

BUJINKAN DENSHO



SANMIYAKU

BY MASAOKI HATSUMI, SOKE

VOLUME 1, NUMBER 5



Yamabiko

Birth of the Bujinkan Juyushi ["Ten Brave ones"]
As you all know, last year's themes were Rokushaku Bo-jutsu and Taijutsu.

This year, Heisei 6 (1994), they are Sojutsu, Kodachi and Taijutsu; Heisei 7 (1995) will be Naginata, Tachi and Taijutsu; Heisei 8 (1996) will be Biken and Taijutsu. I decided to lay down an important track for the Bujinkan in this way. It would also be fair to say that this track lies on the "mysterious path" [track=Kido="mysterious path" (pun of Sanmyaku no.3)] of the real fight of life.

Gyoun-Ryusui ["Moving clouds, flowing water"] ... maybe we are now in a season where only those fortunate enough to be able to train with me can grasp the martial arts of the Bujinkan; it could probably be called a time of mysterious connections and paths for the Bujinkan. At this juncture I have chosen some people who are able to create an environment for themselves where they are linked through the training; people who have conviction and self-awareness in respect to the martial arts; as one example of this, those who often attend the training at Tokyo Budokan. These people, bound together through a core of Shugyosha in their 30s and 40s, have been selected as the Juyushi. I also chose four of the high grades who have persevered at the Tokyo Dojo to act as guardians for the Juyushi.

In order to live properly, humans have to obey laws. The laws of the martial arts include the Kyojitsu of mysterious laws ["laws = Kiritsu = mysterious laws"]. For this one must train in what the Bushi would call "Haragei"[lit. "belly art"; one definition: to deal with things through guts and experience rather than logic]; Buyu throughout the world will therefore sometimes grasp the martial arts as a sound, without any translation. Training means keeping going, mantled in the straight beam of Shikin Haramitsu Daikomyo. This is because the eyes, ears and sixth sense which per-

ceive the mysterious laws are joined there with the mysterious life force of nature. Even when practising alone, perseverance and the cultivation of sensations which spring up naturally are more important than one's own consciousness.



Hissho ["Certain Victory"]
Daruma (painted by Soke)

It is this mysterious light which lights up the true

way for us. If one listens to the sounds, the source of power for the filament which shows us the way is also a source of the transmission [electric source = Dengen = source of transmission].

My life is always shrouded in the light and sounds my mentor transmitted to me; yet it would be mistaken to think that the 'Hatsumi Masaaki' way is the true way. The true way lies in the nine schools and several hundred Soke which I inherited. When your life follows this true path, it is important to accept remote control from a consciousness of natural justice, a consciousness of Shinshin Shingan [the mind and eyes of God]. I have come to see this over the last few years.

Maybe that is the reason? Although all my actions are unplanned, the path I walk is the true one and is therefore illuminated by the light of life, the light of good fortune and the light of happiness.

I would like you to understand the words attained by a previous master as an important example of the "mysterious natural laws". They were written by Toda Shinryuken Sensei in the Shinden Fudo-ryu Densho and passed on to Takamatsu Toshitsugu Sensei, who then passed them on to me.

Know that the essence [Gokui] of Taijutsu is the

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basis of peace If you learn it, you will be on the path of an unshakeable heart [Fudoshin] Dojo rules:

1. Know that endurance is simply one puff of smoke.
2. Know that the way of men is justice.
3. Forget the heart of greed, ease and favoritism (relying on others).
4. One should regard both sadness and malice as natural laws, and just gain the enlightenment of an unshakable heart.
5. In your heart never leave the ways of loyalty and filial piety, and aspire greatly for the ways of the pen and the sword [Bunbu].

Observing the 5 rules above is the law of the Dojo. Written at the New Year, Meiji 23 [1890] Toda Shinryuken Masamitsu Transmitted on an auspicious day in March, Showa 33 [1958] From Takamatsu Toshitsugu Uo To Hatsumi Masaaki Byakuryu

The essence of Shinshin Shingan may be understood in the five rules, Kyu, Dan, and the natural ranks of Chi-Sui-Ka-Fu-Ku. Transmitted on the Sixth Day of the Sixth Month of the Sixth Year of Heisei [June 6, 1994] From Hatsumi Masaaki Tetsuzan To All Buyu of the Bujinkan Dojo.

Now to introduce the clan of the Bujinkan Juyushi.

The Juyushi (in alphabetical order):

Harada Masahiro
Hasunuma Yoichi
Honma Shogo Iwata Yoshio
Nagase Hiroshi
Nakadai Keiji Sakai Kazuhiro
Someya Ken'ichi
Yasue Kenji
Yoshida Shin'ichi

The Juyushi guardians:

Noguchi Yukio
Oguri Koichi Seno Hideo
Tanaka Hiroshi
Soke: Hatsumi Masaaki

Written on the Sixth Day of the Sixth Month of the Sixth Year of Heisei Bujin Tetsuzan

The places to contact the Juyushi and the Dojo where training is held are listed on the following page. We were unable to include maps due to space limitations, so those wishing to attend the training should *contact each Dojo to check its location. Also, students resident in Japan should always ask their own teacher*



Faces of the Juyushi. (From left) Nagase Hiroshi, Amanuma Yoichi, Honma Shogo, Yasue Kenji, Sakai Kazuhiro



Faces of the Juyushi. (Front row, from left) Iwata Yoshio, Harada Masahiro, Nakadai Keiji; (Back row, from left) Yoshida Shin'ichi, Someya Ken'ichi



Juyushi Guardians with Soke. (From left) Tanaka Hiroshi, Noguchi Yukio, Soke, Oguri Koichi, Seno Hideo

(Dojo head) for permission before attending training at another Dojo. Bujin Juyushi

Training & Teaching Schedules

| Dojo | Telephone | Place | Day of week & Time |
|--------------|--|---|---|
| Sakai Dojo | 048-752-5115 | Sugito-cho Takano-dai Healthy House vegetable field. | Sat. 7:00 p.m. |
| | | | Sun. 7:00 p.m. |
| Someya Dojo | 0471-24-8815 | Dojo (home) | Wed. (Juniors) .. 8:00 p.m. |
| | | | Sat. (Children) ... 5:30 p.m. |
| Nakadai Dojo | 04809-2-4664 | Rented Dojo in Aoyama | Wed. 7:00 a.m. |
| | | | Wed. 7:15 p.m. |
| | | Shiraoka Kominkan | Fri. 7:00 p.m. |
| Nagase Dojo | 0471-55-3042 0467-32-6093 0489-62-0832 | Nagareyama Hokubu Kominkan | Tues. 7:00 p.m. |
| | | | (Edogawa-dai) |
| Harada Dojo | | Home (Kamakura) | Sat. 4:00 p.m. |
| Yasue Dojo | | Koshigaya-shi Chuo Shimin Kaikan 3F | Sun. 10 a.m. (2nd, 4th, 5th in mo.) |

Dawn Course of Argentina

by Manaka Fumio

Okō (10th Dan) September 22, 1993

A voyage guided by the gods began amidst light rain.

For some reason, this journey had a totally different atmosphere from the seven previous times I had travelled abroad, starting when I entered the U.S. Army Weapons & Guided Missiles School in Huntsville, Alabama in March 1978.

At the airport we had a ritual libation of Sake, and then it was time to take the field as we set out for our



At the "dawn course". (Front row, from left) Manaka Shihan, Soke. (Back row, from left) Pedro Shihan, Daniel Shihan, Carlos Shihan.

first point of transfer: Toronto, Canada. We waited in Toronto Airport for a few hours, and then embarked on the airplane for Sao Paulo, Brazil. The type of passenger changed completely, and inflight announcements came in the order Portuguese, Spanish, then English.

I received my first "Dawn course" from Soke on this flight, as he told me to "learn how to change your viewpoint and way of thought about Sanshin no Kata (Effort, Perseverance and the Heart of a Military Man [Bujin])". There inside the airplane it was truly like seeing the sun rise from a mountain top ... it really was as though we were being guided by some invisible force.

We saw the Southern Hemisphere's dawn, exactly like one that I had once seen from the summit of Majestic Mt Fuji. When I saw this sunrise, in an instant it was overwhelmed by the martial arts of the Bujinkan.

