

# 真劍 SHINKEN

## BUJINKAN MAGAZINE



Soke Hatsumi Interview  
Kukishinden Ryu  
Metsubishi  
Genjutsu and Yojutsu  
Iga Ueno Cradle of the Ninjas

大鬼  
神  
伝  
説



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# Kinetic Intelligence Alive in Taijutsu

By Ricardo Zapata, Editor  
IBDA Branch Dojo Colombia



In developing our taijutsu we are working on our kinesthetic intelligence, which provides the necessary fine motor coordination used in conserving and controlling time and space. On the other hand, a natural intelligence also exists in taijutsu, through which an individual can resolve continuous problems in one's life and in turn plant creative solutions. These solutions can help a person to separate themselves from those problems, by learning new strategies (forms/movement) and pathways to lead them away from their current destructive nature.

Howard Gardner, a Harvard educated psychologist has questioned the idea that intelligence is a single entity, that it results from a single factor, and that it can be measured simply via IQ tests. In his classic work 'Frames of Mind. The theory of multiple intelligences' he defined intelligence as, "The capacity to resolve problems or to develop products deemed valuable in one or more cultures," and has said, "I want my children to understand the world, but not just because the world is fascinating and the human mind is curious. I want them to understand it so that they will be positioned to make it a better place."

That is what we train for- to make our world a better place. Our taijutsu should help in this by providing us with new solutions, new responses using the multiple intelligences of the body/mind through learning new movements not only on the tatami, but also in our everyday lives (family, employees, fellow citizens, etc.). That is why we must train and practice regularly. As martial artists it is extremely important to focus on developing our minds as well as focusing on the movement aspects of the art. We must cultivate a scholarly heart that focuses on several kinds of intelligence, such as logical intelligence (Mathematics, Linguistics, Music), emotional intelligence, and natural intelligence. Through these studies, we can develop an integral vision in liberating our lives and realizing our potential. The "together" aspect is the common denominator that Gardner speaks of, along with multiple types of intelligence. Therefore, a Shinobi must master each of these aspects.





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# GrandMasters Speak about the essence of Ninjutsu

Soke Masaaki Hatsumi

"I believe that Ninpo, the higher order of Ninjutsu, should be offered to the world as a guiding influence for all martial artists. The physical and spiritual survival methods eventually immortalized by Japan's ninja were in fact one of the sources of Japanese martial arts. Without complete and total training in all aspects of the combative arts, today's martial artist cannot hope to progress any further than mere proficiency in the limited set of muscular skills that make up his or her training system. Personal enlightenment can only come about through total immersion in the martial tradition as a way of living. By experiencing the confrontation of danger, the transcendence of fear or injury or death, and a working knowledge of individual personal powers and limitations, the practitioner of Ninjutsu can gain the strength and invincibility that permit enjoyment of the flowers moving in the wind, appreciation of the love of others, and contentment with the presence of peace in society.

The attainment of this enlightenment is characterized by the development of jiji no kokoro, or "benevolent heart". Stronger than love itself, the benevolent heart is capable of encompassing all that constitutes universal justice and all that finds expression in the unfolding of the universal scheme. Born of the insight attained from repeated exposure to the very brink between life and death, ninpo's benevolent heart is the key to finding harmony and understanding in the realms of the spiritual and natural material worlds.

After so many generations of obscurity in the shadowy recesses of history, the life philosophy of the ninja is now once again emerging, because once again, it is the time in human destiny in which ninpo is needed. May peace prevail so that mankind may continue to grow and evolve into the next great plateau."

## Dr. Masaaki Hatsumi, Soke

34th Grandmaster of Togakure Ryu

(taken from 'Ninjutsu History and Tradition' Unique Publications)







## Takamatsu O'Sensei

The essence of all Martial Arts and military strategies is self protection and the prevention of danger. Ninjutsu epitomizes the fullest concept of self-protection through martial training in that the Ninja art deals with the protection of not only the physical body, but the mind and spirit as well. The way of the Ninja is the way of enduring, surviving, and prevailing over all that would destroy one.

