



Above is an article from a 1952 Japanese magazine called "Liberal" written by Fujita Seiko (August 13, 1899 - January 4, 1966). The article is entitled "I Am the Ninjutsu Trainer, I Am the Messenger of Ninjutsu." This article was included in Phillip T. Hevener's book entitled Fujita Seiko The Last Koga Ninja. Here is an English translation of the article.

“WATASHI WA NINJUTSU TSUKAI”

(I AM THE MESSENGER OF NINJUTSU)

14th Successor of Kōga-ryū, Seiko Fujita

Ninjutsu Omens in Our Land

Ninjutsu has two main schools, Iga Ryū and Kōga Ryū. There are other various schools called Akutagawa, Negoro, Fusō, Ninkō, Kōyō, and Kishū. My house is from the Kōga-ryū. The native birth place of Kōga ryū was from the House of Isomi in the Kōga District of Shiga Prefecture. The Isomi House was the birthplace of most Ninjutsu schools and was comprised of 21 different houses. These schools were divided into four main houses, the Shōnai sanke House (3), the Kashiwagi sanke House (3) the Kitayama Kuie House (9) and the Nanzan Rokuie House (6). My house is the Nanzan House under the Wada Iganokami. This Wada Iganokami came to Edo in the 18th year of the Tenshō Era (1591) at the same time as Tokugawa Ieyasu came to Edō Castle.

At that time Tokugawa's Shogunal vassal was comprised of 1, 500 koku and gradually he came to rule over 3,500 koku Even today in Kanda, Tōkyō there is a town called Koga-chou. This is the same area that Kōga spies seized control in the 16th century.

The other school, Iga Ryū, also began in the 18th year of the Tenshō Era (1591). This is a different subject but there were three major incidents that came to Tokugawa's attention. At that time there was a temple called Honnōji that was famous for one of these disturbances. On June 2, 1584, Tokugawa Ieyasu was sightseeing at the border of Senshū when he heard about the disturbance at Honnō-ji and decided to return home. However, one of his followers named Nobu began staggering and was unable to return. Tokugawa's colleagues, Hanzō Hattori, Sannosuke Tsugi, and Beisetsu Anayama, came to his assistance and lent him the strength of 200 Iga and Kōga ninjas. They were able to make it back to Mikawa, Ise.

To reward the people of Iga and Kōga, Tokugawa summoned some of them to Edō and retained them as spies. In Yotsuya, Edō there was a town called Iga-chō. This town was split into Northern and Southern Iga-chō. The people of Iga-chō were supervised by a man named Ushizō Hattori. This is the reason why the people of Iga and Kōga lived in separate areas of Edō.

I am the 14th successor of the Wada Iga Spirit and that's how my house came to protect the traditions of Kōga. Shiga Prefecture was controlled by Kōga. In essence, Iga was a part of the Koga District and complied with Kōga. The neighboring people in the Ayama and Naka Districts of Mie Prefecture further complied with Iga. This area contains the followers of the Fujita house.

The origins of Ninjutsu are extremely ancient. Looking at it from an historical perspective, we turn to Michi no Omi no Mikoto in the age of the Gods.

Iga and Kōga were surrounded by mountains in every direction. They had many natural defenses. Many military commanders desired to capture them but were unable to successfully do so. (9) Commanders like Nobu Odanaga were at a considerable loss when trying to figure out how to conquer them. In Iga most of the Samurai were called "Chi-samurai", or land owners, whereas in Kōga most of them were called "Gōshi", or country samurai. These samurai had amassed small fortresses, from 500 tsubo (1,655 square meters) to 1,000 tsubo (3,310 square meters) large. They were watching vigilantly for a way to gain more ruling power. Therefore the people living near Iga Harbor had to be aware of spies traveling incognito and develop strategies to limit the likelihood of a surprise attacks. Those going back and forth along the road often resorted to Kamide behavior. Consequently the above mentioned Shōnai House, Kashiwagi House, Kitayama House and Nanzan House became colleagues and often provided mutual aid and assistance to each other. At the same time that they drew up this agreement with each other, they made their alliance known to the entire country.

In the Kamiyo Period at the time when Emperor Jinmu was in control, Michi no Omi no Mikoto took over his turf. After this, he took the name Otomo and joined Kōga. In other words, we are his descendants. At the time when Prince Shōtoku subjugated the rebels he wanted to know what Hosoiri Otomo's strategy was for gathering intelligence. According to the record at that time he had originally used the characters from "Maniyō" to call Otomo "Shinobi" and this marks the beginning of the use of the kanji character Shinobi. Ninja became the word for Shinobi long after that.

Here are the names of ninja at the time: Tateoka no Mimotsugu, Nomura no Ootakimagotayuu, Shindō no Kotarō, Shimotsuge no Kisaru, Ueno no Hidari, Yamada no Hachiemon, Kōbe no Kominami, Otoba no Kido, Kamiyama no Taroushirō, etc. These ninja are all men who attained great success.

By way of a memo that has been passed down we can see that each respective family system had its own precepts which were passed down orally from generation to generation. In order to ensure the future prosperity for each family, there were protocols. Those who revealed the secrets of their systems would without a doubt be assassinated. Those who fell ill agreed to burn any written evidence. Despite this, through my diligent work, I have been able to gather written evidence from 2 of the 50 schools of Ninjutsu.

For each of the respective schools to succeed, there are three conditions that have been determined.

1. When serving a just cause, a warrior will act only in one's self interest.
2. Concentrate on things that are good for the mind.
3. Learn to act swiftly.

In order to achieve these conditions, there are tests. First fill a basin with water and dip your head up to the neck in the water. Stay underwater for 15 minutes. When you bring your head up out of the water, your technique should be such that you let the water drip off of your hair in a way that if a screen door was laying on its side, the drips would fall without tearing or breaking the paper screen on the door. If the screen breaks or tears, you have failed. To pass this test successfully you will need to begin to learn how to control your breath.

No matter how fast you run or how dangerous a situation you encounter, there is a way to make sure that you don't lose your breath or let the expression on your face change. You should be able to control your breath well enough that a piece of paper hanging in front of your nose would not even quiver at your breath. You should be so well disciplined that at the same time you react to a dangerous encounter, you remain as calm and still as someone who has returned from the dead.

As you practice these breathing techniques, also practice the way you walk. There are separate techniques: forwards, sideways, diagonally, backwards, etc. These ways of walking come from 36 methods. There is a way to walk without letting someone hear your footsteps. Even if you jump off of something there is a way to jump without leaving footprints. There is a way to seem as if you are walking forwards when you are walking backwards and a way to walk as if you're leaving when you are really moving forward. At the same time, if you're waiting alone, there is an art to imitating the footsteps of 2 or 3 people. Mastering these techniques only comes with extreme training.

There is also the art of speed walking. You should walk fast enough that you can cover 40 "ri" (157.2 km) in one day while maintaining an upright posture to the degree where if a bamboo woven hat was placed on your chest, it would not fall to the ground. There have even been instances where 70 ri (275.1 km) were covered in one day.