As the sun begins to rise it radiates light everywhere at once. People are prone to believe they have seen the sun at this time—mistakenly. The real sun shows its form slowly, after the initial light. Then during the day it delivers a blessing to all living things, and in the evening it delivers people a time for rest as it returns them to the darkness.

I do not believe anything can compete with the beauty of nature; but techniques performed by a military man (not a man like an animal)—man being the highest order of creation—even if not greater, maybe they are no less.

We changed flights again at Sao Paulo Airport for the airplane to Argentina and arrived at Buenos Aires Airport. In fact it had been a journey of 28 hours. I could not help feeling great respect for them when I thought of the distance they always travelled to come to Noda.

We were received by Daniel, Carlos, Pedro from Spain, and a dozen Buyu in formal dress, and ex-



Soke enjoying a morning walk in a Japanese Garden in Buenos Aires

changed greetings in the airport VIP lounge. After discussing the plans briefly, we headed straight to the Pan-Am Hotel, facing the June 9th Road — at approximately 150 metres, the widest road in the world. The clothing and attitude of the Buyu who received us showed them to be sincere, and despite their tenseness I sensed their keen desire to welcome Soke. I couldn't wait for the seminar to begin.

After dinner in the restaurant we were introduced to Hara Aya, an exceptionally well educated lady of Japanese origin. This lady had three children, but also held two jobs and appeared to be incredibly active in both public and private life.

Soke asked Daniel, "What do you think of the Bujinkan martial arts?". Daniel answered, "A few years ago the doctors told me 'There is nothing we can do for your eyes. As things stand, you will probably lose your sight'. In order to recover from the depths of despair I drastically changed my way of thought and diet. Just as Hatsumi Sensei teaches, I began to think of natural ways (Kan-nagara) and changed to a vegetarian diet. When I did, my eyes began to see again. Now I find great joy in my life with my family. This is my BujinKan (Bujin view (pun))."

Soke said, "In order for people to attain the state of a true human being, what is important is in a word 'Bufu Ikkan'. Also, never think of yourself. If your self is there, there is no room for anything else to enter in. You should also understand that some 'mysterious spirit' exists in the world; it is something you grow to know spontaneously if you live together with Nature".

Pedro, Daniel and Carlos, who were there at the time, each seemed to have experienced something mysterious, and they all agreed vigorously with Soke's words. Recently my feeling that "The countries may differ but the heart is the same" has grown even stronger.

September 24 (Friday); rain. At breakfast Soke said "the true meaning of 'Dawn Course' is not a course performed in the early morning. It means a course for looking at (or for) the light. Such lessons only appear when one enters the field of combat, and are not the kind of thing I can teach consciously. It is only because Takamatsu Sensei is inside my heart that I am able to teach like this". Pedro, Daniel and Carlos all found this quite convincing.

There was due to be an interview with Jorg Ambrustol of the Budo magazine "Mundo Marcial" in a Japanese garden today, so we set off in the middle of the rain. The size and structure of this Japanese garden both made me realize how much effort the Japanese community there had devoted to creating it.



In the Dojo of Daniel Hernandez Shihan. (From left) Manaka Shihan, Soke, Daniel Shihan.

The interview took place in a restaurant there and lasted for around one hour. Here is a small snippet of the chat that went on: Q: When you teach Budo, Hatsumi Sensei, what are the major "points"? A: I emphasize happiness for human beings and kindness towards nature. This is the heart of a military man. Q: I believe you also teach people from certain special professions ... do you teach them anything special? A: I don't teach somebody in a special way just because they are a soldier or a policeman. What I am teaching is above all methods for life as humans. When dealing with professional fighters, that is simply good manners.

Seeing this interaction, I am positive that Jorg Ambrustol sensed many things of a totally different nature from most of the other martial artists he had met in the past. This was also shown by the fact that he went out of his way to come to the hotel and pay his respects to Sensei on a later day.

In Japan at present everyone keeps on making a big fuss about "Internationalization", but the first step



Lieutenant Colonel Manuel Millan (right), the only person to pass the 5th Dan test at the Argentina Taikai, with Soke. The lieutenant colonel is also an expert at the Quattro. In the centre is Hara Aya.

towards true internationalization is surely being sincere and giving people what they want. I do not believe that it is simply enough to pay out some money.

Soke really is a remarkable person. I have had the privilege to be with him for over thirty years, but just like the saying "Enlightenment is right under your feet", I have never seen his true self. Occasionally when I thought I had at last glimpsed it, it was just a "dead eulalia" [Refers to the idea that often when people think they have caught sight of a ghost, it in fact turns out to be just some withered reeds]. As Soke says, "If my students were able to see my true nature I wouldn't be fit to be Soke". Also, Sun Tzu teaches, "Even if you fight one hundred battles, there will be no danger provided that you know your enemy and know yourself", but Soke teaches "Even if you fight one hundred battles, there will be no danger provided that you know your enemy and have no self".

September 25 (Saturday); sunshine. Yesterday's torrential rain disappeared as though it had been an illusion, and we were greeted by a glorious morning befitting the name "Buenos Aires" (beautiful air). At last it was time for the seminar to begin.

The venue was the Okinawans Association Hall; the participants comprised well over a hundred Buyu from Argentina, Chile, Venezuela, etc. The hall was brimming over with a feeling of tension. Their faces were slightly flushed and one could sense an overwhelming enthusiasm that "a new era of history will dawn with Soke's first words".

Everything started by Soke saying, "Good morning. I am very pleased to be able to meet you all and train together. This is the first seminar in the South American continent, and so let us begin with Kihon Happo and speak of a few things. Have you all warmed up? OK, let's go!". Soke first commanded me to dem-

onstrate "Omote gyaku-dori". I performed as in the Gyokko-ryu video, using Pedro as my partner.

Training started throughout the hall. I started to walk around giving instruction; the common fault of many people was that their legs were hardly moving. Yet once I had shown them the main points they understood instantaneously, just like a dry sea bed sucking up water, and began to move their bodies. Their movements were also remarkably unaffected. Was this the character of the Argentine people? I was struck with great admiration.

To digress slightly, the key industries in Argentina are primary industries, i.e. dairy cattle and farming. Secondary, tertiary and quaternary industries are certainly on the move now, and with technical assistance for iron-making etc., many companies from Japan are apparently entering the market too. In an effort to boost productivity they have recently implemented a government policy for a "Saturday half-holiday system" (a 5' day week, including half a day's work on Saturday). This is a move in the opposite direction



Manaka Shihan giving instruction at the Argentina Taikai

from Japan, which is progressively setting up a 5 day, 40 hour week. The siesta (midday rest) system is also apparently no longer used in big cities like Buenos Aires. Maybe the current slump in Japan itself is caused or influenced by the adoption of a system (shorter working hours and greater consumerism) which does not match our assiduous national character. Matters relating to work are profoundly affected by national characteristics, which must be taken into consideration.

It is exactly the same with the martial arts. Don't listen to what those around you think. As Soke always says, it is when someone whose basics are not even ready yet begins to make money that one needs

to be the most careful. In the past, both inside Japan and overseas, a few students left the Bujinkan in search of money, but all without exception have failed. In Soke's words, "The second your self appears, you should take a pace back and get some distance".

Let us return to the seminar.

Because it was an ideal chance for the people of Argentina to hear about Soke's way of viewing or thinking about things, we took more time than on normal seminars.

For example, Soke said "Look at the cycle of water too ... whatever happens, it rises to the heavens, falls to earth again as rain, and forms a new flow. In other words take the single technique 'Omotegyaku', where many forms are born from the basic one; techniques where your heart gains freedom burst out inexhaustibly without any conscious thought — just like a spring gushing forth naturally — and finally return to the original form. I am sure that if you grasp this you will understand just how important the basics are". Soke was kind enough to teach everything like this in plain language, and so time flew by and plans for the first day finished in an instant.

In the evening there was a demonstration by members of Daniel's Dojo, Carlos's Dojo and some volunteers from Chile, in front of many members of the Buenos Aires public. They all put their hearts into showing the results of their past training, and it was quite a performance. I felt moved myself as I watched them. Many of the public too, who were seeing our Budo for the first time — so different from sports martial arts — seemed to be greatly interested.

