

# Bujinkan Buyu Dojo Princeton

## 武神館道場プリンストン

Issue 1 - Summer 1998

### The Warrior Creed

by Dr. Robert L. Humphrey

Wherever I go,  
everyone is a little bit safer  
because I am there.

Wherever I am,  
anyone in need has a friend.

Whenever I return home,  
everyone is happy I am there.

### Upcoming Events

**Saturday, July 11, 1998**

Jack and Bud Malmstrom  
1pm - 6pm  
Red Bank YMCA  
Red Bank, NJ

**Saturday, August 8, 1998**

Jack - Outdoor Training  
Details to follow. See  
the web site for info.

**Saturday, Sept. 3-6, 1998**

1998 U.S. Tai Kai  
Gaitlinburg, TN

**For more info:**

<http://www.eurocenter-usa.com/bujin/taikai/>

**Please distribute this news-  
letter to anyone interested in  
our training group.**

### Contact Us:

Bujinkan Buyu Dojo Princeton  
<http://www.tsabbs.com/~jsage/buyu/>  
buyu@rsabbs.com

### An Inaugural Rambling

Hello and welcome! This is the first of a hopefully long series of newsletters designed to help you learn about the art of ninjutsu and the Bujinkan. As Jon and I continue to train we see a large knowledge gap between the people who truly understand this art and the people who don't. We believe one of the reasons to be a lack of accurate information. This newsletter is one source that we hope will help bridge the knowledge gap for you.

There are many subtle hints and secrets that need to be learned and internalized in order to understand ninjutsu. Although we can't and won't give away everything we know (that wouldn't be fair now, would it?) we will use this newsletter to help guide you in the right direction to finding your own answers.

First and foremost remember that there is no substitute for training - physically learning the techniques and principles. No book, video, or newsletter is going to be able to replace quality mat time. Although these media sources will certainly help round out your education, the physical training must be your primary source of information. You have to "feel" the principles being applied in order to fully understand them.

Jack once told me that the secret to learning this art is to understand that ninjutsu is about "living." To me that doesn't mean "not being dead"; it means living a balanced lifestyle. Almost a bit oversimplified, wouldn't you say? Almost...

Ninjutsu isn't about trying to be a "hero" like Superman. There is no flying in like the wind and

grabbing the bad guys. It's not about getting your name in the paper by single-handedly breaking up an international drug ring, and it's certainly not about climbing walls and assassinating someone. Ninjutsu is about the pursuit of living a balanced life - providing food, clothes, shelter, and love for your family, helping those in need, going to work every day, etc.. Just being a regular person, like everyone else, doing what you have to do to survive and live a happy life.

Where the distinction between you and everyone else lies is how you choose to use the skills you develop through training. Many of us in the Buyu Dojo believe that Dr. Humphrey's "Warrior Creed" explains it perfectly. It is a subtle yet challenging concept to grasp. For me, it becomes slowly clearer and more profound every time I read it. I don't consider myself a "warrior" (yet, at least), but I do believe that the pursuit for knowledge through physical and intellectual means is helping me find that "balance."

With that in mind, Jon I and hope you find this newsletter useful and informative, and remember.. "Gambatte!" - Keep going!

- Josh

### In This Issue:

**Overview of Shinden Fudo Ryu,  
this year's training theme!**

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# The “Hunting Story”

by Dr. Robert L. Humphrey  
and  
Jack Hoban

*The premise of the Living Values philosophy is that the Life Value is man’s singularly most important value. Are all lives equal? Perhaps we should ask: All men (and women), are they really created equal? Perhaps the best way to answer a question about the equality concept is to relate this true story. I remember first hearing this story as a graduate student in a class taught by Professor Robert L. Humphrey. Professor Humphrey, a former member of the US State Department, was charged with stopping “Anti-Americanism” overseas in a poor allied country during the Cold War. The implications of this story are of clear importance to this day; we call it:*

## The “Hunting Story”

After the war America was the undisputed leader of the world. For a while everyone loved us, even our former enemies. But soon people began to resent us due to our superior attitudes. We Americans thought that was unjustified and ungrateful. In one particular country, the unrest was beginning to have strategic implications during that delicate time of detente. Dr. Humphrey’s job was to find a solution.