There is the art of jumping a distance of 50 shaku (15.15 meters). And with the broad jump you should be able to jump 3 times in succession a distance of 9 shaku (2.73 meters). To practice, take a hemp rope the length of 1 tsubo (3.31 square meters), lay it out on the ground and practice jumping over it day after day. You should repeat this practice for about three years.

There is the art of running. Take a roll of cloth the length of 1 han (10 yards) and attach one end of the cloth to your collar and the stake the other end in the ground. You should practice running the exact length of 10 yards at top speed and be able to stop without letting the cloth slip out of your collar.

You must also practice the art of jumping into water, underwater respiration and swimming without making a sound.

You must learn to control your tolerance for pain, the movement of your internal organs and the 5 states of the body. There will be times when you will have to go without eating and other times when you will need to be prepared to eat anything and everything. You may have to go without sleep. You will need to learn the art of disguise and be prepared to pose in one of seven guises as a monk, a mountain

ascetic, a Zen priest, a practitioner, an acrobat, a merchant, or a commoner. The possibilities are endless, but you should be prepared to any of the seven different forms. The point is to be able to become anyone in any occupation.

You must learn to mimic sounds. You may see or hear something only once before you will need to imitate it immediately. Practice so thoroughly that no matter where you are or what situation you may find yourself in, you are ready.

You will need to practice unlocking doors with whatever tools you may find at your disposal.

Our Ninjutsu Origins

The Kōga-ryū method has been a success for over thirteen generations thanks to the efforts of my grandfather. My father originally intended to become a researcher in the medical sciences and so he served as a doctor's assistant at Sapporo Hospital. He received gradual promotions until he became the director of Shibetoro Hospital. He liked drinking and found that serving as head of a small country hospital did not suit him so he resigned his post and returned to Edō. He then became a prison guard on Ishikawa Island. He served as a policeman in Asakusa at a small police station in the town of Itsuka-chō. He continued to be transferred around until he became a detective thanks to his shrewd investigative techniques. My father focused primarily on murder and theft investigations and during his tenure he aided in catching 8 condemned criminals and 25 others who were sentenced to life imprisonment. He was responsible for over 3,000 arrests during his career.

When I was six years old, I remember my older brother running an errand to the next door neighbor's house. I saw some boys hit him with a bamboo laundry pole and remember blood streaming from his ear. This really bothered me. I grabbed the sword from our house and ran to help him. I trapped his opponents in the corner of the road and attacked them when I noticed 11 neighborhood farmers coming towards me to stop me. Since I got in a lot of trouble for this I was sent to be in the custody of the temple.

I stayed at the temple for a little while but there was a devil in the temple and I was really frightened. I wanted to cry out but couldn't because I thought the devil was playing a trick on me and wouldn't release me.

Seeing his head caught in the lattice work I could tell that he was ready to snap at me with his teeth. However, neither his eyes nor his nose were moving. I thought, "I'll get you!" and I moved closer to touch him. All was calm. I touched his shoulder and nothing happened. It was so easy to be fascinated with him. Then I heard footsteps coming closer. Suddenly I lost my voice and couldn't scream out. It seemed as if I might faint. I went around behind the devil. I climbed up his back until I was sitting way up on his shoulders. It was difficult for the priests to get me off of his shoulders and I wouldn't come down. Finally, at the end, I was pulled down and after that I lost all fear. Because of this incident and others when I rang the bell in the temple and smashed a taiko drum, I was thrown out of the temple.

I wanted to return home, but the 11 men were still waiting there and I had no one to help me. At the time, there were a lot of Yamabushi monks residing in the mountains of Chichibu, so I went there.

Ninjutsu is Practice

I studied together there with the monks and it was only afterwards that this knowledge became very useful. The monks would announce arrivals and departures by blowing on a conch shell. They would cook over coals that they lit using the reflection of rays of sunlight. On rainy days, they would start a fire by rubbing two sticks together to make a spark. They would wear one rain clog to help them gain traction on uneven ground as they climbed up the mountains. The monks would carry one live coal in their hand and blow on it to keep the embers burning. When they prepared food, they would boil it in a piece of cloth. As they were ascetic monks, it was not acceptable for them to devour these meals. Each man was allotted a fistful of raw rice. Naturally, those with large hands received a larger quantity of rice and those with small hands, a smaller amount. Those monks of smaller stature who worked hard had larger hands. This was the most natural way to assure that everyone received a just allotment of rice. They would dig up the earth, put a fistful of rice into a cloth, mix the rice with gravel and wash it in the mountain streams. Then, in the same hole that they had made, they would start a fire for cooking and steaming the rice. This fire exemplified the Buddhist symbol of indestructible truth. By following these procedures, the monks were able to meditate and practice the techniques of walking across hot coals and bathing in boiling water. Since then I have practiced these jojutsu 300 hundred times. Plunging one's hand into boiling water or running it over the blade of a sword serves a hidden purpose. When approaching this from a scientific point of view, this may seem like nothing, but even my daughter can do this.

After several months of practicing jumping or climbing up and down trees, I returned home to discover things. I was 8 years old when I returned to Tōkyō and I was clairvoyant. At that time I was the sole surviving clairvoyant. Clairvoyance is the art of being able to see through things. They called me a child prodigy and publicized my skills around the world. I was able to work with someone called Kiemon Tatashimaka as well as serve as a divine medium or Shafuku. According to the fortune teller Keizō, I should practice the art of "seeing" unknown objects that had been placed in boxes or the barrel of a gun. Today there are hardly any remaining Shafuku fortune tellers. Kiemon Tatashimaka said to me, "You really should practice the art of fortune telling." So I began studying. By reading palms and studying others' physiques, I became interested in pursuing the study of Budō arts like Ju-jutsu, Kendō, Shōgi, Kusarigama, Shuriken, Jitte, etc. I am currently certified in four arts and have been permitted to study the secrets of four others. Eventually it's possible that I will also concentrate on Kenpō. I am Nanpo Sato-Ryū.

Now I would like to talk about the 2nd successor, Iffusai Hashimoto. Hashimoto sensei was an elderly man with a beard, tall enough at 5 shaku (151.5 cm), and thin. He could break the bamboo pipes used for flower arrangement with the tips of his flexible fingers. Even though my fingers have a diameter of 1 sun (3.03 cm) and are about 1 ishhaku (30 cm) long, if I bind all four fingers together and try to use my whole hand to break one, I still can't.

With practice, anyone could put their hand in boiling water, or walk barefoot through fire, etc. From the start I recognized that jutsu is not a miracle. The point is practice. It is written that when ninja use Ninjutsu they often make symbolic gestures and chant, but it is not necessary to do these things yourself.

Here is one way to clear your mind. Join your hands together with the middle finger of your right hand touching the bottom of the pinky of your left hand and try to focus on slowing the beating of your heart. Make sure your breathing is in rhythm with your spirit.

This is a symbol from long ago of the Dojutsu Shingenmippō. There is a belief that when you cross over water, you should make the gesture for crossing water. When you go through fire, you should make the symbol of the ocean. Only the shape of what we call "9 characters cut" will be left.

