

Introduction

I have been many years training in the Way of Strategy, called Ni Ten Ichi Ryu, and now I think I will explain it in writing for the first time.

It is now during the first ten days of the tenth month in the twentieth year of Kanei (1645). I have climbed mountain Iwato of Higo in Kyushu to pay homage to heaven, pray to Kwannon, and kneel before Buddha. I am a warrior of Harima province, Shinmen Musashi No Kami Fujiwara No Genshin, age sixty years. From youth my heart has been inclined toward the Way of Strategy.

My first duel was when I was thirteen, I struck down a strategist of the Shinto school, one Arima Kihei. When I was sixteen I struck down an able strategist Tadashima Akiyama. When I was twenty-one I went up to the capital and met all manner of strategists, never once failing to win in many contests.

After that I went from province to province dueling with strategist of various schools, and not once failed to win even though I had as many as sixty encounters. This was between the ages of thirteen and twenty-eight or twenty-nine. When I reached thirty I looked back on my past. The previous victories were not due to my having mastered strategy. Perhaps it was natural ability, or the order of heaven, or that other schools' strategy was inferior.

After that I studied morning and evening searching for the principle, and came to realize the Way of Strategy when I was fifty. Since then I have lived without following any particular Way. Thus with the virtue of strategy I practice many arts and abilities - all things with no teacher. To write this book I did not use the law of Buddha or the teachings of Confucius, neither old war chronicles nor books on martial tactics. I take up my brush to explain the true spirit of this Ichi school as it is mirrored in the Way of heaven and Kwannon. The time is the night of the tenth day of the tenth month, at the hour of the tiger (3-5 a.m.)

Chapter 1

THE GROUND BOOK

Strategy is the craft of the warrior. Commanders must enact the craft, and troopers should know this Way. There is no warrior in the world today who really understands the Way of Strategy.

There are various Ways. There is the Way of salvation by the law of Buddha, the Way of Confucius governing the Way of learning, the Way of healing as a doctor, as a poet teaching the Way of Waka, tea, archery, and many arts and skills. Each man practices as he feels inclined. It is said the warrior's is the twofold Way of pen and sword, and he should have a taste for both Ways.

Even if a man has no natural ability he can be a warrior by sticking assiduously to both divisions of the Way. Generally speaking, the Way of the warrior is resolute acceptance of death. Although not only warriors but priests, women, peasants and lowlier folk have been known to die readily in the cause of duty or out of shame, this is a different thing. The warrior is different in that studying the Way of Strategy is based on overcoming men. By victory gained in crossing swords with individuals, or enjoining battle with large numbers, we can attain power and fame for ourselves or our lord. This is the virtue of strategy.

The Way of Strategy

In China and Japan practitioners of the Way have been known as "masters of strategy". Warriors must learn this Way.

Recently there have been people getting on in the world as strategists, but they are usually just sword-fencers. The attendants of the Kashima Kantori shrines of the province Hitachi received instruction from the gods, and made schools based on this teaching, traveling from country to country instructing men. This is the recent meaning of strategy.

In olden times strategy was listed among the Ten Abilities and Seven Arts as a beneficial practice. It was certainly an art but as a beneficial

practice it was not limited to sword-fencing. The true value of sword-fencing cannot be seen within the confines of sword-fencing technique.

If we look at the world we see arts for sale. Men use equipment to sell their own selves. As if with the nut and the flower, the nut has become less than the flower. In this kind of Way of Strategy, both those teaching and those learning the way are concerned with colouring and showing off their technique, trying to hasten the bloom of the flower. They speak of "This Dojo" and "That Dojo". They are looking for profit. Someone once said "Immature strategy is the cause of grief". That was a true saying.

There are four Ways in which men pass through life: as gentlemen, farmers, artisans and merchants.

The Way of the farmer. Using agricultural instruments, he sees springs through to autumns with an eye on the changes of season.

Second is the Way of the merchant. The wine maker obtains his ingredients and puts them to use to make his living. The Way of the merchant is always to live by taking profit. This is the Way of the merchant.

Thirdly the gentleman warrior, carrying the weaponry of his Way.