The basic problem was that the Americans working in that poor ally country thought that the local people were smelly, ignorant, violent, dishonest and lazy and let them know it. No matter what he did, Dr. Humphrey couldn’t stop the negative talk; partially because some of it was true! As a result the local people wanted the Americans to go home.

One day, as a diversion, Humphrey decided to go hunting for wild boar with some people from the

American embassy. They took a truck from the motor pool and headed out to the boondocks, stopping at a village to hire some local men to beat the brush and act as guides.

This village was very poor. The huts were made of mud and there was no electricity or running water. The streets were unpaved dirt and the whole village smelled. Flies abounded. The men looked surly and wore dirty clothes. The women covered their faces, and the children had runny noses and were dressed in rags.

It wasn’t long before one American in the truck said, “This place stinks.” Another said, “These people live just like animals.” Finally, a young air force man said, “Yeah, they got nothin’ to live for; they may as well be dead.”

What could you say? It seemed true enough.

But just then, an old sergeant in the truck spoke up. He was the quiet type who never said much. In fact, except for his uniform, he kind of reminded you of one of the tough men in the village. He looked at the young airman and said, “You think they got nothin’ to live for, do you? Well, if you are so sure, why don’t you just take my knife, jump down off the back of this truck, and go try to kill one of them?”

There was dead silence in the truck. Humphrey was amazed. It was the first time that anyone had said anything that had actually silenced the negative talk about these local people. The sergeant went on to say, “I don’t know either why they value their lives so much. Maybe it’s those snotty nosed kids, or the women in the pantaloons. But whatever it is, they care about their lives and the lives of their loved ones, same as we Americans do. And if we don’t stop talking bad about them, they will kick us out of this country!”

Humphrey asked him what we Americans, with all our wealth, could do to prove our belief in the peasants’ equality despite their des-

titution? The Tennessee sergeant answered easily, “You got to be brave enough to jump off the back of this truck, knee deep in the mud and sheep dung. You got to be brave enough to walk through this village with a smile on your face. And when you see the smelliest, scariest looking peasant, you got to be able to look him in the face and let him know, just with your eyes, that you know he is a man who hurts like you do, and hopes like you do, and wants for his kids just like we all do. It is that way or we lose.”

This story effects most of us Americans. We sympathize with those poor villagers. Maybe it is because we are natural “under-dog” lovers. Remember, our own revolutionary war against the British started because they looked down on us. Recall this popular motto from that time: “Don’t tread on me.” It was on our flag.

But the point of the story, according to Humphrey, is this: Beneath our culture, beneath the fine clothes or the dirty rags, beneath the color of our skin, we all love life, and we all hurt sometimes, and we all want for our children. My life, and the life of my loved ones, is as important to me as yours are to you. This is the Life Value, and this universal value defines our Human Equality. If you can accept the fact of Human Equality, not just others’, but your own, you have taken the first step toward accepting the Life Value, which is really just choosing to live life according to your deepest human nature. And human nature is deeper than economics, behaviors, and cultures.

Understanding human nature gives us the insight that cultural values—what we do to live, or how we live—can be relative, but that the Life Value itself is not. And, since we are all equal, we would pretty much act the same way as those “different” people if we had to live in their environment.

Notice, also, exactly what that old Sergeant said. He said: “I don’t know either why they value

their lives so much. Maybe it's those snotty nosed kids, or the women in the pantaloons." The Life Value is a dual one: self and others.

One last thing about warriorship. The purpose of the training, especially the physical training, is to help develop in the practitioner physical/moral courage. Could you do as that Sergeant said? Could you jump down off the "back of the truck?" Today, when you walk through the mall, or sit in the subway, or even pass through the scary part of town, are you confident and secure enough in your values and skills, to project your acknowledgment of human equality into the eyes of everyone you meet? Is everyone in your presence safer, does everyone in need have a friend, because you are there?

