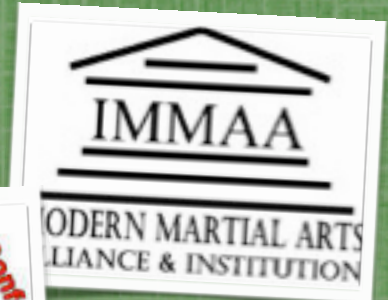


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SELF-DEFENCE TECHNIQUES IN MARTIAL ARTS

PART III: WHICH MARTIAL ART IS BEST

By Hanshi Stephen A. Lonsdale

Last month we discussed choosing a self-defence course. We began with asking what martial art would be best for purposes of self-defence and launched into an examination of criteria for self-defence courses. Is there an advantage to enrolling in formal martial arts study over simply taking a course? Yes, I think so. The best way to be proficient in any acquired skill is to practice. Courses are temporary and that makes it difficult for students to continue practicing the skills

learned during the course. Joining a martial arts club means making a commitment and thus ensuring consistent practice. A long term commitment means fostering relationships with other students, working on techniques repeatedly, discovering strengths and weaknesses, and overcoming problems. It is a rich and rewarding experience.



*Sensei Faupel's Kenkojuko Karate
of South Jersey dojo in Oaklyn, NJ*

The student must still examine what her self-defence needs are and determine what martial style is appropriate. There are many styles of martial arts and each can focus on specific elements. I mention in my book, *THE SPIRITUAL ENERGY WAY*, the idea of hypertony: *tensed*, hypotony: *relaxed* and eutony: *balanced tension*, as a way of characterizing different styles. This is a concept found in **Peter Payne's** book, *Martial Arts: The Spiritual Dimension*. Aikido can be seen as a "relaxed" martial art, using the attacker's momentum to off balance him and allowing momentum to "throw" him, then employing wrist locks to gain control. Karate could be characterized as a "tense" art because of its dynamic striking, kicking and punching and strong movement. Seishindo could be characterized as an "integrated" or "balanced tension" art because it combines the character of the arts



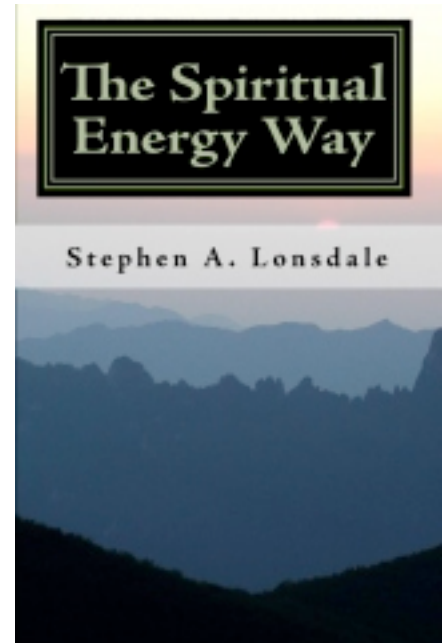
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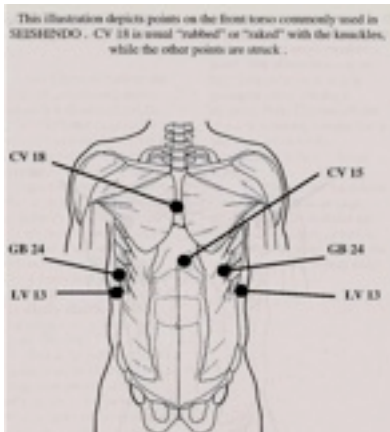
just mentioned, adds Judo-style throws, knowledge of nerve pressure points and how to manipulate them for control. There are other arts, such as **Seicho Jutsu**, that can be so described.



Hanshi Lonsdale demonstrates a throw from his SEISHINDO syllabus.

A student must look at the emphasis of each art and choose. As mentioned, Karate focuses on striking vital points of the body using kicks and punches and various open handed striking methods. Judo is concerned primarily with throwing the opponent to the ground and choking him out. Of course, Brazilian Jujitsu, made popular by the Gracie family, is well known for its tactical ground fighting. Other traditional styles of Japanese Jujitsu such as, *Hakkoryu*, and *Daito Ryu* are heavily formalized and depend mainly on specific wrist locks, pressure points and *nage* or non-fulcrum throws. Their techniques were developed on the feudal battlefields of Japan and *ryu*'s or schools are steeped in history.

All countries have some form of indigenous fighting methods. Korea has *Taekwondo*, *Hapkido* and *Hwarang-do*; China, of course, has hundreds of variations of *kung fu*, divided mainly by Northern and Southern styles;



An excerpt from Hanshi Lonsdale's first book: AN INTRODUCTION TO SEISHINDO: MODERN METHOD OF SELF-DEFENCE

North America has European based arts of boxing and wrestling. Indonesia has many forms of fighting including the use of knife and stick.



Kyoshi Carter demonstrates a technique from his Nying Bulam Jujitsu syllabus.

The student has to research the art most suited to her needs, just as she did in selecting a self-defence course. The course instructor might be able to assist her by inviting her to his school or providing names and addresses of appropriate schools in the area.

In my case, I began studying karate in college. This served me well enough in a physical sense. I acquired balance, movement, strength, flexibility and developed courage, a sense of purpose, and confidence.

Later, as a correctional officer, I required a different set of martial skills to gain control over unwilling subjects. My study of jujutsu and later, Hakkoryu, greatly assisted me in that regard.



Pain compliance techniques helped Hanshi Lonsdale in his work as a correctional officer.

It must be said, that studying martial arts in a formal setting can lead the student into the realm of personal development, character building and a spiritual journey. Though these attributes are not thought of as being part of good self-defence training, they are present and do affect the student's point of view over time.

Most martial arts have some form of inherent spiritual training as part of their curriculum. This is the basis of my book, **THE SPIRITUAL ENERGY WAY.**

In the end, the student's choice of martial art will be a personal one based on a set of specific needs. Research is essential and may include trying a class or two before a commitment is made.

COMPASSION AND THE MARTIAL ARTS SEMINAR

BY JEANNETTE SHAW



**Kyoshi Jason Carter
demonstrating; Sifu
Michael Shaw in
background**

Martial arts and compassion are subjects that seldom spring to mind simultaneously. The mention of martial arts usually invokes images of aggression, conflict, and violence. Compassion, on the other hand, is defined as "*pity inclining one to be helpful or merciful.*" Can such disparate concepts co-exist? Does compassion have a place within a discipline that hones fighting skills? These questions were explored on **Saturday, August 14th**, at a seminar, hosted by *Snow Lion Jujitsu and Self Defense Academy*, on the topic, "**Compassion in the Martial Arts**" at Trinity United Church in London, Ontario. Seminar instructors were **Rev. Michael Shaw, Sifu, Chinese/Korean Mantis Fist Kung Fu** and

an independent Christian minister, and **Rev. Jason Carter, Kyoshi**, founder of *Nying Bulam Jujitsu* and founder of "*Assembly of Compassionate Beings Buddhist Ministries*".

Rev. Shaw stated that traditional Asian martial arts had originated within the religious traditions of Buddhism and Daoism and right from the outset, they incorporated ethical training and the practice of virtues, including compassion. Two pillars of Buddhism, for example, are wisdom and compassion. In our western culture, Christian values mirror those of the east: "*What doth the Lord require of thee but to do justly, and to love mercy...*" (Micah 6:8). Rev. Shaw reminded participants that Jesus himself said, "*Think not that I am come to send peace on earth: I came not to send peace, but a sword.*" (Matt. 10:34) and that Jesus acted with aggression when necessary to uphold the right. In one of the most well known stories of Jesus, the Good Samaritan, we are told that the one who is in need is our neighbour and that we are to "*go and do likewise*" (Luke 10:37). Martial artists need to take that message to heart and act with compassion to protect or defend victims of violence. Rev. Shaw also pointed out that it is imperative for a martial artist who teaches skills to dominate and inflict pain to balance those skills with virtue training so that students develop the proper judgment in order to decide when violence is necessary and to what degree it need be used.

Rev. Carter reminded participants that the values of courtesy, honour, and respect - integral elements of traditional martial arts training - are of greater importance even than the fighting techniques. Respect for the instructor and the traditions, respect for one's opponent, courtesy towards one

another, and honour in personal conduct are among the spiritual values that hold martial artists to a higher code of conduct than the average person. Compassion in the heart of a martial artist dictates choosing to act with the least possible degree of aggression in any given situation. Rev. Carter outlined the five levels of aggression from verbal to multiple attacks or being taken to the ground. He reminded participants of the importance of body dynamics when trying to defuse a potentially violent situation and of the need to put one's ego on hold in order to stop the flow of aggression. The need for martial artists to reclaim their spiritual heritage and to pass on that compassionate tradition to younger generations is especially urgent in a time when the appeal of the raw violence inherent in our culture and some martial arts circles is growing.

The seminar finished with both instructors presenting a variety of techniques from different martial arts traditions for gaining control of violent situations and inflicting the least possible harm. Participants were then given a chance to practice the techniques and ask questions. Proceeds from the event, were donated to **Trinity United Church's Hospitality Meal Program**, an outreach of the church, to the needy in the community.



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It is our aim is to create a forum which brings modern martial arts students, clubs and organizations together once a year for an exchange of views on subjects of common interest. Our mission is to maintain the authority and autonomy of our members, promote closer relationships between our members and all modern martial arts organizations, to coordinate and protect common interests and collect, verify and disseminate information.

In these ways we hope to defend and develop the concept of global unity, and to promote peace and understanding between people through the study of martial arts.

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