The Way of the warrior is to master the virtue of his weapons. If a gentleman dislikes strategy he will not appreciate the benefit of weaponry, so must he not have a little taste for this? Fourthly the Way of the artisan. The Way of the carpenter is to become proficient in the use of his tools, first to lay his plans with a true measure and then perform his work according to plan. Thus he passes through life. These are the four Ways of the gentleman, the farmer, the artisan and the merchant.

Comparing the Way of the Carpenter to Strategy

The comparison with carpentry is through the connection with houses. Houses of the nobility, houses of warriors, the Four houses, ruin of houses, thriving of houses, the style of the house, the tradition of the house, and the name of the house. The carpenter uses a master plan of the building, and the Way of Strategy is similar in that there is a plan of campaign. If you want to learn the craft of war, ponder over this book. The teacher is as a needle, the disciple is as thread. You must practice constantly.

Like the foreman carpenter, the commander must know natural rules, and the rules of the country, and the rules of houses. This is the Way of the foreman.

The foreman carpenter must know the architectural theory of towers and temples, and the plans of palaces, and must employ men to raise up

houses. The Way of the foreman carpenter is the same as the Way of the commander of a warrior house. In the construction of houses, choice of woods is made.

Straight un-knotted timber of good appearance is used for the revealed pillars, straight timber with small defects is used for the inner pillars. Timbers of the finest appearance, even if a little weak, is used for the thresholds, lintels, doors, and sliding doors, and so on. Good strong timber, though it be gnarled and knotted, can always be used discreetly in construction. Timber which is weak or knotted throughout should be used as scaffolding, and later for firewood.

The foreman carpenter allots his men work according to their ability. Floor layers, makers of sliding doors, thresholds and lintels, ceilings and so on. Those of poor ability lay the floor joists, and those of lesser ability carve wedges and do such miscellaneous work. If the foreman knows and deploys his men well the finished work will be good. The foreman should take into account the abilities and limitations of his men, circulating among them and asking nothing unreasonable. He should know their morale and spirit, and encourage them when necessary. This is the same as the principle of strategy.

The Way of Strategy

Like a trooper, the carpenter sharpens his own tools. He carries his equipment in his tool box, and works under the direction of his foreman. He makes columns and girders with an axe, shapes floorboards and shelves with a plane, cuts fine openwork and carvings accurately, giving as excellent a finish as his skill will allow. This is the craft of the carpenters. When the carpenter becomes skilled and understands measures he can become a foreman.

The carpenter's attainment is, having tools which will cut well, to make small shrines, writing shelves, tables, paper lanterns, chopping boards and pot-lids. These are the specialties of the carpenter. Things are similar for the trooper. You ought to think deeply about this.

The attainment of the carpenter is that his work is not warped, that the joints are not misaligned, and that the work is truly planed so that it meets well and is not merely finished in sections. This is essential. If you want to learn this Way, deeply consider the things written in this book one at a time. You must do sufficient research.

Outline of the Five Books of this Book of Strategy

The Way is shown as five books concerning different aspects. These are Ground, Water, Fire, Wind (tradition), and Void (the illusionary nature of worldly things)

The body of the Way of Strategy from the viewpoint of my Ichi school is explained in the Ground book. It is difficult to realize the true Way just through sword-fencing. Know the smallest things and the biggest things, the shallowest things and the deepest things. As if it were a straight road mapped out on the ground, the first book is called the Ground book.

Second is the Water book. With water as the basis, the spirit becomes like water. Water adopts the shape of its receptacle, it is sometimes a trickle and sometimes a wild sea. Water has a clear blue colour. By the clarity, things of Ichi school are shown in this book. If you master the principles of sword-fencing, when you freely beat one man, you beat any man in the world. The spirit of defeating a man is the same for ten million men. The strategist makes small things into big things, like building a great Buddha from a one foot model. I cannot write in detail how this is done. The principle of strategy is having one thing, to know ten thousand things. Things of Ichi school are written in this the Water book.

Third is the Fire book. This book is about fighting. The spirit of fire is fierce, whether the fire be small or big; and so it is with battles. The Way of battles is the same for man to man fights and for ten thousand a side battles. You must appreciate that spirit can become big or small. What is big is easy to perceive: what is small is difficult to perceive. In short, it is difficult for large numbers of men to change position, so their movements can be easily predicted. An individual can easily change his mind, so his movements are difficult to predict. You must appreciate this. The essence of this book is that you must train day and night in order to make quick decisions. In strategy it is necessary to treat training as part of normal life with your spirit unchanging. Thus combat in battle is described in the Fire book.

