

Midori Yama Budokai: *Hanshi's* Corner Written by Ron Rogers *Hanshi Meiyokyoju*

Displacement Kata

This *kata* was used by Wilson *Kancho* to teach the displacement kick, which was the most important kick in his system. When learned, the *budoka* practiced the form on a sheet of newspaper. When s/he could do the form on the paper without tearing, or moving, the paper, the sheet was halved. This was continued until the student could do the entire form on a standard sheet of notebook paper (8 ½ x 11).

The first kick was a right front snap kick to the north. This was followed by a left displacement kick to the direct rear, or south. The next kick was a left displacement kick to the west after a 90o turn. The left foot was brought to the side of the right (supporting) foot at a 90o angle. The right toes faced north and the left toes faced east. The *budoka* then pivoted 180o and performed a left displacement kick to the east. Without moving the supporting (right) foot, a left front kick was performed to the west. Wilson *Kancho* referred to this position as the “key position.” After the front kick, the *budoka* did a right displacement kick to the east. This was followed by a right displacement kick to the north after a 90o turn. This portion of the form ended with a right displacement kick to the south after an 180o turn. The student then began with a left front snap kick and moved counter-clockwise as s/he continued the movement.

As a training method, five persons could be used. The student stood at the center, surrounded by four training partners. As the student performed the kicks, the partners practiced avoiding and/or blocking the kicks. The “key” position required good timing by the partner, or the student could kick him or her.

Performed alone as a form, or with partners as a drill, this began the concept of being able to perform the displacement kick to any direction with the use of footwork. Later, a “figure eight,” or “infinity sign,” would be learned to place the kick at any of the 360o on the circle.

***Kojoshu* (*Kojashu*): Old Castle Pine [Chinese: Kuo-Lo-Shu]**

The *Kojoshu* system is a *kempo* style about personal growth. The belief of the system is that each person must be given the opportunity for physical, mental and spiritual growth; to do less is to hide a system's limitations. It is based on nine “pure motions.” These motions consist of three strikes, three blocks and three kicks. *Kojoshu* refers to these as “pure,” in that their motions are not duplicated. It is taught that all other strikes, blocks and kicks are derivations of these basic nine. There are one hundred and eight movements derived from the Eighteen Postures, with each movement showing an attack and related theory of defense. Beginning students learn the physical level of the one hundred, eight movements; intermediated students learn the mental level; advanced students learn the spiritual level.

Kojoshu is an eclectic karate system based on the Eighteen Lo-Han Postures. Originally, these postures were derived from the movements of animals, coupled with a corresponding element. Today, the nine basic techniques are coupled with a corresponding animal characteristic. As such, they exercise and condition the entire body. The self-defense aspects of these postures are taught in two-, and three- person sets, which teach rhythm, timing and distance. Much of its premise is that hand-to-hand

combat is close range, not the sparring distance of medium range or long range. In your *hanshi*'s words: "Everything is up close and personal."

There are five recognized ranges of combat, with four intermediate ranges for a total of nine. As these may be offensive or defensive there are a total of eighteen. Range five is actually out of range of anything other than voice or projectile weapon. Range four permits the opponent to observe movement toward him or her. Consequently, movement must be deceptive. At range three, a blow may be struck without "telegraphing" the movement. Feints become important. With range two, actual contact is made. As any movement is too quick for the eye to follow, the tactile sense becomes important. Wing Chun and *Judo* both work well at this distance. Your *hanshi* would like to emphasize that the wing chun chi sao (sticky hands) and the *judoka*'s fight for grips are based on the same principles. At range one, the opponent is dangerously close. Balance, leverage, proper selection of targets and objectives used with effectively applied strength are tools to enhance instinctive skill.

Your *hanshi* has often stated that what he attempts to teach is principles, not techniques. *Kojoshō* defines "principles and theories [as] generalized statements drawn from multiple realities to the simplicity of generalization." It is the duty of the *sensei* to pass on the knowledge s/he has gained; it is the duty of the individual student to make that knowledge his or her own. As many times stated, the *sensei* points the way; the student must walk the path.

