



## HISTORY OF THE NINJA

### SHINDENFUDO RYU SOKE LINEAGE BUJINKAN DENKEI 傳系

2. Izumo kanja yoshiteru	出雲冠者義照 yeikyū era 1113
3. Minamoto Hachiman Shichirō Tamemori	源八幡七郎為成 genzei era 1118
4. Minamoto Hachirō Tameyoshi	源八郎為義 hogen era 1156
5. Mizuhara Kurō Yoshinari	水原九郎義成 genkyū era 1204
6. Mugaibo Shinnen	無外坊真念 tempukū era 1233
7. Ōkuni Zenhachirō Yoshinobu	大國善八郎義信 bunyū era 1264
8. Hata Saburō Sasukayasu	畑三郎左衛門
9. Kotani Yuhachirō Nobuchika	小谷友八郎信近 genko era 1321
10. Kaneko Jinsuke Yoshikiyo	金子仁助由清 shōhei era 1346
11. Tajima Genkurō Nariyoshi	田島源九郎成吉 genchū era 1384
12. Kammon Kokanja Yoshikane	神門小冠春藏家 shocho era 1428
13. Kimura Hozan	木村宝山 hwanashō era 1460
14. Ibuski Yoshihara	伊吹義原 bummei era 1469
15. Ōtsuka Hakushi	大塚伯耆 yeishō era 1504
16. Ōtsuka Daikurō Tadahide	大塚大九郎忠秀 taiyei era 1522
17. Abe Muga	阿部無我 tenshō era 1573
18. Kōga Tarōbei Kyōkōkaku	甲賀太郎兵衛小角 tenshō era 1573
19. Katayama Hisayasu	片山伯久安 bunroku era 1592
20. Shindō Unsei	進藤運斎 kwanyei era 1624
21. Odagiri Toyoe Yoshihiro	小田切藤兵衛龜広 kwanyei era 1624
22. Iida Jūbei Tameyoshi	飯田十兵衛為義 meiwā era 1764
23. Mori Genroku Masahide	森源大正秀 bunkiwa era 1804
24. Toyota Jūbei Mitsuyoshi	豊田重兵衛光好 keio era 1865
25. Toda Shiryūken Masamitsu	戸田真龍軒正光 b. 1824 d. 1909
26. Takamatsu Toshitsugu Uoh	高松寿輔明翁 b. 1887 d. 1972
27. Hatsumi Masaaki	初見良昭 b. 1931 - present



### History of the Ninja

adapted from "Ninpo: Living and Thinking as a Warrior" © 1988 Jack Hoban

### The Nine Schools of the Bujinkan GrandMaster Masaaki Hatsumi

Togakure Ryu Ninpo Happo Hiken	34th GrandMaster
Gyokko Ryu Kosshijutsu Happo Hiken	28th GrandMaster
Koto Ryu Koppojutsu Happo Hiken	18th GrandMaster
Shinden Fudo Ryu Ninpo Happo Hiken	26th GrandMaster
Kukishin Ryu Taijutsu Happo Hiken	28th GrandMaster
Takagiyoshin Ryu Jutaijutsu Happo Hiken	17th GrandMaster
Kumogakure Ryu Ninpo Happo Hiken	14th GrandMaster
Gyokushin Ryu Ninpo Happo Hiken	21st GrandMaster
Gikan Ryu Koppojutsu Happo Hiken	15th GrandMaster

### Togakure Ryu Lineage

1. Togakure (Nishina), Daisuke Oho circa 1161
2. Minamoto no Kanesada, Shima Kosanta 1180
3. Togakure, Goro 1200
4. Togakure, Kosanta

