

# **The Outline of Taido (Taido Gairon)**

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## Chapter 12

### Taiki (laws of breathing) and applications

Before you begin Taido practice, you must recognize that there are rules of breathing for better movements. In India, breathing methods were used for longevity since olden times. In china, they have attached importance to the breathing methods in Buddhism training for long. As these cases, the breathing methods are essential for Taido techniques. If you master proper inhaling and exhaling methods, you can get unexpected effects (power and stamina) in performing Taido movements.

Taido's breathing methods are based on the "Keiraku idea". This idea originated from the ancient "Yellow River civilization". Most of the modern Budo schools neglect the importance of this Keiraku idea. This is the defect of the modern Budo schools. However, Taido introduced the methods based on the Keiraku idea into its elements. Only Taido succeeded in combining effects of techniques on both physical power and health.

This is a unique feature of Taido and is a very distinct point from sports in which the Keiraku idea is not seen.

#### Section 1 Necessary conditions for breathing

There are two different training methods in sports that are also used in Taido. First one is the interval training. This training is used to increase oxygen incorporation (durability) into whole body. Second one is the weight training, which is for increasing local muscle power. In Taido, there is an additional method to increase the concentration ability. These three methods are elements of the rules of breathing of Taido. There are nine Taiki methods.

Beside the breathing methods, you must pay attention to take better nutrition to the best breathing. Without nutritious food, you never live, nor accomplish your tasks of your lives. Generally, sports training are planned also in order to develop the

stamina. However the sports methods seem not to be systematic. In contrast, by the Taido's Taiki methods you can systematically develop the four independent abilities, oxygen durability, muscle power, concentration and stamina. Besides, because all the breathing actions affect the Keiketsu points, you can expect good effects on the Doko (technical movements) and the Seigyo (technique control) actions.

Humans are creatures that require breathing for living. Thus it is natural that to do the most effective breathing to keep living results in the most effective defense in Budo.

"Breathing methods to use the Keiraku energy"

For training breathing, attack, defense and hokei, it is very important to know the relation of them with the Keiketsu points. For example, (1) Keiketsu points belonging to the "Tanden" system are key points of and necessary for training Taiki, (2) Keiketsu points in the muscles are key points of and necessary for training Doko, and (3) Keiketsu points belonging to arms and legs are key points of and necessary for training Seigyo. There is a periodicity in the Keiraku energy in every human.

There are two kinds of the Keiketsu energy streams, positive and negative ones. Knowing these characteristics of the Keiraku energy and positive regulation of the Keiketsu energy is essential for attack and defense movements in Taido.

Section 2 Breathing methods are effective for techniques

Having mastered the breathing methods using the Tanden's Keiketsu points, proper regulation of inhalation and exhalation will add maximum power for defense and offense movements. For example, the "Zutsuki", a head bat, is a technique that uses an energy concentrated into the Keiketsu point of "Gen-kan". People who don't know the method of regulation of breathing will say the head batting is reckless and very dangerous for brain. Of course, if a man does not know that the area of head for the head bat include one of the Keiketsu points, it is truly dangerous. Proper usage of the Keiketsu points with proper breathing results in a safe and effective technique in attack and defense.

Another example is the case of the "Danchu" Keiketsu point that locates in the center of the chest. In Sumo training, they say "Lend me your chest, or I borrow you my chest for body tackle or thrusting training.

The Danchu is a very weak or fatal point for damage. Thus, it is quite dangerous to do such kind of Sumo training without knowing the proper breathing methods. Very few people know the importance of protection of the Keiketsu points against external power (attack). Even most of Budo-kas do not recognize this fact. The major reason

for this is that they learn techniques just by imitating their teacher's movements but not scholastically.

