for life, this Kyojitsu, and thanks to it I managed to grasp Butoku (the virtue of a life of Budo) and am now able to lead a life where every day is happy.”

Sensei here enters into the path of Religion and speaks of its results.

“I was guided by a religious heart and lived in the mountains as an ascetic of Shinto and Tendai-shu Buddhism. Throughout half a century (over 50 years) as a man of religion I devoted almost all my strength to studying, but I did not attain any faith to my liking and broke off for a while. Then once more, as a result of continuous independent investigation into the divine truth I realized that past religions, whether Shinto or Buddhism, are all ways of faith — yet not a faith one can have confidence in. Religions have now reached a form of impasse. I therefore took the handbook to happiness — enlightenment awakened as a correct religion — as a signpost to happiness and decided that it is the teaching of a just person.”

This is how Takamatsu Sensei wrote. He left behind works about the nature of Kami and Buddhas, what it means to be great, what is fate, what is happiness, etc., written in an ABC style. I would like to introduce you gradually to the “Handbook to Happiness” here in “*Sanmyaku*.”

# Tai Kai: My Reflections

*By Sveneric Bogsater,  
Shidoshi (10th dan)*

Soke Masaaki Hatsumi asked me to write something about the subject of TaiKai.

I think this is because Mariette v.d. Vliet and I, together, arranged four TaiKais in Malmo, Sweden, and I, by myself arranged one in Stockholm, (of course you are never totally alone, many people have helped me in Stockholm and many helped us in Malmo). Furthermore, I have attended about 15 TaiKais during the years Sensei has traveled around the world. Maybe Sensei thought that I should have the background to write about “the TaiKai phenomena.”

I am not sure, but I will try to give a picture of what I, in my heart, feel about a few things concerning the Bujinkan Martial Way and the phenomena called TaiKai.

I have learned from Sensei that we should not try to imitate him (or anybody else for that matter), but instead try to catch the feeling of what he does, and from what I understand, then follow our own nature. I believe the same about life. I am the only person who can take responsibility for my own actions, because everything I do is connected with, and grows out of my own nature. I can never become anybody else, but I can, if I work hard, come to understand more about my own nature (personality), and from that understanding take responsibility for my own actions and my life.

The TaiKai is a gathering, which if we let it, can reach into our hearts and show us a way to a better



*Sveneric Bogsater (10th Dan; right) practicing the Bo at the Madrid TaiKai. On the left is Peter King (10th Dan).*

life. TaiKais are important happenings and give us tremendous possibilities to learn and to try to “catch the feeling” from Soke’s Taijutsu, his special Ki, and his unique personality—but also I believe to learn from each other. TaiKais are necessary for us all to participate in—to better understand the “message” that Sensei gives us through TaiKai. “To practice, to enjoy, to love and to respect ourselves and others, for who we [all] are”—not for what we pretend to be. Those gatherings are much more important for us and for our future than we believe and understand. This is what we all have to realize and therefore we should not spare any cost or any effort to learn from Soke and from the Bujinkan Martial Way.

At a TaiKai (or anytime we meet and study with Sensei) we must not look upon the single technique, but more importantly, try to see beyond the technique. To “see” with our total existence and to listen with

our heart. And from that special feeling take responsibility for all our actions and our responses — because our responses and actions will always reflect our true nature. This is how I have understood TaiKais, as something much bigger than just learning a few techniques or how to defeat an enemy. The Bujinkan gives us much more than that, it gives us victory in life.

A TaiKai is to share something and sharing is not always easy. To not give in to personal desires and inclinations is never easy, but it is something that I see as the heart in every technique, in everything we do, and in everything we ever achieve. We must, as in our Taijutsu, have the goal that even if we do wrong, achieve something positive from that mistake. It is this concept that can give us victory in life. I have to respond toward my own nature, I have to break down

my limits and I have to realize that only I am the master of my own destiny. I must find Kokoro.

Kokoro is something we all have within us. We simply have to reach down deep and drag it up. Every TaiKai has helped me a bit on my way to find Kokoro.

So you see, a TaiKai is something grand for me; it is a phenomena.

## YAMABIKO

Great, as one would expect from Sveneric — he has grasped the feeling of Budo. This feeling is linked to life, and comes alive both on a battlefield and in our everyday existence. Such an attitude [Kokoro-gamae] is important for cultivating large eyes and a large heart.



# An Event at the Tai Kai

By Jose Maria Conejo. Shidoshi (9th Dan)

It is very difficult to express feelings with words but I am going to try explaining that “magic” event (like many others you display) at the Huelva TaiKai when you threw the Bo toward Noguchi-san.

As you always say, techniques are not simply physical techniques but for working Ninjutsu it is necessary to connect with the gods (I call them “light beings”) who are drawn of the concept of Unique God. The supreme essence, Cosmic Buddha, etc... These “light beings,” in different grades of evolution, help us. All of us have a “personal guide” or “teacher,” whichever we call them, who keeps in contact with us continuously. Yet, all we have to know is to listen. [This “guide”] has helped us in our daily evolution.

[Hatsumi Sensei], you have a high level of communication with your guide and your Ninjutsu is at the [divine] level because it comes from them, you are an instrument on this planet.