More than merely delivering strikes and slashes, and deeper in significance than the simple out-witting of an enemy; Ninjutsu is the way of attaining that which we need while making the world a better place. The skill of the Ninja is the art of winning. In the beginning study of any combative art, proper motivation is crucial. Without the proper frame of mind, continuous exposure to fighting techniques can lead to ruin instead of self-development. But this fact is not different from any other beneficial practice in life carried to extremes.

Medical science is dedicated to the betterment of health and the relief of suffering, and yet the misuse of drugs and the exultation of the physician's skills can lead people to a state where an individual's health is no longer within his or her personal control. A nutritious well-balanced diet works to keep a person alive, vital, and healthy, but grossly over-eating, over-drinking, or taking in too many chemicals is a sure way to poison the body.

Governments are established to oversee the harmonious inter-working of all parts of society, but when the rulers become greedy, hungry for power, or lacking in wisdom, the country is subjected to needless wars, disorder or civil and economic chaos.

A religion, when based on faith developed through experience, a broad and questing mind, and unflagging pursuit of universal understanding, is of inspiration and comfort to people. Once a religion loses its original focus, however, it becomes a deadly thing with which to deceive, control and tax the people through the manipulation of their beliefs and fears.

It is the same with the martial arts. The skills of self-protection, which should provide a feeling of inner peace and security for the martial artist, so often develop without a balance in the personality and lead the lesser martial artist into warped realms of unceasing conflict and competition which eventually consume him.



If an expert in the fighting arts sincerely pursues the essence of NINJUTSU, devoid of the influence of the ego's desires, the student will progressively come to realize the ultimate secret for becoming invincible - the attainment of the "mind and eyes of god". The combatant who would win must be in harmony with the scheme of totality, and must be guided by an intuitive knowledge of the playing out of fate. In tune with the providence of heaven and the impartial justice of nature, and following a clear and pure heart full of trust in the inevitable, the NINJA captures the insight that will guide him successfully into battle when he must conquer and conceal himself protectively from hostility when he must acquiesce.

The vast universe, beautiful in its coldly impersonal totality, contains all that we call good or bad, all the answers for all the paradoxes we see around us. By opening his eyes and his mind, the Ninja can responsively follow the subtle seasons and reasons of heaven, changing just as change is necessary, adapting always, so that in the end there is no such thing as a surprise for the Ninja.

### **Toshitsugu Takamatsu O'Sensei**

33th Gran Maestro de la Togakure Ryu

# GENJUTSU and YOJUTSU: Illusion, Tricks, and The Supernatural

Ricardo Zapata, Shidoshiho Bujinkan.

Based on the Essence of Ninjutsu By Dr. Massaki Hatsumi

I would like to speak of the world of illusion and the perception of magic in certain minds. The mind and the spirit of the weak is susceptible to be dominated while expecting to see what he wants to see occur. An individual can fall into the obscurity of tricks, but if the heart is of peace and sincerity - a situation can present and opportunity that illuminates the darkness that surrounds. In this small article, certain parts were selected for citation so that they may enrich perspective based on the Ninja. In Hatsumi Sensei's book, *Essence of Ninjutsu: The Nine Traditions*, he clearly explains a connection between Genjutsu, Yojutsu, and Ninjutsu. While working with fragments of this publication, let us study the similarities and differences between these approaches. Sensei compared these arts to illustrate a correct image of the Ninja through discussing Genjutsu and Yojutsu. Practitioners of Genjutsu are magicians, illusionists (Genjutsushi), and rainmakers. These people are influenced

## Love and sincerity are sure shields against the deception of cheap parlor tricks

by Mikkyo (secret teachings of Daininchi Nyorai), dokyō, or Taoism. The character "Yo" in Jojutsu is understood as strange, doubtful, or supernatural. In comparison to Genjutsu, Yojutsu and its mysteries - trickery is based on borrowing the supernatural powers of the various spirits. In this respect, Ninja also carried-out tricks that could be classified within the categories of the aforementioned. Ninjutsu entered Japan from India, through China, and Korea in the period of Nara, as well as said to have been present in the Momouchi period. Many similarities are found in the teachings of these arts, continued by Sensei Hatsumi in his book: (Supernatural power is not a skill or a trick. It exists in your heart...in your sincerity). In the Kyojitsu Zatsudansho record, written in the second year of Kansei (1790), it discusses a Genjutsu master by the name of Kashinkyoshi who lived between the Muromachi period circa 1500 and the Azuchi Momoyama period. Kashinkyoshi performed a trick in front of a samurai's eyes - making his wife of five year past reappear. Another illusion happened in



a festival in the town of Nara. The participants of the festival requested that the Master demonstrate an illusion, a trick of sorts. The master agreed and therefore followed with filling the entire floor of the festival with water. Out of the water, a dragon appeared, frightening the participants to a point