*For more information about Dr. Humphrey's Dual Life Value, visit his web site:*

<http://www.lifevalues.com/>

## Bujinkan Information Web Sites

WIN Network  
<http://www.winjutsu.com/>

Living Values  
<http://www.livingvalues.com/>

Mats' Bujinkan Page  
<http://www.algonet.se/~helmet/BUJINKAN/>

Bujinkan Buyu Dojo Princeton  
<http://www.rsabbs.com/~jsager/buyu/>

Bujinkan America Dojo  
<http://www.ninjutsu.com/>

Black Belt Magazine  
<http://www.blackbeltmag.com/>

Blackbeltsearch  
<http://www.blackbeltsearch.com/>

*If you are looking to purchase equipment, uniforms, or weapons, contact Josh. He can probably get what you need for less than retail prices.*

[buyu@rsabbs.com](mailto:buyu@rsabbs.com)

## Product Reviews

*In each newsletter we will review a new book, video, CD-Rom, or other product to help you decide what to buy and what not to buy. These reviews are the sole opinions of Jon and Josh, and the products are evaluated based on how valuable they may be to training in the art of Bujinkan ninjutsu.*

### Video: Art of the Ninja by Jack Hoban

Distributed by Black Belt Magazine

Not much needs to be said about this video. An excellent tape for ninjutsu beginners, covering the basics (sanshin no kata), body conditioning (juran taiso), and the kihon happo.

It is important to have a mastery of the basics, and the techniques on this tape are the foundation for every technique in the Bujinkan ninjutsu system. (and no, we're not biased because Jack is our teacher!)

Oh yeah, Jon is also featured in this video, but don't just buy it for that reason, either.

### Book: Ninja and their Secret Fighting Art by Stephen K. Hayes

Distributed by Tuttle Press

Stephen K. Hayes is the acknowledged "founding father" of ninjutsu in America, and is also one of Jack's first training buddies. This book explains many aspects of ninjutsu, told through stories of Mr. Hayes' training experiences in Japan with Hatsumi Sensei and other high-ranking instructors.

This book does an excellent job of describing some of the principles common to this art, and if you read the book enough times, you'll pick up many great hints and secrets. But don't take my word for it!

**This space has been left blank for no reason whatsoever.**

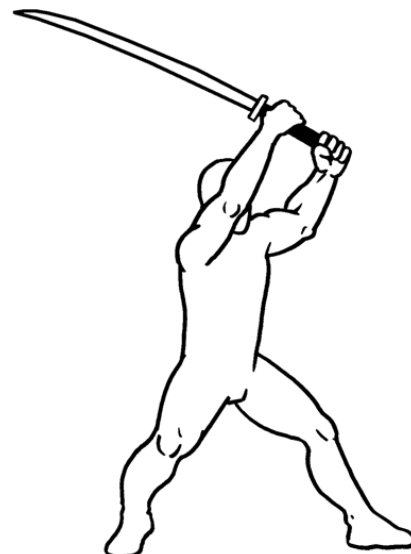
## Sword Kamae

Since the weapon we are training with this year is the sword, we thought it would be a good idea to go over the kamae (postures) used in our system. It is important to remember that kamae are not static positions, they are transitional reference points. Ninjutsu is about flowing and constant movement, so there is no place for staying in one stance the whole time. Use these kamae as positions to move in and out of when doing techniques.

### Daijodan no kamae

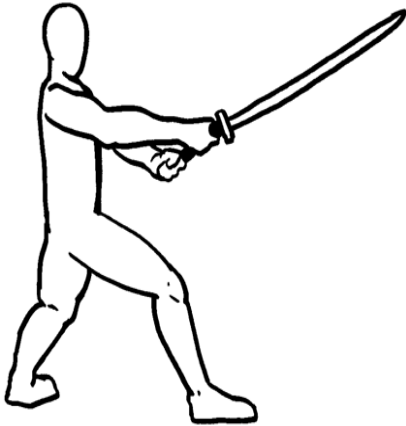
In daijodan no kamae (upper position), position your body similar to ichimonji no kamae. Left leg in front, rear leg at a 90 degree angle. The weight distribution is 30% front leg, 70% rear leg.