I say all this to explain that I find subtle knowledge natural because I work with a small group of Ninjutsu people [who] you know and we ask help of the gods. I will use your terminology for helping students, friends, family in their way of physical, mental and spiritual problems. So Sensei, you do not need that we speak about this but it is important for carrying our Shidoshi mission and it can be useful for other Budoka.

What was my feeling when I saw techniques?

Very simple, I felt it was natural, I did not feel surprise because your “magic” is natural and my feeling is, also. That technique came from Takamatsu Sensei to you because Takamatsu Sensei is always with you. It is for this [preceding] reason all the techniques you do produce in me a happy and exhilarating feeling. I feel you can make energy work, control and block an adversary’s intention and the other person never will know what happened. You can throw a person without touching him. These are all things



Conejo Shidoshi's family with Soke. Conejo is a former Spanish Judo champion, and in the Bujinkan Dojo is a Ninth Dan Knight.

which have no place in common sense. It is a question of faith, impossible to get a reasonable answer and they are from your high spiritual evolution.

Noguchi-san was in the same flow of feeling [at that event] because I do not feel he would have reacted to dangerous motions, for me he avoided the attack because he was on the same level of feeling which made a connection with his inner god (guide) and made that special moment like a flash. Noguchi-san is a wonderful person, a nice technician but that [occurrence] would have been impossible with only human technique, the gods help us if we help our-

selves, too. In every TaiKai you speak, give teachings, and messages from the gods. Many people heard without understanding, [while] others have a veil in front of their eyes and can not understand very clearly what you have said. It is very sad seeing only a few people understand, so some 10th dan walk around and around in a vicious circle [trying to help these people] because they do not accept the [divine] way of Universe and [need] to get other explanations which help them to be in the process of spiritual evolution.

The Gods speak to us about YOU and about the [difficult] way of your mission, in which sometimes you feel alone... but I want to say, "we are with you." Our feeling will be in each moment with you. Maybe, this is not what you wanted for the *SANMYAKU* newsletter but I felt I had to say this to you. Everyday we ask the gods for you [while there is] much expanse between us.

## YAMABIKO

Let us now have a chat with Mr Conejo.

The term "Shu - Ha - Ri" [Protect — Break — Leave behind] is often used in the process of learning an art in Japan, but unless interpreted correctly it can lead to terrible mistakes.

Let us begin by saying that Kyojitsu exists even within the training process. Understood strategically, the order "Shu - Ha - Ri" changes a thousand times, in ten thousand ways... it is "Shu - Ri - Ha", it is "Ri - Shu - Ha", it is "Ha - Shu - Ri", it is "Ri - Ha - Shu". Here let us limit ourselves to talking of it in a Budo sense in the order "Shu - Ri - Ha".

The word "Shu" means to obey or to protect; but one needs to go a step further. It means a Budoka obeying that which he must while pursuing Bufu Ikkan, and refers to a process where one is consistent and single-minded about observing Kihon Happpo, Budo techniques, one's attitude when learning Budo, and the rules of the training.

In other words it means protecting the Koppo etc. of movements, forms, and techniques which are understood.

Next comes "Ri", which means the invisible part. Put simply, the Fifth Dan test is a process for entering into "Ri"; in order to grasp incomprehensible tech-

niques, movements, forms and thoughts which neither the opponent nor yourself understands, you leave yourself behind.

The reason I say "You do not need to memorize" is that things you have memorized often become a personal wall. Furthermore, there are some cases when memorizing makes your "Shin - Gi - Tai" [heart - technique - body] grow so fat that natural Bufu movements are obstructed.

A light "Shin - Gi - Tai" makes it possible to play in space. You let your self go, and absorb instead the vapor [Kitai = Gaseous body or Mysterious body] of your mentor's lessons, alive in space. Once your own vapor starts to float, you wander in search of an encounter with the wall of natural justice (this word "wander" represents the form of someone training), and someday the wind of Bufu Ikkan blows in and suddenly smashes the wall of doubt for you.

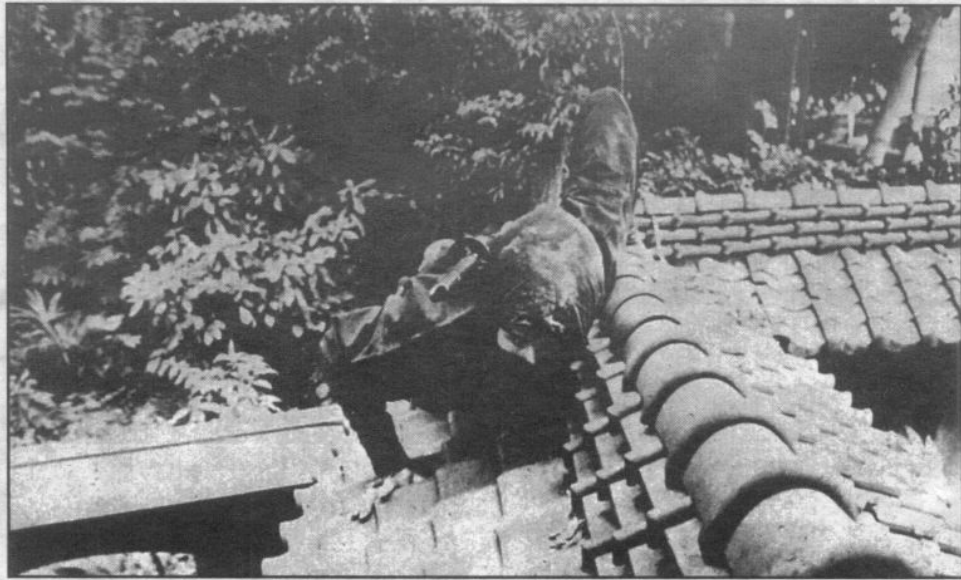
Human beings are "Dobutsu" who like constructing various teachings. Confusing Dobutsu and "Animals" is the human way of perception / thought; the answer assumes a larger scale if you interpret it literally, as "moving things."