## Supernatural power is not a skill or a trick. It exists in your heart...in your sincerity

where all of them fainted. When the participants regained consciousness, there was no evidence of the dragon or of the illusion. The same master scared Oda Nobunaga by showing him a man suffering in hell. The Master, in the presence of another warrior, Toyotomi Hideyoshi, revealed an illusion to him - hurting the pride of the short tempered warrior. In turn, Toyotomi decided to have him crucified due to being a possible threat, because of his power. When the Master was up on the cross, he was asked for any final words. The Master stated that he had transformed into many animals, but never into a rat. He then asked if his binds could be loosened, so that he may perform this last trick. The bonds were loosened and he transformed into a rat, climbing to the top of the cross. Once on top, a hawk appeared and swooped down carrying the rat off with his talons. The Master ultimately became food for the hawk. One can say





that by searching for the ultimate illusion, he lost perspective in life thus leading to his death. In all, illusionists had tragic endings due to the belief that they possessed a threat to these rulers due to their super abilities. Many have seen Sensei demonstrate his fantastic martial abilities and have called him a magician for his exceptional skill. Sensei has written many works, but we all know that neither books nor the camera lens can demonstrate his teachings. He has taken many pictures and in them are hidden....the secrets of a Ninja Master. Toda Sensei told his grandson, Takamatsu Toshitsugu, a story about the Ninja of old who would release frogs under their enemy's house, debilitating them psychologically through the strong noise they would emit in attracting insects. This would definitely frustrate the enemy. Sensei Hasumi gave a message to all who reside in the world and who practice deceptive ways of trickery: the Ninja would like to tell them to awaken to the world of light and abandon the world of darkness. Give up rancor and hatred. A new spring breezes through their hearts for all who forget their envy and in this love grows. In the presence of love, magic tricks can not deceive. A Master Ninja can not be deceived by the tricks of a Master

**Once one completes their training in Ninjutsu, he develops his sage eye, from which one possesses the ability to see trivial illusions of Yojutsu and Genjutsu - natural phenomenon applied through illusion**

of Genjutsu or Yojutsu. Nothing can defeat the mind of a calm Ninja. In comparison, the Ninja used Genjutsu and Yojutsu in their Inton Jutsu (hiding techniques) and in intrigue. To amplify this article, we recommend that you consult the complete text of Hatsumi's book *Essence of Ninjutsu: The Nine Traditions*.





## Classification of techniques of Ninjutsu in relation to Genjutsu:

### Ninjutsu

Sacred Method of Ninjutsu to gain an overpowering will

Shinto Hiho (secret teachings of Shinto)

Hachimon tonko jujutsu (eight methods of enchantation)

Taijutsu Sosokushugyo (body techniques of walking like the wind)

Mutodorijutsu (capturing without using the sword)

Senbannage and Kodachi (techniques for disk harpoons and small swords)

Jissensekko Gijutsu (techniques for scouting in actual combat)

### Genjutsu

Buddhism, especially Mikkyo (secret techniques of Dainichi Nyorai)

Senjutsudokyo (teachings of mountain sages)

Taijutsu Sosokushugyo (body techniques of walking like the wind)

Shuriken and Kodachi (throwing blade and small sword)

Heigaku no ichibu (a portion of war strategies)

Shugendo and Sekkojutsu (mountaineering asceticism and scouting techniques)

# Kukishinden Ryu Happa Hikenjutsu

## Nine School Demons

Ninja Source Newsletter on RYU HISTORY 2/96 Ninjutsu.Com

Basically it is the same school. Kukishinden Ryu is Soke Hatsumi's branch of the Kukishin Ryu that was given to him in a scroll from Takamatsu Sensei.