5. Koga, Kosanta
6. Kaneko, Tomoharu
7. Togakure, Ryuho
8. Togakure, Gakuun
9. Kido, Koseki
10. Iga, Tenryu
11. Ueno, Rihei
12. Ueno, Senri
13. Ueno, Manjiro
14. Iizuka, Saburo
15. Sawada, Goro
16. Ozaru, Ippei
17. Kimata, Hachiro
18. Kataoka, Heizaemon
19. Mori, Ugenta
20. Toda, Gobei
21. Kobe, Seiun
22. Momochi, Kobei
23. Tobari, Tenzen
24. Toda, Nobutsuna Seiryu Kwanyei circa 1624 – 1644
25. Toda, Nobuchika Fudo Manji circa 1658 – 1681
26. Toda, Kangoro Nobuyasu Tenna circa 1681 – 1704
27. Toda, Eisaburo Nobumasa Hoyei circa 1704 – 1711
28. Toda, Shinbei Masachika Shotoku circa 1711 – 1736
29. Toda, Shingoro Masayoshi Gembun circa 1736 – 1764
30. Toda, Daigoro Chikahide Meiwa circa 1764 – 1804
31. Toda, Daisaburo Chikashige Bunkwa circa 1804 – ?
32. Toda, Shinryuken Masamitsu ? – 1909 (b.1824 – d.1909)
33. Takamatsu, Toshitsugu Uoh 1907 – 1972 (b.1887 – d.1972)
34. Hatsumi, Masaaki (Yoshiaki) 1968 – (b.1931)

### The 18 Skills of Budo Taijutsu & Ninpo Taijutsu

1. Seishin teki kyoyo (spiritual refinement)
2. Taijutsu (unarmed combat)
3. Ninja ken (ninja sword)
4. Bojutsu (stick and staff fighting)
5. Shurikenjutsu (throwing blades)
6. Yarijutsu (spear fighting)
7. Naginatajutsu (halberd fighting)
8. Kusarigama (chain and sickle weapon)
9. Kayakujutsu (fire and explosives)
10. Hensojutsu (disguise and impersonation)

11. Shinobi iri (stealth and entering methods)
12. Bajutsu (horsemanship)
13. Sui ren (water training)
14. Bo-ryaku (strategy)
15. Cho ho (espionage)
16. Intonjutsu (escape and concealment)
17. Ten-mon (meteorology)
18. Chi-mon (geography)

Tenchijin Ryaku No Maki  
Heaven, Earth and Man Strategy Book

These techniques comprise the Kihon Kata of Bujinkan Budo Taijutsu. Kata are taken from all the nine schools to compile this book, and this forms the basis of instruction for all students. The Tenchijin Ryaku No Maki was formulated by Masaaki Hatsumi, 34th Soke of Togakure Ryu Ninjutsu and founder of the Bujinkan.

Ten Ryaku No Maki – “Heaven Strategy Book”

Bujin shoku to seikatsu  
Junan Taiso to Kokyuho  
Ryutai Undo  
Kokyuho  
Shinkokyu San'aun  
Taihenjutsu  
Kaiten  
Shiho Tenchi Tobi  
Zenpo Ukemi Gata to Ryusui  
Zenpo Ukemi  
Yoko Nagare  
Tare Nagare  
Koho Ukemi  
Shinken Gata Taihenjutsu  
Taihenjutsu Mutodori Gata  
Hira no Kamae  
Ichimonji no Kamae  
Jumonji no Kamae  
Ukemi no jutsu to Ankoku toshijutsu  
Kamae to sono kata  
Fudoza  
Ryuhyo

Ryuhyo Fusetsu  
Shizen  
Hoi (Hoko)  
Doko  
Jumonji  
Hicho  
Ichimonji  
Ihen  
Hira  
Kosei  
Shoten no jutsu  
Uke Nagashi  
Jodan  
Gedan  
Hiken Juroppo  
Shikakuken  
Shukiken  
Fudoken  
Kitenken  
Shishinken  
Shitanken  
Gyokakuken  
Sanshitanken  
Shishtanken  
Shuken  
Shanshitanken  
Shakoken  
Shitoken  
Shikanken  
Shikanken henka  
Koppoken  
Happaken  
Taiken  
Sokuyakuken  
Sokkiken  
Sokugyakuken  
Kiken  
Sanshin no Kata  
Chi no Kata  
Sui no Kata  
Ka no Kata  
Fu no Kata  
Ku no Kata  
Kihon Happa  
Koshi Dai – Ippo – Dai – Sanpo

Ichimonji no Kata  
Hicho no Kata  
Jumonji no Kata  
Torite Gata Dai Ippo – Dai Goho  
Omote Gyaku Dori  
Ura Gyaku Dori  
Hon Gyaku Dori  
Musha Dori  
Ganseki Nage  
Kyusho to Kiai  
Koppojutsu Kinketsu Teisoku Kasha Meisho

