

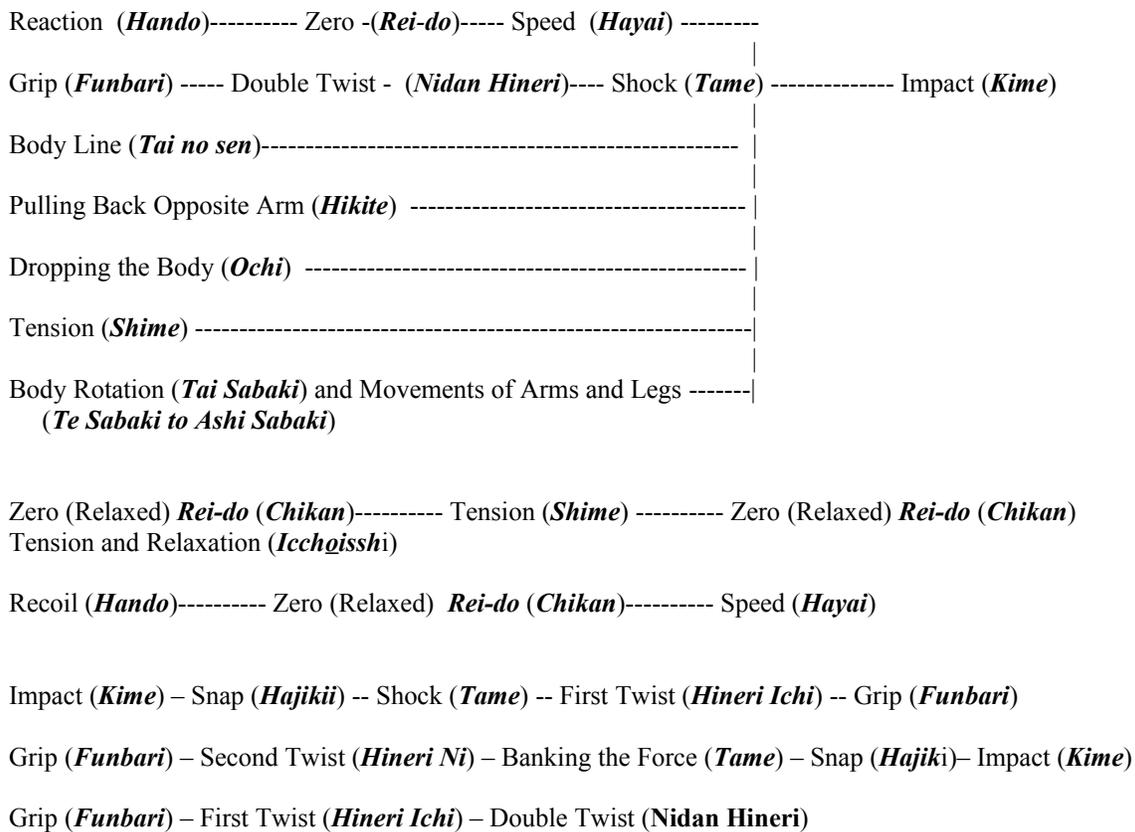
Midori Yama Budokai: *Hanshi's* Corner  
 Written by Ron Rogers *Hanshi Meiyō Kyōju*

***Jion Kata***

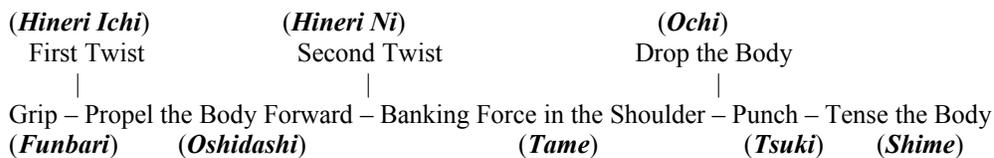
***Nen Ryū*** was founded in 1368 by Yoshimoto Soma Shiro. This was primarily a *kenjutsu* school that influenced many other *ryū*, including *Shinkage Ryū*, *Chujo Ryū* and *Itto Ryū*. Prior to traveling to Okinawa to teach, Yoshimoto took the name of Nen Ami Jion. The traditional *karate kata*, *Jion*, is named after him.

