THE BLACK SCIENCE
ANCIENT AND MODERN TECHNIQUES OF NINJA MIND MANIPULATION

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From fictional characters such as Svengali in George du Maurier’s 1884 *Trilby* and Dr. Hannibal Lecter in *The Silence of the Lambs*, to real life manipulators such as Russia’s Grigori Rasputin and America’s Charlie Manson, nothing is more frightening (and fascinating) than the image of an evil mastermind capable of controlling—and even killing—others by simply using the power of his mind. These people are mind-slayers—individuals who have studied the human psychology and use it against those they would dominate.

From the 1950s up through the ’70s, the U.S. government spent millions for the secret CIA-directed programs known as MK (for mind control) and MK-ULTRA, both of which were designed to develop mind-control weapons and strategies. Out of these programs came mind-control weapons ranging from “psychotronic” brainwashing devices to human mind weapons—psychic assassins capable of reading the enemy’s mind and, ultimately, using their thoughts to kill the enemy from a distance.

These experiments and expenditures were justified under the argument that the U.S. government had to keep pace with similar mind-manipulation research being done by communist governments.

Don’t laugh. It is a matter of public record that your tax dollars went to pay for this research.

Even now, years after these programs were acknowledged by our government and officially discontinued, stories continue to filter out of
Washington about mind-manipulation schemes and scenarios still being hatched in corporate boardrooms and seedy backrooms; mind-manipulation experiments played out at cult compounds in such out of the way places as Guyana and Waco, Texas.

To many Americans, the very idea of using mind manipulation goes against the chivalrous “Code of the West” and seems an affront to the memory of John Wayne standing tall, looking a bad guy in the eye.

Other more realistic and perhaps less sadistic voices ask “What is more humane, the indiscriminate use of a sledgehammer war strategy like carpet bombing—resulting in the deaths of thousands of innocents—or a scalpel-like incision targeting a single evil dictator?”

How much more effective and efficient, then, if we were somehow able to remove such a nemesis with a single thought?

Down through the ages unscrupulous individuals, self-serving cults, and various cadres of killers—from ancient Chinese magician-spies to medieval Middle Eastern assassins to the infamous ninja of Japan—have experimented with and applied a multitude of methods for controlling and killing their enemies by attacking their foes not on a physical battleground, but on a mental killing field.

These “mind-dancing” strategies and tactics range from the feasible to the far-fetched, from ancient voodoo to modern virtual reality.

Why should we take the time out of our busy schedules to study these ancient and modern mind-manipulation techniques?

Consider this:

Today Madison Avenue spends billions to influence us to buy things we don’t need, to ensure our brand loyalty and, more insidious still, to lure us into supporting political candidates with slippery zippers.

This latter campaign goes hand-in-hand with governments and mega-corporations worldwide spending billions on psy-ops (psychological operations) designed to undermine the morale of their enemies while engendering patriotism and unquestioning obedience in their own people.

When this sort of mind manipulation is done by rival governments or rival religions, we call it propaganda and cult indoctrination. When we do it we call it advertising and public service announcements.

Studying traditional and current mind-manipulation strategies and techniques should not stem simply from our healthy paranoia about out-of-con-
trol government agencies constantly on the prowl for new ways to control people. Studying these techniques will help us guard ourselves and our loved ones against an endless array of criminal con men, crazed cult leaders, and opportunistic politicians.

Any realistic modern survival and self-defense training must include strategies for defending our own mind castles against intrusion. Thus, it is vital we master the art of mind-dancing for both defense and offense—before our enemies do.

Perhaps you believe yourself to be one of the favored few who don’t have any enemies. Someone once said that Satan’s greatest trick was convincing the world he doesn’t exist. Perhaps the enemy you don’t have has already mastered the techniques in this book!

“To subdue an enemy without fighting is the greatest of skills.”

—Sun Tzu
Of all the various cadres down through history to use mind manipulation as a weapon, hands down the most adept were the ninja of Japan.

Drawing on ancient texts and tactics from East Indian strategists and Chinese spies, medieval Japanese ninja further refined these techniques of mind manipulation before passing them down to us today.

THE ASIAN MIND

Experts disagree as to when and where the craft of Japanese ninjutsu (art of the ninja) actually began.

It is known that many Japanese ninja practices, including their mind-manipulation tactics and techniques, can be found with the mysterious Thuggee cult of India.1

Ancient India, the “mother” of civilization, produced many classics of military strategy, most of which contained at least passing reference to the importance of discerning—and then destroying—an enemy’s mind-set. For example, the ancient Hindu text Arthasastra contained advice on the art of espionage and mind manipulation, as did the writings of Indian strategist Kautilya.