The original Kukishin scrolls were returned to the Kuki family by Takamatsu Sensei because their family scrolls were destroyed in the war.

So before he died he gave Soke Hatsumi a special scroll adding the word den (branch).

水鬼神伝

## Known as the Nine Demons School Happa Hikenjutsu

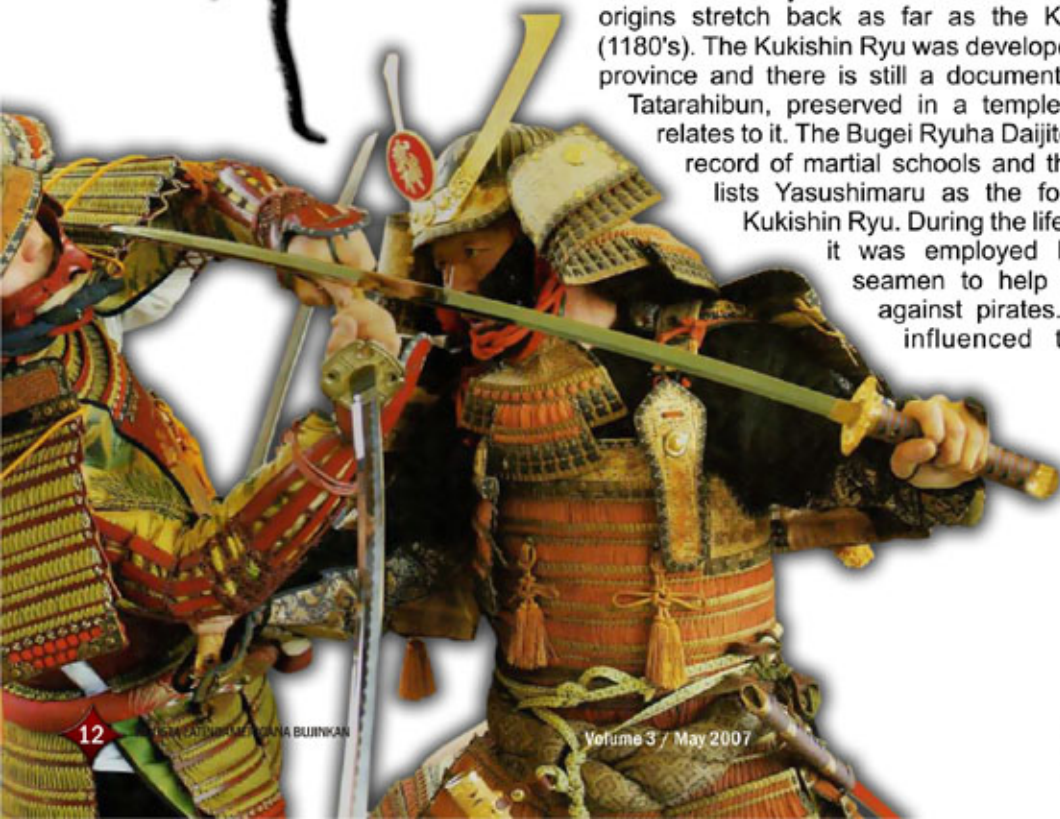
Before the history of the Kukishinden Ryu can be discussed, the history of its parent school, the Kukishin Ryu must first be examined. Without first looking at the Kukishin Ryu the history of Kukishinden Ryu would be largely incomplete. The

techniques in the Kukishin Ryu are said to come from China, and the lands beyond China and it has a history whose origins stretch back as far as the Kamakura era (1180's). The Kukishin Ryu was developed in Kumano province and there is still a document, the Amatsu

Tatarahibun, preserved in a temple there which relates to it. The Bugei Ryuha Daijiten, the official record of martial schools and their founders,

lists Yasushimaru as the founder of the Kukishin Ryu. During the life of the school

it was employed by Japanese seamen to help protect them against pirates. This greatly influenced the school's





techniques and weapons. Warriors of the Kukishin Ryu are said to have used the masts and rigging during combat. The school uses many heavy bladed weapons that are rarely, if ever, used by other martial arts schools. The kusarigama was developed from the kaginawa (hook and rope), a weapon used by a pirate called Kuroda Saneyuki, who was originally from Kishu.