So far as we have heard Bisasuke Saruto is the name of a famous fictional ninja. Perhaps Mukeisai Takahashi, from Nagaoka, Echigo-han (current day Niigata Prefecture), Kurouemon Akutagawa and Kannosuke Akutagawa from Matsumoto, Shinshuu are as well. When Kurouemon Akutagawa said he would teach the way of Ninjutsu he pulled a prank by making his maid dance and then the legend of him ripping off her entire kimono underskirt began to circulate. Something similar to what happened in Matsumoto took place when Zennemon Uehara was living in Okachimachi. In Izuha there were people from Iga like Hannmabou. Kutayuu Ikeda was in Yoshida, Sansu as well as many others. Nowadays it is hard to tell the truth from fiction. It is difficult to know who the actual people were.

Even if they were fictional characters, Bisasuke Saruto, Resaizou Kirigaku and Hakuunsai Tozawa were the most famous. It was decided that Hakuunsai Tozawa founded Kōga Ryū, but at that time there was no such person in Kōga. I think this was probably Yamajoumori Yamanaka's mistake. After that it was decided that Santayuu Momochi founded the group of ninjas in Iga Ryū. He, however, was an actual person. Even now in Ayama County, Mie Prefecture, there is a place called Tomoumura Jikuiyo Shirogatani and the remains of Santayū's mansion, as well as his gravesite, can be found there. However, there is no evidence of Tozawa.

The character Bisasuke Saruto was born in the 6th year of the Taisho era (1918). At that time there was a 16 year old boy who had literary talent and he was the one who made the character Bisasuke Saruto. The Tachikawa Library paid 5 yen to publish the story. That is to say that an elderly woman from the Tachikawa Library discovered that a 16 year old boy created Bisasuke Saruto's character.

Real Ninjutsu is split into two types, Yojutsu and Injutsu. Yojutsu's tactics involve the skill of infiltration and embedding yourself into the enemy's camp. Injutsu's tactics involve the art of stealth and disguise. Another name for a Yojutsu ninja is "Ichimei Younin" or one single undercover ninja. An Injutsu ninja may also be called "Younin" or undercover ninja.

Among Younin, even before they encounter a distant rival, they have a way of slipping covertly into the midst of the enemy. The art of overt confrontation and fighting rivals will require the younin to possess the means to spy. It is inevitable that they must perform as such in certain situations.

Within Injutsu there is Shukei Jutsu, Katsura Jutsu, Jyukei Jutsu, Hisanoichi Jutsu, Satori no Jutsu, Minomushi no Jutsu, Hotarubi no Jutsu, Fukurotobi Jutsu, Tentsuban no Jutsu, Ikeyumi Jutsu, Yamabiko no Jutsu, etc.

Within Jojutsu there is Ryokuhon Jutsu, Geinyuu Jutsu, Youja Jutsu, Sansa, Mizuki, Taniiri, Ryohan, etc. Within Injutsu there are also Shiroyarinin no Jutsu and Kanin no Jutsu. It is often said that there are 5 Ton no Jutsu, but this was a myth from the start.

There is a book entitled "5 Zasse" and in it written the terms "suito" and "hito." "Suito" means concealment in water. "Hito" is concealment in fire. In Japan there is an example of a book which took 18 years to write called "Ryuuza wa bakin no Hakken haku." In it a man called Dosetsu Inuyama was made to dance on our

behalf and this is originally a secret within our family called "Suiton", "Katon", and "Mokuton."

From this came the 5 Ton no Jutsu which originally dealt with using fire to spar with an opponent, stealing his spirit to escape, or possibly manipulating the spirit of water to escape. There are 10,000 such phenomenon within Ninjutsu.

Ninjutsu is often mistakenly classified as black magic. For example, when we think of things that give our opponents the creeps, like a snake or frog, this could also be referred to as "magic." But the point is to use these mental tricks to our advantage.

If we have a fish hook we can unlock any kind of door even in the dark. This seems to be a special Jutsu technique, but anyone who knows the structure of locks can unlock any door. The trick of breathing underwater also seems impossible, but it isn't if you continue to practice keeping your head underwater in a basin of water at fifteen minute intervals everyday, 365 days a year.

Furthermore, Ninjutsu has tools for underwater diving. At times you may not have these tools readily available and can instead use bamboo or cut the end of the scabbard of your sword off, blow the water out of it and breathe through. In Ninjutsu concealment in water is called "suiton."

When we climb trees this is called "Kitsune ga kure" or "Tanuki ga kure." We are able to climb even the largest of trees. "Ha ga kure" is concealment in tree leaves. "Shiba ga kure" is concealment in the grass.

To strengthen your fingertips, put sand into a box about 30 centimeters large and practice plunging your hand into it. Once you've mastered this technique practice with small pebbles. Next use hardened clay. After this you'll reach the point where you can plunge your fingers into the ground.

You should practice tearing meat with your fingers and subsequently tearing off the flesh of dogs, cats, pigs, cattle, etc. Seek out a corpse and practice thrusting your fingers into the rib cage. You can utilize this skill in hand-to-hand combat and will no longer need a sword to kill someone. And because of your strong fingertips you'll be able to climb even the highest wall.

Ninjutsu utilizes additional tools. There are 36 ways to use these tools; for climbing, for bending, there were even tools resembling today's parachutes. There is even sleeping powder. There are 40 ways to use rice that has been left in water for a day. And in the event that there isn't any water, you can use pancreatic juices to grind the rice and this will make a chemical that can harden armor, or a kind of stimulant that can let you go without sleep. These are made by utilizing alkaloids.

Recently potassium cyanide has been used a lot in murder and suicides. Using plants you could easily concoct cyanide or you could create something similar to mustard gas which can kill someone as quickly as a drop of water falls. "Hitokidanjou", or Ninjutsu scrolls, often have pictures of a ninja holding their tied fingers in their mouth with white smoke coming out. There are seven ways to make this white or black smoke come out in the shape of the pole that holds the scrolls.

I currently possess over 1,000 of these scrolls which illustrate the different Ryu or methods; 1140 for Kenjutsu (fencing), 442 for Juujutsu, 273 for Iai (drawing one's sword to kill and sheathing it), 262 for Soujutsu (spearmanship). All together I found 3830 different examples. Eventually I would like to put together a technical

manual describing 1452 of these methods. I even have things from Musashi Miyamoto from Kamizumisenogami during the Tenshou Era (1573.7.28-1592.12.8).

From the time I was seven I practiced Budo and dance until I reached the state of Natori. I did carving. I practiced Karate, Shuriken, Kenjutsu, and Hakuheisen (hand-to-hand combat). At any rate, you must practice all forms of Ninjutsu. Even painting, drawing comics, and sketching figures of dissections you made in secondary school are important.

It's extremely important to participate in autopsies. When you read about murders covered in newspaper articles you need to instantly be able to imagine the state of the corpses before you even hear the whole story. Another one of the "masks" I wore was when I served as an assistant during these autopsies and I was able to gain frequent access to corpses because of my courage.

Scientifically speaking it is not surprising that it is possible to lie down on the ground with a plank across your chest and let a car drive over you. I have analyzed the percentages.

Character is something that is extremely important. When I was young I often set off fireworks and usually when I lit one I ran away quickly. This really interfered with me keeping my nerve, so I forced my friends to let the fireworks go off in their hands. This scared us, but as we gradually grew accustomed to it. I took delight in putting the fireworks between my teeth and setting them off. Even though my teeth got worse as a result of these pranks, I can still hang from the ceiling by my teeth for around 30 minutes. Human beings have enough strength to hang from the ceiling by their teeth.