The generally accepted theory of the root of natural consciousness is that life began through being created by motion, but if you look at Japanese words and their script carefully you will be able to (dis)solve it.

For example, let us analyze the Japanese word "Jifu." Jifu is interpreted as meaning conceit, self-confidence, or pride in one's own abilities. Look at the two characters "Ji" and "Fu" many times, however, and you will become able to see the written form as showing oneself losing by oneself.

I encountered Takamatsu Sensei, studied under him, and he protected me as his favorite pupil. As he left me behind, he directed my life as if by remote control. Then he also taught me how to break down the wall. This was the "Ha" in "Shu - Ri - Ha." Takamatsu Sensei spoke as follows:

"As for walls, think of them as being made out of ice. If you are a man who possesses a warm heart of natural justice, Hatsumi, hitting a wall will be no problem. Walls made of ice will just melt!!"



# Special Ninja Exhibition

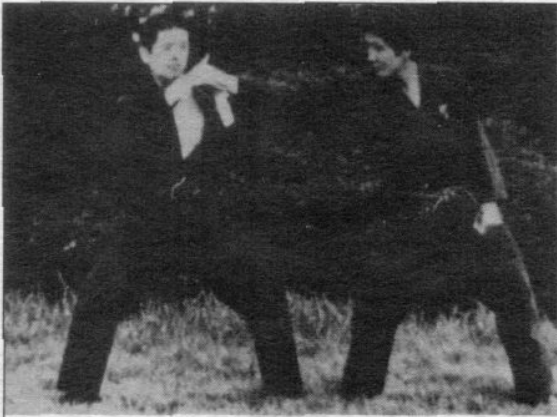
*In 1979, a special exhibition was held in a museum in Chiba City to show Soke's collection of items relating to Ninpo. The following pages contain information reproduced from a pamphlet printed for that occasion.*

Why is the current, privileged era sometimes called "the disposable era" or "the era of spiritual poverty?"

Our material needs are satisfied, but the data we need to seek out a lasting creed for life belong to a slightly different field.

At the same time they seem to recall [Shinobu] healthy bodies and endurance acquired through a tempered body and mind, and scientific, logical inventiveness brought alive by unrefined nature. They also raise some questions which are direct necessities for us.





Techniques which can be performed through excellent Taijutsu



## I. TAIJUTSU

Taijutsu is indispensable to enable Ninja to use Ningu (Shinobi weapons) and perform outstanding Ninja techniques.

It is only once you have a strong Taijutsu capable of responding to any variation that you are able to make full use of Ningu.

The Ninpo tradition includes the Ninja's unique Taijutsu and combat techniques, also known as Ninpo Taijutsu, Koppo-jutsu and Kosshi-jutsu.

### KAMAE

Kamae are expressions of the heart. When all Nature existing inside a heart is concealed [Shinobu], the expression of that heart is a Kamae. When you calm your heart and cause both the force of an enemy's attack and the force of your own response to dissolve into Nature [or "dissolve naturally"], this is also a Kamae.

### KAITEN

In Ninjutsu, Ukemi means to receive the enemy's force and let it flow past, and to change one's body freely as one fights. Ukemi include Zenpo Ukemi, Zenpo Kaiten Ukemi, Koho Ukemi and Koho Kaiten.

These Ukemi differ from Judo Ukemi in that it is possible to attack whilst rolling.

### TOBI

Choyaku-jutsu in Ninjutsu means jumping as high as possible and becoming able to jump in any direction.

There were various means of training Ninja in Choyaku-jutsu. There is a tale that they increased their jumping abilities to match the growth of a plant, but this is probably anecdotal. It comes from the fact that Ninjutsu includes Taijutsu, where you must use your legs as springs and make your whole body flexible so that you jump even a little higher; jumping ability is taken for granted.

Even on low leaps Ninja jump very rapidly.

**Sakki-jutsu** [Techniques for sensing energy]

Also called Sakki-jutsu [Techniques of killing energy]. While you sit quietly with closed eyes, someone behind emits a killing intention and strikes at you with a wooden sword [Bokuto]; you avoid it completely.

In Togakure ryu you need to pass this test to receive a Fifth Dan.