## KUKISHINDEN RYU Dakentaijutsu is broken down into two training levels : Shoden y Chuden

大鬼神伝流

### WAZA KUKISHIN RYU BIKENJUTSU

TSUKE KOMI  
SAYU GYAKU  
TSUKI KAKE  
KIRI AGE

Technic information To be continued in Shinken #4

For more information see Intro History to the Schools of the Bujinkan..



KUKISHINDEN RYU  
YOROIKUMIUCHI AND  
HANBOJUTSU DVD





## KAMAE (POSTURES) KUKISHINDEN RYU DAKENTAIJUTSU

Hira No Kamae, Katate Ichimonji No Kamae, Seigan No Kamae, Katate Hicho No Kamae, Kosai No Kamae.

### SPECIALTIES

GUNRYAKU, TENMON, CHIMON Battle strategies, study of weather

JOJUTSU, HANBOJUTSU 4ft Staff, 3ft Staff

ROKUSHAKUBO, MIAI 6ft staff, use of distance

NAGINATA, BISENTO Halberd fighting, large halberd fighting

KENJUTSU, KODACHI, JUTTEJUTSU Sword fighting, Short sword, metal truncheon

BAJUTSU, SUIJUTSU Horsemanship, water techniques

SHURIKEN, SENBANJUTSU Throwing blades, throwing Senban

SOJUTSU Spear fighting



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# Iga Ueno, Cradle of the Ninjas (Part 1)

By Ricardo Zapata, Shidoshi-ho Bujinkan

## 伊賀惣国

In the Muromachi period, the people of the Iga region were united and independent despite the existing authority, and laws placed by the governing families. They established an independent republic despite existing authorities. Inside their internally established republic, they dominated the Sookoku Ikki 伊賀惣国一揆 (a united republic independent of governing bodies in Iga) holding an election and choosing 12 leaders amongst themselves.

The Iga region was a closely knit province but small in size. They had to be vigilant in order to avoid any intrusion in the region as there was always the worry of invasion. The Iga ninja families made an agreement with the samurai and political leaders to form a united front despite their differences in case of any invasions. Iga Ueno gave rise to some of the first 'secret agents,' the Shinobi (of Iga), who possessed superior martial skills and knowledge of espionage. These clandestine operatives established a secret system of communication for their agreements and for the interchange of information regarding their intelligence gathering involving possible invaders.

## Nobunaga completely defeated the small Iga republic reported to have had 100,000 habitants.

Oda Nobunaga desired to be the only and true magistrate of this province. Therefore, in 1578 he ordered Takigawa Katsumasa to rebuild a wrecked castle (Maruyama Castle) as a military base for a future attack on the province. His son, Oda Nobukatsu was sent to oversee operations. Of course this castle was considered a great threat to the security of the Iga province so the inhabitants of Iga decided to attack the castle construction site. Many Shinobi infiltrated the castle as laborers in the construction of Maruyama Castle; this allowed the Shinobi to gather strategic information on the strengths and weaknesses of the fortification. The Shinobi and the Samurai of Iga attacked the castle before it was finished, using the information that was gathered months and months in advance, ultimately forcing Takigawa to retire. After the battle, the Shinobi and Samurai of Iga collaborated in collapsing Maruyama Castle (it is believed that the Shinobi of Koga province were also involved in the collection of information, battles, and destruction of Maruyama Castle). The castle was defeated and Nobukatsu forced to flee to the Ise province.

En 1579, Nobukatsu volvió y atacó la provincia de Iga inútilmente.

Since these events transpired without Oda Nobunaga's knowledge or consent, he became furious with Nobukatsu, reported to have said "I am ashamed to call him my son." In 1581, Nobunaga's troops along with 47,000 supporting men (samurai and foot soldiers) invaded the Iga province. The people of Iga along with 9,000 warriors fought bravely, but were defeated by this grand offensive and therefore imprisoned for a reported two weeks. Certain families were



and therefore imprisoned for a reported two weeks. Certain families were entirely wiped out from which these events have been found to be similar to "The Rebellion of Tenshoh Iga." 天正伊賀の乱

In 1581 this republic, which the people of Iga had created through their own skills and abilities, as well as the fortress and intelligence network, disappeared into Japanese history to be governed by the general rulers of Japan. In all, Nobunaga completely defeated the small republic of Iga, reported to have had 100,000 habitants who had developed their own moral code and laws. The remaining families of Iga and their descendents actively participated years later in positions in the military.