With your eyes shut you can support a third of your own body weight by holding yourself up with your eyelids. Another trick I've tried is to put a button under my eyelids that has a string attached to it and is tied to a barrel of soy sauce. Then I pull the barrel from town to town to town with my eye.

By sticking your elbows out you can endure the pressure of 7 times the weight of your own body to the point where it is even possible to resist the force of two cars driving against you on either side. Someone who weighs around 56.25 kilograms lying on his back could hold the weight of 2,250 kilograms, 40 times his own body weight! If you weigh 67.5 kilograms you could resist 3,000 kilograms, if you weighed 75 kilograms, you could hold 3,750 kilograms! Depending on the speed with which they drive over you it can be quite different. I can hold the weight of a truck crossing over me with 10 people riding in the back. I think it the muscles in the abdomen or stomach act as a shield. With practice you'll even be able to move freely.

I usually only eat 2 small meals a day, but when I eat a lot I can eat 8 bowls of rice with fish on top and 25 plates of soba noodles in one sitting. I'm even able to drink poisons like sulfuric acid until it's churning around in my stomach and I can throw it up so that I'm able to continue to drink more and more. Now I'm older and can't drink as much, but the most I ever remember drinking was approximately 10 liters of sake in three hours.

The gyakute (backhand grip) move in Judo doesn't hurt me at all. This is because I can twist my wrists one full rotation. I am double jointed and can freely move all of my joints. I can pound on a post with my fists until it caves in an inch. I have no trouble smashing 10 tiles in half using Karate. My successor from the fourth generation of Nanban Satouryu, Manzou Iwata, can calmly smash 20 tiles at once.

Ascetics on the peak of Mt. Fuji practice plunging their hands into boiling water. Of course they use iron kettles. They believe in the power of Jinzuu, but because of their study they realize that this ability to endure hot water is not a miracle especially since they are often scalded. On level ground water boils at 120 degrees, but because of the lower atmospheric pressure at the peak of Mt. Fuji, water boils at 75 degrees.

Salt has the strength to absorb high temperatures and protect your teeth. Besides this is how we have the label "Okiyome" (the left behind wife), because of the how salt is used.

So they were under the impression that by summoning the spirit of Jinzuu on level ground they would be able to break 10 burnt bottles over their heads without it hurting very much. Depending on the angle, the fragments made quite a show when they scattered. They would also bring a lot of fragments, pile them up about 6 shaku (1.82 meters) high, jump in and roll around in the broken glass. Even so, not a drop of blood was spilled. There is one scientific explanation for this. The technique relies on proper weight dispersal. For example, if you take a brick and set it on top of a match box and strike the brick once and break it with your hand, depending on your skill level, it's possible that the match box will be left untouched. Those who are naïve think that the only way to do something like this is with the power of Jinzuu, but with training anyone can get to the point where they can really do this.

For example, according to someone during a recent war, God supposedly delivered the revelation that during the New Year there would be unrest in the hearts of the enemy. So they strategized that the best way to know the enemy is to find out through palm reading and appearance. Even the most hearty or stubborn person will soon become faint of heart if they see someone killed by a sword. And even when they've had time to recover or before any signs of this are evident, fear will take hold of their heart. Goemon Ishikawa said that the Shitate (inferior) position is the way of Ninjutsu. This is where a ninja creeps into position using the opponent's way. According to records, for ninjas this is the worst rule that has ever been established. What's more important is training and cultivation. The purpose of ninjas is to always raise their level higher. Long ago ninjas strived to reach their goals no matter what and were persistent until they accomplished them. This was the law. They could not be forgiven if they went home before they finished and trained to an extreme degree. This is why ninjas did not believe in miracles. With training comes tenacity.

There's one other interesting fact. This is the first time I've ever shared this, but long ago, it was said ninja used to creep into the bedroom of the feudal lord, steal his pillow and run away with it. This is magic. If a ninja could've crept close enough to take the pillow, he would have slit the neck of the feudal lord instead. There's no one foolish enough to run away with the pillow. In order to control the opponent's mind, a close relative of the enemy would bribe someone to buy the feudal lord's pillow. And then somewhere in the garden, they would throw the pillow down and while they were calling on him, would threaten his life. It was really a war of nerves. If the close relative ever was found out they would certainly be killed. No one was stupid enough to do this. However, there was no one who would be this disloyal to my own feudal lord. These are the secrets of Ninjutsu that needed to be told from the book I wrote a long time ago entitled "Ninjutsu Hiroku" (Ninjutsu Secrets). Currently there are novels that deal with Ninjutsu and the authors follow the golden rule of Ninjutsu; things which appear to have vanished, have not vanished.

There are so many methods. In my house when the children were very young all of the doors were locked so we couldn't play in the house. So we entered the house through the really narrow trash chute in the bathroom wall. After this, much like a spider, we would enter from narrow holes that couldn't be seen in the kitchen walls. I even entered through the doggy door. I could open the padlocks on the dressers in my wife's younger sister's house with one pin even if I had the key.

Long ago Ninjutsu skills were not misused by ninja. For example, the record of Goemon Ishikawa being a thief is inaccurate. It seems that he was killed by Hideyoshi Toyotomi. The tradition of peace was passed down but it was like a jack-in-the-box that springs out and wakes you up. Goemon Ishikawa was not a skilled ninja. He did not use cotton shoes when he walked down corridors. He did not know the sounds of a sleeper's breathing.

There is a uniform costume for ninjas. There are six ways of using tea ink to make navy blue or light blue colored costumes. There are reversible haori coats and kimono too. There is cloth made from hair. There are easy ways to slip in and out of haori coats and kimono.

You have to prepare for the unlucky chance of getting caught. Masanari Katsuragi came up with something called "Tekiya." He managed the income for 48 ninjas, 16 of which were living in foreign countries. He was a samurai who usually guarded the north gate of Anzaijo. This was the best place to get information from all of the people who gathered there at the Shinto Shrine. Many pious men and women would leave incense as an offering.

At the same time there were arrows, something similar to today's bullets. He could order as many as he needed. He could also learn a lot about foreign armaments and military preparations. There were spies there called "Yashi." They were like what used to be called "Gagushi." After that he became like one of today's spies.

Once the Edo Period began there was something called the 13 secrets; at the barber, the restaurant, the public bathhouse, the inn, the casino, etc. And these spread out to Kanto, Kansai and various other places. This is where you acquired the names of comrades. This was also the origin of morality and justice. In the gambling world, there was gambling justice, and at the barber, there was the barber's idea of justice. This way of thinking is still influential today.

PICTURE CAPTIONS

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1. Breathing underwater through cut off bamboo.
2. Long ago it is said that ninja would walk 18 (70.74 km) ri per day.

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3. Typical Ninja Costume

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4. Breaking a board with sand thrown from the hand.

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5. Stopping two trucks with both elbows.
6. Letting a truck run over someone.