Once the demonstration finished many people gathered around Soke asking for souvenir photographs or autographs, and so even though the seminar was over we were unable to move for a while.

September 26 (Sunday); rain, later cloudy. At breakfast Soke asked Carlos, "After the demonstration last night you seemed to be very relieved as though some doubts or problems had blown away ...?". The latter answered this question with a smile, saying "That is quite true. It is because Soke spoke to us warmly, from the heart. I am really grateful".

Soke then took as an example the demonstration that Carlos had performed with his child, and taught us "I am sure those who saw that demonstration have understood how important it is to use techniques which match the state of the opponent. Human beings are foolish, and through their own jealousy bring about their own deaths. Shakespeare's Othello is a case in point. Human beings who do not know the word of God never mature. Enjoyment often becomes idle play, and as they abandon themselves to it they miss the main point. If you become addicted to tech-

niques, the techniques themselves cease to be the genuine article, and it all ends up as self-destruction. This is something that high grades should take to heart very well". Daniel, Carlos and Pedro, who were at breakfast with us, were so absorbed that they forgot to eat.

Meals are not just a question of getting food into one's stomach. The amount of food at an Argentine meal

is easily three times the average for a meal in Japan. For example, spaghetti Bolognese comes with a whole fried chicken resting on top, and the plate has no raised bottom either. It is an enormous volume of food — but they manage to polish it off over lunch with no problem. That is why they can survive with just Soke's conversation for breakfast.

On the second day of the seminar we continued to perform Kihon Happo. One can understand the various techniques by watching a videotape afterwards, but what Soke says about his view of the martial arts is incredibly valuable. Even more so for people of a country far from Japan where the history of the Bujinkan is still young, for the opportunity to hear these words is so rare.

September 27 (Monday); sunshine. At breakfast Soke told the usual members "We have now reached the stage in the Bujinkan where it is time to select truly good instructors from amongst the marvellous people of the world. However, just as it was for Shakyamuni and Christ, some traitors are sure to appear, people who take a course of action inconceivable by common sense. It is important to persevere with the martial ways of justice. Take good heed of this".

The last day of the seminar was Rokushaku Bujutsu in a park where some Argentine soccer players were practising. We taught a variety of stances, head strikes [Men'uchi], body strikes [Do uchi], leg sweeps [Ashi barai] and thrusts [tsuki], all the time emphasizing that the basis is Taijutsu, and finished the three day seminar successfully full of hope for the future training of all the participants.



Manaka Shihan receiving a present from the heart at the final "Arigato Party"

On the way to this park the car had travelled along the River Plate which forms the border with Uruguay; the breadth of this river ... it simply defies the imagination. Apparently it is a whole 150 kilometres, and to reach the other side takes approximately four hours by boat! When I heard this I understood why Eichmann, the former high-ranking Nazi officer, had lived in hiding on a delta in the middle of the River Plate after the war. (He was however captured by Zwicker, the head of Mossad, taken back to Israel and executed.)

In the evening a grand "Arigato Party" was held. There was a variety of events, which Daniel and the others had planned and prepared with great dedication. A third-generation Japanese lady sang, Lieutenant Colonel Millan of the Venezuelan Army performed the Quattro [a stringed instrument similar to a guitar] in a manner which would put the professionals to shame and earned Soke's great praise, and Soke, Daniel and Sr Millan etc. formed a great chorus to sing "Besame Mucho". Also, there was a display of the genuine Argentine tango by a professional dancer. This was simply incredible. I just gazed in fascination, forgetting even to breathe. Neither joining nor separating, like Gyokko-ryu Taijutsu, the marvellous distancing and the magnificent movements (not one was superfluous) were truly fantastic. I too would like to be able to pick up techniques that could impress people with such intensity. I am sure I will never forget it. Gracias!

The party eventually reached its climax, and everyone's attention focussed on one point. After Soke's words, it was Daniel's turn to voice his thanks. Daniel, overcome, ended up with large tears running down his cheeks, and one after another grown men were choked with tears. I was also requested to make a speech, and in one breath I said, "... people are walls, people are castles, compassion is an ally, revenge is an enemy ...". I felt a lump in my throat, and as I paused for the interpreter, I found myself unable to say another word. (Ms Hara knew this verse by Takeda Shingen and translated it perfectly. Very impressive).

I will diverge from the subject a little: an anecdote from a few years ago, the time of the Falklands War between Britain and Argentina. As the Falklands Islands are several thousand kilometres south of even Buenos Aires the people there were almost unaffected by the war, but there were almost no tourists from abroad and their lives were very quiet. Japanese tourists however thought it was as safe as always and enjoyed their tourism; in the evenings too it was only the Japanese who had noisy meals in the restaurants, and apparently one restaurant owner said, "I am impressed by the Japanese — they have no fear of war,

just as befits the descendants of the Samurai". Those people of Buenos Aires with Japanese origins apparently felt so ashamed they wished the ground would open up and swallow them.

As seen here, the people of Argentina do not seem to have had particularly good feelings towards the Japanese before Soke went. The fact that we were able to join with these Argentine people and shed tears together brought home to me once more how important true humanity is, and I felt all the more acutely the splendour of Soke's personality, a lingua franca [a common language] accepted throughout the world.

That night it was 2 a.m. before we returned to the hotel and crawled into bed.

September 28 (Tuesday), cloudy. Daniel, Carlos and a dozen or so students came to see us off. It had only been a short trip, but we set out for home with the feeling we had achieved something. The final "Dawn Course" was held during the 20+ hours to Japan.

Soke speaks. "People who run away when faced with a problem are the dregs of humanity. It is precisely those people who try and put up a good appearance to justify themselves. There is no need to listen to what these people say — it is a waste of time. Some of the students in Argentina forgot the heart of a military man and did not attend this event: I would really like them to think about the true reasons for which they are training. The greatest responsibility of a commander is to judge the situation correctly".

Now the giant star Hatsumi Sensei has appeared in our schools, the schools are truly about to blossom. One's personal "common sense" really is a puny thing. Take traffic lights as an example: in Argentina they basically change in the order Green — Amber — Red — Amber — Green. And cars run well with no accidents even on roads with seven lanes on either side, despite having no lane markings — maybe they synchronize their breathing?

Bujinkan members throughout the world! Let us all feel at ease, deepen our mutual trust, and maintain consideration for others as we walk along the path of training. The ultimate objective of training is not to receive the appraisal of society (other people), but if one trains seriously honor, status and wealth will all follow.

On this journey I was with Soke all the time apart from when asleep. I received enough "Dawn Courses" to fill three heads, and felt incredibly happy. I will now lay down my pen, looking forward to the day sometime when I will be able to hold a conversation with Soke.

Shikin Haramitsu Daikomyo

YAMABIKO

Training [Shugyo] ... I believe everything is training. I trained under Takamatsu Sensei for fifteen years, but in the fourteenth year I was told, "I have taught you everything. Everything's fine now!". At that instant I felt dejected, through the realization that Takamatsu Sensei might really be thinking inside, "You have no talent for the martial arts, so there's no point!".

One year later Takamatsu Sensei passed away. I was made to change into the solitary practice of "Tenjo Tenge Yuiga Dokuson" [see Sanmyaku No. 2], wandering through a universe of emptiness and sadness. It was just as though I had created a personal Dojo inside a satellite in space.

For fifteen years I floated and watched the sun rise from the mountain top. Thinking back, when I told Mr Hayes, Bud, Jack, Rumiko and the others at Dayton, Ohio, "I am UFO", it was no mistake.

The kind of solitary practice where you cannot float in space is dangerous. This is because the accumulation of your ways of thought, common sense, knowledge etc. sometimes becomes a weight which prevents you from floating in space. What I am teaching now is a martial way born from the world of nature. In other words, I am passing on the strategies of Kyojitsu between eternal and magnificent light and shade, manifested in space. This means that this light is of a kind which it is impossible to search for physically or scientifically.