The sword is positioned above your head. Keep your elbows wide so you can see, and make sure the sword is positioned over your head like a shark fin, and not lying against your back.



### Seigan no kamae

Seigan means "to take the eyes." In this kamae, your right leg is in front, facing straight ahead. Your rear leg is at a 90 degree angle, with the middle of the foot at the center of the front leg heel. The weight distribution of the legs is similar to daijodan no kamae. The sword is held in front, with the tip of the sword pointing at the opponent's eyes.



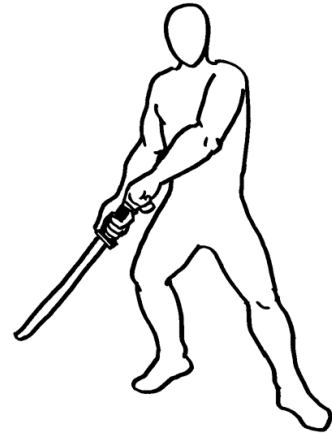
### Gedan No Kamae

Gedan no kamae (lower position) is similar to chudan no kamae, with a few exceptions. The weight distribution of the legs is closer to 50-50, and the sword is positioned over the front leg, with the tip pointing at the ground.



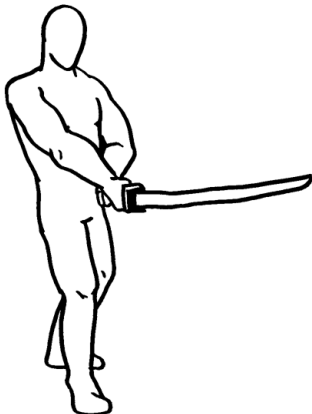
### Ryusui No Kamae

Ryusui no kamae (flowing water posture) is similar to daijodan no kamae with a different sword position. In ryusui no kamae, the sword is positioned on the right side of your body, with the blade pointing behind you, and the tip of the blade pointing at the ground.



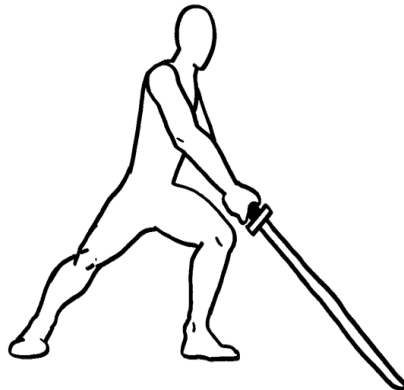
### Chudan no kamae

In Chudan no kamae (middle position), the legs are positioned similar to seigan no kamae, with the weight distribution similar to daijodan no kamae. The sword is in front of you, with the tip of the blade aimed at the opponent's midsection or heart. Make sure the sword is parallel to the ground.



### Tôsui no kamae

Tôsui no kamae (ridge water posture) looks similar to gedan no kamae, except the left leg is in front, and the weight distribution of the legs is closer to 30% rear leg, 70% front leg.



### Hasso No Kamae

Hasso no kamae (eight apparitions posture) has the heels of the feet together, forming a 90 degree angle, with the left leg in front. The sword is held straight up, with the tsuka (handle) held very close to the torso. Since the feet are together at a 90 degree angle, the weight distribution of the legs is 50-50.