The above booklet is entitled Ninja-ten (Ninja Exhibition). The exhibit was held at the Shinjuku Station Building 6th floor from August 6 thru August 18, 1966. The 130 items that were on display came from the collection of Yumio Nawa, Okuse Heishichiro, Tsunehei Okouchi, Seigi Komori, Okimori Bunko Museum and several others.

Here is an English translation of an interesting Ninjutsu article that was written by Okuse Heishichiro, Koyama Ryutaro and Yumio Nawa. The article was written in a booklet form (see above) for a Ninja Exhibit held in August of 1966 entitled Ninja-Ten.

Translation of the book Ninjutsu Ten (Exhibit of Ninjutsu) by Charles V. Gruzanski

History of Ninjutsu

There are many theories regarding the origin of Japanese Ninjutsu, but since it veiled in deep mystery, there exists no standard theory. However, it is believed that it came from ancient China and was developed into a unique art in Japan. In the famous ancient Chinese book on martial arts, Sonshi, Volume 13, Yohan Chapter, the method of using spies and the types of spies are described, in other books such as classic books and Bubishi, pictures are shown along with the recordings in utilizing the tools for stealing in.

It is estimated that it came to Japan around the time that Buddhism was introduced to Japan. Of course the person or persons introducing the art are not known for certain and there are many stories but it may possibly be attributed to monks or naturalized citizens.

Iga ryu and Koga ryu are so famous that they became synonymous with the word "ninjutsu" and this fact indicates that the Iga and Koga regions were the mecaa of

ninjutsu. This is quite apparent according to the inherited historical documents and the traditions found in Japanese history.

Otomo-no Sainyu, body guard of Prince Shotoku: Shinobi Takoya courtier of Emperor Tenmu; Ongyoki, retainer of Fujiwara-no Chikata; cunning General Ise-no Saburo, staff member of Minamoto-no Yoshi-tsune; and 48 members of Iga Shinobi's retainers of Kusunoki Masashige; etc., were all products of the mountainous regions mentioned above. The reason for its development as to the continental style of the surprise attacks and the steal-in art in these mountains can be summarized as follows:

Due to the climate, local people's temperament, the existence of many small local lords and the presence of many naturalized citizens who helped the natives absorb the progressive continental culture and frequent traffic of ascetics around the old shrines and temples which the region was infested with all of these factors gave sufficient grounds for the birth, growth and polishing of ninjutsu. The fact is that many of the founders were originally ascetics. In fact, for the ninjutsu method of mind concentration and magic performance, the performers made a sign of kuji (lit. nine characters, a secret and sacred sign). For this reason, some believe that ninjutsu derived from the military practice of yamabushi (lit. mountain hermits) of the Shugendo sect.

Ascetic monks were the spear head of intellectuals at that time absorbing the continental culture and they were philosophers as well as scientists and medical doctors.

According to historical data, following the introduction of the gun to Tanegashima (a small island off of Kyushu), the monks from Negoro temple gave their attention to the guns and gun powder and took them for study, however there is a theory which says that gun powder was introduced to Ki Province (now Wakayama Pref), Koga and Iga Provinces prior to Tanegashima.

Iga and Koga's art must have been a startling performance, almost supernatural, because of the mastery of techniques utilizing gun powder and fire and the superb prescription of medicines.

For two hundred years between the 15th and the beginning of the 17th century, which is called the Sengoku Period or era of civil wars, several tens of local lords divided the Iga basin and checked each other, repeating cunning wars for their self preservation.

Ninjutsu was polished in such surroundings and developed into an organization of ninjutsu performers (called ninja which can also be translated as spy) within the organization, the natural formation of three classes took place, namely ue-shinobi, naka-shinobi and shita-shinobi (translated as upper, middle and lower class performers) and there was a control among them. For example Momoji Tanba and Fujibayashi Nagato were famous ue-shinobi who divided Iga region's ninja organization in two.

In Tensho 9 (middle 16th century), Iga region rebelled for the second time against Lord Oda Nobunaga and the region was burned to the ground. The ninja organization was disbanded temporarily and they took refuge all over the country. Ninjutsu thus spread throughout the nation and some branches of Iga and Koga ryu could be found in different places. The practice of hiring Iga ninja by the various feudal lords began about this time.

When the Honnoji Incident occurred in June Tensho 10 (middle 16th century) Tokugawa Ieyasu had just completed his excursion to Sakai City and was on his way to Kyoto with 30 of his retainers but his way was blocked because of the incident and he was put in a tight spot. At this time, one of its retainers, a native of Iga, named Hattori Hanzo arranged for 200 Iga people (ninjas) to help Ieyasu get back his territory safely. Since this group of 200 rendered distinguished service often under Ieyasu, he organized a group called "Igagumi" and appointed Hattori Hanzo as its head.

Ieyasu also later organized another group called "Kogagumi" consisting of 110 Koga ninjas who had distinguished themselves during the siege of Fushimi Castle in Keicho 3 (1598) and appointed Yamaoka Doami as the head of the group.

In Tensho 13 (middle 16th century) monk warriors from Negoro Temple rebelled against Toyotomi Hideyoshi, some were captured and others took refuge throughout the country. Tokugawa Ieyasu later requested pardon for these monks and took them in to organize groups called "Negorogumi", each group consisted of 100 riflemen members. He sent 100 negoro members to each of his branch families in Kii Province and Owari Province.

As described above ninjas from Iga, Koga and Negoro became the intelligence service, body guards or modern weapon units of the Central Feudal Government. Ninjas who did not serve the central government were also assured a secure living under Todo's (Lord of Iga Province) pacifying policy. It is well known history that the Koga ninja unit participated in the Shimabara Uprising (Christian Rebellion) in Kan'ei 15 (1638) but after that they served in the capacity of "Oniwaban" (lit. guards of the gardens, but the true nature was a spy) to be dispatched to different feudal states for collecting intelligence data but time passed and up to the Meiji Restoration they did not have a chance to perform spectacular services.

Techniques of Ninjutsu

1. Ninja's Costume and Disguise

The apparel for the steal-in was lightweight with a dull color between black and grey. It consists of a coat with straight sleeves having no pockets, slacks called "Igabakama" (resembling knickers) hand covers, gaiters and socks heavily padded with cotton. The head and face are covered with a hood having an opening only for the eyes. A belt of the same color was bound around the waist and a sword called "ninjato" which was shorter than the standard sword was carried in the belt. This ninjato is sturdily made all around and is usually covered with black lacquer and has an oversized sword guard and tassel strings about 14 feet long.

The ninja carried a bag containing a shuriken, metsubushi and medicine. A bamboo container having kindling charcoal which was hung from the belt and a long sack containing all types of tools which was carried diagonally on the back.

Depending on the surroundings, he wore an outer coat which had a dark brown lining. In case of snow, a white lining was used in the outer coat.

The hair style for ninja was called "shiho gami" with the hair of the temple shaved and the rest tied together at the top of his head with the loose ends hanging.

"Shihode" (lit seven ways to go out) means the method of disguise which comes in seven basic forms, namely komuso (wandering flute player), yamabushi (itinerant

priest) shukke (Buddhist priest), shonin (merchant) hokashi (tumbler) and sarugaki (monkey trainer) and ordinary man.

2. Walking and Running Techniques

Walking and running fast are of utmost importance to a ninja and it was normal for them to cover twenty kilometers per hour or 120 to 160 kilometers per day.

In "Shoninki" ten different foot works are described namely nukiashi (tiptoe), suriashi (sliding step), shimeashi, tobiashi (hopping), kataashi (one foot), ohashi (big step), koashi (small step), hashiriashi (running) and tsune-no ashi (normal steps). It also describes "ukiashi" (floating foot) as a step that one should perform with the feeling of a monkey walking on tree branches.

The techniques of "shinsotoko" (lit. true bush rabbit walk) is described as the step in which one places his left foot on his left hand, his right foot on his right hand and walks quietly on the edge of the walls. Also "yokoaluki" means to walk sideways to the left or right. The technique of walking on the toes or the tops of the feet to imitate a deformed person is also described.

In "Mansen-shukai" notations in the walking method as part of the camouflage can be found.

3. Jumping Techniques

There are six ways to make a jump, namely maetobi (forward jump), ushirotobi (backward jump), takatobi (high jump), habatobi (broad jump) yokotobi (side jump) nanametobi (diagonal jump). It was standard for a ninja to make six meters by the broad jump, three meters by the high jump and fifteen meters by the jump down.

If it was necessary to jump down more than 15 meters, he opened his outer coat by holding the two bottom ends of his coat with his hands and the outer edge with his teeth to leap or used a parachute made of cloth.

4. Escape Techniques

The technique was called "goton-no jutsu" (meaning 5 escape techniques), namely katon (fire escape), suiton (water escape), mokuton (wood escape), kinton (metal escape) and doton (earth escape). There were five ways to run away. There were also ten techniques utilizing the weather and ten techniques utilizing geographical features and ten techniques using other people. For example "hishimaki-noki" was described in two techniques. One is to spread diamond shaped hard stud objects on the ground and lure the pursuers to that location. The second technique is to drag diamond shaped iron stud pieces strung together behind him as he run.

5. Other Techniques

Ninjas were trained to perfectly identify even the slightest sounds and objects in the dark and they also had to master the different dialects and various sound effects and bird and animal cries. They were also required to climb trees and fences and walls using a three point holding method. They had to master escaping the bond. It was necessary to acquire skills and techniques of the professions in

which they were disguised. They had to learn astrology, meteorology, psychology and medicine.

6. Steal-in Tools

In order to climb high places there were shinobi gumade (steal-in rake), kasugai (clamps), uchikagi (striking hook), mitsukagi (three fingered hook), tekogagi (hand shaped hook), kyoketsushoge (double pointed roped pick), tsurihashigo (suspension ladder), makibashigo (folding ladder), takabashigo (high ladder), tobibashigo (jump ladder), kumobashigo (lit. cloud ladder), etc.

For breaking locks there were tools such as kurorokagi (a hook and saku). For breaking down doors or weather windows or boring holes in them there were tools called shikoro (serrated sickle), tsubokiri (a u shaped chisel), kiri (drill), tagane (burin), normi (chisel) shinobigama (sickle), etc.

In order to dig holes in the ground to go through, they used kunai (a shovel) and placed his long sack over his head and shoulders to get through holes or barbed fences.

To cross the water they used mizugumo (lit. water spider), kayaikada (reed raft), kameikada (lit. turtle raft), tatamibune (folding boat). When submerged in the water a suito (lit. water pipe) and sensuigu (diving gear) was used.

They had various tools to close the door and used chokan (audio pipe) to listen to sounds and had a telescope which was attached to the short sword to see far distances.

Speaking of hishi (diamond shaped studded object) they used the natural seeds of the water chestnuts which had been dried hard or wooden chips shaped like a four sided triangle or the same shaped iron pieces.

Utilizing gun powder and fire for steal-in they used kemuridama (smoke bomb), tori-no-ko (lit. baby bird), hiya (fire arrow), horokubi-hiya (lit. earthenware baking pan fire arrow), poison gas, hyakurai-ju (lit. hundred thunder gun) teppo (gun), tokushurosoku (special candle), uchidake to carry kindling charcoal and hinawa zutsu (matchlock).

They used a small magnetic iron piece called "kishaku" to find the direction by making it float on water.

The weapons ninja used were shinobigatana (sword) shinobizue (stick), metsubushi (blinding powder), shuriken (throwing blade) kakute (pointed iron knuckle) tetsuken (iron knuckle), arare (multi pointed throwing blade) tsubute (small metal throwing piece), hankyu (half size bow) and kusarigama (sickle with chain)

Ninjas carried a minimum of needs in a small bag hung from a belt or a large sack placed on his back depending on the situation.

There are six items called "shinobi lokugu" meaning six tools for steal-ins namely amigasa (a deep hat) for concealing the face, kaginawa (rope with hook) to be used for climbing or binding or tying things, uchidake, a bamboo stick to carry kindling charcoal, which served as a pocket warmer, yatate (writing kit) or sekiboku (chalk) for marking and record keeping and sanjaku tenugui (three foot towel) to

cover his face or to tie his wounds. This towel is a "suhozome" (particular dye) and if one strains muddy water through it and drinks it one will not become ill from the water. Kitsuke-gusuri (similar to smelling salts), mushisasari-gusuri (drug for insect bite), suikatsugan (lit. water reviving drug), hyorogan (lit. soldiers' food drug), ki zugusuri (medicine for wounds), gezai (laxative), etc.

7. Cunning Strategy Secret Techniques

The following is an extract on the subject of cunning strategy from the "Ninpohidensho" (Secret Volume of Steal-In methods)

Regarding Covering Long Distances:

Six initial plans
Three articles of katsuraotolu's tricks
Six initial plans
Three articles of katsuraotolu's tricks
Three articles of nyokeijutsu (technique of camouflage)
Tricks of ku-no-ichi
Two articles on satobito (villager's tricks)
Two articles on shinchu (lit. parasite tricks)
Three articles on keikajutsu (lit. firefly tricks)
Two articles in hukurogaeshi (lit. reversing sacks)
Two articles in tensuijutsu (lit. heavenly hanging trick)
Two articles in chikyu-no-jutsu (lit. loosening bow tricks)
Yamabiko-no-jutsu (lit. tricks of mountain echo)

Regarding Short Distances Steal-in Seven Articles

Six articles of preparation on stealing into enemy camps
Suigetsu-no-jutsu (lit. tricks of water and moon)

Regarding Stealing Into a House

Shikibenmintaiyo (lit. general text on peoples seasonal sleeping habits)
Three articles on the study of a persons stage of sleep according to his age and training)
Hokenjutsu (control of dogs)
Zasagashi (spotting technique)
Five articles on jokeijutsu (lit. eliminating shadows)
Eight articles on steal-ins at night
Four articles on "must enter"
Five articles in inkeijustu (lit. tricks of shadow and shapes)
Three articles on house guard distribution
Two articles of caution
Seven articles in utilization of the sword tassel
Six articles on setting traps in passage ways





Above magazine is entitled Fushigina zasshi (Mysterious magazine). The magazine features a Ninjutsu article (see below) and pictures of Fujita Seiko.



Above is an article from a July 1, 1963 magazine entitled Fushigina zasshi (Mysterious magazine). The magazine featured a 5 page article on Ninjutsu by the author Kazuhiro Ichibashi. Below is the English translation.