### **Chi Ryaku No Maki – “Earth Strategy Book”**

Keri  
Sokuyakuken  
Sokuyakuken Ten no Keri  
Sokugyakuken Ten no Keri  
Omote Sokugyakuken  
Omote Sokugyakuken Ten  
Sokuyaku Suiteiken  
Sokuyaku Tenken  
Sokuho Geri  
Naname Koho Tenchijin Geri  
Koken  
Koho Geri  
Kagi Koho Geri  
Kumite  
Sokki Hentenken  
Keri ni Taisuru Uke Kata  
Keri Kudaki  
Taihen  
Tsure Yuki  
Kyoto (Takagi Yoshin ryu)  
Ashi Dori  
Keri no Tai Dori  
Ken no Tsukai Kata, Inashi Gata  
Henkaken  
Itami Uchi  
Tsukami Dori  
Itami Osae / Itami Dori  
Kogeri Henka  
Ken Nagashi – Tedama Dori  
Aite to Kumu Koko Kogamae  
Tehodoki

Ryote Hodoki  
Oyo Goroshi – Ko Goroshi  
Take Ori  
Omote Take Ori  
Ura Take Ori  
Omote – Ura Oni Kudaki  
Muso Dori  
O gyaku to Henka  
Shime Waza  
Gyaku Jime  
Hon Jime  
Mimi Jime  
Sankaku Jime  
Itami Jime  
Ryo Ude Jime  
Do Jime – Kubi Jime  
Katate Dori Kubi Jime  
Kubi Ura Jime  
Sei On Jime  
O gyaku Jime  
Koroshi Jime  
Jigoku, Gokuraku, Yume no Makura  
Ana Otoshi  
Nage / Throws  
Harai – Koshi & Harai – Otoshi  
Gyaku Nage  
Taki Otoshi  
Gyaku Taki Otoshi  
Kubi Dori Taki Otoshi  
Osoto Nage to Hiki Otoshi  
Uchi Mata & Uchi Gake  
Hane Age  
Itami Ken Nage  
Kimon Nage  
Kiri Nage  
Amado Nage  
Nage ni Taisuku Waza  
Okyo  
Zu Dori  
Shomen Dori  
Atto  
Tohi  
Metsubushi  
Fuki  
Ransetsu to Soto

Sutemi Nage – Tomoe Geri Kara Tawara Mawashi

Kuki Nage

### **Jin Ryaku No Maki – “Man Strategy Book”**

Kumi Uchi

Ashirau Ippo – Yonho

Musan

Rakurai

Chikusei

Fudo

Koku

Konpi

Hito

Kappi

Gyaku Ryu

Kata Maki

Koyoku

Renyo

Shiho Dori

Kasasagi

Ko

Gyakko

Ko – Gyaku Otoshi

Josei Goshin jutsu

Roto

Hane Kujiki

Ryoyoku

Shinsen

Ichi Tai Tasu

Shinken Shiraha Dome to Shira Dori

Muto Dori Kata

Sekiryoku

Koryo

Chingan

Hisaku

Fumo

Bakko

Muko Dori

Shika Ashi

Shuriki

Akuken

Gokuraku

Fudo

Shiraha Dome

Shiraha Dori  
Toteki jutsu  
Tsubute & Kurumi  
Ishi Nage  
Senban Nage  
Metsubushi  
Ita Shuriken (Hira Shuriken)  
Kakushi Buki  
Shuko  
Tekko  
Ashiko  
Nekote, Tsunoybi  
Te no Naka  
Doku Kokeshi  
Shiden Gokui

3 Ninjas. Mighty Morphin Rangers. Teenage Mutant Ninja Turtles. Beverly Hills Ninja. Children have a fascination with the mysterious Ninja warriors of ancient Japan. Every Halloween they go trick-or-treating as Ninja – dressed in black, wearing hoods and sporting plastic Ninja swords. Fortunately the image of the Ninja in our society today is shifting to a more accurate depiction than the sinister henchman image of the 1980s. Ninja were not evil assassins who killed for fun. Ninja did engage in guerrilla warfare and espionage when necessary, but for the most part they were ordinary people who developed certain skills in order to survive the difficult times in feudal Japan's history.

"Ninjutsu" is usually translated as the "art of stealth." The Japanese character, "nin" (also translated as "shinobi") has many meanings, such as perseverance, endurance, and sufferance. The term Ninjutsu is most commonly used to refer to the specific methods and techniques used by the Ninja. Ninjutsu as a way of life didn't happen overnight. It developed over the course of many years. The name Ninjutsu itself didn't come about until several generations after the Ninja lifestyle began.

Ninjutsu was created in central Honshu (the largest of the Japanese islands) about eleven hundred years ago. It was developed by mountain-dwelling families in an area not unlike the American Appalachians, where the terrain is rugged and remote. Ninja families were great observers of nature. They felt a close connection to the Earth, similar to the Native Americans, and their lifestyle was one that lived according to the laws of Nature, not against it. Ninja were also very spiritual people, and their beliefs became an integral part of Ninjutsu.

One of the spiritual influences was Shinto, "the way of the kami." Kami is the Japanese

word for “god” or “deity.” It implies, however, a feeling for a sacred or charismatic force, rather than a being. The early Japanese regarded their whole world: the rivers, mountains, lakes, and trees, to have their own energy and spirit.

Another spiritual influence on the Ninja was Mikkyo. Mikkyo, for the Ninja, was not a religion as much as it was a method for enhancing personal power. These methods included the use of secret words and symbols to focus their energy and intentions toward specific goals.

It is generally accepted that the methods found in Ninjutsu originated outside of Japan. After the fall of the T'ang dynasty in China, many outcast warriors, philosophers, and military strategists escaped to Japan to avoid punishment by the new Chinese rulers. It is believed that Ninja families were exposed to many of these exiled people's sophisticated warrior strategies and philosophies over the centuries, helping to influence and shape what became Ninjutsu.

The Ninja were also very much influenced by a group of people called Shugenja, who roamed the same mountainous sections as the Ninja. The Shugendo method of spiritual self-discovery consisted of subjecting oneself to the harsh weather and terrain of the area in order to draw strength from the earth itself. They would walk through fire, stand beneath freezing waterfalls, and hang over the edges of cliffs in an effort to overcome fear and assume the powers of nature.

It would be incorrect to say that these three spiritual methods were the actual roots of Ninjutsu, but there is little doubt that they were a large influence. Ninjutsu was and is a separate philosophy.

The Ninja were not particularly warlike, yet they were constantly harassed by the ruling society of Japan. They were routinely subjected to unfair taxation and religious persecution. The Ninja eventually learned to act more and more efficiently in their own self-defense. They used their superior knowledge of the workings of nature, as well as specific military techniques passed down through the years, as weapons against the numerically superior government armies. They used any ruse, harbored any superstition, and employed any strategy to protect themselves. If necessary, they would use devious political manipulations to ensure peace.

There were as many as seventy or eighty Ninja clans operating in the Koga and Iga regions of Japan during the height of Ninja activity. Most of these Ninja were descendants of, or were themselves, displaced samurai. Therefore, they operated on the sidelines of the political schemes of the government. Sometimes a Ninja family would use its military or information-gathering resources to protect its members from becoming victims in a power play between competing samurai clans. Occasionally, a Ninja family would support one faction over another, if they felt it to be to their advantage.

As with any society, there were renegades who misused the training they received.

Occasionally, "Ninja" would rent themselves out for espionage or assassination work. Unfortunately these outcasts have become the stereotype of the "evil ninja" that we see today in the media. They were, however, a minority. The average Ninja worked very much in conjunction with his family and community goals.

Ninja were not always primarily soldiers. Of course, certain Ninja operatives, or genin, were trained from childhood as warriors. But this training was usually precautionary. Genin Ninja knew that they might be called to help protect the community at some future time, but, they often spent most of their lives as farmers or tradespeople. Ninja intelligence gatherers sent to live in the strongholds of potential enemies were rarely required to act openly.

If an operative was called to action it was as a result of a carefully plotted, and usually desperate, plan. The genin would be contacted and assigned a mission by his chunin superior. The chunin, or middle man, was a "middle-man" between the jonin family leader and the operative. Jonin made all philosophical and long-range strategic decisions for the clan. Often, the identity of the jonin was kept secret from chunin and genin, alike. Of course certain historical periods required more secret activity than others.

Eventually this activity virtually died out altogether but the legacies, in some cases, remained.

#### **The Roots of Ninjutsu**

Although there has been an evolution of Ninjutsu as a life philosophy over the centuries, the fundamental principles have remained virtually unchanged. Togakure ryu Ninjutsu is more than 800 years old. Except for a relatively short period of notoriety prior to the reign of the Tokugawas, the art lived quietly in the hearts of just a few people. The Ninja were a separate society from the urban centered ruling class and the non-privileged classes which served them. Consider the gulf that must have existed between the new American government and the American Indians during the first 125 years following the signing of the Declaration of Independence. Although this is an incomplete and potentially misleading analogy, it may give you a better understanding on how Ninjutsu may have developed as a counterculture to the samurai-dominated Japanese society.

For hundreds of years Ninja families lived in the mountains, practicing their esoteric methods of approaching enlightenment through gaining an understanding of the basic laws of nature. History had taught them that they must be prepared to protect their family and their lifestyle. They perfected a system of martial arts that has earned them the reputation for being the most amazing warriors the world has ever known. It is this reputation that initially attracts most people.

The Ninja's reputation is put into a better perspective when some facts are brought

to light. First, Ninja were not wizards or witches, of course, but ordinary men and women with a unique and misunderstood philosophical viewpoint. This philosophy became a very important part of their combat method. Hence, we refer to our art as Ninpo, the “po” suggesting “a higher order”, or “encompassing philosophy.” The samurai approach to combat was called bushido; it evolved from a general set of guidelines for the gentleman warrior into a formal discipline. The Ninja philosophy, though sharing many of the same values as the original samurai, evolved along a different cultural path.

The Ninja’s sometimes devious tactics were seen by some as cowardly and disgusting.\* From the Ninja point of view, however, guerrilla warfare versus a numerically superior force was plain good sense. The Ninja were outnumbered, as a rule, so they had to use unusual methods if they ever hoped to survive. Nevertheless, victory was not always ensured. Japanese history books tell of instances of entire Ninja clans being destroyed.

Many times, however, the unusual methods did succeed. Without a working knowledge of the Ninja philosophy, their opponents were unable to figure out the Ninjutsu strategies. The Ninja only seemed like wizards.

Second, stories which have created the modern image of the Ninja as thoughtless criminals, were written after the fact by historians who were sympathetic to the samurai point of view. Since Ninja were not bushi (followers of the samurais’ strict code of martial ethics) they were looked down upon as being uncivilized.

Third, the exaggerations of Ninja abilities were started by the Ninja themselves as a deterrent to outside interference. The demonstrated prowess of the Ninja as warriors, as well as the fact that they were such a closed and uncommunicative society, combined to create an opportunity for them to exaggerate their own skills and surround themselves with an eerie cloak of mystery. It is very easy to be frightened of something that is not understood. Thus, this frightening and supernatural mystique was born.\*\* If, however, it was merely the guerrilla tactics of the Ninja that were useful, the lore of the Ninja would not be of interest to the wide range of people who enjoy practicing Ninjutsu today. Far more than stealth or assassination techniques, Ninpo, or the essence of the Ninja’s outlook, is a physical, emotional, and spiritual method of self-protection from the dangers that confront those on the warrior path to enlightenment.

\* During the American Revolution, British Red Coats, accustomed to marching to battle in orderly phalanxes, were decimated by camouflaged Green Mountain Boy guerrilla forces shooting from behind trees. The Red Coats must have felt the same way. America won the war, however, so our history books do not stress the British side of the story.

\*\* In Viet Nam, many American soldiers were “spooked” by the thick, black jungles of Southeast Asia, and an enemy that was everywhere, yet never there. Thus the Viet Cong were able to use guerrilla tactics with great success. The Ninja, over the course of many centuries, made an art out of preying on the irrational fears and superstitions of their enemies.

## Ninja Stories

[History of the Togakure Ryu](#) – A historical look at the oldest school of ninjutsu still practiced today. The Togakure Ryu is over 900 years old! Find out how it all started.

Other Cool Stories...(From [“Essence of Ninjutsu”](#) by Masaaki Hatsumi)

### **Jutaro and the Bridge**

This is a story from when Jutaro (Takamatsu Sensei’s name as a young man) was 18 years of age. In his father’s factory they needed about 330 gallons of clear water a day. Every morning, using a pole and four buckets, Jutaro brought all of the water to the factory. This was a feat that no one else could perform. The water came from the mouth of a stone turtle, which consistently gave out clear water. This turtle was located a little way down from Maruyama mountain, which was seven to eight blocks away from the factory. Each load weighed 529 pounds and a total of five trips from the turtle were needed. Jutaro said that this was perfect for conditioning his legs and waist. One day a factory worker said, “Young master, I had a hell of a time last night. I was working alone on Shin Bashi Bridge when a man locked my way. If I moved to the right to pass him, he moved to block me and did the same if I moved to the left. Then, he grabbed me by my collar and threw me into the water. I thought I was going to be killed. Young master, I don’t really want to go on errands in that area after dark.” Overhearing this conversation, another worker added, “Really? Me, too.”

Hearing this, Jutaro said, “Leave it to me.”

Shin Bashi Bridge is at the point where the river enters from the Akashi seashore. The sailors tie their small boats to the banks here and leave for the sea from this spot. That night Jutaro crossed Shin Bashi Bridge four or five times without anything happening. The next day he did the same thing with the same result. Jutaro said to himself, “Maybe this ruffian is someone who knows me.”

The following night he wore a disguise and went to the bridge. As expected, when he was halfway across the bridge, a man wearing a hat to cover his eyes came walking toward him. Jutaro moved to the left to pass him but the fellow moved in his way. The same thing happened when he moved to the right. Then he grabbed Jutaro by the collar and tried to throw him by using his hip. Jutaro stuck out his stomach and let his arms down loosely. The man persistently tried to throw him; then tried to hit Jutaro with his fist, then tried to kick him. But all his punches and kicks hit air. When the man became confused, Jutaro threw him upside down, yelling a kiai. The man's hat flew away and he fell down on his stomach, stretched out like a dead spider. Jutaro turned the man over to see his face and to apply the art of resuscitation. It was one of Mizuta Sensei's students, Miyata, who held a middle rank license in jujutsu. Jutaro angrily lectured him. "How could you disgrace your school in this way? You should be ashamed!"

#### **The Story of Sasuke Sarutobi**

Sasuke Sarutobi, one of the heroes of ninjutsu, was created in Tachikawa literature at the end of the Meiji period. Up until that time, the general image of ninjutsu was related to black arts, witchcraft, magic, hobgoblins, thieves, and assassins. Sasuke was a mischievous boy. Books describe him as an innocent child with a strong sense of justice. In the stories, great importance was placed on humor, with actual combat considered secondary.

One day, Sasuke said to himself, "I'm already ten years old. It's no longer practical for me to practice yato (a form of Kiai-spirit shout) with monkeys and deer. I'll follow my father's advice and seek a master swordsman to train me. I'm going to go to Okunoin in the Torie Pass to ask the gods to provide me with a good master."

When Sasuke arrived at Okunoin, he began playing among the clumps of trees rather than practicing yatto. Not satisfied with a stick, Sasuke grappled with a large tree, trying to twist it down. Then, he heard someone laughing at him. Sasuke called, "Hey, who are you? I'm concentrating on fencing. Don't you dare laugh at me. Come out here. I'll not forgive you." As he looked around, he saw an old man with swept-back long hair tied at the back of his head smiling at him. The man's hair was as white as snow. Sasuke asked, "Oh, you laughed at me, didn't you, old man?"

The old man answered, "Yes I did."

Sasuke asked him again fiercely, "Why did you laugh at me? Answer me. If there is no good reason, I'll never forgive you even if you are an old man."

The old man laughed and said, "Well, Sasuke, you were practicing with a tree, but this is like practicing with a dead enemy. You can't improve your fencing that way. Do you want to learn fencing so badly?"

This was the age of civil wars, and only a few people could live to an old age. Therefore, Sasuke reasoned, an elderly fencing instructor was surely a master at martial arts.

Sasuke said, "Old man, are you a master of martial arts? I want to learn the secrets of martial arts."

"What are you going to do with them, after you learn them?"

"I'll be a strong swordsman and win fame and honor."

"Wonderful. What an admirable goal for only a boy! All right. I'm going to give you a lesson in consideration of your zeal and determination."

Sasuke prostrated himself before the old man and thanked him. Then, Sasuke delivered a sword stroke to the old man. However, he had disappeared. Sasuke looked around nervously. Then, he was suddenly tripped by an attack from behind and fell flat on his face. The old man appeared suddenly in front of Sasuke with a smile.

The old man taught Sasuke for the next three years. He tried to teach him the godan or fifth-level secrets by saying, "Don't you have your eyes in your back? How handicapped you are!"

"You'll be a failure unless you know how to defend your weak point, even if you know the unguarded point of your opponent. The secret of defense in martial arts is to always be alert.

"Unless one knows his own weak point, he can never be certain that the weak point of his opponent is not a decoy."

In addition to ankokutoshijutsu techniques for seeing in the dark, Sasuke learned to listen for stealthy footsteps coming from more than thirty meters away.

One day the old man handed a scroll to Sasuke and said to him, "Well, Sasuke, this is my parting gift, the rules of Ninjutsu. Carry it with you for life and behave prudently. When you are in combat with others or meet heroes and great men, you'll never be beaten if you understand what is written in this scroll."

When the old man gave the scroll to Sasuke, he for the first time revealed his name as Hakuunsai Tozawa, and then disappeared.

#### **Takamatsu in China**

This is a story from when Jutaro (Takamatsu Sensei) was 26 years old. In various places in China he entered martial arts contests and was never beaten. So, he was recommended to be the chairman of the Japanese Association of Young Martial Artists.

Lord Ren, the uncle to the former Emperor of China, treated Jutaro as if here were his own son. He always bragged that his Jutaro was a top-rate martial artist. This was no wonder because at this time Jutaro had more than eight hundred Chinese, Japanese, American and French students. Every night, he taught 70-80 students. Even in the raging heat of midsummer, he did not show a drop of sweat.

Hearing these facts, a Shaolin kung fu master, Choshiryu from the Santo province, challenged Jutaro to a match. Choshiryu lifted a 248-pound barbell 100 times every morning.

Jutaro refused twice but Choshiryu would not accept his refusal. That night, Jutaro dreamed of a red giant demon who swung a heavy iron bar to catch a little butterfly. The butterfly effortlessly avoided the blows time and time again. Sweat poured off the red demon and in a while he fell down and yelled, "Enough!" The next morning, Jutaro conceived the butterfly dance technique.

Lord Ren came to see Jutaro and said, "Jutaro, Choshiryu has come again. What shall we do?"

Jutaro replied, "This is the third time that he has proposed a match. This time I will accept his proposal." Lord Ren said, "Thank you, this will be a great event!" Lord Ren told everyone he passed in the city and then informed Choshiryu of Jutaro's acceptance. Choshiryu was 37 years old, weighed 248 pounds, and was approximately 1.9 meters tall. Jutaro weighed 165 pounds. The match was held in the plaza of the English settlement. With Lord Ren acting as referee, the match began with Choshiryu giving a yell and jumping 5 meters closer and kicking with the speed of a giant dragon.

Jutaro jumped to the right by 3 meters.

Choshiryu jumped up, down, right, and left within an eye's blink.

When he came again with the deadly striking hand kick, Jutaro saw an unguarded point. He tried to use the crawl position blow. Choshiryu jumped up 2 meters and returned fierce kicks and punches.

The heated battle had gone on about two hours when he noticed that Choshiryu was out of breath and was sweating profusely. His movements had clearly slowed. The weak point of a big fighter – inability to endure long battles – started to appear. Choshiryu's vision was impaired because of the sweat that ran down his face. Jutaro

did not perspire a drop. When Jutaro said, "Here I come," with a calm smile on his lips, Lord Ren stopped the fight. The audience yelled for them to continue fighting. But Lord Ren could see that Choshiryu had no chance of winning.

Jutaro and Choshiryu smiled at each other in congratulations for having such a good match.

After the match, Lord Ren, Choshiryu, and Jutaro went to a restaurant to celebrate a newfound friendship, the kind that can only come from respect earned during such a competition as they had. Choshiryu praised Jutaro, while the younger man modestly returned the older man's compliments. Choshiryu announced that he wanted Jutaro to be his brother, so they sealed this martial bond with a drink of sake.

There are few ties between friends that are closer than those of brothers in martial arts.

Shinryu Masamitsu Toda  
32nd Grandmaster of Togakure Ryu Ninjutsu  
New Years message of 1891

1. Know the wisdom of being patient during times of inactivity.
2. Choose the course of justice as the path of your life.
3. Do not allow your heart to be controlled by the demands of desire, pleasure, or dependence.
4. Sorrow, pain, and resentment are natural qualities to be found in life; therefore, work to cultivate an immovable spirit.
5. Hold in your heart the importance of respect for your seniors, and pursue the literary and martial arts with balanced determination.

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