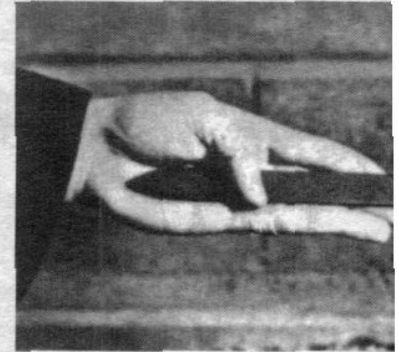
### YOKO-NAGARE

Ninja were not limited to fighting with their bodies always straight on. They would throw Shuriken and divert an enemy's attack whilst in a fierce sideways flow.

There is a phrase, "To escape by jumping sideways", i.e. in great haste.

## II. SHINOBI WEAPONS

Ningu are in essence unlimited. If a Ninja conceals his body and heart and awaits an opportunity, then responds naturally to a change by using objects which suit the conditions of that time and place, these objects are all Shinobi weapons.



How to throw Senban

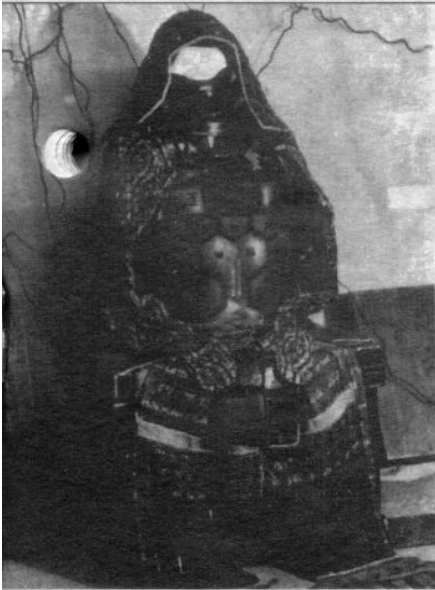
There is a great number of Shinobi weapons, ranging from those which can be recognized as lethal weapons with one glance such as swords or spears, to those used as hidden weapons ... Ningu are not used only for one sole purpose; the excellent strength of Taijutsu is exploited to transform them, like phantoms, in countless modi operandi.

### SHUKO / SOKKO

Tekagi and Ashikagi are Ningu which are designed for climbing trees but also change into a variety of weapons to receive and stop an enemy's sword, to clutch at an opponent with the sharp nails, etc. Familiar objects are worked into Ningu by making full use of their properties. Maybe Shuko are also a Ningu suggested by Tekko, which were in use as agricultural implements.



Shuriken-jutsu (Bo Shuriken)



*Ninja armor*

In close combat, it is safer to create some distance and gain supremacy over an enemy rather than grappling, and you are at an advantage when exchanging blows with them.

### III. NINJA TECHNIQUES

The addition of Ningyō to excellent mental powers and flexible but sharp Taijutsu allows a Ninja's shining techniques to blossom.

#### SHURIKEN-JUTSU

In the Togakure ryū style of throwing, training begins with throwing nine Shuriken of a flat stick type from a distance of around three Ken [c. 6 yards] and making them stick into the targeted tree or board.

The basis of Shuriken-jutsu is to be able to throw with both hands at the same time, and to throw freely by taking an enemy unawares and matching one's own changing techniques to their movements.

#### MAKIBISHI

Scattered when a Ninja flees or tries to impede the advance of an enemy. There are also natural caltrops called water chestnuts which grow in water and whose fruit is dried before use.

Caltrops would also on occasion be thrown as Shuriken ... Ninja do not cling to anything fixed. If there were no caltrops one could scatter oil or stone splinters.

#### SHURIKEN

Methods of throwing stones to knock down an enemy have existed since antiquity.

Ninja Shuriken come in various shapes depending on the school.

#### KUSARIGAMA-JUTSU

In the Ninja's Kusarigama-jutsu, the Kusarigama itself is made in a special form. They would strike with the weight, wrap it around the enemy's weapon and snatch it away, thrust, cut, and on some occasions use it for climbing too. Sometimes they would also change it into a flaming Kusarigama by attaching to the weight a firebomb containing gunpowder.

#### SHINOBI SCHOOLS

The number of Shinobi schools varies greatly depending on how you distinguish between them, but some of the main ones were Negishi ryū, Kumogakure ryū, Hakuun ryū, Shirai ryū, Shinto ryū, Kosho ryū, Kishu ryū, Gen ryū, Genjitsu ryū, Ryumon ryū, Tenton Happon ryū, Kurama ryū, Yasuda ryū, Iga ryū, Koga ryū, Togakure ryū, etc.

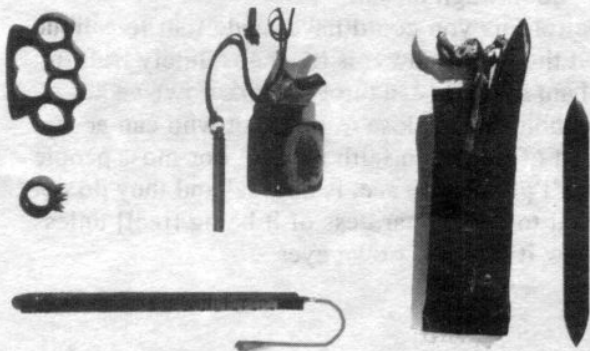


### CONCLUSION

The items exhibited here are no more than one portion of Mr Hatsumi Masaaki's collection. It is thought that a wide range of animals and plants were studied and used as well.