#### Method to ward off a powerful attack

According to an old anatomy book written in the Heian era (9th century), it was said that the "Danchu" was a more important point to be protected carefully than the three Keiketsu points in the lower level abdomen, "Kikai, Tanden and Kangen". In some Budo, this concept was incorporated into several Kamae. In Taïdo, the chudan-gamae was designed for protecting the Danchu and for using the Danchu-concentrated power in attack. In this chudan-gamae, one of the best uses of breathing is to inhale and hold the air, and then exhaust the air for the backward. In this kamae, the Danchu point looks to be surrounded by both shoulders.

The "Kyuki-Haibatsu" method of the nine Taiki-training methods shows its effect and how to use. You can absorb the speed and power of an opponent and then pass through the power backward. This kind of technique is useful in a case of collision with a big man. In general, when you are smaller than the attacking opponent, and both of you come into collision, you will be knocked off by his power. However, with chudan-gamae, you can catch the power by concentrating energy into Danchu, and then release the energy backward and thus, your opponent will fly in the air for losing his balance.

### Section 3 Breathing methods and effects on body

#### Similar effect as the Zen

The power generated from 1 cm<sup>2</sup> muscle is about 5 kg for both men and women. Thus, naturally thicker muscles can produce bigger power. However, most Budo-ka who mastered the methods of breathing, without distinction of sizes of their muscles, is superior to ordinary people in absolute power, durability and speed. No one can estimate exactly how much power a man, who trained Budo with systematic breathing methods, have by regular tests.

Taïdo's breathing methods are based on the Keiraku energy. You must train techniques by right breathing methods. You can see the importance of breathing in Hokei. When you train Hokei, you will set provisional opponents as targets, concentrate your notion at the proper sites (Keiketsu points) of muscles and repeat physical movements. In these training, you will get good effects on your mind, body and techniques.

The effects can be obtained by breathing with proper speed and proper use of Keiketsu points. By these methods, you can sharpen your concentration ability or

your heart-eyes, and you will become to be able to judge things immediately and accurately. Hokeis made for good effects on inside body are Seimei, Katsumei and Enmei-no hokei, by which you will realize the feeling of the "Ki" by just changing body angle.

#### Section 4 Examples of breathing methods of traditional Budo

Budo consists of three absolute components, Taiki, Doko, and Seigyo.

This is universal for every Budo, including Kenjutsu group and Jujutsu.

In a Kendo book written by Musashi Miyamoto, in the volume of "water", he explained how to prepare the best body posture for battle. He mentioned the importance of breathing for martial techniques.

Some schools of Kendo refer Musashi's words to explain the proper breathing methods. However, there are many mistakes in understanding what Musashi meant. For example, he wrote; "Prepare ordinary posture in a battle." The words, ordinary posture, means "posture with proper breathing" that can be acquired by training based on the breathing rules.

According to the Musashi's book, it appears that Musashi attached importance to the Keiketsu points grouped into "golden series", which locate in the "Tanden areas". Generally, the Tanden means the "Seika-Tanden", an area in lower abdomen. However, actually there are three Tanden areas: Jo-Tanden (upper Tanden in head and face), Chu-Tanden (middle Tanden in chest and upper abdomen) and Ge-Tanden (=Seika-Tanden).

There are nine Keiketsu points in the Tanden: from the top, Genkan, Gyokuchu, Juro, Danchu, Reidai, Dogama, Kikai, Tanden and Kangen. By training of the Seimei-no-Hokei, you will realize all these Keiketsu points and can make good use of the effects of breathing for health and powerful techniques.

#### Section 5 To master the best breathing methods is your life work.

In Taido, you can train the proper breathing methods as long as you live by training Seimei-no-hokei, Katsumei-no-hokei and Enmei-no-hokei.

Because these Hokeis are suitable for all people regardless of age, sex or place to do, even older people who can't do hard training can use these hokeis to keep proper breathing for better lives in society.

As I mentioned before in this book, all people can train Taido hardly or lightly as much as they like depending on personal and social reasons and conditions. Taido's training methods are systematized rationally and based on a step by step system,

because of Taido's concept that Taido is for everybody. There are a few traditional Budo schools that have own Hokeis for breathing training. For example, Taikyokuken (= Tai-chi-chuan) was made for lifelong training of breath.