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A Story About Ninjutsu

Ninjutsu is very popular nowadays, and you will find so many short stories about

Ninjutsu. Some of them are bit ridiculous but interesting. "Folding like an old leaf" technique, created by Futarou Yamada, could be a good example.

"Folding like an old leaf" is a technique used to dry your body out, and if practitioners use this technique, the water in their body is removed, and eventually, their bodies get really dry and you can even fold their bodies. Their bodies become almost as small and light as a medicine box which can be carried by an old man. It is funny that the writer of the "Folding like an old leaf" even used some scientific statistics such as human body contains a lot amount of water, therefore it is possible to do this. In this short story, the reason why he wants to make his body so small is, as I guessed, to get into his lover's body. Once he got inside the woman, he was able to make this woman pregnant because he became a baby in her stomach. After his lover gave birth, he drank so much water, and then he immediately turned back to a handsome young man in front of her. This short story's ending is even funnier. This practitioner used the "Folding like an old leaf" technique to make his lover fall in love with him, but since he was in her womb and came out from there, he was really turned off of her from the process.

Separate from purely fictional Ninjutsu stories. In the old time, those Ninjutsu which Samurai spectacularly used in the battle field was after Sengoku era.

Shinobi (clandestineness), the people who were Shinobi started to be called Ninja, and the technique for Shinobi was called Ninjutsu. These stories developed into famous characters in Tachikawa publisher's series "Sasuke Sarutobi" and "Saizou Kirigakure" in Meiji and Taishou era. These famous Ninja characters made Kouga and Iga style Ninjutsu familiar with public.

Nowadays, stories related to Ninjas are so popular that everyone might already have known that the origin of the Ninja and Ninjutsu are from Kouga (current Shiga prefecture) and Iga (current Mie prefecture) area. Also, at the end of the Muromach era, so many Samurais who could not belong to any Daimyo (feudal lord) became wild and sometimes caused some problems in the local area. On the other hand, some of those wild Samurais were hired by some Daimyos to spy or assassinate other Daimyos.

They often did plunder to survive. Therefore they needed to avoid to be penalized. Consequently, they were always avoiding public places, so sometimes showed up in the middle of mountains or in the middle of nowhere that isolated from group of people. They also needed to move so fast to survive in their rough life style. Because of these background they developed very sophisticated philosophy about how to live in the mountains, how to train your body, how to maintain and control your mind and spirit, also art or warfare. Some of them learned remarkable skills. Those people who learned the skills were called Ninja, and many Daimyou started patronizing many Ninjas in order to use them as spies.

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Ninjutsu developed in Oumi area (current Shiga prefecture area). Especially Iga and Kouga area's Ninjutsu practitioners were often hired by Daimyous. Therefore some people even think there are only Kouga and Iga style in Ninjutsu although, Negoaki style is also sometimes talked about. The father of the Kouga style is known as Hakuunnsai Tozawa who was the owner of Tozawa-Mountain castle. The father of the Iga style is known as Santayuu Momochi. However, the true story is that Hakuunsai is a created character for sure, and Santayuu was actually not a Ninja at all but was just a farmer. One of the famous stories about Ninja, Sasuke Sarutobi tells us that he learned from both Hakuunsai and Santayuu. However, Sasuke himself was also a created character for the story.

Ninjutsu is the technique for Shinobi, and the purpose of this technique is to accomplish undercover activities. For this reason, they developed physical and spiritual training as Ninjutsu. Ninjutsu is a spy technique and at the same time a

theft technique. Thus, Sengoku era's higher level Samurais looked down on Ninjutsu and never tried to learn any of Ninjutsu. For the same reason, any Ninjutsu is not listed on the Bugeijuchihann (Lists of the 18 Bujutsu that Bushi required to learn).

In the Sengoku era, Tobikatou might be the most famous Ninja that actually recorded as real person. However, there is no clear or detail descriptions about Tobikatou in anywhere. Some of the records say Danzou Katou might be the real name, yet it is not certain.

Tobikatou played the role of the pioneer of Ninja. He went to Echigo (current Niigata prefecture area) and tried to meet Kenshin Uesugi to request a commission. However, before he meeting Kenshinn, he decided to show his Ninjutsu to higher level Samurai.

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He showed "Swallowing a caw" technique. Tobikatou opened his mouth very wide, and he started swallowing a caw from its head, and then the caw disappeared. It looked like he swallowed it so smoothly. Everyone was astonished by his technique and lost their words. Thereupon, one guy who was trying to detect Tobikatou's trick and screamed, "He didn't swallow the caw! He just covered his body on the caw and looks like caw was swallowed!" Tobikatou was very upset, because this guy was right. However, Tobikatou told everyone, "Then, I will show you the real technique now!" Tobikatou took some seeds from his pocket and scattered them. He neither dug the soil nor watered them. Strangely enough, from the seeds sprouts came out, and then vines came out. The vines start growing on the trees and ground. Then, Tobikatou took a fan from his pocket and waved the fan to create some breeze towards the plants. Followed by the breeze, the plants began to have buds, and the buds started blooming. All those flowers bloomed so gorgeous that people never stopped applauding for him. Tobikatou finally seceded.

Eventually, he was arranged to meet Kenshin Uesugi. Unfortunately, Kenshinn hated those people who are egotistical and thought Tobikatou was one of them. Also, Kenshin believed that Tobikatou's face is like an evil. Thus, Kenshin was sure that Tobikatou will betray Kenshin one day. Later on, Kenshin announced that "Seeds to flowers" technique was one of the Indian tricks. And Kenshin didn't appreciate it at all.

Tobikatou was rejected by Kenshin, so he decided to meet Shingen Takeda who was the biggest rival of Kenshin. Shingen met Tobikatou and asked so many questions. Tobikarou's outrageous technique was recognized by Takeda. However, he said "Tobikatou is not trustworthy and also dangerous." After then, he was executed.

Come back to the "Seeds to flowers" technique story. A very similar story appears in Konjaku-story which was in much older era than Sengoku era.

There was a big persimmon tree called "Lazy people's tree". One day in a summer, some people from small town were going to sell cucumbers in Kyoto. They were setting under the "Lazy people's tree". It was really hot day, so they wanted to take some break and start eating few cucumbers that they were suppose to sell in Kyoto. Then, one poor old man was passing under the tree and said to those cucumber sellers, "Excuse me, would you please give me one cucumber to me? It is very hot, so I am very thirsty." Those cucumber sellers said "These cucumbers are for sell. Why don't you pay for it?" The old man said "Ok... then it seems like I need to create my cucumbers on my own." This old man picked up a small stick to gather the cucumber seeds which those cucumber sellers dropped when they were eating. The old man used the stick to plant those seeds. The cucumber sellers said "What a crazy old man. What do you think you are doing?" Right after he planted the seeds, something unbelievable happened.

