

市川素水先生

'The Mysteries of Martial Arts'

Notes by Sosui Ichikawa

*Translated by H.Ono
19 Sept 1992*

恩師之手形
平成四年一月十六日

The Mysteries of Martial Arts

The essence of martial arts is not only to kill the people but also to follow the present techniques namely 'BU' or martial power enables to lay down arms, 'Do' or arts lead to goodwill.

Sincere continuous efforts without laziness which seek for the truism will reach to our philosophy, therefore, lets start studying the books written and left by our old philosophers, in order to understand the soul thereof.

The saint expert of Kenjutsu or Swordsmanship, the late Musashi Miyamoto described in his book, 'GORIN NO SHO' or 'The book of five rings' saying that:

Forestall prevention

Three 'SENS' or forestalls can be classified as follows;

1. **KAKARI NO SEN** The attack is to be done from this side faster than the (Forestall before forestall) enemy's.



(GO)

2. **MACHI NO SEN** The attack is to be done this side faster than the enemy who has (forestall after attack) started attacking before than this side..... Attack.

3. **TAI TAI NO SEN** Both I and enemy attack each other but I attack a little (forestall of body) faster than him.

Victory mainly depends on according to these sens or forestalls. Namely forestalls mark first as tactics. Taking into consideration of their situation as forestall, it is difficult describing precisely 'to read the enemy's mind and to win with a wisdom of my tactics, if these are various forestalls. (To read an opponents mind, body, eyes, angles of entry, weight, height.)

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I. First “Kakari (sen) no sen” or Forestall before forestall.

1. When I think that I start attacking, I should be still and suddenly I rapidly attack the enemy as a “sen” or forestall.
2. To keep the upper part of the body in rapid movement and leave its lower part or bottom to be stable as a “sen” or forestall.
3. To strengthen our own mind and to keep a little bit faster step than usual make easy to have nearer access to the side of the enemy, and which prove to be a “sen” or forestall as a rapid result.
4. In order to defeat the enemy who has a strong mind from the bottom, it is necessary to control own mind to induce enemy’s in the process of the beginning, midst and after attacking.

The above mentioned are all “KAKARI (SEN) NO SEN” or Forestall before Forestall

II. Second “MACHINO (GO) NO SEN” or Forestall after attack.

1. In case the opponent attacks you please pretend not to be careful and disguise yourself weak and then, when you get the close access to him, take suddenly a long distance from him and look like yourself flying on him. You find as soon as possible the enemy is going to slacken himself. It is needed to win a victory strongly from him. This is a sort of “SEN” or Forestall.
2. Further, while opponent starts attacking me, at the same time I try to attack him more strongly. It is a principle of MACHI (GO) NO SEN or “waiting” forestall after attack which gains a victory, just on the moment when the changes his rhythm in attacking.

III. “TAITAI NO SEN” or Forestall of body.

1. When the opponent sets about attacking me rapidly, I begin reacting silently and when I notice that he feels easy after approaching at my nearer position by deciding to attack me, it is high time to defeat him strongly.
2. In case also he starts attacking me quietly, it is indispensable to keep my body light and attack him a little but faster, when I come up to him I try to disturb his rhythm and defeat him according to his reaction of his complexion. This is TAITAI NO SEN or FORESTALLY OF BODY.

It is hard to describe precisely you are requested to study genuinely with this document.

JINMURYU, the late “SEIKAKU ADACHI” - Summary of his tactics says

Man should judge the level of ones techniques of Kenjutsu or Swordsmanship by ones movement. Therefore, those who usually touch their heads under things, fall on their buttocks in scuffling (fighting), or touch sliding doors in standing up, stumble against the things left and miss their foot in muddy ground seems that they do not do their best in training the techniques in Kenjutsu or Swordsmanship. Accordingly, Kenjutsu requires to have a good look at mans movement in order to know the level of other people.

The expert of Kenjutsu or Swordsmanship the late ITTOHSAI ITOH (1560-1653) accounted for 10 bad habits to be avoided able in the training of Kenjutsu or Swordsmanship as follows:

1st Endurance	6Th Strange
2nd Mind Control	7th Doubt
3rd Avarice (<i>extreme greed.</i>)	8th Despise
4th Angry	9th Hesitation
5th KAI (?)	10th Self-conceit

The expert of Hokushin Ittoryu, the late SHUUSKU CHIBA (1794-1855) described in his mystery of Kenjutsu or Swordsmanship:

According to another school of Kenjutsu, these are important points say:

1st eyes, 2nd mind, 3rd foot. Unless you use 3 points continuously it is impossible to defeat the enemy.

This is said as mind, spirit (ki) and power in our style. Namely “MIND” is to see broadly the enemy as a whole. KI or spirit is to be thought to stab the enemy who tries to attack you. POWER is to neutralise what you want to do.

The accord of these 3 points enables you to gain victory otherwise it is not available to win against your enemy. These are almost the same with the principle consisting of 1st eyes, 2nd mind and 3rd foot, think of it.

This can be also said this way:

When I tried to examine my new disciples so far, I found that those who were turned to be clumsy and there were not so many skilful people.

First of all, the way to grasp the sword is to tighten the little finger a little bit, second to slacken the 3rd finger, third the middle finger with more relaxation and fourth to append the forefinger as an attached finger, thus you can compatewith you enemy less powerfully.

The late MUNENORI YAGYUU (1571-1646) of Shinkage Ryu mentioned in his Heredity

Secret that:

By any means the principle makes part of the president way how you induce your enemy to start the first attack by applying the double faced techniques as basic ones and by attacking on the first stage in fighting with various ways. Before having a match with the enemy, you should be prepared beforehand that you pay attention to his first attack. The unskilful trick is important.

Unless you think that the enemy attacks you, as soon as before having a fight, if he suddenly attacks you strictly you cannot defend yourself using any usual techniques of which you have been always training.

The late BOKUDEN TSUKAHARA described in a Japanese poem of his experience which he had exercised in martial arts as below:

Hesitating to make best choice of techniques on top of the psychology of learning the martial arts, the psychology of using the techniques is also apt to hesitate.

The following are Japanese poems of the mysteries on “IAI-DO” or drawing techniques of swordsmanship.

1. IAI is not to be cut by a man, not to cut a man, but one must win plainly by receiving the attack from the enemy.
2. IAI is to put up a sword by calming ones mind, but drawing a sword is to mean winning immediately.
3. IAI is not only limited to the sword of the enemy to be stopped, but also to stop his whole movement as soon as possible.
4. The essence of IAI exists always inside the sheath of the sword, you should win without drawing it.
5. Taking the right position strongly to draw the sword, psychologically, you will win just leaving your body with certain distance from your enemy.
6. Gaining access to the enemy quickly you should draw a sword with concentrated mind, when you reach at the dangerous distance from him.
7. Keep the distance of 90cm from your enemy. A close contact is useful to see his attack of forestall by starting attack before than him.
8. When you ask your teacher, you should pay careful attention to him with politeness, because he will teach you so important things that you must learn from him.
9. Whatever you think that you want to master IAI unless you will practice always your level of IAI will remain low.