Taido is a new Budo that was born in the modern society in the second half of 20th century. Taido has systematic contents that can be used to cope with modern society. As Daruma-daishi, who was a Buddhist and founder of the Kenpo, wrote in his book named "Ekkin-kyo", the ideal life style for human beings is to live actively as creators but not live as spectators. The breathing methods of Taido will be useful to accomplish your dreams in this society.

## Chapter 13

### Doko (Laws of body movements) and applications

It is natural for beginners of Budo that they image only the powerful attacking phases, and that they want to master all of the powerful techniques. In Taido, learning the Doko will fulfill such a desire. Doko means the rules of body movements. In other words, "Doko" means to move to get advantages of attacking position and conditions over opponents. For this purpose, you should understand correctly the rules of body movements. Offense and defense are done as continuous movements, and thus they seem not to be separated. However, it is essential to explain Doko and Seigyo (defense) separately. Because in the axiom of modern Budo they are grouped and explained as independent elements.

As the fundamental principles of Taido shows, the fundamental elements of the rules of Doko and Seigyo are based on the energy of life that is used to maintain life and activities in society. Therefore, for the perfect techniques in offense and defense, one should master to make the life energy useful in both offence and defense.

### Section 1 Life energy and Doko

#### Introduction of human's energy to explain the rules of body movements

It is worthy to note that the rules of Doko and Seigyo of Taido are based on the activities and transition of the natural human energy. The theory of Dr. Ostwald, a novel prize winner in the field of chemistry, says that (1) Creatures uptake and consume energy continuously and constantly in order to live (energy activity). (2) Creature use energy taken from outside in order to keep their original shapes. This theory pointed the conditions of energy of creatures.

According to this theory, Taido's Doko and Seigyo can be explained as follows:

(1) Doko, that means the offensive technical achievements of Taido that target a life of human (Tai) and a technical phase of a human (Men), is the outcome of expression of human energy activities to live.

(2) Seigyo, that means defending technical achievements of Taido that target Tai and Men, is the outcome of expression of usage of human energy to keep human shape.

The Ostwald theory published in early 20th century hinted the Taido founder of Taido to establish scientifically the rules of Taido's Doko and Seigyo. No other Budo has explanations for their fundamentals, because masters of these Budos have not ever attempted to consider Budo systematically.

## Section 2 Technical achievements against Tai and Men.

The Tai means life itself or the inside of body, and the Men means shape of body in technical movements. Taido's attacking achievements target mainly against the Men. The ideal attacking achievements are life energy-originated well-trained movements, which are based on the rules of breathing. You must recognize that the Men can be classified into the 6 different regions, up and down, right and left, front and back. You will choose and target any region for attacking.

## Section 3 Five basic techniques and five elements for each technique

Taido's techniques can be exemplified with natural phenomena.

Techniques fairly sharpened by training according to the breathing rules are generated by the human energy from the internal Keiketsu points. But techniques with only body movements do not make effects. To get effect by doing techniques, Taido gives you special image on each basic technique. The best sengi as a very fast wind, the best ungi as a powerful ocean wave, the best hengi as a cloud changing its shape continuously in the windy sky, the best nengi as a strong whirlpool in the ocean, and the best tengi as a lightning of thunder.

These basic techniques are performed after unsoku-happo and unshin-happo by which you can adjust distance to opponents. In Budo, there are three kinds of distance (maai) between you and your opponent: (1) so-o-maai (very short distance from which your hands and legs can reach the opponent easily, and thus, you must attack or defense), (2) yudo maai (middle range distance from which you can reach the opponent in one step, and thus, you can do faints to cheat opponents), and (3) gendo maai (two-step distance between you and the opponent, from which you can make plan to attack).

There are five elements in each basic technique to explain how to do techniques.

(1)Sengi: This group of techniques is likened to a very swift wind spinning and going down.

<Doko-go-kai>

1. Sentai-furin (what it must look like: Swift wind shaking branches and whirling up dead leaves in a forest)
2. Kihatsu-sei-ken (area that must be protected at the beginning: shoulder)
3. Daen-ko-ka (form of movement: inclined ellipse)
4. San-do-ittai (how to attack: spin smoothly and quickly)
5. Ganka-sokketsu (Target point: ganka-keiketsu)

Name of each basic sengi

- 1.Sentai-chokujo-zutki
2. Sentai-shajo-geri
- 3.Sentai-kaijo-geri
- 4.Sentai-tecchu-ate
- 5.Sentai-shitto-ate
- 6.Sentai-haimen-dori
- 7.Sentai-harai-kuzushi
- 8.Sentai-tegatana-uchi

(2)Ungi: This group of techniques is likened to a powerful ocean wave moving up and down and going to smash huge rocks in a seashore.

<Doko-go-kai>

1. Undai-geki-ro(what it must look like: Powerful ocean wave bumping against rocks)
2. Kihatsu-sei-soku (area that must be protected at the beginning: leg and knee)
3. Sokko-toutetsu (form of movement: Stamping the instep)
4. San-setsu-ittai (how to attack: put elbow, knee and wrist together)
5. Kangen-sokketsu (Target point: kangen-keiketsu)

Name of each basic ungi

- 1.Untai-eji-zutki
2. Untai-shomen-geri
- 3.Untai-hien-geri
- 4.Untai-fujo-geri
- 5.Untai-gajo-geri
- 6.Untai-fumi-ate

- 7.Untai-zenmen-dori
- 8.Untai-oshi-kuzushi
- 9.Untai-gyaku-ashi-dori

(3)Hengi: This group of techniques is likened to clouds that grow, change their shapes down the wind and disappear in the sky.

<Doko-go-kai>

1. Hentai-unpu (what it must look like: clouds in the windy sky)
2. Kihatsu-sei-ko (area that must be protected at the beginning: crotch)
3. Ohen-fubi (form of movement: swaying before the wind = attacking)
4. San-tei-kyogo (how to attack: stabilize its shape supporting with foot and hands)
5. Kikai-sokketsu (Target point: kikai-keiketsu)

Name of each basic hengi

- 1.Hentai-ebi-geri
- 2.Hentai-suihei-geri
- 3.Hentai-manji-geri
- 4.Hentai-gyakujo-geri
- 5.Hentai-senjo-geri
- 6.Hentai-keke-kuzuhsi
- 7.Hentai-nage-kuzushi
- 8.Hentai-kaeshi-geri

(4)Nengi: This group of techniques is likened to the whirlpool that swirls and adsorbs opponents.

<Doko-go-kai>

1. Netai-kasho (what it must look like: movements that make a whirlpool)
2. Kihatsu-sei-hai (area that must be protected at the beginning: the back)
3. Kokan-shoku-hatus (form of movement: begin swirling as soon as the crotch reaches to the opponent)
4. Ryo-tai-kyoatsu (how to attack: pinch with both thighs)
5. Tenchi-sokketsu (Target point: knee, waist and neck)

Name of each basic Nengi

- 1.Nentai-jun-ashi-garami
- 2.Nentai-gyaku-ashi-garami
- 3.Nentai-jun-do-garami
- 4.Nentai-gyaku-do-garami



- 5.Nentai-jun-kubigarami
- 6.Nentai-gyaku-kubigarami
- 7.Nentai-kaeshi-garami

(5)Tengi: This group of techniques is likened to the thunder. It peals and hits a target with lightning speed.