Your *Hanshi Meiyō Kyōju* recommends that you “Google” “*Jujutsu Ryū*.” You may be surprised at what you find!

**Related Diagram of Impact Elements**



***Gyaku Zuki***



## Oi Zuki

(*Hineri Ichi*)

First Twist

Grip – Propel the Body Forward – Kick Shock – Banking Force in the Shoulder – Punch – Tense the Body  
(*Funbari*)      (*Oshidashi*)      (*Keri Tame*)      (*Tame*)      | (*Tsuki*)      (*Shime*)  
Drop the Body  
(*Ochi*)

### The Great Universe

- I. *Ichi rei* is The One Spirit, Soul or Source of creation, represented by SU, which spiraled into KA-MI, or fire and water. This formed all other components of essence.
- II. *Shikon* are The Four Spirits or Souls.
  - A. *Kusu-mitami* is the intelligent, profound, mysterious and sensitive aspect of the human soul. This is the source of wisdom, clarity (light) and virtue (principle), and is associated with Heaven and the principle of centralization.
  - B. *Ara-mitami* is the source of courage, valor, progress and completion. It is associated with fire and the principle of industry.
  - C. *Nigi-mitami* is associated with water and the principle of consolidation. It is the gentle, peaceful and mild aspect of the human soul and the source of fidelity (trust), harmony (empathy), propriety (respect).
  - D. *Sachi-mitami* is associated with earth and the principle of differentiation. It is the optimistic, bright and flourishing aspect of the human soul. It bestows the blessings of happiness and cherishing and is the source of love and compassion.
- III. *Sangen* are The Three Fundamentals, Origins or Elements.
  - A. *Iku musubi*, or *iki-tama*, is the *ki*-flow dimension through harmonization, vaporization and fluidity. It is represented by a triangle, the key to entering. It symbolizes initiative, the animal realm and *Masakatsu*.
  - B. *Taru musubi* is the liquid dimension, symbolizing unification. It is inhalation. A circle, the key to blending, represents *taru musubi*. It symbolizes the vegetable realm and *Agatsu*.
  - C. *Tamatsume-musubi*, or *tamatsume-tama*, is the solid dimension, symbolizing form. It is exhalation. The square is the key to control. It symbolizes the mineral realm and *Katsuhayabi*.
- IV. *Hachiriki* are The Eight Powers
  - A. Movement; fire; A
  - B. Calm; O
  - C. Solidification; water; E
  - D. Release; I
  - E. Extension
  - F. Retraction
  - G. Unification

## H. Division

From these comes the origin of the human life force (*ki*).

Through the interaction of these sounds the Universe sprang into being. Every principle, according to *kotodama*, has a sacred seed sound, which contains its essence. If one knows the significance of the sound, one can understand its function and thereby merge with its spirit.

### The Heavenly Techniques of *Takemusu Aiki*

	U			1		Fire	
	A					A	
Yu		U			5		7
				O			
Mu	Su	U		(Water) 3	E	Su	U I 4
	E	U		8		6	
	I					O	
				2			

Mythologically, *Taka-ama-hara* means “the High Plain of Heaven” where the Shinto gods dwell. In terms of *kotodama*, however, the phrase recreates the formation and functioning of the Universe.

*Kotodama* is the sacred science of sound-spirit. There are six methods of vocalizing, through intonation, the 75 sounds which form words of purification for the Universe. It has its origin in the tantric Sphotavada system of ancient India, and was carried to Japan in the ninth century by the Buddhist patriarch Kukai. As such, it was known as *Shingon*, or “pure sounds.”

SU, the Supreme Word (Sanskrit Sabda Branman), is the innermost core of being. “In the beginning was the Word and the Word was with God.” From that word sprang forth (*Musubi*; Sanskrit: Sphota) fifty pure sounds (*Koto*; Sanskrit: Varna). These crystallized as vibrations (*Hibiki*; Sanskrit: Nada) of various concentrations that are perceived as sound, color and form – that is, the phenomenal world.

These sound-spirits, infused with cosmic energy (*Ki*, *Kokyu*; Sanskrit: Shakti, Prana), activate and sustain creation.