These principles have also found wide application in the emergency activities of Fire Stations. We hope that this special exhibition will serve as a hint for both the material and spiritual aspects of our lives in the future.

*Sokutoki Tekken ["Iron Fist"]  
Fukiya [blowpipe]*





*Shidoshi meeting at the Madrid TaiKai. In the center is Julieta Laorga (7th Dan), and on the left is Jose Maria Conejo (9th Dan).*

# One Moment at the Huelva Tai Kai

*By Julieta Laorga  
(7th dan, Spain)*

I would like to discuss what happened when you performed that technique, guided by Takamatsu Sensei. First I will begin by speaking of how I felt at that moment:

I saw the bo thrown in a way without description. There are some times I think that it was absolutely unreal. The bo was moving so quickly, it was like a storm, a ray, or a wave with large vibrations. In an instant I saw something move Noguchi-san from side to side where he could protect his body. In this manner something that was very dangerous, stop being so. I was not afraid, but was quiet, and never did I feel there was danger for Noguchi-san.

This, I know, is not the first time you made something like this happen. Because I am a beginner, I would like to explain my impressions regarding a similar situation, for I prefer to express feelings that I have lived through myself.

You told us you could have made that technique without the bo. I know this to be absolutely truthful. Also, I am sure you can throw or take down an adversary without being close to him, but who can accept this kind of thing [on faith alone]? For most people what isn't possible to see, is not real and they do not believe it to exist regardless of it being [real] unless they view it with their own eyes.

Suggestion, causality... None of this is real, for who could believe that a world more similar to a Science Fiction tale or film is absolutely real? Maybe it is necessary that it is viewed as incredible.

Sometime ago, my "friends" (as I like call them), the Gods, if you prefer, taught me something that I have called "energy" works. They taught me how it is possible, for example, to make an energy wall which cannot be traversed, and is like being enclosed in a magic box. How it is possible to take down an opponent with his own energy, regardless if he is strong or what kind of body [type] he has, without enduring tension in your body. How to block a distance attack without touching the adversary via using small vibrations that can be with sound or not. How to stop the intentions of an adversary (for example one person wants to kill us, we can make him think he does not have to do it) without speaking. These are a few examples.

I have never asked about these things because the knowledge was freely given to me. But now I know there is a very grand power in the Universe which I call "Fuerza." If it is put in the hands of people with bad hearts it would be very dangerous like the most deadly bomb ever made. Also, it is possible that this Fuerza permits us to heal people who have helped us sometimes. I am not going to do these kinds of things, it is enough for me to know that this power exists and give thanks to my "friends" (gods) for showing me.

On the other hand, I understand that sometimes we do techniques that come not from us, but rather from an invisible friend whispering into our ear and we get some wondrous maneuver that we had never thought.

Sometimes when I explain techniques to my students, I say to myself it is impossible to do that, but "somebody" tells me, just move your body, and do not think. Then I do not know how, but I have done it, my body has moved in an incredible way, making something which usually I could not have done and



*Phil Shidoshi leading us to the venue of the Washington TaiKai. The one waving in the center of the car in front is Noguchi Yukio (10th Dan), and in the car behind are Doron Navon (10th Dan) and Soke.*

that impossible action becomes teaching, not only for my students, but for myself. Sometimes, they succeed in doing what I say. I know I would not know how to do it, and I cannot teach how to do, but it is absolutely fantastic.

I remember your statement that you neither explain nor teach it, too.

For a long time I have looking for somebody who senses the same things I feel. It has been very hard for me to accept these things which come from HEAVEN, because I have spent enough time with failures. Now I know I do not need to look around because all [these grand abilities] I have uncovered I have found in you.

Thank you for letting me convey these small things that I feel. I do not want to compare myself with you, because I feel respect for you like a small insect before a mountain. Our hearts will always be with you.

# A Letter From General Kemper



*General Kemper and Soke at the  
Washington TaiKai, August 1993.*

**D**ear Dr. Hatsumi, It is with much humility that I partake of your time in an effort to thank you for the opportunity to have met and visited with you at the recent TaiKai seminar in Maryland. I am indeed at a loss to adequately express the pleasure that was mine but in my own way I will try.

During my lifetime I have met many people from all walks of life, regrettably, few have really impressed me. I made that statement with no aspect of impertinence or presumptuous intended or implied. Conversely, on occasion someone does come along that does lend or create a lasting impression upon my mind. You and your entourage of assistants and your students are certainly people that fall into the category

of adding a new and valuable dimension to my life and experiences.

My lifetime as a soldier has allowed me to experience first hand numerous variations of lifestyles and the many sociological intrinsics that follow hand in hand with the multiple cultures that accompany so many variations. My personal religious background and training instills the fact that each of us in our own way are of common origin evolving by the hand of a Supreme Being. We are all endowed with and endure similar abilities, needs and desires. The divisions we seemingly place upon ourselves in my opinion come not from the cultural or ethnic variations but rather by the values and truths we as individuals ultimately decide as being important and how each of us incorporates the sum total of our individual life experiences into our daily decisions. Hence; the undeniable "Yin & Yang" in all things or as in the vernacular of American Jargon, "both sides of the coin."