In 1585, Tsuzi Sadatsugu became the magistrate of Iga, constructing the Castle of Iga Ueno on the ruins of Maruyama, as well as where the location of the rebellion took place. In 1608, after defeating the Toyotomi rule, Ieyasu's officials were later charged with unbecoming conduct, as well as suspected of being Christian. In turn, Ieyasu designated Tohdoh Takatora as his magistrate for the provinces of Ise and Iga.

Takatora was the second son of a Samurai family in Tohdoh Village located near the Ohmi province 近江. He served under Asai Nagamasa 浅井長政, Oda Nobusumi 織田信澄, Hashiba Hidenaga 羽柴秀長, Toyotomi Hideyoshi 豊臣秀, as well as other Samurai who served under Tokugawa Ieyasu. He fought with bravery in many battles alongside his superiors, superiors who later were assassinated and died in conflicts. Thus, in later years he would be deemed as an opportunist because of his actions after the death of Hideyoshi. He became the main "controller" of the region, cultivating his friendship with Ieyasu, while others stayed faithful to Hideyoshi's retainers.

To be continued in Shinken #4



目潰し



## METSUBISHI "To Crush the Eyes"

By Shidoshi Linda Van Donk / Newsletter "The Source"

One of the vital secret weapons in the ninja warrior's arsenal was the use of metsubishi.

The word metsubishi means literally "to crush the eye". The object of metsubishi is to make the attacker hesitate, giving yourself a brief extra fraction of a moment to ensure your safety while your opponent's sight is temporarily useless. That brief moment can give you the edge where you now have the

option of counterattacking or escaping. It is this ability to escape using metsubishi for

cover which often created or reinforced the legendary mystical abilities of the ninja to "disappear".

Metsubishi can include a wide range of eye blinders, not just special powder-like substances thrown at attackers. Water, dirt, mud, gravel, sand, pebbles, stones, and ashes are commonly available on the ground when you need them and easy to grab a handful of

in a tight spot. More specialized things like ground pepper, oils, stinging nettle hairs, poison liquids, and explosives were prepared and carried with the ninja warrior in small containers with easy access. Some common methods used to carry the metsubishi were things like empty nut shells, hollowed out egg shells, hollow bamboo guns and inside the scabbard of the sword.

### One of the vital secret weapons in the ninja warrior's arsenal.

Hand held cannons called sodezutu were even carried on group missions and used at longer

ranges for blinding several attackers at once. For training purposes hollowed out eggshells are fun and easy to fill with baby powder to practice with on your own. After a few minutes of playing with these you and your friends will look like Casper the Friendly Ghost but you'll all have had fun and smell like a baby.

Fancy decorative containers worn around the neck like a pendant were also used when the



person was going out dressed up. The necklaces didn't arouse undue suspicion but with a hole at the top for the mouth and a small hole at the bottom plugged with a thin stopper attached by a string, one could easily subdue an enemy with a single breath. It was easy to pull the plug in an instant and blow hard into the top, sending a cloud of hot pepper or even something worse at the assailant's eyes. We use metsubishi techniques in our taijutsu when we take advantage of the sight or the weak points of our attackers. Using a hand movement to draw your opponent's attention while you kick them or do something else is a metsubishi technique. Standing so that your opponent must face into the sun, or reflecting the sun off your sword blade and into the attacker's eyes are forms of metsubishi. Hitting the nose so that the eyes water so much that the attacker can't see works too. Or opening a cut above the eyes so that the blood clouds the vision. Of course physically gouging the eyes is also a technique. So you can see that although metsubishi is generally known as flinging blinding powders into the eyes there are many other ways to make the eyes weak. Remember that anything that clouds the opponent's thinking can also cloud their vision and this is the core of metsubishi.

## BE CAREFUL



# Shihan Richard Van Donk interviews Soke Hatsumi in Japan sometime

in 1991 and it presented here as there are many jewels offered by Soke in this interview. Nature of Budo, Taking the Godan Test, Very Interesting Concepts.

**Van Donk:** I would like to interview you for a preface to a book that I am writing about Ninjutsu it will also appear in our American Bujinkan Dojo Newsletter.

**Hatsumi:** OK, ask me a question.

**Van Donk:** What is the true Budo of the Bujinkan?

**Hatsumi:** In the Budo of Bujinkan, which has indeed lived on for quite a long time - two thousand years - there is a very strong life force. This life force, which lives on for even two thousand years, involves a view of nature which is of primary importance for living as a human being. Valuing this view of nature, this Budo was discovered. Through this Budo, the eternal life was given shape. Budo is first self-defense - something to protect the body, and thus also to protect the mind. The most important thing is to hold this view of nature and through it seize the truth. This is what Bujinkan is about.

Thus it is not a matter of strong or weak. Through the training one is able to grasp the sense of this very strong life force, having this eternity.

What is important in this training is to keep going without hurrying. To keep going is something that many people feel to be a grave and difficult matter. However, if like me, your heart moves naturally, if you carry on consistently with bufu ikkan, with the attitude of Budo, you gradually come to understand that it is not such a trying thing. Real training is coming to understand gradually, step by step. As one does this, it becomes possible to communicate what man is within nature. It becomes possible to avoid danger. This is one message, though I think it may be a bit difficult to understand. Also, regarding my theme from this year on - well, I will say a few different things, so please take what is good from among them.

Another thing is that it has now been ten years (Editor Note: now over 20 years) since I first came to America, to Dayton, Ohio. I think that ten year having passed since I came to Ohio, people throughout the world have come to understand





my martial art, the Budo of Bujinkan. Indeed I think that after ten years people have grown considerably, and now many people have been emerging throughout the world who have come to understand Budo.

There are now 225 people who are fifth dan and above (Editor Note: this number has grown to several thousand). I think there will be a lot more at the Texas Taikai that you are putting on. Regarding the Godan test, there are many people who think it is a technical thing, simply dodging a cut from behind, but this is not the case. The established theory of consciousness given by most scientist is that if we take supraliminal consciousness as one, then the subliminal would be nine. In this way, up to fourth dan, one develops supraliminal sense, and then after fifth dan one goes into training to nurture subliminal consciousness. This is a very difficult point. If one does not understand this, even with a lifetime of training, no matter what one does, one will not gain understanding. Basically, as you Richard know, in my Budo, after fifth dan, as much as possible one must come to grasp, to see unseen movement. As one gets more and more of the unseen, one approaches the view of nature.

Thus the point for those fifth dan and above is not dodging swords but the very strong life force in that consciousness, the unseen that exists in the world and in nature. To know this I believe is most important. One may call it a view of the universe. Though I speak of universe, of space often, I think there are things in the universe that are not sensed, there are a lot of things which cannot be expressed. Is that indeed not the consciousness of nature? Thus in Budo it is of foremost importance to develop natural power. That is one message, so try to put that together.

On the subject of Godan and above, the Godan consciousness is free. If one does not have this consciousness, this subliminal sense, one cannot grasp the essence of natural power. The Godan test is not an ordinary test where it is a matter of being able to dodge a sword. It is the perception that there is something that exists within nothing. This is the most important thing. If one becomes seventh dan, thinking that it would be good to dodge a real sword or the like, that is really something done by children, something veritably trivial and useless. It is simply doing the Godan test and no more.

Also, regarding the ninpo taijutsu that I have been teaching up to now, in my case I inherited the title of kyuryuha no iemoto (head of nine schools), but one must not interpret the kyu of kyuryuha as meaning "nine". Nine is said to indicate the kuji. It is having one's wishes, what one thinks, come true. I think it is better to interpret it in this way.

## Entrevista con Hatsumi Sensei



It means having no end. Thus, although I speak nine schools, they are not materially divided into nine categories. In this way by practicing the nine ryuha, one is able to live happily, one's desired are realized. I want people to know this.

So there are many different messages. As the theme for this year (1991), I will do jutte and taijutsu. The jutte ("ten-hand") has been used by policemen in Japan. The video I am putting out now will be about the martial artist's jutte art. Ju (ten) indicates East and West, North and South, the ten direction of the world. Being able to retreat or evade no matter where the opponent comes from is the great meaning contained within juttejutsu. Also, staying calm no matter whence the opponent comes is very much connected to the consciousness of godan and above, the sense of nothingness, unconscious sense, the subliminal.