Healing Techniques

Although there are many different types of healing in the Oriental martial arts, most are derived from Acupuncture (Mandarin Chinese: *zhēn liào fǎ*; Japanese: *hari ryō hō*; English: needle treatment method), also referred to as "needling," and related methods, such as moxibustion (*ai jung chiu*, or simply *chiu*), also referred to as ignipuncture. *Ai* is the word for the Artemisia plant. *Jung* is the "nap," or leaf coating, which is the active ingredient. *Chiu* is the Chinese word for our western cauterization. The word moxibustion actually comes from Japan. The original form was *moe kusa*, or burning herb. This was contracted to *mokusa*, which was pronounced "moksa," hence, moxi-bustion. It could be argued moxibustion is a redundancy, as "-bustion" means "to ignite."

The same acupuncture points (*hsueh-wei*, *ching-hsueh*, *ch'i hsueh* and *a-shih-hsueh*) are used in acupressure, in which a special type of massage is done on these points. *Hsueh-wei* are locations where energy (*ch'i*) and blood converge. Points located on the meridians are *ching-hsueh*. Those located outside the meridians (called special points) are known as *ch'i hsueh*. Finally, points located over a site of pain are *a-shih-hsueh*. The results are the same – activation of the points to cure illnesses. Today, acupressure is known as reflexology. Presumably, if new terminology is used for old methods, it makes them more palatable to western acceptance. It should be noted that the principles of chiropractic medicine are based, to a large extent, on the principles of acupuncture.

Other methods are *anma* (*amma*; *an-mo* in Chinese, meaning palpate and massage), or massage (*t'ui na* in Chinese, meaning pushing and grasping), *dō-in*, a very specific type of massage and *shiatsu* (literally, finger pressure). *Dō-in* is an organized series of self-massages, light finger pressures and breathing methods to regulate energy flow (*ch'i*; *ki*). A further derivation of acupressure is G-Jo Fingertip Technique. It is, we are told, roughly translated from Chinese as meaning "First Aid." The same characters (reversed)

in Japanese are pronounced *kyūkyū*, meaning “deliverance in an emergency.” *Kyūkyūho* are methods of First Aid.

An actual type of acupuncture, in which all illnesses are treated in the ear with needles, is auricular acupuncture. Reflexology contends that the soles of the feet and the palms of the hand contain points to treat all illnesses in the body. Auricular acupuncture contends that the ear contains these same points.

Makkō-hō, referred to as “Five Minute Physical Fitness,” is a series of postures coupled with breathing. These exercises are reputed to promote health and vitality. As with *dō-in*, these are done by the person. The postures are reminiscent of those used in internal kung-fu, or Qi-gong. Qi-gong, of course, is reminiscent of the asanas used in Hatha Yoga. The first method taught your *hanshi*, *meiyo kyōju*, is unique in that one breathes in and out through the nose. Natural breathing is used, in which the stomach expands while inhaling and relaxes while exhaling. Air is taken into the lower diaphragm (mistakenly referred to as the stomach), and then brought upward into the lower rib cage. Finally, the chest expands. Exhaling requires that the chest, followed by the lower rib cage and finally the diaphragm expels the air. Booth *sensei* stated that one nostril filtered warm air and the other, cool air. Wilson *Kanchō* used natural breathing by inhaling through the nose and exhaling from the mouth.

In more esoteric terms, we have *teate*, or the laying on of hands. *Reiki*, uses a similar method, both with the subject at hand and at a distance. This method is used in conjunction with symbols, and is done only after the healing has been performed on the healer-to-be – a case of “physician heal thyself.” There are three stages in *reiki*, each costing (yes, costing!) progressively more than the last. Tohei Koichi uses *kiatsu* for healing, and this is taught in his *Shin Shin Toitsu Aikido*.