As humans, we have the inalienable gift of choice. Each person in his own way decides the path he or she will follow through life's journey. Each of us meet many obstacles and encounter even more controversy along the perilous road of life. Fortunately, on rare occasions, some of us are privileged to encounter men like yourself, a man of principal and character combined with accumulated knowledge, experience and dedication. Your teachings have obviously properly directed the choice of paths for many of those fortunate enough to have found themselves on the same road you were traveling during their own Journeys. I for one, thank you for having walked a short distance with me. I only wish we could have had more miles to travel together, I would have learned much!

During my life in the military, I have been graced with the opportunity to witness practically every aspect of humankind that inhabits this planet. Even more important, I have had the privilege to be personally involved in many of the ethnic, religious and social customs that make up the human race as we know it. As I watched men experience battle it became obvious that each warrior in his own way obviously prayed unto his own God for victory but equally as obvious,





only one warrior could win. I have personally experienced victory as well as the sting of defeat. Ironically, I am sure I have learned more in defeat than I ever did in victory (although I did not necessarily see it that way at the moment). In defeat, the common denominator for all men regardless of their heritage is how well they think and how they use their talents to overcome the defeat of the moment. Eventually, a well trained warrior learns that the most important weapon he can possess is his mind! Guns can fail, swords can break, equipment can stop, but so long as he can think... he can still fight! During my short sojourn with you it was obvious to me that you were attempting to instill that message in the minds of your students.

The abyss that separates men from the animals is his ability to reason and think. You have done much to permeate talent thought in the minds of your students and in doing so have given them a tool or a weapon that will never fail them no matter how great the odds or severe their injuries or futile their desire for victory may appear. It is a weapon that will serve them in peace as well as in war. They owe you so much for so valuable a gift!

Again, with much respect and the fervent hope that we will meet again, I thank you for the kindness and courtesy you showed to me. I would be pleased if you would accept my invitation to come to my home should you find yourself in this area, your presence would be my honor.

With warmest personal regards and my sincere best wishes to Mrs Hatsumi, I remain, Sincerely yours.

*J. W. (Jack) Kemper*

*M/Gen. USA Special Forces (Ret)*

*(Roku-Dan, United States Tai Karate Association)*

## YAMABIKO

General Kemper came to the Washington TaiKai, watched kindly over the faces of the Bujinkan playing there, and at the party gave a splendid speech. He then went on to send me a marvelous letter which I will treasure for the rest of my life.

“Eventually, a well trained warrior learns that the most important weapon he can possess is his mind! Guns can fail, swords can break, equipment can stop, but so long as he can think ... he can still fight!” I felt this part of his letter overlap with Takamatsu Sensei’s “The reason Miyamoto Musashi was strong was because he was slightly more intelligent!” I was also profoundly struck by the phrase “I am sure I have learned more in defeat than I ever did in victory.”

I had this kind of experience twice myself. I was betrayed by the two friends I trusted and loved most, once when I was at the worst stage of my illness, once at the death of the person dearest to me. On both occasions I experienced a crushing defeat. I learned from these two defeats and they became vital fertilizer which helped me grow into what I am today.

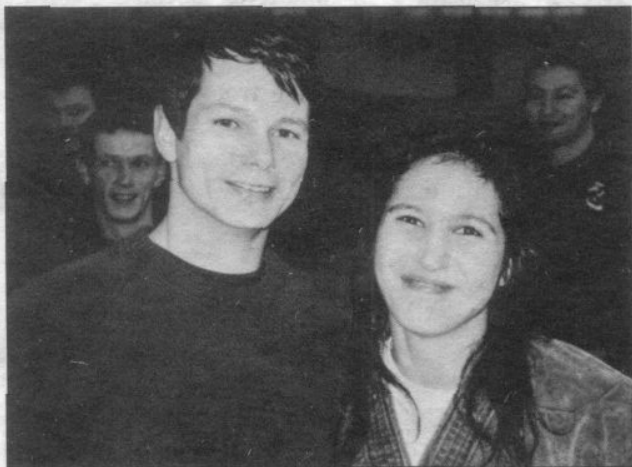
I published the General’s letter because I felt he had given it to the Buyu of the Bujinkan world too. I would like everyone to read it many times and consider it an important message from the field of life and death.

I allowed my emotions free rein and sent General Kemper the Bujinkan Dojo Gold Medal and an honorary Tenth Dan.

# Honesty is the Best Policy

By Brin Morgan (Shidoshi, 8th dan)

“Honesty,” “trustworthiness,” “good intentions” and “openness,” are not words that one would normally associate with Ninjutsu. Not, that is, if we as Shadow Warriors fall victim into believing the hype, myths and bad publicity generated from outside our own experiences and knowledge of Ninjutsu as a true warrior lifestyle.



Snapshot of Brin Morgan (8th Dan) at the France TaiKai. On the right is “Kunoichi” Natascha, who is also a Shidoshi.