Fourthly the Wind book. This book is not concerned with my Ichi school but with other schools of strategy. By Wind I mean old traditions, present-day traditions, and family traditions of strategy. Thus I clearly explain the strategies of the world. This is tradition. It is difficult to know yourself if you do not know others. To all Ways there are side-tracks. If you study a Way daily, and your spirit diverges, you may think you are obeying a good Way but objectively it is not the true Way. If you are following the true way and diverge a little, this will later become a large divergence. You must realize this. Other strategies have come to be thought of as mere sword-fencing, and it is not unreasonable that this

should be so. The benefit of my strategy, although it includes sword-fencing, lies in a separate principle. I have explained what is commonly meant by strategy in other schools in the Tradition (Wind) book.

Fifthly, the book of the Void. By void I mean that which has no beginning and no end. Attaining this principle means not attaining the principle. The Way of strategy is the Way of nature. When you appreciate the power of nature, knowing rhythm of any situation, you will be able to hit the enemy naturally and strike naturally. All this is the Way of the Void. I intend to show how to follow the true Way according to nature in the book of the Void.

The Name Ichi Ryu Ni To (One school - two swords)

Warriors, both commanders and troopers, carry two swords at their belt. In olden times these were called the long sword and the sword; nowadays they are known as the sword and the companion sword. Let it suffice to say that in our land, whatever the reason, a warrior carries two swords at his belt. It is the Way of the warrior.

"Nito Ichi Ryu" shows the advantages of using both swords.

The spear and the halberd are weapons which are carried out of doors. Students of the Ichi school Way of Strategy should train from the start with the sword and the long sword in either hand. This is a truth: when you sacrifice your life, you must make fullest use of your weaponry. It is false not to do so, and to die with a weapon yet undrawn.

If you hold a sword with both hands, it is difficult to wield it freely to left and right, so my method is to carry the sword in one hand. This does not apply to large weapons such as the spear or halberd, but swords and companion swords can be carried in one hand. It is encumbering to hold a sword in both hands when you are on horseback, when running on uneven roads, on swampy ground, muddy rice fields, stony ground, or in a crowd of people. To hold the long sword in both hands is not the true Way, for if you carry a bow or spear or other arms in your left hand you have only one hand free for the long sword. However, when it is difficult to cut an enemy down with one hand, you must use both hands. It is not difficult to wield a sword in one hand; the Way to learn this is to train with two long swords, one in each hand. It will seem difficult at first, but everything is difficult at first. Bows are difficult to draw, halberds are difficult to wield; as you become accustomed to the bow so your pull will become stronger. When you become used to wielding the long sword, you will gain the power of the Way and wield the sword well.

As I will explain in the second book, the Water Book, there is no fast way of wielding the long sword. The long sword should be wielded broadly and the companion sword closely. This is the first thing to realize.

According to this Ichi school, you can win with a long weapon, and yet you can also win with a short weapon. In short, the Way of the Ichi school is the spirit of winning, whatever the weapon and whatever its size.

It is better to use two swords rather than one when you are fighting a crowd, and especially if you want to take a prisoner.

These things cannot be explained in detail. From one thing, know ten thousand things. When you attain the Way of Strategy there will not be one thing you cannot see. You must study hard.

The Benefit of the Two Characters Reading "Strategy"

Masters of the long sword are called strategists. As for the other military arts, those who master the bow are called archers, those who master the spear are called spearmen, those who master the gun are called marksmen, those who master the halberd are called halberdiers. But we do not call masters of the Way of the long sword "longswordsmen", nor do we speak of "companion swordsmen". Because bows, guns, spears and halberds are all warriors' equipment they are certainly part of strategy. To master the virtue of the long sword is to govern the world and oneself, thus the long sword is the basis of strategy. The principle is "strategy by means of the long sword". If he attains the virtue of the long sword, one man can beat ten men. Just as one man can beat ten, so a hundred men can beat a thousand, and a thousand can beat ten thousand. In my strategy, one man is the same as ten thousand, so this strategy is the complete warrior's craft.