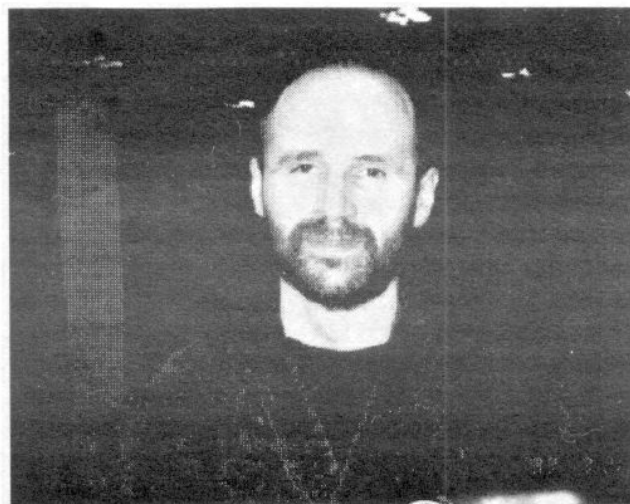
Through keeping going, this beam of light will light up the heart of anyone. The eyes of God continue to be transmitted via such roots.

March 21, Heisei 6 [1994] Vernal Equinox

'93 Argentina Ninjutsu Taikai

BUDHA

It is quite impossible for me to express in words the lessons that Hatsumi Sensei left us at this Taikai. It is not that we cannot understand them. It is because Sensei's teachings, burnt onto our spirits and filled with love and understanding, are as wide as the bound-



Daniel Hernandez Shihan

less sky. The mission we were left with is to protect the weak from the strong, refrain from an arrogant attitude, and retain a pure heart forever.

In this world full of conflict and bloodshed between human beings, provided one follows Hatsumi Sensei's lessons faithfully it may be possible to extend a hand to help mankind with its injuries, even if only a little. If we combine our strength it is even possible to remove karma (rebirth) from this world.

The art of the Shinobi was born three thousand years ago to face up to the power of evil. Over this long period it has gradually disappeared from people's memories.

Nothing is as frail as a human's memory — as the era of peace continued, the number of people who had any knowledge of Ninjutsu grew fewer and fewer. Maybe the fact that Ninjutsu has again begun to attract attention around the world, like a phoenix reborn from inside a volcano, attests to the current state of our world, full of turmoil.



Carlos Etchegaray Shidoshi — "Father and son hawks"



Lieutenant Colonel Manuel Millan, who survived being shot seven times in the stomach, demonstrating how to capture a prisoner without using a rope by making them embrace a tree.

The valuable messages and teachings which Hatsumi Sensei left us on this occasion are words brimming over with life-force and intelligence. They ought to be recorded in a scroll, but I have tried to summarize them here as accurately as I can.

The second he set foot in Argentina, Hatsumi Sensei himself apparently felt that this would be a Taikai full of light which would remain in everyone's minds for the rest of their lives. In truth, the BUDAH Taikai materialized as a marvellous Taikai.

Until Sensei arrived rain had been falling in Buenos Aires for over a week and every day was cold and damp, but from the day that Sensei finally reached Argentina it changed to such fabulous weather that we could only think the sun itself actually wanted to join in with this Taikai.

Looking at the blue Argentine sky, I couldn't help feeling keenly that this too was due to Sensei's power and magic.

The Taikai was held on September 25 and 26 in the Okinawans Association Hall inside Argentina's capital, Buenos Aires, and training continued on September 27 in the stadium of a city park.

On September 23 (Thursday) we went to greet Hatsumi Sensei and Manaka Sensei, who had safely arrived at Buenos Aires Airport after their long journey, and decided to let them rest at the Panamericano Hotel immediately. That evening everyone gathered around the two Sensei at the Japanese restaurant "Nihonbashi", and got straight down to celebrating our reunion. Those present were Hatsumi Sensei,

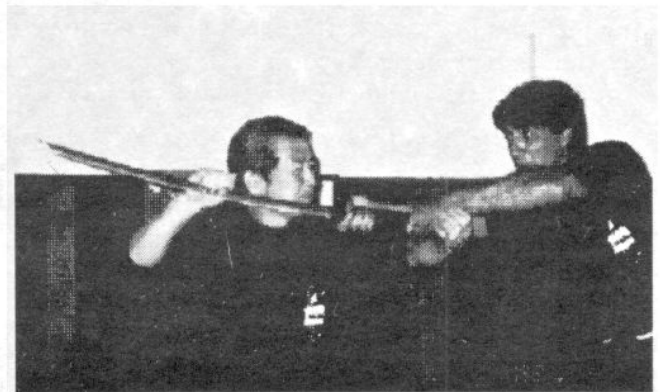
Manaka Sensei, the Shidoshi Pedro Fleitas and Carlos Etchegaray, the interpreters Aya-san and Mayumi-san, a student Gustavo who also drove the car for Sensei, and myself, the author of this article: Daniel Hernandez.

As the two Sensei conversed there were some comments about new techniques, and within this peaceful atmosphere I could feel a strong sense of tension implying the Taikai had already begun.

On September 24 (Friday) we took some souvenir photographs with Sensei at a Japanese garden, and were then interviewed by the magazine company "Argentina Bushido". Lunch afterwards was again quite lively, with Hatsumi Sensei and Manaka Sensei surrounded by Pedro Fleitas (from the Canary Islands), Manuel Millan (from Venezuela), Carlos Manten Rodriguez (from the Canary Islands), Matsudo Takashi-san, Mayumi-san, Carlos Etchegaray Shidoshi, myself, and my wife.

After leaving the restaurant I showed everyone my Dojo. Many students were waiting there to catch a glimpse of the two Sensei. Sensei did us the honour of looking at a picture of a Tengu the students had painted to commemorate this visit, and we enjoyed ourselves there for a while.

On the following day and Sunday the two Sensei visited the Dojo of Carlos Etchegaray Shidoshi, and there too souvenir photographs were taken with many students and people involved with the Taikai, and they listened to Sensei speak.



Shirahadori by Soke. Soke says "the feeling is of stopping the sword rather than of taking it".

On September 25 (Saturday) the Taikai finally began, and Hatsumi Sensei gave us detailed instruction on Togakure-ryu Kihon Happon, Ichimonji-no-kamae and variations, Manaka Sensei's Mogurigata-hicho and Jumonji, Omote-gyaku, Ura-gyaku etc. Sensei also taught us however that instead of being caught up in Kata, we should keep training naturally at our own pace.



In the garden of Carlos Etchegaray's Dojo. Everyone is saying "Salud" with Cola.

On September 26 (Sunday) we revised Omotegyaku and Ura-gyaku, and then went on to receive Manaka Sensei's guidance for practising Musha-dori, Ganseki-nage, Moguri-ganseki etc. While we were practising Hatsumi Sensei taught us how oriental medicine has said from ancient times that the legs perform a function in the human body just as important as the heart.

The next day, September 27 (Monday), it was marvellous weather and so we continued the Taikai at a spacious park in Buenos Aires, learning Taijutsu, Bojutsu, the correct way to use a Bo and to move one's legs. At the end we took a commemorative photo of everyone and together with our companions from Argentina, Chile, Uruguay, Venezuela, the Canary Islands, etc. brought the Taikai to a close.

At the dinner which marked the climax of the Taikai we talked until late about this excellent Taikai, even as we lamented our forthcoming separation. There was an Argentine Tango — which Hatsumi Sensei likes, dancing, Japanese songs, a guitar performance where even the Shidoshi took part, and finally a grand chorus of "Besame Mucho" where Hatsumi Sensei took the lead and all participants joined in.

The exhibition which was put on for Hatsumi Sensei:

At 8 o'clock on the evening of September 25 (Saturday), Daniel Hernandez Shidoshi, Carlos Etchegaray Shidoshi and their students put on a demonstration — also for the general public who had gathered. Hatsumi Sensei's techniques are techniques for survival, and were useful for showing clearly the essence of Ninpo.

Hatsumi Sensei did not come to teach his techniques; while here he taught us techniques of life. I will write them so that people can understand true Ninpo by means of Sanmyaku.

Hatsumi Sensei's teachings:

The memory of human beings is frail, but occasionally it is also important to forget.

Many enemies exist in reality, but the most frightening one is lurking inside yourself.