All of the above use the principles of energy (*ki*) flow and acupuncture to a greater or lesser degree. It is believed that one’s health is a reflection of the state of bioenergy the Chinese call ch’i. Ch’i is considered the essence of life. There is a great difference between the Oriental and Occidental methods of medicine. Oriental methods work at preventing illness and work on the cause. Occidental methods are generally used after the illness has taken effect and work on the symptoms. In ancient China, a skull was placed in the doctor’s window for each patient that died while being treated. When a certain number of skulls were prominent, the physician was put to death as being incompetent. One wonders how well the AMA would stand up to such a criterion.

In addition, there are methods of healing with herbs. In China (Pinyin), this is known as *zhōng yao xue*, and in Japan as *Kampo*. More than five thousand herbs are used, based on the age, sex and physical and mental condition of the patient.

Probably, the best single book on the above is *A Barefoot Doctor’s Manual*, originally published by the U.S. Department of Health, Education, and Welfare, Public Health Service, National Institutes of Health.

Chakras

Franklin Booth, *Sensei*, was very involved in *Yoga*, and was nicknamed “*Chakras*” by his instructors. Booth *Sensei* also taught that there were nine *chakras*. These were seven of the *physical* body and two of the etheric and aural bodies. He also mentioned a tenth, but did not elaborate on it. *Chakras Judo* and *Karate* derived its name from these seven vital centers. The warm-up exercises were mainly yoga asanas.

Chakras are the seven vital centers (of the body), which are wheel-like vortices, through which passes the central nerve channel (*sushumna*). *Chakra* is literally a wheel or disc. The *kundalini* rises through this channel. The positive nerve channel, or *pingala*, and the negative nerve channel, *ida*, cross over each other at the junctions, which separate each *chakra*. The *sushumna* is a channel in the subtle body that is straight through the interior of the spine. The *pingala* is a channel on the right side of the spinal cord that contains sensory and motor fibers. These have a bearing on the physical and metaphysical life. The *ida* is a column of sensory and motor nerves on the left side of the spinal cord, which coils around and ends at the left nostril. Collectively, *sushumna*, *pingala* and *ida* are believed to be the basis for all religions' Trinities. Three of these, *Muladhara Chakra*, *Anahata Chakra* and *Agyan (Ajna) Chakra*, are known as *granthis*, or "knots."

- ***Muladhara (Mooladhara) Chakra*** is located at the base of the spine. It is actually centered at the perineum, between the genitals and rectum. There are four petals. It is at this *chakra* where the *kundalini* lies coiled. When awakened, sexual instincts are heightened. Has an endocrine influence on the ovaries or gonads. Its colors are red and orange, and its symbol is the square. The *mantra* (sound) for this center is **la**, and its element is earth. Negative emotions are frustration and rage. Related illnesses from negative emotions are hemorrhoids, sciatica, prostate, ovaries and uterus. Its positive emotion is passion, and planetary influence is Saturn. This is the home of the *Kundalini*, the controlling, or life force, of humans. **Lust – brotherly/sisterly love.**
- ***Swadisthan (Swadhishatana) Chakra*** is halfway between the pubis and the navel. Endocrine influence is on the liver, pancreas and spleen. Its color is pink, and its shape is a pyramid. There are six petals. The *mantra* is **ba** and its element water. The dominant faculty is taste. Its negative emotion is anxiety, which causes diabetes and cancer. Its positive emotion is well being, and its planetary influence is Jupiter. This *chakra* deals with the water principle. **Gluttony – steadfastness and silence in the inner search**
- ***Manipura Chakra*** is located at the solar plexus, the sacred and mystical center of the abdomen. In the martial arts called the *haragei* or *saika-tanden*. Its function is power. Its dominant faculty is sight, thus the meaning of *kime* or focus. The endocrine influence is the adrenal glands. Its color is green, and its symbol is a circle. There are eight petals. Its *mantra* is **ra**, and its element is fire. Its positive emotions are desire, ambition and power. Negative emotions are fear, guilt and doubt, which cause ulcers and gall stones. Meditation (*Dhyana*) is governed by this *chakra* in *Raja Yoga*. This is the fire principle *chakra*. **Sloth – love for all life.**
- ***Anahata Chakra*** is located in the center of the chest; it is called the heart center. Its function is associated with compassion. The endocrine influence is the thymus gland. Its color is golden yellow, and its symbol is a cross. There are twelve petals. The *mantra* is **ym**, and its element is air. The dominant faculty is touch and Venus is the planetary influence. Joy is the positive emotion and grief is the negative emotion. Grief causes angina, stroke and arthritis. The evolution of the person is shown in the aura, when this *chakra* is reached. This controls feel and all that we touch. **Anger – self-controlled directed will.**
- ***Vishuddha (Visudha) Chakra*** is located in the middle of the throat, its function is creativity and self-expression. One becomes clairaudient when the *kundalini* reaches this *chakra*. The endocrine influence is the thyroid gland, and its color is blue. Its

symbol is a chalice and its *mantra* is **ha**. There are sixteen petals. The element is ether and the dominant faculty is hearing. Mercury is the planetary influence. Its positive emotion is inspiration and its negative, which causes thyroid malfunction and the flu, is repression. The expression of this *chakra* is will power. It is the *chakra* of the mouth. **Envy – love for knowledge**

- **Agyan (Ajna)** is the brow center located in the center of the forehead. Its function is paranormal powers, including clairvoyance and insight (the Third Eye). In addition, one has knowledge of the world beyond. Its endocrine influence is the pituitary gland. Its color is indigo and its symbol the six-pointed star. Its *mantra* is **ah**, and its planetary influences both the sun and the moon. There are two petals. Ecstasy is its positive emotion. Obsession is its negative emotion, which causes schizophrenia and malfunction of the kidneys. This is the *chakra* of the mind. **Covetousness – poverty or independence.**
- **Sahasrara Gyan** is known as the crown center, it is located on the crown of the head. Its function is liberation or *Nirvana*. Its endocrine influence is the pineal gland. Its color is purple and its symbol is the lotus flower. It has one thousand petals. Its *mantra* is **om**. The positive emotion is bliss and any negative emotion causes psychosis. This is the highest of the physical, or mundane, centers. It, of the seven mundane centers, is nearest the spiritual realm. **Pride --humility**

NOTE: Symbols chosen for each *chakra* may vary according to the sect of Buddhism or branch of yoga of the devotee.

There are seven branches of yoga. The first and most prevalent is Hatha Yoga with its asanas (postures), poses and exercises. This is the one most persons think of when they hear the word “yoga.” Raja (literally, “royal”)Yoga is commonly known as classic yoga. It is in raja yoga that the “eight limbs” of yoga are found. The first is yama, to do good; second is niyama, to be good; third is asana, to feel good; fourth is pranayama, to live good. These first four branches deal with the physical aspects of yoga. The following four deal with developing the body, mind and spirit, and are focused on meditation. They are pratyahara, or inner focus; dharana, or one pointedness; dhyana, or deep meditation; samadhi, or absorption. After raja yoga and its eight branches, comes karma yoga, the yoga of right action. Karma yoga is followed by bhakti yoga, which means devotion and selflessness. These involve doing good for others without any thought of reward or recognition – the Christian agape. Next is jnana yoga, the path of wisdom, in which one discerns the real from the unreal. One becomes spiritual with this yoga. Tantra yoga means the place where opposites (yin/yang; *in/yo*) meet and become one. In this yoga there is no difference between the Divine and the divine. The seventh, and final, yoga is mantra (mind projection) yoga, which uses potent sound. This relates to the Japanese Shinto belief in kotodama, or the Christian prayer.

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