The Way of the warrior does not include other Ways, such as Confucianism, Buddhism, certain traditions, artistic accomplishments and dancing. But even though these are not part of the Way, if you know the Way broadly you will see it in everything. Men must polish their particular Way.

The Benefit of Weapons in Strategy

There is a time and place for use of weapons.

The best use of the companion sword is in a confined space, or when you are engaged closely with an opponent. The long sword can be used effectively in all situations.

The halberd is inferior to the spear on the battlefield. With the spear you can take the initiative; the halberd is defensive. In the hands of one of two men of equal ability, the spear gives a little extra strength. Spear and halberd both have their uses, but neither is very beneficial in confined spaces. They cannot be used for taking a prisoner. They are essentially weapons for the field.

Anyway, if you learn "indoor" techniques, you will think narrowly and forget the true Way. Thus you will have difficulty in actual encounters.

The bow is tactically strong at the commencement of battle, especially battles on a moor, as it is possible to shoot quickly from among the spearmen. However, it is unsatisfactory in sieges, or when the enemy is more than forty yards away. For this reason there are nowadays few traditional schools of archery. There is little use nowadays for this kind of skill.

From inside fortifications, the gun has no equal among weapons. It is the supreme weapon on the field before the ranks clash, but once swords are crossed the gun becomes useless. One of the virtues of the bow is that you can see the arrows in flight and correct your aim accordingly, whereas gunshot cannot be seen. You must appreciate the importance of this.

Just as a horse must have endurance and no defects, so it is with weapons. Horses should walk strongly, and swords and companion swords should cut strongly. Spears and halberds must stand up to heavy use, bows and guns must be sturdy. Weapons should be hardy rather than decorative.

You should not have a favourite weapon. To become over-familiar with one weapon is as much a fault as not knowing it sufficiently well. You should not copy others, but use weapons which you can handle properly. It is bad for commanders and troopers to have likes and dislikes. These are things you must learn thoroughly.

Timing in Strategy

There is timing in everything. Timing in strategy cannot be mastered without a great deal of practice.

Timing is important in dancing and pipe or string music, for they are in rhythm only if timing is good. Timing and rhythm are also involved in the military arts, shooting bows and guns, and riding horses. In all skills and abilities there is timing. There is also timing in the Void.

There is timing in the whole life of the warrior, in his thriving and declining, in his harmony and discord. Similarly, there is timing in the Way

of the merchant, in the rise and fall of capital. All things entail rising and falling timing. You must be able to discern this. In strategy there are various timing considerations. From the outset you must know the applicable timing and the inapplicable timing, and from among the large and small things and the fast and slow timings find the relevant timing, first seeing the distance timing and the background timing. This is the main thing in strategy. It is especially important to know the background timing, otherwise your strategy will become uncertain.

You win battles with the timing in the Void born of the timing of cunning by knowing the enemies' timing, and thus using a timing which the enemy does not expect.

All the five books are chiefly concerned with timing. You must train sufficiently to appreciate this.

If you practice day and night in the above Ichi school strategy, your spirit will naturally broaden. Thus is large scale strategy and the strategy of hand to hand combat propagated in the world. This is recorded for the first time in the five books of Ground, Water, Fire, Tradition (Wind), and Void. This is the way for men who want to learn my strategy:

1. Do not think dishonestly.
2. The Way is in training.
3. Become acquainted with every art.
4. Know the Ways of all professions.
5. Distinguish between gain and loss in worldly matters.
6. Develop intuitive judgement and understanding for everything.
7. Perceive those things which cannot be seen.
8. Pay attention even to trifles.
9. Do nothing which is of no use.

It is important to start by setting these broad principles in your heart, and train in the Way of Strategy. If you do not look at things on a large scale it will be difficult for you to master strategy. If you learn and attain this strategy you will never lose even to twenty or thirty enemies. More than anything to start with you must set your heart on strategy and earnestly stick to the Way. You will come to be able to actually beat men in fights, and to be able to win with your eye. Also by training you will be able to freely control your own body, conquer men with your body, and with sufficient training you will be able to beat ten men with your spirit. When you have reached this point, will it not mean that you are invincible?

Moreover, in large scale strategy the superior man will manage many subordinates dextrously, bear himself correctly, govern the country and foster the people, thus preserving the ruler's discipline. If there is a Way involving the spirit of not being defeated, to help oneself and gain honour, it is the Way of strategy.

Chapter 2

THE WATER BOOK

The spirit of the Ni Ten Ichi school of strategy is based on water, and this Water Book explains methods of victory as the long-sword form of the Ichi school. Language does not extend to explaining the Way in detail, but it can be grasped intuitively. Study this book; read a word then ponder on it. If you interpret the meaning loosely you will mistake the Way.

The principles of strategy are written down here in terms of single combat, but you must think broadly so that you attain an understanding for ten-thousand-a-side battles.

Strategy is different from other things in that if you mistake the Way even a little you will become bewildered and fall into bad ways.

If you merely read this book you will not reach the Way of Strategy. Absorb the things written in this book. Do not just read, memorise or imitate, but so that you realize the principle from within your own heart study hard to absorb these things into your body.

Spiritual Bearing in Strategy

In strategy your spiritual bearing must not be any different from normal. Both in fighting and in everyday life you should be determined though calm. Meet the situation without tenseness yet not recklessly, your spirit settled yet unbiased. Even when your spirit is calm do not let your body relax, and when your body is relaxed do not let your spirit slacken. Do not let your spirit be influenced by your body, or your body be influenced by your spirit. Be neither insufficiently spirited nor over spirited. An elevated spirit is weak and a low spirit is weak. Do not let the enemy see your spirit.

Small people must be completely familiar with the spirit of large people, and large people must be familiar with the spirit of small people. Whatever your size, do not be misled by the reactions of your own body. With your spirit open and unconstricted, look at things from a high point of view. You must cultivate your wisdom and spirit. Polish your

wisdom: learn public justice, distinguish between good and evil, study the Ways of different arts one by one. When you cannot be deceived by men you will have realized the wisdom of strategy.

The wisdom of strategy is different from other things. On the battlefield, even when you are hard-pressed, you should ceaselessly research the principles of strategy so that you can develop a steady spirit.

Stance in Strategy

Adopt a stance with the head erect, neither hanging down, nor looking up, nor twisted. Your forehead and the space between your eyes should not be wrinkled. Do not roll your eyes nor allow them to blink, but slightly narrow them. With your features composed, keep the line of your nose straight with a feeling of slightly flaring your nostrils. Hold the line of the rear of the neck straight: instill vigour into your hairline, and in the same way from the shoulders down through your entire body. Lower both shoulders and, without the buttocks jutting out, put strength into your legs from the knees to the tips of your toes. Brace your abdomen so that you do not bend at the hips. Wedge your companion sword in your belt against your abdomen, so that your belt is not slack - this is called "wedging in".

In all forms of strategy, it is necessary to maintain the combat stance in everyday life and to make your everyday stance your combat stance. You must research this well.

The Gaze in Strategy

The gaze should be large and broad. This is the twofold gaze "Perception and Sight". Perception is strong and sight weak.

In strategy it is important to see distant things as if they were close and to take a distanced view of close things. It is important in strategy to know the enemy's sword and not to be distracted by insignificant movements of his sword. You must study this. The gaze is the same for single combat and for large-scale strategy.

It is necessary in strategy to be able to look to both sides without moving the eyeballs. You cannot master this ability quickly. Learn what is written here; use this gaze in everyday life and do not vary it whatever happens.

Holding the Long Sword

Grip the long sword with a rather floating feeling in your thumb and forefinger, with the middle finger neither tight nor slack, and with the last two fingers tight. It is bad to have play in your hands.

When you take up a sword, you must feel intent on cutting the enemy. As you cut an enemy you must not change your grip, and your hands must not "cower". When you dash the enemy's sword aside, or ward it off, or force it down, you must slightly change the feeling in your thumb and forefinger. Above all, you must be intent on cutting the enemy in the way you grip the sword.

The grip for combat and for sword-testing is the same. There is no such thing as a "man-cutting grip".

Generally, I dislike fixedness in both long swords and hands. Fixedness means a dead hand. Pliability is a living hand. You must bear this in mind.

Footwork

With the tips of your toes somewhat floating, tread firmly with your heels. Whether you move fast or slow, with large or small steps, your feet must always move as in normal walking. I dislike the three walking methods known as "jumping-foot", "floating-foot" and "fixed-steps".

So-called "Yin-Yang foot" is important in the Way. Yin-Yang foot means not moving only one foot. It means moving your feet left-right and right-left when cutting, withdrawing, or warding off a cut. You should not move on one foot preferentially.

The Five Attitudes

The five attitudes are: Upper, Middle, Lower, Right Side, and Left Side. These are the five. Although attitude has these five divisions, the one purpose of all of them is to cut the enemy. There are none but these five attitudes.

Whatever attitude you are in, do not be conscious of making the attitude; think only of cutting. Your attitude should be large or small according to the situation. Upper, Lower and Middle attitudes are decisive. Left Side and Right Side attitudes are fluid. Left and Right attitudes should be used if there is an obstruction overhead or to one side. The decision to use Left or Right depends on the place.

The essence of the Way is this. To understand attitude you must thoroughly understand the middle attitude. The middle attitude is the heart of attitudes. If we look at strategy on a broad scale, the Middle attitude is

the seat of the commander, with the other four attitudes following the commander. You must appreciate this.

The Way of the Long Sword

Knowing the Way of the long sword means we can wield with two fingers the sword we usually carry. If we know the path of the sword well, we can wield it easily. If you try to wield the long sword quickly you will mistake the Way. To wield the long sword well you must wield it calmly.

If you try to wield it quickly, like a folding fan or a short sword, you will err by using "short sword chopping". You cannot cut down a man with a long sword using this method.

When you have cut downwards with the longsword, lift it straight upwards; when you cut sideways, return the sword along a sideways path. Return the sword in a reasonable way, always stretching the elbows broadly. Wield the sword strongly. This is the Way of the longsword.

If you learn to use the five approaches of my strategy, you will be able to wield a sword well. You must train constantly.

The Five Approaches

1. The first approach is the Middle attitude. Confront the enemy with the point of your sword against his face. When he attacks, dash his sword to the right and "ride" it. Or, when the enemy attacks, deflect the point of his sword by hitting downwards, keep your long sword where it is, and as the enemy renews his attack cut his arms from below. This is the first method.

The five approaches are this kind of thing. You must train repeatedly using a long sword in order to learn them. When you master my Way of the long sword, you will be able to control any attack the enemy makes. I assure you, there are no attitudes other than the five attitudes of the long sword of Ni To.

2. In the second approach with the long sword, from the Upper attitude cut the enemy just as he attacks. If the enemy evades the cut, keep your sword where it is and, scooping up from below, cut him as he renews the attack. It is possible to repeat the cut from here.

In this method there are various changes in timing and spirit. You will be able to understand this by training in the Ichi school. You will always win with the five long sword methods. You must train repetitively.

3. In the third approach, adopt the Lower attitude, anticipating scooping up. When the enemy attacks, hit his hands from below. As you do so

he may try to hit your sword down. If this is the case, cut his upper arm(s) horizontally with a feeling of "crossing". This means that from the lower attitudes you hit the enemy at the instant that he attacks.

You will encounter this method often, both as a beginner and in later strategy. You must train holding a long sword.

4. In this fourth approach, adopt the Left Side attitude. As the enemy attacks hit his hands from below. If as you hit his hands he attempts to dash down your sword, with the feeling of hitting his hands, parry the path of his long sword and cut across from above your shoulder.

This is the Way of the long sword. Through this method you win by parrying the line of the enemy's attack. You must research this.

5. In the fifth approach, the sword is in the Right Side attitude. In accordance with the enemy's attack, cross your long sword from below at the side to the Upper attitude. Then cut straight from above.

This method is essential for knowing the Way of the long sword well. If you can use this method, you can freely wield a heavy long sword.

I cannot describe in detail how to use these five approaches. You must become well acquainted with my "in harmony with the long sword" Way, learn large-scale timing, understand the enemy's long sword, and become used to the five approaches from the outset. You will always win by using these five methods, with various timing considerations discerning the enemy's spirit. You must consider all this carefully.