Other portions of Japanese ninja strategy can be traced back to ancient China’s Warring States Period (453-221 BCE) when ruthless rival princes
routinely employed subterfuge, spies, and mind manipulation to further their ambitions.

It was during this tumultuous period that the greatest of Asian strategists Sun Tzu wrote his Ping Fa (Art of War).

Sun Tzu’s treatise is one of the first military books to carry a chapter devoted specifically to the use of secret agents. This masterpiece covers all aspects of warfare and includes extensive comments on how to gain insights into the strengths and weaknesses of an enemy’s mind and how to wield those revelations during psychological warfare.

Sun Tzu understood that discerning the mind-set and motivations of an enemy was the first step in overcoming that enemy:

“Know the enemy and know yourself and in a hundred battles you will never be in danger.”

So insightful were Sun Tzu’s observations that Art of War is more popular today than ever and has been applied to a wide variety of fields, not the least of which are Asian politics and finance.

China’s Warring States Period also saw the emergence of several groups of specialized secret agents and assassins, the most feared of which were magician-like spies known as moshuh nanren (often referred to in hindsight as “the ninja of China”).

Moshuh nanren were masters of espionage, assassination, and mind manipulation.

For example, moshuh nanren purposely cultivated an atmosphere of superstition and fear around themselves and their skullduggery. They did this through use of intimidation—their enemies disappearing in the middle of the night or found dead from the dim-mak (death touch) without any marks on them—and through encouraging the belief that moshuh nanren were descended from mythical lin kuei (forest demons).

Centuries later, Japanese ninja would use this same tactic, encouraging the belief that they were descended from mythical tengu demons.

Sun Tzu’s Art of War was first “officially” introduced into Japan in the 8th century CE.

However, many moshuh nanren espionage techniques filtered into Japan between the 1st and 5th centuries, a period that saw a large influx of Chinese
Buddhists into Japan. Undoubtedly, Sun Tzu’s *Art of War* came along for the ride. In addition to Sun Tzu, early Japanese strategists may have also studied other notable Chinese writers, for example Wu Ch’i (430-381 BCE):

“One man willing to throw away his life is enough to terrorize a thousand.”

Another influential Chinese strategist was Tu Mu (803-852 CE), who wrote extensively on the proper recruitment and employment of spies and double agents, especially individuals gleaned from an enemy’s own country. Tu Mu’s keen insight into the workings of the human mind detailed various ways disgruntled and disaffected individuals could be seduced into becoming traitors and double agents.

We can only speculate to what degree each of these Chinese, and to a lesser extent East Indian strategists, had on the development of the mind-manipulation tactics and techniques of medieval Japanese ninja. We do know for certain that, in short order, the ninja of Japan become quite adept at employing a myriad of mind-manipulation strategies, most of which remain valid today.

**THE NINJA MIND**

“A keen insight into human psychology and predictability has always proven the ninja’s greatest weapon. This remains true today.”

—Dirk Skinner

Japanese “ninja” techniques did not come into their own until the 6th century when Prince Shotoku, contestant for the imperial throne, recruited a *yam-abushi* (mountain warrior-monk) by the name of Otomo-No-Saijin as a spy.

Where Otomo acquired his espionage skills and insight into human nature is not known. What is known is that Otomo was certainly adept at his craft, and instrumental in helping Shotoku outthink his enemies. Otomo’s alias was Shinobi (one who sneaks in). The word ninja comes from the Japanese written character for shinobi and refers generically to anyone who uses stealth and subterfuge techniques (e.g. mind-manipulation) to accomplish his goals.
Over the next few centuries, Japanese techniques of espionage, subterfuge, and psychological warfare continued to be refined. In the 14th century, Japan was ripped end-to-end by savage internecine warfare between rival samurai clans. The savagery of this period stimulated an increase in “ninja” activity, as “ninja” criminal bands took advantage of the chaos to rob and plunder, and every freelance “ninja” spy peddled information on opposing forces. Any act of savagery or subterfuge occurring during this time was attributed to “ninja,” a catchall term not indicative of the later great organized ninja clans. However, the 14th century did see the scattering of seeds that would eventually grow into true ninja clans in central Japan.

Eventually more than 50 shinobi-ninja clans—including the powerful Hattori, the Momochis and the Fijibayashis—would forge an almost autonomous state in the central provinces of Iga and Koga.

Insulated by dense forests, these shinobi-ninja perfected their stealth and intelligence-gathering craft, their martial arts, and, most importantly, their satsujin-jutsu (insights into the minds of men), both their own and that of potential enemies. As they grew more powerful, many of these shinobi clans were content to be left to themselves.

Other ninja clans, however, openly defied and actively warred against local daimyo (samurai overlords). More often than not they played one samurai clan against the other. This was sound ninja strategy. The more the daimyo warred amongst themselves—thinning their samurai ranks—the less manpower they had on hand to devote to hunting down ninja.