The original Ninja clans used the myths and legends of their supernatural powers and stories of their “evil deeds” as a cloak to protect and keep secret the true beauty and power of their arts at a time when their very existence was at stake. These same stories and beliefs of what a Ninja is, still exist today. Although for those of us who are striving to better ourselves on the Warrior Path as we learn the lessons passed on from Dr. Hatsumi, we know how nonsensical most of these stories and beliefs are. The danger arises if we do not know this or if it is in fact a continued belief in these stories that gives us a view of

our art. Indeed there are many “fake” Ninjutsu instructors and unfortunately some “legitimate” ones who thrive on this image, believing that they are training in the dark side of our arts. When in fact they are only serving their own self centered aims as they use lies, deceit and underhanded methods against everyone, including their own students to ensure a healthy bank balance or a feeling of power. Many of these “instructors” will eventually lose themselves amongst the mass of self generated stories, half truths and lies, that are only helping to confuse the potential Ninjutsu student even more.

I recently asked myself, if I had not become involved in Ninjutsu seven years ago, when there were so very instructors or little real information available, would I begin today as a fresh student? My answer was probably not! With all of the personalities now claiming to be true Ninja instructors and the amount of incorrect written material and videos available, not to mention the shoddy overall image being generated in the martial arts world of our art. I feel that, with my unique background in the self protection arts and my need for standards and quality, I would opt to run my own self defense school.

How sad it is that because of the need by some small minded people to be seen as a teacher and authoritative figure, that many fine people are excluding themselves from the beauty and power of our art. The truth is that if Ninjutsu were likened to a book, then there is only one person in the world who knows its full contents and that is the Grandmaster Dr. Masaaki Hatsumi. There are also a handful of fine instructors who have gleaned enough information to warrant the title teacher, but the rest are like children arguing over the complete story after only reading a few chapters or even pages, some even claiming to be experts without ever opening the book. How then can the true student of the Shadow Warrior Arts ever hope to gain an understanding and insight into Ninjutsu? The answer is be honest, first of all to your-

self. You must clearly define what your beliefs of this art are, and what it is you want now and hope to achieve in the future. The true Ninja must know his own heart only then can he begin to ask the right questions and seek out the training that will lead him to the enlightenment and mastery that he desires. Having been honest with yourself then you must become truthful with others. Only then can you be helped by those further along the path than yourself. Truth is a powerful weapon, although it should be realized that our beliefs are based upon experience and that what we believe to be true may change as we go through more experiences or gather new information. Therefore be Ninja-like and verify your information before you pass it on to others as hard fact. Don't become a tool of the gossip mongers and self serving power seekers and thereby add to the confusion for a fellow student. If it is a personal feeling or belief you are talking, instead of a verifiable fact, then say so!

It is my belief that one of the greatest threats that faces the very existence of the Ninja arts here in the Western World, is not the image of Ninjutsu held by the martial arts community, media, and public, but the "political" arguments, misinformation, and inefficient instruction which is rife amongst the Ninja practitioners in the Western World. I speak not of the out and out con men who have flocked to our art to make a quick buck, but the genuine Ninpo students and teachers who wish to spend their time knowingly adding to the confusion. To enlighten the masses is a hopeless task, as has been proven by my own teachers Masaaki Hatsumi and Stephen Hayes. As Sensei has stated we are dealing with nine hundred years of "bad press," but if we begin to believe it or create our own, then Ninjutsu in the West is doomed. It is time to grow up! Be honest, be truthful, be a Ninja!

## YAMABIKO

Trevor Leggett (9th Dan, Judo), who wrote "Shinshido to Bushido" [lit. "The Way of the Gentleman and the Way of the Warrior"] and "Nihon Budo no Kokoro" [lit. "The Heart of Japanese Budo"], wrote as follows in "Nihon Budo no Kokoro" in the chapter dealing with the silence of Saigo Takamori:

"The external calm which moves those who visit Japan is nothing more than part of a thin surface gloss. Live in Japan with the Japanese and you will under-



*Soke at the Madrid TaiKai teaching Taijutsu, which shows us the direction of justice. The Uke on the left is Brin Morgan (8th Dan).*

stand that it is thinner even than a sheet of paper. Some foreigners are disappointed by this.

"Foreigners are particularly able to encounter the deep composure of the Japanese people's spirit through Budo; a spirit which goes far deeper than social courtesies or the dignity of superficial ceremonies. Our first contact with this kind of depth comes as a great shock."

This is true. Those who understand the martial arts of the Bujinkan are able to keep to [or "protect"] the precept "Bushin Wa-o motte Totoshi-to nasu" (The martial heart holds harmony as sacred). It is therefore important that at intervals you come into contact and train with the Soke. I constantly tell all Shidoshi, including the Tenth Dan Shihan who live in Japan, "Come to me sometimes; if you don't train with me you will lose sight of yourself as you stray in some crazy direction."



*Snapshot of Soke and Carole.*

# Tale of a World Famous Singer

The other day I received a visit from Carole W. Right, an opera singer (mezzo-soprano) at the Metropolitan. Carole is also a Buyu who trains at a Bujinkan Dojo in New York.

Carole told me a very nice story that day. I felt the episode would serve as reference material for everyone's training and therefore decided to include it here.

As you all know, to enter the Metropolitan Opera you need to pass a severe test which only one person in ten thousand gets through. You will not be able to join unless you possess the talents of a genius and work desperately hard.

The event in question took place after Carole had joined the Metropolitan Opera and was waiting for the curtain to rise for her first stage appearance. Domingo, a singer who was enjoying unrivalled fame at the time espied the newcomer Carole in one corner

of the stage, approached her and spoke to her warmly, saying "This is your stage debut, isn't it? My name is Domingo. Let's make a good show of it. I'm pleased to meet you." He then shook hands with her — his hand was soft and large. Carole told me that for the rest of her life she will never forget how moved she was.

Great people are kind. It is a splendid thing.

In Japan there is a proverb which goes, "The rice stalk; the more it matures, the lower it holds its head" [cf. "The boughs that bears most hang lowest?"]. It means that the greater, the more splendid the person, the more modest they are and the more sincere and polite their behavior towards other people. Martial artists should be like this too. We must learn how to be beautiful and natural like Domingo.

Incidentally, Carole's husband directs the Metropolitan and is also a Bujinkan Buyu.

# Memorial Service for 3000 Slaughtered Souls

*Bujinkan Honbu "Sanmyaku" Editors*

The author Mine Takaichiro has been good friends with Soke for a while. The other day, Soke received the following request from Mr Mine: "I often kill off the characters in my works, and over time this has reached an accumulated total of 3000 people. Hatsumi Sensei, could you please use your powerful energy for the sake of these 3000 people, victims of my writing, and allow their souls to enter Nirvana?"

Soke therefore took eight high-ranking students to visit Mr Mine's "Party to Celebrate and Commemorate Passing One Hundred Books" held on September 10, 1993, and performed a demonstration as a memorial service, complete with Kuji-kiri.

The event was depicted in Kobunsha's publicity booklet "Pocket book of pocket books" which we reproduce here.

The Shihan & Shidoshi who took part in that day's requiem-cum-demonstration were (in no particular order) as follows: Seno Hideo, Noguchi Yukio, Someya Ken'ichi, Harada Masanori, Nagase Hiroshi, Iwata Yoshio, Honma Shogo, Hasunuma Yoichi.

Moment of relief after "Memorial service for 3000 slaughtered souls," Mine Takaichiro —"I'll continue to mow them down!"

September 10th, 6:30 p.m.; dusk was closing in at a party venue on the second floor of the Matsumoto tower in Hibiya, Tokyo. All of a sudden the clash of resounding arms burst forth.



*Mine pledging himself to make a new start.*

Hatsumi Masaaki, a grandmaster of nine schools based in Noda City, Chiba Prefecture, marched into the "Party to Celebrate and Commemorate



*Using the narrow stage to its full, they put on a ferocious demonstration for the memorial service.*

Mine Takaichiro's "Passing One Hundred Books" accompanied by [eight] selected pupils carrying Tachi, Naginata and Shuriken.

Mr. Mine calls his own works "Chanbara Novels" [Samurai sword fight novels] in films, etc., and says that he writes a lot, and he cuts a lot... the body count has already passed 3000. This has helped the books sell but still weighs on his mind, and he therefore decided to hold a "Memorial service for 3000 slaughtered souls" to coincide with the party.

Hatsumi and the others leapt around fiercely while chanting in their hearts the Kuji "Rin To To To Sa Gyaku Han Aku Zetsu", and "brought the demons to Buddhahood." Mine's "Suronin, Miyamoto Musashi" (Kobunsha pocket book) is certain to become his magnum opus.

Mr Mine also sent Soke a letter of thanks, including his impressions of that day's demonstration, etc. We have included it here with his permission.



*Hatsumi and the Kakejiku [hanging scroll] he painted.*

Dear Mr Hatsumi,

I am sorry this thank-you letter is so late; it is because I wanted to wait until the photographs had arrived.

I am sure you will already have received some of the photographs from Kurashina at Aokisha, but I would still be pleased if you would accept the few I have enclosed here.

What can I say? Your demonstration [enbu] was far from being a sword dance [kenbu]... it had real power. My daughter (amongst others) could not refrain from crying out.

I imagine it was the first time anyone there - including myself - had seen such a spectacle.

My only regret is that the stage was a bit small. I wish you had had enough space to move.

Actually, once it was over it struck me: I think I too should have drawn a sword in the demonstration and had you impart some Kiai to me - what a shame. At the time I was so fascinated by what I was seeing that it simply did not cross my mind. I am positive my publication party was the first such event ever to feature this kind of demonstration.

Everyone who was present at that venue believes that you cleansed them [of the ritual impurity associated with death]. Now that I have been cleansed I am certain to cut down a further 3000 people, although I am not sure whether I will last a whole 3000.

I was amazed at how healthy you are. I for one found my hips hurting by the end of the party and wanted to sit down somewhere. It is of course true that I am in poor health all year round.

I have hung the Kakejiku you gave me in my work room; Daruma and I try to outstare each other. This is because in my home we do not have a Tokonoma [decorative alcove which features hanging scrolls], etc.

I think I should reach my 200th book in seven or eight years' time. I am not sure whether I will live that long, but if such a time comes I would like to make use of your services once again.

Knowing you, Mr Hatsumi, I am sure you will be full of energy for another ten or twenty years yet, but I hope you do continue to apply yourself to Bugei even more. This note is just to convey my appreciation for what you did.

Yours sincerely,  
Mine Takaichiro





山本