The "Attitude No-Attitude" Teaching

"Attitude No-Attitude" means that there is no need for what are known as long sword attitudes.

Even so, attitudes exist as the five ways of holding the long sword. However you hold the sword it must be in such a way that it is easy to cut the enemy well, in accordance with the situation, the place, and your relation to the enemy. From the Upper attitude as your spirit lessens you can adopt the Middle attitude, and from the Middle attitude you can raise the sword a little in your technique and adopt the Upper attitude. From the lower attitude you can raise the sword and adopt the Middle attitudes as the occasion demands. According to the situation, if you turn your sword from either the Left Side or Right Side attitude towards the centre, the Middle or the Lower attitude results.

The principle of this is called "Existing Attitude - Nonexisting Attitude".

The primary thing when you take a sword in your hands is your intention to cut the enemy, whatever the means. Whenever you parry, hit,

spring, strike or touch the enemy's cutting sword, you must cut the enemy in the same movement. It is essential to attain this. If you think only of hitting, springing, striking or touching the enemy, you will not be able actually to cut him. More than anything, you must be thinking of carrying your movement through to cutting him. You must thoroughly re-search this.

Attitude in strategy on a larger scale is called "Battle Array". Such attitudes are all for winning battles. Fixed formation is bad. Study this well.

To Hit the Enemy "In One Timing"

"In One Timing" means, when you have closed with the enemy, to hit him as quickly and directly as possible, without moving your body or settling your spirit, while you see that he is still undecided. The timing of hitting before the enemy decides to withdraw, break or hit, is this "In One Timing".

You must train to achieve this timing, to be able to hit in the timing of an instant.

The "Abdomen Timing of Two"

When you attack and the enemy quickly retreats, as you see him tense you must feint a cut. Then, as he relaxes, follow up and hit him. This is the "Abdomen Timing of Two".

It is very difficult to attain this by merely reading this book, but you will soon understand with a little instruction.

No Design, No Conception

In this method, when the enemy attacks and you also decide to attack, hit with your body, and hit with your spirit, and hit from the Void with your hands, accelerating strongly. This is the "No Design, No Conception" cut.

This is the most important method of hitting. It is often used. You must train hard to understand it.

The Flowing Water Cut

The "Flowing Water Cut" is used when you are struggling blade to blade with the enemy. When he breaks and quickly withdraws trying to spring with his long sword, expand your body and spirit and cut him as slowly as possible with your long sword, following your body like stagnant water. You can cut with certainty if you learn this. You must discern the enemy's grade.

Continuous Cut

When you attack and the enemy also attacks, and your swords spring together, in one action cut his head, hands and legs. When you cut several places with one sweep of the long sword, it is the "Continuous Cut". You must practice this cut; it is often used. With detailed practice you should be able to understand it.

The Fire and Stones

Cut The Fires and Stones Cut means that when the enemy's long sword and your long sword clash together you cut as strongly as possible without raising the sword even a little. This means cutting quickly with the hands, body and legs - all three cutting strongly. If you train well enough you will be able to strike strongly.

The Red Leaves Cut

The Red Leaves Cut [allusion to falling, dying leaves] means knocking down the enemy's long sword. The spirit should be getting control of his sword. When the enemy is in a long sword attitude in front of you and intent on cutting, hitting and parrying, you strongly hit the enemy's long sword with the Fire and Stones Cut, perhaps in the spirit of the "No Design, No Conception" Cut. If you then beat down the point of his sword with a sticky feeling, he will necessarily drop the sword. If you practice this cut it becomes easy to make the enemy drop his sword. You must train repetitively.

The Body in Place of the Long Sword

Also "the long sword in place of the body". Usually we move the body and the sword at the same time to cut the enemy. However, according to the enemy's cutting method, you can dash against him with your body first, and afterwards cut with the sword. If his body is immovable, you can cut first with the long sword, but generally you hit first with the body and then cut with the long sword. You must research this well and practice hitting.

Cut and Slash

To cut and to slash are two different things. Cutting, whatever form of cutting it is, is decisive, with a resolute spirit. Slashing is nothing more than touching the enemy. Even if you slash strongly, and even if the enemy dies instantly, it is slashing. When you cut, your spirit is resolved.

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