The seeds start having sprouts and then having flowers on the plants. After having flowers, the cucumber plants already had the cucumbers on the vine. The old man

looked at the plants with full of cucumbers and said, "It's time to eat! Although, I don't think I can eat all of them by myself, so why don't you guys eat some?" Those cucumber sellers were very cheap and greedy, so they started eating a lot of cucumbers from the old man's plants because they didn't have to waste any of their cucumbers for sell. After while the old man said "Hum, that was really tasty! It's time for me to go now!" and he left. Later on, those cucumber sellers realized that their cucumbers for sell were all gone.

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Similar to Ninjutsu, in Senjutsu(fortune-telling technique) field, Seimei no Abe is recognized as a pioneer. He was also knowledgeable over astronomy, study of almanacs, prognostications, and many other studies. It has also been said that Seimei might have been able to control Buddhist gods.

There is a story about Seimei here. One day, when he was going to a temple to visit his friend who was a monk. When he arrived at the temple some young monks saw him and asked questions, "I have heard that you are able to control Buddhist gods. Is it true? Are you capable to kill a person instantly?" Seimei answered, "Killing a person is not easy, but if I try really hard, it is possible." He also added "If it's a small animal, it is very easy to kill. However, if I do so, it means I commit a sin so I don't want to do it." When he just finished his sentences, a frog jumped out from a pond and kept jumping around.

Those young monks insisted "Why don't you kill the frog! Please Seimei." Seimei said, "If you insist..." Then, he grabbed a piece of leaf and threw at the frog. The leaf fell over the frog, and the moment, the frog was smashed by the leaf as if a big stone fell over the frog. Those young monks saw this and they were very amazed. Also, when he was alone in his house, it seemed like he was controlling some Buddhist gods. His house's doors and windows were opening and closing so many times by themselves. Seimei could kill a frog with one tiny leaf and also could move things without touching.

There is another story in Ujishuui-story, Seimei made a bird with paper, and the paper-bird flew and caught the person who was secretly cursing Michinaga Fujiwara. Also in Kokonmoujou, Seimei also sensed someone poisoned a cucumber that Michinaga was going to eat.

In mid-Heian era, Chinese Sangaku(one of the traditional performing art) came to Japan and became popular. Sangaku changed its form in Japanese style, and people started calling it Engaku. When Sangaku was widely performed, Sangaku performers even conducted some part of Buddhist ritual since they used mysterious dancing and some techniques that seemed super natural. Those performers were first called Noronji (charm user), but eventually people started calling them Gejutsu (Astray technique). It is because those performers had been gradually considered using Buddhist power in a wrong way.

Regarding Gejutsu, there is a story in Konjaku-story. When Michinori Takiguchi was going to Tohoku area, he stopped at small town in Shinanno (current Nagano prefecture). At that time, Michinori was working as a high level governor, so the mayor of this town welcomed him with a gorgeous party. After the party, Michinori was going to bed but could not sleep at all. So, he was walking around the neighborhood, and he smelled something really nice. He walked towards the place the sent was coming from. He found a really neat and clean house that using pleasant incense. Michinori was really curious about this house, and he peaked through inside of the house from the window. There was a beautiful woman seemed like she was 27 or 28 year old. She was sleeping alone in the house. His totally fell for this woman who was sleeping in such beautiful way. Michimori noticed that this woman was actually a wife of the mayor of this town.

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Michinori was thinking that the mayor was very nice to him and hosting a great party for Michinori. He was feeling guilty to get close to this woman. However, the next moment he was already sneaking into this house and standing right next to her. He tapped her shoulder. She woke up. Michinori thought she was going to scream when she saw him right there, but she actually just opened her eyes and smiled at him.

Michinori hugged her very softly and touched her soft skins. He was about getting into this, but all of sudden he felt very itchy around his crouch. He reached his hand to his own crouch and he got very confused. He could not find his important one down there. He was very surprised and kept looking for it by his hand. He could just feel beard like texture down there, but he could not find the important one anywhere around his crouch. He was totally flipped out!

The woman kept only smiling and looking at him. He was thinking, "This cannot happen... but I really cannot find my important one... There is nothing I can do here." He sadly left there and went back to his own room.

Next morning, he still could not figure out why and how he lost his important thing. So, he decided to try one thing. He called one of his servants. Michinori didn't tell the servant what happened the night before but just told him to go to seduce this woman. This servant likes this kind of affair, so he happily ran to the beautiful woman's house. Soon after that, the servant came back with confused face.

Michinori looked at his face and recognized, "The same thing happened to him!"

Michinori wanted to be sure about this, so he again called another servant to do the same thing. Then, again, this one also came back quickly with puzzled face.

Michinori was wondering about this all day, and it already became night time. He gradually felt creepy over the accident from the night before so departed the town without waiting the morning came. He and his group were walking for a while, and then one man was chasing them with screaming, "Hey, hey wait!" He was running from the town. This man took out something wrapped by white paper and gave it to Michinori.

Michinori opened the paper and was shocked. There were 9 mushroom looking things in there. Servants looked into the paper wrap and could not say anything with their shock. And the next moment, those mushroom looking things disappeared from the paper wrap. At the same time, they all felt itchy in their crouch. They reached their hand to their own crouch immediately. They all shouted "WOW!!" Their important things were back to the place it used to be. They all start laughing at each other with their happiness and relief.

Michinori went to Touhoku area and completed his mission. On the way back, he again stayed the same town. However, this time, Michinori wanted to treat the mayor very well. He brought a lot of priceless presents and made the mayor very happy. The mayor asked, "It is really nice of you, but what made you to give me this much of luxurious presents?" Mayor kept wondering about those outrageous presents, so Michinori finally told the mayor what happen to himself and his servants. Addition to telling the truth, Michinori asked sincerely the mayor to teach how to do it.

The mayor very nicely told Michinori. "You are on the way back to Kyoto. You need to go back to Kyoto now. Why don't you come back here for the reason to learn the technique? When you come back here again, I promise you to teach that."

Michinori went back to Kyoto and again came back to the town in Shinano. He went through the 7days' ritual to purify his spirits. After then, the mayor took him to a deep side of the mountain where a big river was running. The mayor told Michinori, "You need to get into the river, and whatever you see, you need to catch it." The mayor left Michinori alone. Michinori stayed in the river for a while, and it started raining. Then, it started getting very dark around, then the water in the river getting higher and higher, and a big storm came to hit him. The next moment, strong waves of the river attacked Michinori over and over again. Everything around him turned to look very scarily. Suddenly one big snake showed up. This snake got shiny gold eyes, and in its back moss was growing. That was a big old

dangerous snake. This snake opened her mouth as if she was going to blow fire at him. Michinori got really scared and jumped out from the river and fell over the grass. Michinori came back to his conscious and all of sudden his area changed back to really bright and nice. Next moment, the mayor came back and asked him, "What happened?" and Michinori told the mayor, "That's was too scarily to catch... I totally chickened out." The mayor said, "You cannot learn the technique if you are scared of such a small thing... well, let's try one more time. This time you need to catch it!" Then, the mayor disappeared. After a little while, he was in the river, and a big boar showed up. The boar kicked on the ground and blew fire from his mouth. This boar jumped towards Michinori. This time, Michinori was also very desperate. He jumped on the boar! The moment when he caught the boar, he realized that the boar was actually just a small wood.

From this experience, Michnori lost the chance to learn the first technique he wanted to learn, but he earned the technique to change things shapes.