In the mid-1500s, Shogun Oda Nobunago and his two generals, Ieyasu Tokugawa and Hideyoshi Toyotomi launched a campaign to wipe out defiant ninja clans in central Japan. In his zeal, Nobunago drew no distinction between defiant ninja clans and those shinobi folk merely wanting to be left to themselves. This indiscriminate slaughter by Nobunago alienated many of the shinobi clans that might have otherwise not actively warred against him.

In November 1581, Nobunago’s army invaded Iga province in force, decimating the shinobi clans. Those shinobi escaping immediate death during the intense fighting were hunted down and killed. A few clan leaders had read the writing on the wall and had made contingency plans for their people to escape to other parts of Japan, many to Kii province where still-defiant Buddhists had set up an enclave.

Not long after his invasion of Iga, Nobunago was assassinated by one of
his own men, the Daimyo Akechi. Some say Akechi, a devout Buddhist, had simply had enough of Nobunago’s persecution of peaceful Buddhists. Others whispered that the daimyo had fallen under the spell of ninja mind-masters.

Following the death of Nobunago, his general Hideyoshi Toyotomi seized power.

By 1590, Toyotomi, a commoner, had succeeded where all the emperors, shoguns, and daimyo before him hadn’t, uniting the whole of Japan under his banner. Toyotomi began his rise to power as a juvenile henchman for a group of ruthless “ninja” highwaymen. From there, he manipulated his way into Nobunago’s confidence; first as a valuable spy, then as an accomplished strategist, and eventually co-commander of Nobunago’s forces.

Not surprisingly, the whispers were that “the ninja” Toyotomi had engineered Nobunago’s death.

How ironic that Toyotomi, a man who owed his rise to ultimate power to ninja mind-manipulation tactics and techniques, would be the same man who would spell the beginning of the end of the great ninja clans.

Just as warring between rival samurai clans in the 14th century helped foster the development of ninjutsu, conversely Toyotomi’s unification of Japan—and the resultant end to internecine fighting between lesser samurai lords—heralded the decline of overt ninja rebellion.

The emergence of a strong central government authority that local daimyo could call on for assistance against defiant clans helped spur the development of more covert methods of ninja craft, particularly in areas of mind manipulation.

As government, military, and law-enforcement became more centralized, most of the smaller, purely criminal “ninja” gangs dispersed. Others however remained defiant, forming larger criminal leagues and helping foster the emergence of the yakuza, Japan’s version of the Mafia.

Ironically, still other ninja became policemen or became operatives for the centralized military’s intelligence network. These converted operatives lent their ninja expertise (especially mind-manipulation techniques) to the creation of the Japanese military’s feared Kenpeitai (Thought Control Bureau) and to the national Tokko (Thought Police). Established in 1911 to suppress left-wing movements in Japan, the Tokko’s power continued to expand up through World War II when it specialized in enforcing thought-control policies of the pre-World War II militarist regime.
In the 17th century, the proper Tokugawa regime that succeeded Toyotomi’s reign made it a capital offense to even say the word “ninja” since merely acknowledging the existence of such rogues challenged the very nature of rigid Japanese social structure. In their enemies’ eyes, ninja had no honor because they used every manner of skullduggery to accomplish their goals. Where samurai fought face-to-face, adhering to the strict ideal of bushido chivalry, ninja were bound by no such rules of engagement, preferring instead to strike from behind or from afar.

What frightened proper Japanese society in general, and pretentious samurai in particular, was that ninja did not stop at unconventional physical warfare. Ninja also used psychological attacks, targeting their enemy where that enemy was most vulnerable and least able to defend themselves—through their secret lusts, inner fears, and superstitions.

More insidious still, you never knew when a wily ninja mind manipulator might succeed in “overshadowing” your brother, your wife, even your priest—any one of whom could slip a dirk into your back or poison into your cup while under the control of an accomplished ninja mind-wizard!

Progressing through the nine training halls of ninjutsu craft, students are quick to learn that for every one physical way to attack an enemy, there are 10 ways to attack his mind.

The Nine Training Halls

Each of the traditional Nine Halls of Ninjutsu contains a distinct field of training. While complete in and of themselves, by necessity each training hall compliments the other eight.

Ninja students are first given an overall course of training to familiarize them with all nine training halls. Students showing aptitude in a particular hall of study are then encouraged to specialize in that hall. In general, this nine halls regimen progresses from purely physical skills toward more mental skills, and culminates in the development of mental strategies and tactics designed to defeat a ninja’s enemies without the danger of physical confrontation.

Even when the course of study appears to be purely physical in nature however, underlying the physical lesson is a valuable psychological principle to be mastered.

A brief overview of the nine halls: