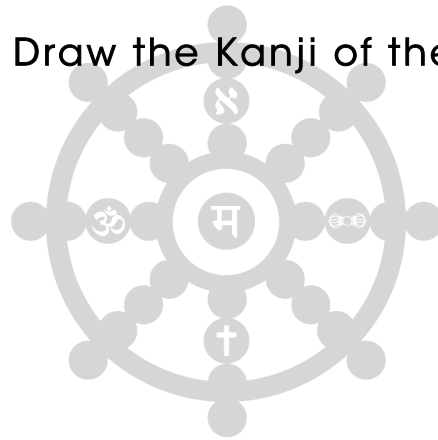


KUJI-IN KANJI

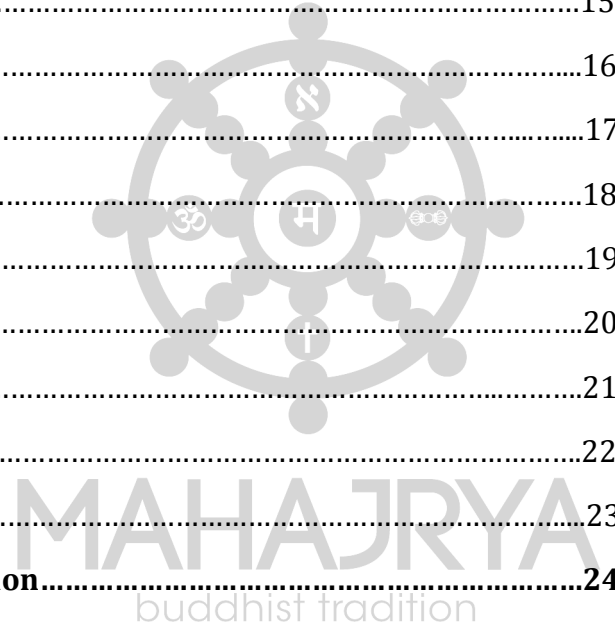
How to Draw the Kanji of the Kuji-In



MAHAJRYA
buddhist tradition

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How to Draw the Kanji of the Kuji-In

Preface

The reference for this document is [Kuji-Kiri and Majutsu: Sacred Art of the Oriental Mage](#) by Maha Vajra. The page numbers indicate which page in this book you can find more information.

Before charging the kanji, we need to empower the hands. For instructions on how to do this, please read the Introduction to this document. This Introduction describes the rules for drawing kanji, how to empower the hands and associated kanji, how to draw the kanji to empower the hands, and how to empower symbols. You can also see Maha's book pages 12-13.

To learn more about kanji, please read our document, "[Majutsu: Introduction to Kanji](#)" which provides more information about the types of kanji and radicals.



INTRODUCTION TO KANJI

In Majutsu, we use kanji like occult symbols. People don't need to read or speak Japanese to learn Majutsu. In Majutsu, we learn how to draw the kanji and how to empower symbols. The more we know about a symbol, the more our ego wants to learn and to participate when we empower kanji. This is why we share a lot of information about kanji in this introduction document. The most important sections are Section One and Section Two. Section Three is for your personal information. We never pretend to know Japanese, but we meditate on each kanji included in the document. Each kanji becomes useful for different situations such as reinforcing or strengthening energy or changing perception. We recommend charging the kanji of the Kuji-in and the kanji included in Maha Vajra's book, Kuji-Kiri and Majutsu: Sacred Art of the Oriental Mage prior to charging other kanji.

When we created these documents, we tried to find something interesting to say about each kanji to make memorization of the kanji easy. We hope you have fun during this exercise. The more we learn how to generate a certain state of being, the more we develop power. Each kanji is a state of being to discover. The more we charge techniques and mantras, the more our power and virtue increases.

Have fun in your spirituality.

Mahajrya Buddhist Tradition



SECTION ONE

Rules for Drawing Kanji

The kanji are composed of a succession of lines, traditionally drawn with a paint brush. The order of these lines is very important in the drawing of the kanji which obeys many specific rules. Below are the main guidelines:

1 - THE SIMPLE LINE

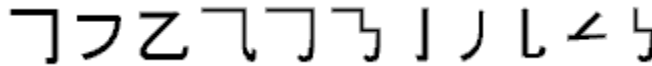
- The horizontal lines are drawn from left to right :



- The vertical lines are drawn from the top to bottom:

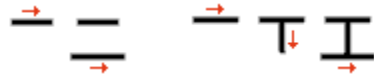


- The continuous lines can have various aspects :

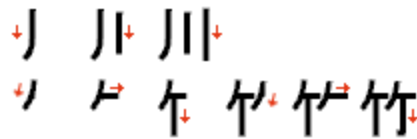


2 - THE SEQUENCES

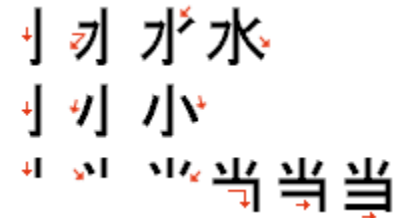
- A *kanji* is drawn from top to bottom :



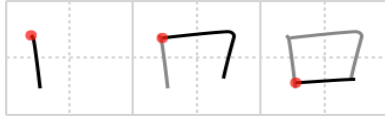
- And from left to right :



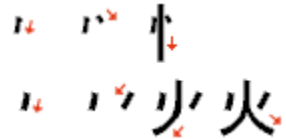
- The middle line must be drawn before the lateral, or horizontal lines :



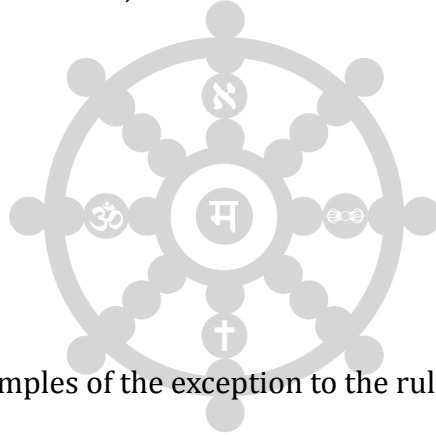
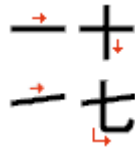
A square—notice that the square has only three lines.



Exceptions : In the first example below, the kanji for heart is abbreviated, and the two short lines are drawn before the longer middle line.



● When two lines cross each other, the horizontal line is drawn first:

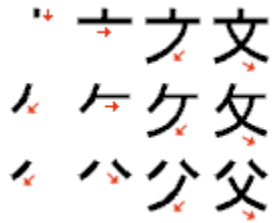


Exceptions : Below are examples of the exception to the rule that the horizontal line be drawn before the vertical line.

In some kanji, the horizontal or diagonal line is drawn before the vertical line.



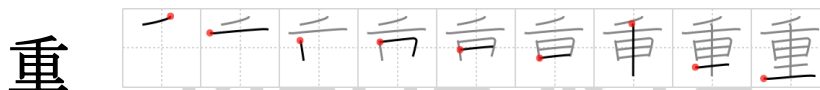
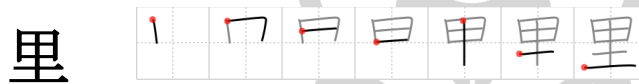
- When different diagonal lines cross each other, the line that starts from the top right and ends at the bottom left is drawn first:



- The vertical splitting, or dividing line is drawn last :



Exception: If the vertical splitting line does not extend from the top or from the bottom, it is drawn after the top and before the bottom. Draw the top of the kanji, draw the vertical line next, and last draw the bottom lines :

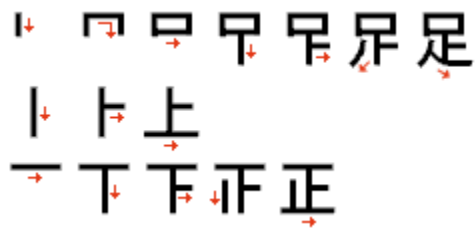


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- The horizontal splitting, or dividing line is drawn last in these examples :



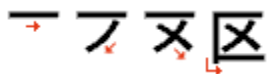
- Draw the vertical line first and then draw the horizontal line from left to right :



- The lines that include other elements of the *kanji* are drawn first. For example, draw the outside of the box, and then draw the middle symbol; last, close the box with a bottom line:

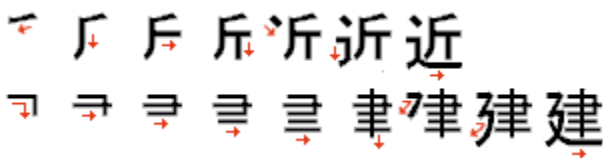


Exception : The open box is the exception.



3 - UNUSUAL CASES : In these examples, the radical, or key is drawn last and to the left of the phonetic. Refer to the document, Introduction to Kanji, Section 3.

- **Key 162 廴 (*shinnyoo*)** and **Key 54 辶 (*ennyoo*)** are drawn last:



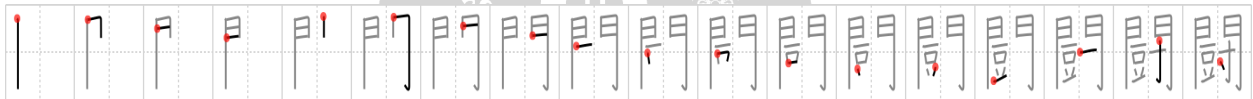
● In cases where the sequence uses short and diagonal lines, the short lines are drawn first, and they are drawn toward the longer lines, even though they go from bottom to top:



4 - **EXAMPLE:** a red dot shows where to begin a stroke.

TOH - TOu (Fight)

闘



Strokes: 18

This kanji has two structures : **key or radical** 門 + **phonetic** 豆.  This radical belongs to the group *Kamae*, which encloses characters.

To learn more about the types of kanji, radicals and groups of radicals, see our document: "Majutsu: Introduction to Kanji, Section Three".

The following information about Empowering the Hands and Symbols was adapted from Maha Vajra's book, Kuji-Kiri and Majutsu: Sacred Art of the Oriental Mage.

SECTION TWO

Empowering the Hands

Before we empower kanji, we empower the hands. Empower your right hand by making the sword mudra (holding ring and small finger with the thumb, extending the index and major). For 2 minutes, visualize your hand glowing with white light, condensing powerful energy with intensity while repeating the Japanese words: *Riyoku, Te, Se-i*, and visualizing the Kanji symbols in your hand.

Next, weave your right hand in front of you, drawing the kanji symbols of Power, Hand and Energy (provided below), and imagine that you are actually drawing these symbols into the matrix of the universe. Support the existence of these symbols in the spiritual plane in front of you when you draw them by visualizing that the symbols glow with light when you draw them one over the other. Do not draw the Kuji-Kiri grid yet. Simply draw these symbols in front of you. The next pages show you how to draw them.

Right before you are done drawing one symbol say the corresponding Japanese word aloud. Once the 3 symbols are drawn, stand still again with your right hand on your lap or in front of you, and focus again on the building up of energies in your hand. Do this 2 minute empowerment of focus and drawing for at least 3 repetitions, but you can do even more if you wish to enhance the empowerment. Repeat this empowerment everyday for 9 straight days. You may empower the left hand each day after you have empowered the right.

Learn the first symbol of Power, 力. Then, when you are ready, learn the symbol of Hand, 手. Last, learn the symbol of Energy, 精. This symbol of Energy represents the spirit force Energy, and not the physical strength type of energy; there is something “tangible” to the sense of this Energy symbol, but it remains spiritual Energy.

Power
Riyoku

Hand
Te

Spirit Energy
Se-i

力 手 精

Empower the Hands Kanji

Once your hand is empowered, you can empower other tools and symbols. A red dot shows where to begin the stroke.

The three kanji, Ryoko Te Se-i, are used to empower the hand and other tools.

Riyoku - Power



Strokes: 2

This kanji is one of 32 pure radicals. This radical, 力, **chikara**, is the one, the Power.

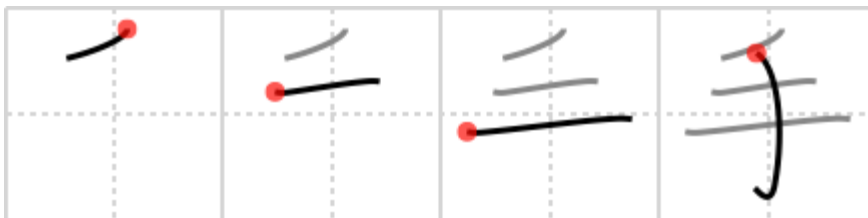


The pictograph above showing an arm with bulging biceps became simplified to pushing down, symbolizing strength, effort, force. Pictographs help us remember kanji and the concept behind the kanji.

When meditating on *Riyoku*, dwell on the power in the universe.

For this kanji, the mnemonic is: Hand pressing down with strength. A mnemonic is a simple phrase used as an aid in remembering.

Hand - Te



Strokes: 5

The kanji, Te, is one of 32 pure radicals. Te is often altered or shortened. 

This radical, 手, **téhen**, is the one of the **hand**. It is mostly used under its shortened form in 3 lines 扌.

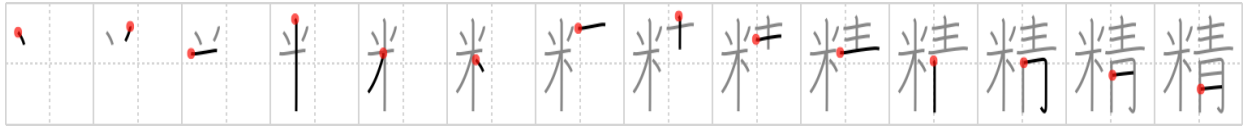
The pictograph above depicts a semi-stylized hand with five fingers (one bent), a palm, and wrist.

When meditating on *Te*, think of everything the word, manipulate, means. We can manipulate things, objects, and energies. Always try to grasp the higher meaning of a concept, and a wider range of application. In this case, a hand can be a physical hand, and the philosophical hand of destiny, or even the hand of Buddha (or God), if you allow yourself to be of a spiritual nature.

Mnemonic: Hand with fingers spread.

Spirit Energy – Se-i

精 精 精 精



Strokes : 14

This kanji has two structures : **the radical 米** shown on the left side + **Radical Phonetic 青** shown on the right side of the kanji.

The first part of this kanji, the key or **radical, 米, koméhen**, means rice.  This radical is shown on the left of the kanji.

The radical phonetic, **青, SEI**, means blue or green, and signifies the green of a plant reflected in the water of a well. This definition evokes images of vitality and energy, and connotations of fresh and pure. This leads by extension to refine, going into detail by removing the tiniest impurity. Spirit is an associated meaning with purity, leading by extension to vitality.

When meditating *Se-i*, let your Higher Self reveal to you what it means while you are contemplating the possibilities of the higher nature of the concept. Empowerment is done through meditation and contemplation, and not through intellectualization.

Mnemonic : Refined green rice fills one with spirit.

Empowering the Symbols

We empower one symbol at a time by doing the following empowerment meditation on each symbol for 3 days.

Step 1: To empower a symbol, use your empowered hand to draw it in front of you in white light. Meditate on the concept the symbol represents; for example : 力, *Riyoku*, power. Get into the feeling of the concept to the best of your ability, and not just the thought of it. Close your eyes, keeping this visualization in front of you. Project energy into the symbol, letting it become more and more powerful with glowing energy and light. The symbol should stand still in front of you for 10-15 seconds. Then, imagine that the symbol is getting closer to you, slowly, until it enters your **third eye** (forehead), and dissolves in your brain. Over a period of about 10-15 seconds, it dissolves into all your nervous system. Use the Japanese word as a mantra, slowly repeating it in your mind; for example, *Riyoku, Riyoku, Riyoku*.

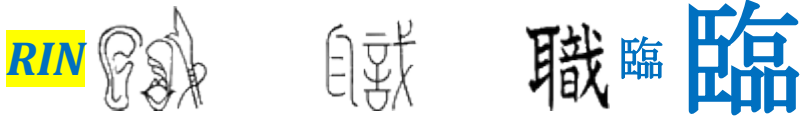
Step 2: Draw the symbol a second time in front of you with white light. Let it stand still for 10-15 seconds. Then bring it slowly to your **solar plexus**. The symbol enters your solar plexus and fills your entire abdomen with its energy. Use the Japanese word again as a mantra; for example, *Riyoku*.

Step 3: Draw the symbol a third time in front of you with white light. Let it stand still for 10-15 seconds. Then, visualize the symbol getting bigger and bigger, expanding larger than your body. Next, bring it into your **whole body**. Fill your body with the energy of the symbol. Keep the Japanese word (like a mantra) in your mind; example, *Riyoku*.

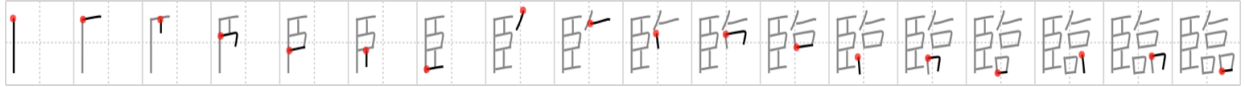
Step 4: Meditate for at least 15 minutes on the energy and concept of the symbol. Immerse yourself in the feeling of this concept. You may look at the symbol as much as needed.

Practice empowering the first symbol, *Riyoku*, three days before proceeding to the second symbol, *Te*, and then the third symbol, *Se-i*.

How to Draw the Kanji of the Kuji-In



RIN (Face, Meet) page 41



Strokes: 18

Structure : **radical** 臣 + **radical phonetic** 品.

The **radical**, 臣, SHIN, means servant, reflecting the courtier, the vassal, or the official.

 In the original kanj the radical, 耳 ear, implied listening or realization.

The **radical phonetic**, 品, HIN signifies three mouths or several elements. Phonetically this expresses cliff, lending meaning to group of people crouched on a cliff looking down.

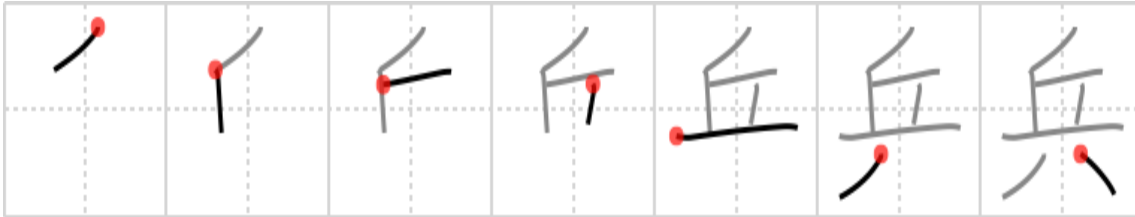
Here the diverse elements, goods or citizens, are grouped. This gave rise to a range of associated and extended meanings such as face, command, attend and to be in a high position, including of rank. The official must face the problems in which they are confronted.

Mnemonic : Person faces goods and stares.

Next we see the kanji for KYO:



KYO - Hei or Hiyou (Strategy) p. 41



Strokes: 7

Structure : **radical 人** + **radical complément 丘**.

The **radical**, 人, **hachigashira**, represents the figure eight (8) or division. 

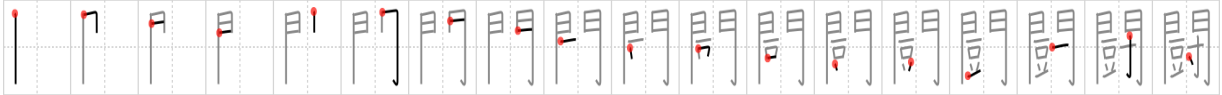
The **radical complement**, 丘, represents an ax.

In combining these two characters, we imagine that the soldier or warrior, represented by two hands, is brandishing an ax. We draw the conclusion by extension that this kanji means armed, equipped troops.

Mnemonic: Soldier puts ax on table. dhist tradition



TOH – TOu (Fight) p. 41



Strokes: 18

Structure : **radical** 門 + **phonetic** 豆.

The **radical**, 門, **mongamaé**, is the gate, or door. 

The **radical phonetic**, 豆, **TŌ**, means bean, and signifies the bowl on the floor where we put seeds, or food vessel.

In this kanji, we can imagine two people facing each other. We see the food vessel and kanji for measure or hand, which act phonetically to express fight. This leads to the connotations of hand to hand combat or to fighting in a doorway.

Mnemonic : Fight in doorway over handy food vessel.

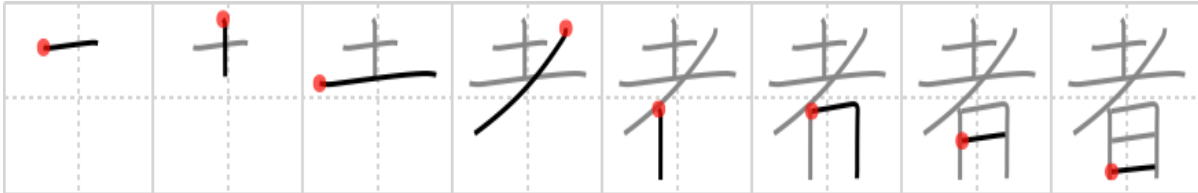
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SHA




者者者

SHA - Shia (Person) p. 42



Strokes : 8

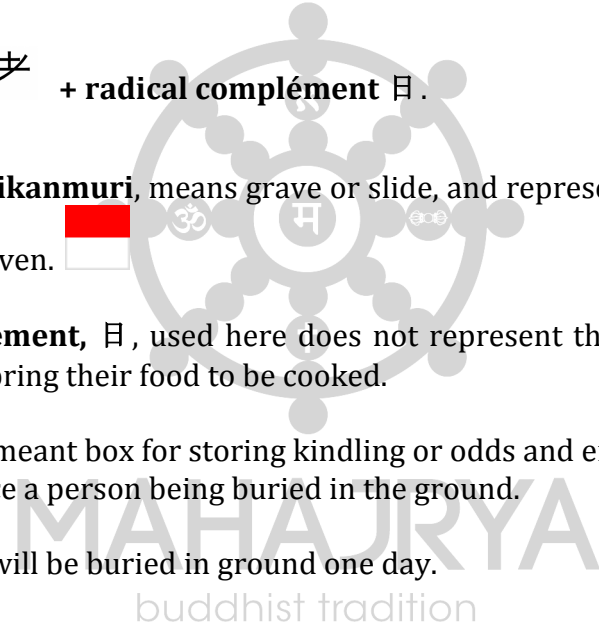
Structure : radical 耂 + radical complément 日 .

The **radical** 耂 , **oikanmuri**, means grave or slide, and represents an old man going to a common place oven. 

The **radical complément**, 日 , used here does not represent the sun, but a common oven where people bring their food to be cooked.

Earlier, this symbol meant box for storing kindling or odds and ends. Later, the symbol was used to reference a person being buried in the ground.

Mnemonic : Person will be buried in ground one day.





皆皆

KAI (All) p. 42



Strokes: 9

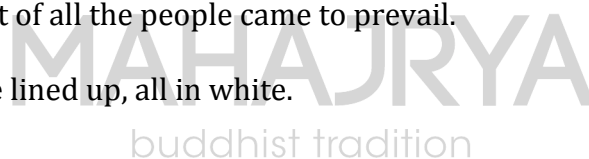
Structure : **radical** 白 + **radical complément** 比.

The **radical**, 白, **shiro**, means white. 

The **radical complément**, 比, means to compare or compete. Here it represents two men who assemble.

Earlier in history, this kanji meant people lined up or people in a row talking, but gradually the concept of all the people came to prevail.

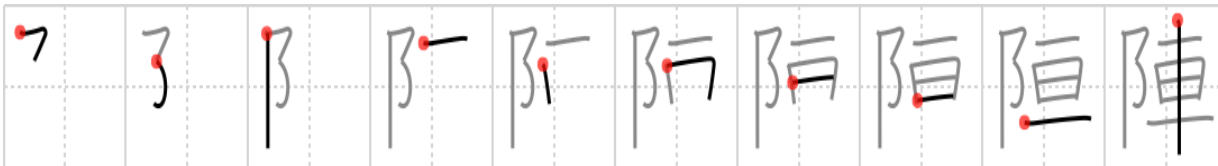
Mnemonic: Everyone lined up, all in white.





陣陣陣

JIN (Position) p. 42



Strokes: 10

Structure : radical 阝 + radical phonetic 車 .

When shown on the left, this radical 阝, **kozatohen**, represents a mound, slope, the accumulated earth or ground. 

The **radical phonetic**, 車, **SHA**, means vehicle and represents the top, the tank, wagon or cart.

We imagine the tank of war and the accumulated earth caused by digging a trench. This evokes images of a military camp or position.

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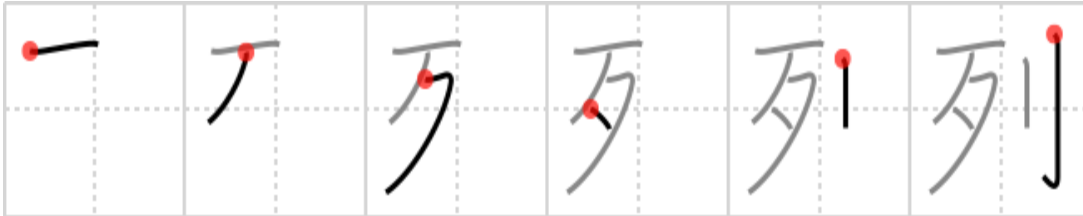
Mnemonic : Vehicles positioned around hill show army camp.

RETSU 



列 列 列

RETSU (Split, line) page 42



Strokes: 6

Structure : **radical** 刀 + **radical complement** 歹.

The **radical**, 刀, abbreviated as 刂, **katana/rittō**, is the knife, sword or saber. 

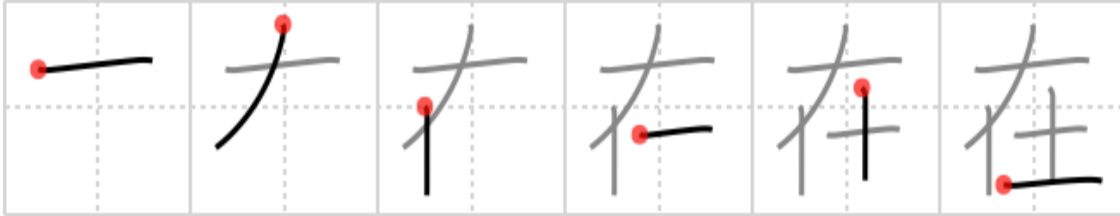
The radical complement, 歹, means death and dying; here it represents a denuded bone, and the meat that surrounds it.

This kanji originally meant cut to the bone, as in butchery. We imagine the large knife of the butcher, cutting the meat to the bone and placing it in rows.

Mnemonic : Cut up bones lined up in a row.

ZAI 在 在 在

ZAI (Exist) p. 42



Strokes: 6

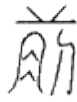
Structure : **radical** 土 + **radical phonetic** 才.

The **radical**, 土, **tsuchi**hen, represents the earth, the ground. Tsuchihen is an independent kanji. 

The **radical phonetic**, 才, SAI, signifies the plant which grows out of earth.

This kanji represents the idea of an earthen dam or barrier being firmly in place. There is the associated meaning of dwell, or to dwell in one's country home, or underground home.

Mnemonic : Funny dam is located near countryside dwelling.

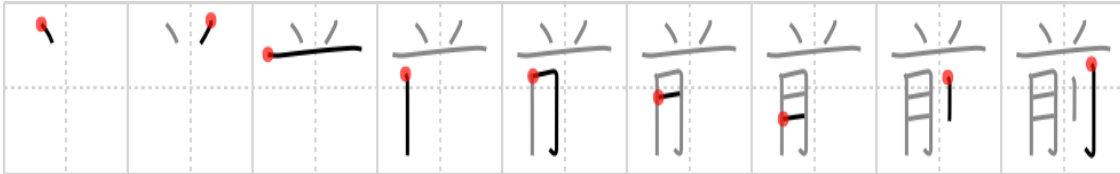


前

前

前

ZEN (In front) p. 42



Strokes: 9

Structure : **radical** 刀 + **complement** 肯.The **radical**, 刀, an abbreviation of 刀, **katana/rittō**, is the knife, sword or saber.

The complement, 肯, uses a variation in this kanji to mean complete or equalize.

The butcher aligns the meat from the animal with horns in front of him so he can cut it into equal pieces.

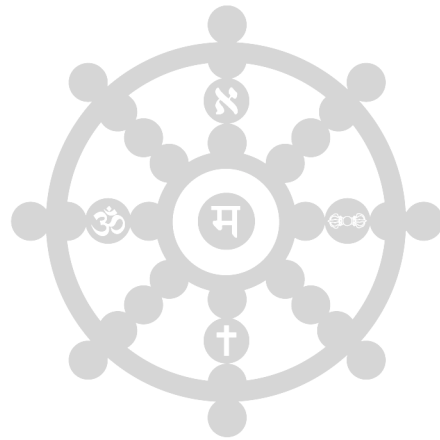
Mnemonic : Before cutting meat, cut horns.

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FOR MORE INFORMATION

For more information see [Majutsu : Introduction to Kanji](#) and [Kuji-Kiri and Majutsu: Sacred Art of the Oriental Mage](#) available on Maha Vajra's website.

Visit our website www.mahavajra.com where you can find people who speak your language who can help you learn Majutsu.



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