The Universe is said to have originated from an incomprehensibly dense point, represented by the ultra concentrated vibration, Su.

From Su, the primordial *kotodama* point (I), the sound of cosmic inhalation, energy-sound-breath, simultaneously spiraled forth. Su extended circularly into the sounds u-u-u-yu-mu and also expanded vertically into the sounds A-O-U-E-I. The tension between these sounds gave birth to spirit-matter, fire-water, yin-yang (*in-yo*), and further evolved into the seventy-five *kotodama* that maintain existence.

*Keiraku* are the lines of stimulation, or the line of affect of touching a specific part of the body. (In some western belief systems, the earth also has lines of stimulation, referred to as lei lines. Churches were originally built along these lines.)

*Nikyo Keiraku*: *Rokuzo* (Six [yin] Organs) (*Kanzō* (liver), *Shinzō* (heart), *Hizō* (spleen), *Jinzō* (kidney/s), *Naizō* (viscera) and *Shinpō* (lung/s). These *keiraku* promote circulation. Five of them (*gozō roppu*) relate to the concept of wood, water, earth fire and metal

*Kote gaeshi keiraku*: *Roppu* (Six [yang] Organs) (*Tanno* (gallbladder), *Shochō* (small intestine), *Daichō* (large intestine), *Boko* (bladder), *I* (stomach) and *Sansho* (Triple Heater: thorax; upper abdomen; lower abdomen). These *keiraku* promote digestion.

*Funatori* is moving from the hips. It is the classic motion of the fisherman as he rows his boat to his daily work, and of the *samurai* as they rowed their ships into battle. To truly understand this motion, you must realize that the Japanese fisherman stands up as he rows.

### The Cosmic Essence of Life

*Ki* Japanese; energy, power, vibration; the essence of life, of spirit.

There are three types of *ki*: solar *ki* (from sunlight); air *ki* (breath) and ground *ki* (go barefoot or “hug a tree”)

Tibetan lama lung gom

Sakia-tundra Shintō

Chi Chinese

Prana Yoga

Pneuma Greek

Ruach Hebrew

Barraka Islam

Mana or lama Polynesian

N/um Australian bushman (the / represents a click)

Wakan Sioux (Lakota)

Puha Comanche

Other names are vital energy, life force energy, orgone energy and bio-energy. Russian researchers refer to it as bio-plasmic energy. Christians know it as the “breath of life” that “moved across the waters.”

*Ki no nagare* or the flow of *ki*.

*Ki musubi* or the harmony of *ki*.

*Ki* “training” is the means of a way to unify mind and body to become one with the *ki* of the universe.

*Ki de osaeru* means to hold down with *ki*; the correct way of holding down an opponent.

*Hara (Tanden)* Japanese

*Tan Tien* Chinese, “vision of chi”

*Edai Egen* “the seed of singing”

*Dugum Dani* New Guinea

*Sen* Anticipation; initiative; attack initiative: The ability to sense an attack; immediately perceive aggression and counter it; analyzing the opponent’s position.

*Sente* 1) the first move (of an attack); 2) the person who takes the initiative  
*Sen, sen-sen-te, sen-no-sen* In *judo*, by *sen* is meant that one gets the start of another, breaks his or her posture, and applies suitable tricks, taking advantage of the first opportunity. It is the initiative in applying mental power, technical skill and physical strength to gain advantage over the opponent. It is also the attack initiative that is also defensive but launched simultaneously with the aggressor's attack. *Sen/Initiative* is to forestall your opponent by starting an action before s/he begins an attack on you.  
*Sen tai no sen* connotes a situation in which your opponent has taken the initiative and has attempted a *waza* which has not succeeded against you, and when conversely you bring off a *waza* in your turn and control your opponent, you divine his or her intention, block his or her *waza* and throw him or her. In the higher levels, you do not passively wait for your opponent to try and fail; you manipulate him or her into a position that will fail, and you take advantage of it.

*Seii* sincerity, faith and trust.

*Kinro* labor, endeavor and exertion

*Kenshiki* knowledge, insight, dignity and awareness

*Kihaku* spirit

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