Jealousy towards other people is a terrifying emotion. Othello too, in the famous tragedy, committed suicide through his own jealousy.

People who immerse themselves too much in pleasure trip up and lose their life when they least expect it.

The greatest enemies of man are self-righteousness and pride. It is more important to understand the opponent's correct spirit than to try to become Number One. Anecdote:

One cold evening, when Takamatsu Sensei and Hatsumi Sensei were talking, Takamatsu Sensei suddenly stood up and fetched a real sword, saying "Let's do some training now", as he downed a glass of sake. Hatsumi Sensei replied "Yes, sir!", and walked after Takamatsu Sensei, being sure not to step on his shadow. Hatsumi Sensei described the scene as "the shadow was beautiful, as though it had been drawn in pale charcoal, and it was as though the full moon was lighting up the world of Yomi" [Hades]. He said that in Shinto the world of Yomi is where the souls of men are believed to go after their death, it is the place where the dead reside. When they reached the frozen world of Yomi, Takamatsu Sensei drew the sword, slowly



Demonstration of a Gaucho's Bolo. In Japan it is said that the spirit of the Gaucho is to help the weak, and in the past Japan itself often received help from Argentina when in trouble.

took up the Kamae of Jodan Hasso and said, "Hatsumi-han, here I go, grab this sword!". With the moonlight behind him, he cut down. Hatsumi Sensei's hands were by this time so cold that he could not open them, and he grasped the sword in a pincer movement by hooking his fingers onto the back of it. This is how Hatsumi Sensei spoke: "A sword is not something you take, it is something you stop. Nowadays demonstrations of taking a sword are often called 'Shiraha-dori' [lit. "Taking a naked blade"], but in fact the sword should be stopped, i.e. 'Shiraha-dome'. The word 'take' conjures up the feeling of stealing, and that is not the martial way."

Concerning movement: if you face an opponent straight on, they will obviously take up a stance. It is important to face them from a variety of angles, so that they do not notice you. This technique is very useful in life, in a variety of situations.

What is Taijutsu? It is something like a Bible for life, or like an encyclopaedia which provides correct answers for various circumstances.

One thing which must never be forgotten. It is easy to grow up as a strong Bushi; however, to become a superb and just human being is terribly difficult.

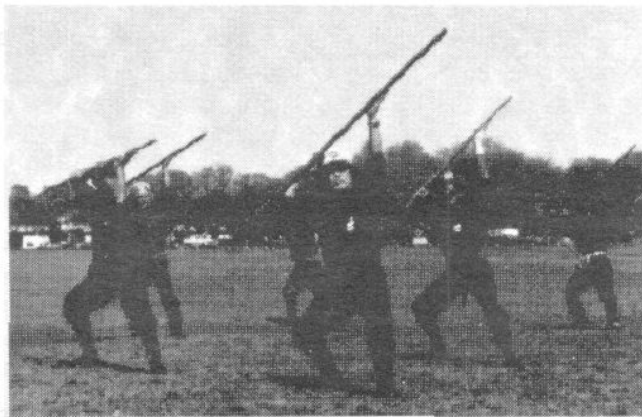
In a real fight you are always faced by fearsome enemies, but you should not forget that the real enemy is lurking within yourself.



Soke dancing with the No. 1 Tango dancer in Buenos Aires. Soke says that much of his "Ashisabaki in the martial arts comes from dancing and soccer".

If you think you want to grow strong, it is first important to understand yourself well and know yourself thoroughly. The reason is that no matter how often you practise techniques, all the training will be of no avail if your head and your body waver at the vital moment.

Ninjutsu has taught one thing over a whole three thousand years. There is no limit to the number of opponents mightier than yourself that can be overcome. Ninjutsu techniques are to protect the weak or your family, and this Ninjutsu must not



Soke teaching Rokushaku Bo-jutsu

become a weapon for provoking or injuring an opponent any more than necessary. The teaching of Ninjutsu is rather to cultivate a pure heart and come closer to Bujin, the martial god.

Hatsumi Sensei, Manaka Sensei ... I thank you from the bottom of my heart for having left us with so many wonderful lessons. I pray for the time we will meet again, and until then will make ever greater efforts.

Argentina Bujinkan Dojo Daniel Hernandez, Shidoshi

YAMABIKO

Inside the human brain, in the all-purpose area of the cerebrum, there exists a structure which controls memory. The function whereby you forget things you have once remembered also resides here. However, if you use Taihen on an individual human to see it as the character "No" [brain], it is possible to change this in turn into the character "No [ability]". Rather than trying to understand this in an overly scholarly or factitious way, it would be better to read it in a martial way. It appears that analyzing it this way gives the correct solution.

Let us take the art of swimming as an example. When learning to swim, unless you start by entering the water and using your body to learn how to float, you will not be able to learn how to swim. Everyone knows this. In the human organism there is some "great ability" (rather than a "great brain" = cerebrum) which operates or functions in the case of things which once remembered you will never forget, or things which you do not need to remember. I think that "learning something with your body" is probably an ability of this type.

Training in Shinken-gata is also probably for the sake of polishing this "great ability". For example, whether swimming, skiing or Taijutsu etc., once you learn it, it will continue to function through a reac-

tion of this "great ability" even after several years. In this way I would like you all to realize that the martial arts sphere of knowledge contains a "Physiology of the 'Great ability'" which is not even in the medical textbooks. This "Study of advantage in life" [pun: study of advantage in life = Seirigaku = physiology] should also be interpreted as being true and being something for the sake of life.

Bujinkan studies are like a PhD course. Not, however, the kind of PhD course which is fixed by general society. It is important to maintain an attitude whereby you learn and grasp the great erudition alive in the world of Nature through your practice and training.

Life Value of a Ninja

by Jack Hoban, Shidoshi

One of the greatest honours in my life was being appointed to edit "Essence of Ninjutsu", a book by Hatsumi Sensei which was published in English by Contemporary Books.

Hatsumi Sensei's style when writing is very unique (in the sense that each sentence or Kanji can be interpreted in many different ways), and I therefore feel that the translators must have had one hell of a job. Sensei's style truly is Ninpo itself.

While editing what had been translated I wanted to avoid making overly personal interpretations of



Jack Hoban Shidoshi with his wife

what Sensei says, and so kept my corrections to grammar and spelling. I left many mysterious parts just as they were, so that the reader could read between the lines and solve the puzzles themselves.

I myself felt that this book does contain the essence of Sensei's teachings — to wit, that "Life" is the most important value for a Ninja. However, it is worth pointing out that Sensei does not define the way one ought to live in this book. Sensei does not for instance say "to live in happiness", or "to succeed in life", or "to live a fulfilled life". That is because such superficial values are all relative. Sensei says that "Life" itself is what is most basic and universal.

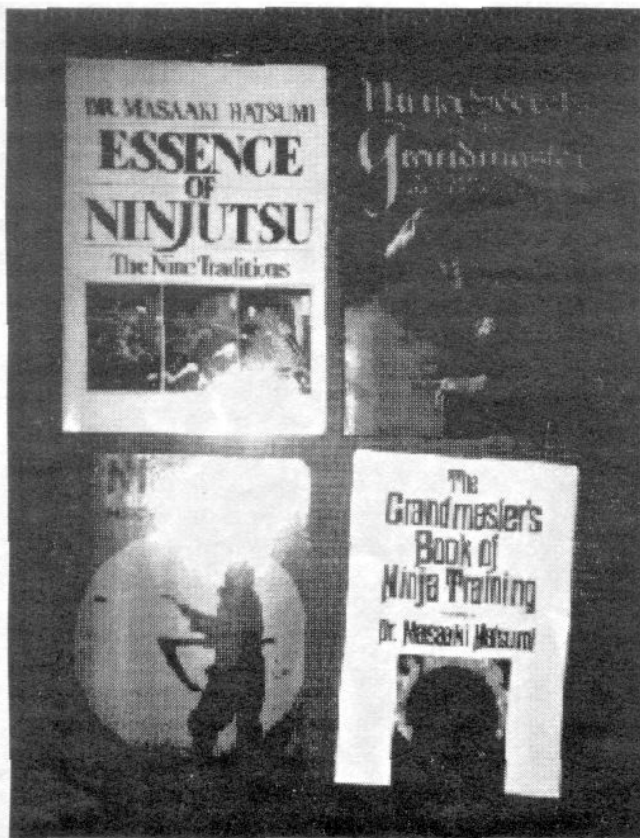
Sensei's essential view is expressed in the words you all hear so often. I think that "I am no country" means that relative national or cultural values can obscure the essence of Budo, and that when he says "I have no style", he is warning us that having a specific style obscures the essence of Taijutsu.