## The Nine Schools of the Bujinkan

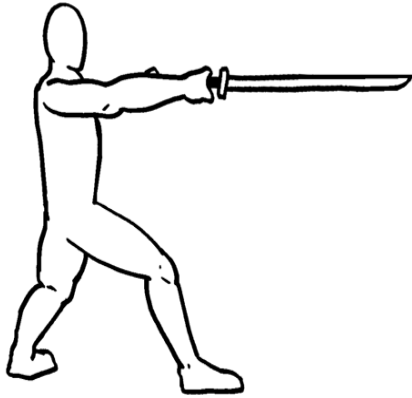
Shinden Fudo Ryu  
Kukishinden Ryu  
Gyokushin Ryu

Kumogakure Ryu  
Gikan Ryu  
Togakure Ryu

Koto Ryu  
Gyokko Ryu  
Takagi Yoshin Ryu

### Ichi No Kamae

Ichi no kamae (posture of one) looks exactly like ichimonji no kamae, except with a sword. The sword is pointed at the opponent's upper body, rather than the midsection as in chudan no kamae.

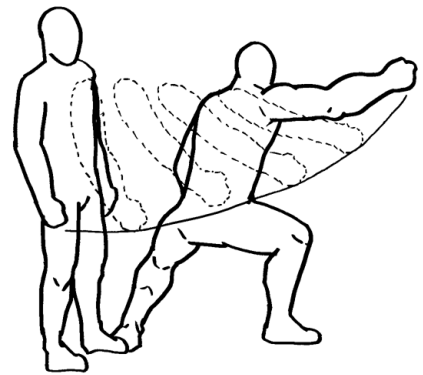


### Shinden Fudo Ryu Punching

Contrary to popular belief, not everyone knows how to throw a punch. Many people who do know how to throw a punch do so like a boxer. Boxing-style punches can be very easy to detect by watching a person's shoulders and hips.

Because Shinden Fudo Ryu is a "natural" school, the European approach to punching does not apply.

Start from shizen no kamae. As you step forward to punch, bring your punching arm straight up from the hip.



There is no chambering of the arm in this punching technique. Remember to open your hips! The punch should become virtually undetectable to your opponent, and with the integration of the hip/leg movement and the arm, your punch will be fast and powerful.

## An Overview of Shinden Fudo Ryu

Every year Hatsumi Sensei chooses a different theme as the focus for the training in that particular year. The past few years he has concentrated on the various weapons which are associated with the Bujinkan Martial Arts. This year, however, is different. This year marks the beginning of a nine year cycle, each year devoted entirely to the practice of one of the nine ryu-ha which comprise the Bujinkan Martial Arts System.

Shinden Fudo Ryu has the unique distinction of being the first art which was taught to Hatsumi's mentor, Takamatsu Sensei. Takamatsu began the study of Shinden Fudo Ryu at the age of nine under the tutelage of his grandfather, Shinryuken Masamitsu Toda. The origins of this ryu, however, stretch back to the mid-twelfth century.

The secret principle of this school is the "Principle of Nature". Instead of building a dojo and then

training, students are taught to use nature to make the body strong. The legs and the hips are conditioned first, then rocks and trees are used to toughen the fists. Trees become excellent training partners for practicing do-jime (body choke), hip throws, and various strikes and kicks. Throws are practiced by bending supple trees. Striking and kicking within this ryu should be done from a natural posture with no set-up or telegraphing. They should take the opponent by surprise from a blind angle. There are no set kamae in Shinden Fudo Ryu with the notable exception of Shizen No Kamae (natural posture). As nothing in nature is fixed, so it should be with one's movement. Nature is compromised of moment to moment changes and these natural body changes become the kamae.

Shinden Fudo Ryu also makes use of the Daisho (long and

short swords). It is written in the scrolls that Iaijutsu (draw-cutting) originated from this school. While wearing the daisho, it is important to be able to land on your feet with ukemi when being thrown.

A set of five rules, or truths were written down by Takamatsu Sensei's Grandfather, Toda. These principles are said to be the "law of the dojo" in Shinden Fudo Ryu:

1. Know that patience comes first.
2. Know that the path of man comes from justice.
3. Renounce avarice, indolence, and obstinacy.
4. Recognize that sadness and regret are natural and therefore seek to develop an immovable spirit.
5. Do not stray from the path of loyalty and familial love and pursue the warrior and literary arts with balanced determination.