These messages I have given today may be a bit difficult, but it all right if one does not understand immediately. Hearing this talk and then understanding it several years later, that is the true character, the nature of budo. So rather than thinking right away "I did it, I got it", it is important to carry on consistently. I think that not thinking about understanding is most important. In training up to now, everybody has to a certain extent taken the course of trying to understand something not understood. But from now on, carrying on consistently without trying to understand things that one does not understand, I think by this training method one will become a master, an accomplished person.

That should be enough.

**Van Donk:** Thank you Sensei..... That will give us all something to work on for a long time.

## Entrevista con Hatsumi Sensei





# Bujinkan Events

EVENT LOCATION	DATE	EVENT REFERENCE
COSTA RICA	August 2007	Seminar of Shidoshi Fausto Garcia (Mexico)
COLOMBIA	July - August 2007	BUDO 2007 Colombia Event for IBDA Dojos (Maybe at Cartagena, Colombia)
COLOMBIA	October 2007	Visit and Seminar of Shihan Richard Van Donk (USA) 15th Dan Ninjutsu Budo Taijutsu (Kugyo Happon Hiken Menkyo Kaiden)
JAPAN	Nov - Dec 2007	Daikomyosai 2007 (Japan)

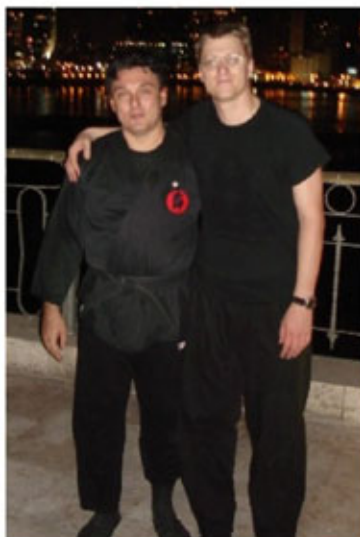
Soke Hatsumi drawing a paint (Shodo) to Shihan Richard Van Donk, at the past Daikomyosai, December 2006.



# Bujinkan News

## Panama

In mid-March, Reinhard Kulterer of the Bujinkan Wels in Australia participated in classes with members at the Bujinkan Panama. Towards the end of the month, Shidoshi-Ho Pablo Roccchetta of Argentina, student of Shihan Christian Petrocello and Maxmilliano Rosatti visited, as well. Pablo has trained with Soke Hatsumi and other Japanese Shihan. This event was a grand exchange of knowledge and training.



Shidoshihos Fernando Fabrega and Reinhard-Kulterer

## Colombia

### Promotions in IBDA Branch Columbia

Various kyu certifications were awarded through the support of Shihan Van Donk's IBDA, as well as through his teacher Soke Masaaki Hatsumi. The examinations were overseen by Shidoshi-Ho Zapata through several national events. Congratulations to all who were promoted!

Gambatta Kudasai!



Shidoshiho Ricardo Zapata gives the Honbu kyu certificate



# Bujinkan News

## Colombia

### New Headquarters in IBDA Columbia Bujinkan Cali

In the city of Santiago de Cali (Columbia) a new school to train authentic Bujinkan Budo Taijutsu has been established. The dojo is lead by Sensei Roberto Zapata, authorized to instruct by IBDA and supervised by Shidosho-Ho Ricardo Zapata. If one is interested in training in Columbia, a great place for authentic Bujinkan Budo Taijutsu is now available.

The directions to the dojo in Cali are as follows:

Calle 52N 4AN esquina, local 2.  
Cali, Colombia  
Celular: 3117005129  
Teléfono: 6658485

### Headquarters in Columbia

Calle 29B No. 20-49  
Pie Popa Av. del Lago  
Cartagena, Colombia.  
Celular: 57-313-5228840

More information:

<http://www.ninpocolombia.com/dojos>



Roberto Zapata-Sensei, instructor of IBDA Cali Dojo  
together with Ricardo Zapata - Shidoshi-Ho.

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