These problems have in fact always been deeply linked with the problems of life and death, throughout history. Even in our current day and age, in former Yugoslavia, the value of life has been denied and people have been possessed by concepts such as "countries" or "cultures". If "culture" becomes seen as the determining criterion for human values, the value of things other than culture (even life) tends to be lost. Then racial extermination starts. When culture is seen as more important than life, the killing always starts.

In general too, people who place more weight on money, status, honour or fame than on life would find it easy to commit murder. Or maybe, people who use such values to weigh up and despise others create openings in their heart, so that they can easily be killed by those they had despised.

Cultural values are relative. In other words, cultural values vary depending on the environment or the people who live there. Even people who appear to share the same culture on the surface are often unable to agree on values. Are all Americans the same? Are all Japanese the same? Just because people are brothers or sisters, does it mean they share the same values? Do they think the same, do they experience the same things? The answer is of course "No". Sometimes even the culture or values of an individual human being may change. So in this way, culture is something created by man and not something of true importance.

The only value which the whole of mankind shares is probably the thought that "One's own life and the life of one's loved ones is valuable". Irrespective of superficial differences like culture and customs, on the basis of this absolute value, the "Life of value", we are all equal. It is when the essence of human be-



Some of Soke's books. Top left is "Essence of Ninjutsu", which was edited by Hoban Shidoshi.

ings is ignored, and when cultural values and behavioural values — which could also be called our whims as imperfect humans — are given precedence, that fighting and violence arise. This is precisely why Sensei's "I am no country" way of life is important, for the sake of bringing peace to the world.

This problem is especially important for martial artists. We may train as Ninja, but we are still individual human beings. Sometimes we may hold prejudices against other cultures or other styles of martial art. What we must not forget, however, is that the purpose of our training is to live. Many of those who aspire to the martial arts reach a certain level of proficiency and then fall into the way of self-satisfaction. It is just like falling in love with a style of martial art you created yourself. Once this happens it will be impossible to make any progress, no matter how many years you continue to train. In a life-or-death situation martial art styles are as unimportant as culture. To reach "Mu", there can be no progress unless you throw out your own style.

Yet some people would probably consider it foolish and dangerous to throw away the fixed methods they have tried over many years and found to work best, purely for the sake of picking up some intangible style. In reality, however, you can be sure that

if you lose your life it will be through a form different from those you have practised in the past. This is why specific styles etc. are of no benefit.

I repeat: the purpose of Ninpo is "to live". Nothing fancy, just to live. However, this "Life of value" also contains a double meaning. One meaning is obviously to protect one's own life. The other is to protect the life of others. Protecting the lives of others is truly the mission of a "warrior".

So, what on earth should we as warriors do to protect the lives of others? The fantasy of roaming the world to crush the strong and help the weak, for instance, is very romantic and flashy, but not very practical. In order to contribute to world peace as true warriors we should start by taking the lead and showing basic respect for all other human beings. All humans, whether rich or poor, whether clever or not, even whether of good or bad character. This might seem easy at first glance, but in fact is very difficult and requires much courage. This is because as humans, we are prone to experience fear or hatred when we meet someone of a different appearance. However, even if the actions of others do not suit us and even if we cannot understand them, unless we respect their lives then fighting and violence will naturally ensue. Can you be certain that there is nobody in this world who is richer, more intelligent, and with a better character than you? Would their life have a greater value than your own? Of course, "this doesn't apply to you" ... So the lives of all people have value and are equal. Budo gives us the courage and confidence to find the value of each person's life, and defend and protect that sense of value. It is not someone's culture, style, skin colour, ideology or behaviour, it is life itself which is most important, and which is the universal value on this earth. Life itself is what is worth protecting. Protecting life is the goal of our training.

Editor's Note: This article was inspired, in part, by the book, "Values for a New Millennium" by Prof. Robert L. Humphrey.

YAMABIKO

Life value ... one can often see images of people trying to live, both in actual society and in works of art. Such images may occasionally evoke emotions so that one's heart is washed by tears.

One can find an example in a scene from the film "Gone with the Wind". Scarlett O'Hara loses both food and shelter due to the Civil War, and her loved ones die off one by one ... in the midst of this, there is one scene where she says, "I will not cry from hunger". We should regard this "hunger" as being a hunger both of the flesh and of the mind. Seeing Vivien Leigh perform this role, I too cried.

In one part of her book "Women and War", Jean Veskey Elstein writes, "The state of the North in the Civil War, particularly with regard to patriotic women,

found many echoes in the thoughts of the South, and many tales are told of heroic deeds and self sacrifice”.

Yamada Yoji, the film director well known for the “Futen-no Tora” series, recently made a film entitled “School”. In one scene of this film, some schoolchildren who lead unusual lives or are for some reason unable to attend a daytime school discuss “What is happiness?”. In the middle of a conversation along the lines “What do we go to night-school for?”, “Why do we study?”, etc. one of them says “What is happiness? Maybe we’re studying to try and find that out”.

When I saw that, I joined them inside the screen with the feeling, “Yes, Budo is just the same! The point of our training is to discover happiness and become self-aware!”

Unforgettable Moment

by Sveneric Bogsæter (10th Dan)

At the October 1993 Madrid Taikai, Soke told me that he would like me to write something about Bojutsu, to be published in Bujinkan Densho: “Sanmyaku”.

I remembered that I was thinking; Phuu! And I recollected what Soke earlier that year, in France, at the Paris Taikai, in his hotel room had told me about the Rokushaku Bojutsu video which had recently been released. I told Soke how much I liked his Bo video.



Sveneric Shihan (left) in training. What is the magnitude of Sveneric Shihan?

Soke surprised me by answering; “No, I don’t think it is that good, I had to do it in a quite novice level since not one of my Shihan really knew how to maneuver the Bo. It is therefore a beginners tape”. Noguchi Sensei, who was listening, nodded in agreement with what Soke had just said.

What a trap, if the Japanese Shihan don’t know enough about the Bo, what do I know? The answer follows....

But, how can I do it, well I can try to describe an occurrence that took place at Taikai in Madrid. An event that scared and shook me to my bones. If I recall it right it was on the last day of the Taikai. We had been practicing tsuki from Chudan no kamae, and Soke had pointed out the importance of the correct touch of the kamae, and also, in detail, pointed out the secrets of tsuki from this kamae. After some time of practicing by ourselves, Soke showed -in his typical fashion- that he wanted me to come forward. He asked me to do a tsuki toward his solar plexus.

I did as I was asked.

What then happened is far above my capacity to comprehend, and therefore very difficult to even attempt to explain. And believe me, I have replayed this over in my mind many times since it occurred.

However, when Soke very softly, almost without touching my Bo at all, blocked the tsuki (with his sword) that I thrust toward him, it happened: I had frozen (in a very spooky way) like a statue. Not that I had stiffened up, it was more like something had stopped my intention or blocked my mind, and I awoke when Soke knocked the Bo out of my hands with his sword, and I felt a pain in my hands.

There I was, standing like a living question mark, when Soke said, “Once again Sveneric -san.” This time I tried to launch the Bo toward him with even more force and intention. -And once again, the same thing happened- and I came back to my senses when Soke again hit the Bo out of my hands. This time it was a bit different. When I came back to my senses, I was dripping with sweat, even though it was not very physically demanding to launch the Bo. So I could not understand why I pouring with sweat.

Soke looked at me and said, “Okay, once again.”

What can I say, the same thing happened again. But this, the third time, I also lost all my energy, all my will. I was sweating, and totally empty of all physical power. I was shaking of weakness. My legs would not more then barely carrying me back to my training partner. In my mind a weird feeling lingered, it was like Soke for a moment had taken my soul away, or like he had wiped out my consciousness. It was like time had ceased to exist for a few moments.

This, (I am unsure of what to call this occurrence) is something of most fascinating, and at the same time,

one of the scariest things that has ever happened to me.

During the rest of the day (and for some time to come) I felt I was being looked at (this is how I felt) like a blubbing idiot. I could not concentrate, and both my physical and mental functions were not at all what they had been.

During the break, I asked Soke about it. I felt that I had to know what had occurred, find out what had happened to me. Soke spread out his hands in a gesture and (if I understood it correct in that present state of mind) said, "It is called Shingen", and then he said something about why he had chosen me and ended his statement with; "If I had chosen a person with less experience then you have, Sveneric-san, maybe that person would have gone crazy." Since I felt a quite frustrated and so totally empty in my soul and mind, I can tell you - I believe him.

Later that afternoon Soke asked me to attack him with the Bo in any way I wanted, he would defend himself with a sword.

I did my best, but still weak and mentally knotted in my own frustrations over what had happened earlier, I was very worried. I was afraid that he again would do it [Shingen] to me.

I was as concentrated as I could be in my attacks, and I did feel a demon-like emission from Soke. Only he and I existed, everything and everybody around us had seemingly disappeared. Soke was everywhere around me, and at the same time, nowhere to be struck. I was simply and honestly, terrified.

Soke, who apparently had observed my situation, asked me, "How did you feel this time?" My answer was, as you can understand, "I am terrified". And I asked him, in my turn, "How can you, Sensei, so totally master Kenpo? And how can Sensei radiate this feeling?" Once again he answered with a few words, "It depends on hara."

A comparison with Shingen, that later came to me, was the Godan test.

Everyone who has truthfully passed the test knows that the test (after passing it) effects a lot of emotional feeling in them which can take some time to come to terms with.

If the test is passed truly, it gives birth to a great awareness within us, and we are ready to seize the initiative.

With this Shingen, (if this is the correct word) instead something is stopped (or taken way) for a moment from life itself, and therefore is much more frightening, difficult and unusual to manage.

But as I have come to understand, it is not possible to take without giving. And I'm given, by Soke, something that I consider a great treasure. This personal

experience, aside of every physical law, has now has given me, in the depth of my heart, a great emotional peace. I learned to expect nothing, to be prepare for everything.

Soke, thank you for yet another unforgettable moment...

YAMABIKO

"Shingen" is understood to be the place where an earthquake originates, the epicentre ... but a magnitude originating in the air must have been transmitted to Sveneric. This phenomenon proves that the conversation of the martial arts is not made up of common-sense words alone. The theory that prehistoric men who had no language transmitted ideas through body language or deep mental processes / ESP can be quite convincing.

The sound [Shikin (as in ... Haramitsu Daikomyo)] of Shinken (as in Shinken-gata) must have vibrated through Sveneric's hammer, anvil and stirrup to his eardrum in the form of a sound more tranquil than ordinary conversation, something which in the current fashion might be expressed as the sound of "vitality" [lit. living "Ki"]. Within a practice of method — it would probably be all right to write 'method of practice' but this method of writing, counter to common sense, is also an expression of Bufu — a process of practice, a process of training, it is important to cultivate the sensation of real combat. This Shinken-gata is included in each of the nine schools I have trained in. It is possible to cultivate a sixth sense of stillness and movement, for living through both real combat and ordinary society, for surviving. In the Kuki Shinden-ryu [dragon (not school)] this is called "Kuki Shinnen-jutsu" ["nine demons divine intention techniques"] and is regarded as a secret transmission.

Ninjutsu Practice & Self-Defence

by Elias Krzywacki, Shidoshi

How did Toda Sensei or Takamatsu Sensei practice? There is some training behind when you manage to jump 1 ken straight up or do a forward hand-spring on one finger.

I am now 24 years old and have a Rokudan after 10 years of practice and see now like many other higher graduated how small my knowledge is about Ninjutsu. There is many question turning around in my head. I have managed to put together the training with my life outside the Dojo. It's a deeper part of Ninjutsu that I feel I have with me all the time, confidence and happiness. But then suddenly I feel like there is something I have missed on the way. The most elemental basic in practice. I have stuck with the words you told us once, Sensei: "You must understand that Budo is something that you practice your whole life through. Therefore, you should not overtrain yourself in your younger years." This I agree with and have always tried to follow. I don't feel any rush on myself to learn everything right now. I know that I have a long life before me with training.



Soke in the middle of training with Ms Abi Allen. Soke says that "in Shinken-gata, there is no 'male' or 'female'. It is important to discover training which transcends sex".

But back to the questions in the beginning; What practice is behind these movements? Physical training? Stretching? Or is there involvement with inner strength? I think many feel like me in this matter: We have understood the Taijutsu and the essence of Ninjutsu, but we can't follow the incredible movements you show us. The same applies to the things we hear about Takamatsu and other grandmasters. Here we are like paralyzed! Many people may wave it away for nonsense and supernatural stories. Maybe because they never experienced something like this in their lives. Maybe they can not accept that there are things we can't understand with our five senses. I have myself experienced things that I don't understand both with you Sensei and out in the ordinary world. I have not tried to understand these things but merely accept them for what they are, e.g. elements of the Godan test. I think, the point I am trying to get to is the thin line between "what should I let go" and "what can I learn to master" of these physical movements. Of course this has a lot to do how far your own abilities go, and this you have to know for yourself. I know very well where my abilities go and I know that I don't even push them halfway. You Sensei are now over 60 years old and still amaze us with your Taijutsu and strength just like I heard Takamatsu Sensei did. What I wonder now is: How far did you push your abilities when you were younger? And what about Takamatsu or Toda Sensei? When you sit down and write like this there always comes up new questions on the way. In "Essence of Ninjutsu" there is some stories about Takamatsu Sensei and his training. Correct me if I am wrong, but it seems to me that Takamatsu did practice a whole lot alone. And with this I like to write about selfpractising. I have seen the physical training in the Shinden Fudo-ryu video and the Makiwara training in the Koto-ryu video. I have also got some knowledge from you Sensei in Japan. You told us how to train with a punchingbag and how Takamatsu punched on trees. You also told how he healed his wounds, on his hands, with some kind of oil.

It is here that I feel like I have missed something. What I seek is some complement to the Taijutsu training. I like to work out with weights, but after seeing how it ruined the Taijutsu for some students, I've been a little sceptic to it. Their Taijutsu became stiff and robotlike and you could see that they used more physical strength in their Taijutsu. Maybe the physical training should be more tied to the Taijutsu movements like in the Shinden Fudo-ryu video? What I am trying to do is to get my Budo more "comprehensive". I try sometimes to get with me some traditional Ninpo training like Bajutsu and Shurikenjutsu. It is fun to

see how Ninpo Taijutsu affects on this kind of training. So what is the endpoint with all this?

How should you practice and how hard, to learn a difficult physical movement and then keep it alive without having to wore yourself out for the rest of your life?

This is probably very hard to answer, but it is this kind of questions you get from students who are "fresh" in training. I always answer these questions with your word's Sensei: "Keep on going" and with that I mean just practice and don't think too much and most of it will come by itself. Still I won't get satisfied with that for myself. I don't ask you Sensei to answer my questions directly, but maybe you could tell us a little bit more about the training in old days and give your opinions about what I've written.

As the next subject I like to describe some feelings I have about Ninjutsu and some of its practitioners. When I read "Sanmyaku" I sometimes feel words and thoughts have been taken right out of my mouth. Maybe it is so that many of us has developed in the same direction, understand, sees and describes likely about Ninjutsu. Unfortunately there is people who don't seem to understand what Ninjutsu is about. What we train today is Budo and you can see from the word what it is. Its not just some traditional "humbo jumbo" that you train to keep yourself in shape and healthy. This may be one part of the training but the main point lays in self-defence and battle. It seems that far too many today can't separate between practice in Dojo and a real fight. Where is it you will be faced with a self-defence situation? Not in the Dojo anyway! What I'm trying to say is, when you are going to the Dojo for practice you have prepared yourself what you are going to do. You have put your mind on a couple of hours training. But can you be prepared in the same way for a self-defence situation? Probably not!

This kind of situation comes up very suddenly and when you least expect it. You have to be able to defend yourself in any situation. Therefore I get surprised when people come to me and say: I can't practice today because my foot hurts. What if you face a self-defence situation with your injury? I think you have a problem with cancelling that! I don't mean that one should practice if he's really hurt, but excuses like headache cause you were out party last night....

You have to be aware of that the reality of life doesn't care about your state of mind or injuries. Without this knowledge these injurjes will work as demerits in your self-defence. The enemy may see your injury and use this for his advantage. Then you have to defend yourself in a way so you don't jeopardize your injury more. This can also be to your advantage if your opponent thinks he has an overtake on you be-

cause of your injury. This can make his selfconfidence to strong and he will be too ignorant. I told my students once when we where practising ukeme: "How can you expect to defend yourselves against a moving person, when you're not able to defend yourselves against something dead?" The reason was that they were doing Hichokaiten wrongly so that they hurt themselves. And instead of changing the ukeme, they just kept on falling the same way. Many people practice today without this knowledge and still they believe that they will manage a self-defence situation, and even worse they think they'll never get hurt. "The Martial Art becomes their suicide instead of their self-defence."

YAMABIKO

When young, the power of desires and earthly passions [Bonno] is extremely strong, and there is therefore a danger of being tossed around by them. When I write "young" I refer to one's age within the process of training in the martial arts, not to one's physical age. In other words it is important to be aware of how large and serious these desires and passions are, and how much of an obstruction they present as one pursues Bufu Ikkan. It is important to realize that this is an important topic for self-defence during training.

Rumours of supernatural powers are prone to arise, but stories of humans' "natural powers" do exist for certain. I occasionally saw phenomena like this with Takamatsu Sensei, but they have also happened to me personally. I make a personal point of regarding such reality as something important, with sincerity.

"So what is the endpoint with all this?" I can answer that immediately. It is the paradise where the flower blooms.

Takamatsu Sensei left this for me in writing, in the one phrase "Kajo Chikusei" [lit. "Flower heart, bamboo spirit"]. It means that a military man should have a heart as kind and pure as a flower, and cross straight over all obstacles (such as the joints on bamboo).

I often tell Buyu of Fifth Dan and above: if you want to progress in the martial arts, practice inside the Dojo alone is not enough; to take the living feeling with which you train inside the Dojo and put it to use in society is also practice ...

I also say that finding one's own habits, reflecting on oneself and being self-aware are important.

Let me explain with an example from cat adjudication (at a contest for domestic cats). Imagine that five splendid cats, who have won through several adjudications, are there on the table. The adjudicators proceed to eliminate those cats which have any faults, i.e. quirks. In other words, the one with fewest faults and no quirks gets to be Grand Champion.

Whether in life or in Budo, you should treat this kind of view as important, and use it as sustenance for your training.

This is because faults or habits are linked with what, in Shinken-gata, would be called death.

Reflections on My Godan Test

Yoshida Shin'ichi, Shidoshi Artist's name: Waki Masayuki (awarded by Soke).

I was privileged to take the Fifth Dan test at a Bujinkan seminar held at Tokyo Budokan last year, over three days from November 30 to December 2.

Soke had told me before, "Maybe it's about time for you to take the Fifth Dan test", and so I had thought I was mentally prepared for it. On the day, however, maybe because this seminar also marked the completion of the year, and it was moreover the first day of that seminar, I wavered and felt keenly, "How weak I am!"

So at last it came to the time of the test. I was called out by Soke, sat in Seiza and closed my eyes. It may seem quite over the top, but at the time I thought "As it is Soke who will strike me, not being able to evade it is a matter of course; and even if I am hit, being



Yoshida Shin'ichi Shidoshi in training. Soke tells us, "In Japan there are many films or television programmes about samurai dramas or history, but there are almost no fight choreographers who know the true martial arts. In this sense talented men like him are important".

able to die through a blow by Soke is a dream come true". I felt Soke place his Shinai on my head, and his voice rang out throughout the hall like a Kiai as he cried "Start!". At that moment all sounds around me faded away and I was enveloped in a truly strange sensation, in a way as though everything had turned pure white. The next instant, it felt as though my shoulder had been pulled backwards strongly, and I was rolling. I do not know myself how I rolled. Once I regained my senses my eyes took in Soke's smiling face and the forms of everyone around, applauding.

It really was a mysterious, precious experience.

Now that I have had the honour to progress through to the Fifth Dan, I feel just how immature I am. I intend to make great efforts from now on to mature into a person befitting this grade.

Finally I would like to take this opportunity to thank Soke for the fact that I was able to encounter the Bujinkan. I would also humbly request all Bujinkan members to guide me in the future.

Furthermore, I work in the entertainment industry, and here too I have received frequent guidance from Soke. On another occasion I would like to write something about these matters too.

YAMABIKO

I think many people may believe that the Fifth Dan test concerns power emitting from the Soke ... I would like to talk a little about something else which comes in between.

It is over ten years ago now. I performed the Fifth Dan test with one student time and time again, but no matter how often we tried he did not pass. I then drew a real sword and showed it to the student, making him sit down with the words "This time I'll use this one". But as a real one would be dangerous, I quietly exchanged it for a Shinai, and emitting intention [Nenriki], raised the sword to Jodan. A gap, a flash ... at the instant I cut down with powerful intention, the lights in the Dojo went out. The circuit-breaker had activated. The students who were watching at the time were stunned by my terrifying power.

Some years later, however, I received the lesson that it had not been simply power. The reason the lights had gone out was a flash of lightning from the gods, to teach me that "You must not make that student take the Fifth Dan". If you ask today's high grades who were there at the time, I am sure you will discover the clear relationship between the Fifth Dan test and the lessons of the gods.

Seeking for mysterious supernatural powers, miracles or divine powers [Jintsuriki] is the normal way of man, but Takamatsu Sensei often said, "links [connection] to the gods are forged by human sincer-

ity" [Magokoro]. I feel every day that it was only today when Sensei told me sincerity is of prime importance, and I myself continue to persevere with dedicated [Mushin; lit. no mind] training.

With important matters, it is best to repeat and ponder them over many times. I will therefore continue to write about Sincerity and the Heart of a Budoka. (concerning Videos, Tokyo Dojo training nights, Daikomyosai)

I have just produced five more videos (numbers 19, 20, 21, 22, 23). It would probably be fair to say that they contain things which "swordsmen" have not known until now. The images are also important so that swordsmen may know the essence of the sword and the way of the sword. The same applies to the Bojutsu which follows. I produced them to enable people to know the Bo's mode of life, with the advanced feelings, sights and overall sensations [pun: all "Kankaku"] called Bojutsu.

Some people currently pretend to have learnt from Takamatsu Sensei even though they have not. It seems time now for them to see the videos and reflect on themselves, and to have their disguise removed. In Budo the heart of a Budoka is important. Takamatsu Sensei often said this.

The 1994 "Daikomyo Seminar", presented by the Bujinkan Dojo Honbu, will be held in the Tokyo Budokan on December 1, 2, 3. At the party on December 2, the various members of the Juyushi will perform a demonstration. The purpose of this seminar is guidance in Yari / Kodachi / Taijutsu, and Shinken-gata / Shizen-gata. Buyu throughout the world will certainly vie to be there.

EDITOR'S COMMENTS

Soke has provided appropriate answers or guidance for many questions or impressions from the contributors. This is "Yamabiko".

However, for Soke to write answers to each individual contribution, despite his very busy schedule, there was a slight gap in timing between issues. We apologize to our readers. Providing the system gets settled we should be able to publish more smoothly in the future, so please see things with a long view.

"Sanmyaku" is still in the process of development. The layout, composition of articles included, etc. will probably continue to change. We hope this makes it a little better each time. Editorial office: Bujinkan Honbu Dojo Office 636 Noda Noda-shi, Chiba-ken JAPAN 278 Tel: 0471-22-2020 Editor in chief: Hayashi Yasuyuki Bujinkan Densho "Sanmyaku" Volume 2, Number 2 (overall issue no. 5) Published: August 10, 1994 Published by:

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