<Doko-go-kai>

- 1. Tentai-raido (what it must look like: lightning)
- 2. Kihatsu-sei-yo (area that must be protected at the beginning: waist)
- 3. Kyuten-raika (form of movement: rolling with lightning speed)
- 4. Sankyoku-do-setsu (how to attack: roll smoothly like a ball)
- 5. Maai-sokketsu (Target point: any keiketsu-points from a distance)

Name of each basic Tengi

- 1.Tentai-hai-zenten-zuki
- 2.Tentai-hai-koten-geri
- 3.Tentai-ude-zenten-zuki
- 4.Tentai-ude-haiten-geri
- 5.Tentai-ude-sokuten-zuki
- 6.Tentai-ude-sokuten-geri
- 7.Tentai-chu-zenten-zuki
- 8.Tentai-chu-koten-zuki
- 9.Tentai-chu-nenten-zuki

In order to master these Taido techniques, you must remember the Doko-gokai and train the techniques on the supposition that you are in battle (or jissen) and are moving the 3-dimensional space. All the five groups of techniques are related one another. When you master the sengi and thus master how to spin down, you will step to ungi and learn how to jump. Then after ungi, you will step to hengi and learn how to fall down. Then after hengi, you will step up to nengi and learn how to twist. Then you will step up to tengi and learn how to roll. Then, you will come back to sengi to enter into the next level from the beginning. Thus, all the techniques are related, not separated. To master one technique is to prepare for the another technique. There is no end in training Taido. Just physical training of these techniques is not enough to obtain the maximum power of each technique. You should learn the internal and external essences of Budo.

Section 4 Fundamental essences in use of techniques.

Doko means proper movements in attack to take advantages against opponents. However, it is not easy to cope immediately with the opponents' movements. In order to obtain the ability to cope with the changing movements, you need to train Taido by learning two independent Budo essences, external and internal essences.

In most of the modern Budo schools, they train the two essences as temporally expedients. So, most Budo-ka does not pay attention to use the two essences in actual attack and defense, and don't know the important effects. In traditional Budo till recently, all Budo-ka trained hard the essences, especially by training Hokei. Teachers instructed students the essences fault-findingly. However, recent so-called Budo masters do not criticize their students in Hokei about the essences, nor they talk about the essences in discussing Hokei. The reasons why the modern Budo schools do not attach importance of the fundamental essences may be that they disposed the essences on purpose to teach their Budo easily to beginners. But in order to master the genuine Budo techniques, you must train the essences along with physical movements. In old times, Budo masters licensed their students to instruct Budo techniques after the students practiced hokei (kata) for many many times. Because such old Budo masters knew that it was important to learn the essences, and that hokei training was the best way to get the essences.

Even though you can master the movements of techniques, it is not enough. Without acquiring the essences, you can never beat opponents, like you ignore both the timing of attack and faint movements of attack. There is good illustrative sentence that explains the fundamental Budo essences. That is from the book, "Gorin-sho", volume of wind, written by Musashi Miyamoto. He summarized the necessity of the essences. This book was written in old Japanese language and nowadays there are several translations into modern Japanese. However, such translations are not complete in explaining what Musashi meant on how to do techniques by the sentence.

For the Taido students and readers of this book, I want to emphasize that the Musashi's sentences contained the fundamental Budo essences and branches of them. Exactly, the sentence deserves to a thousands words. The following is translated sentence of the Musashi's sentence by the Taido founder.

"When you and the opponent get into a close distance in which both of you can slash with sword without any additional steps, judge the conditions immediately, don't be wavered in your judgement by opponent's movements and make up your mind, and then take the best timing and slash quickly."

In this sentence, Musashi teaches techniques for a battle from the viewpoints of Budo's fundamental essences.

The external fundamental essence of Taido consists of 6 elements:

- 1.Shuho: method of hand techniques
- 2.Sokuho:method of leg and foot techniques
- 3.Shinpo:method of body techniques
- 4.Ganpo:method of eye techniques
- 5.Chouho:method of ear techniques
- 6.Goju-kyojaku:method of regulation of power and speed

The internal fundamental essence consist of 6 elements:

- 1.Sokudo:speed
- 2.Hyoshi:time (rhythm)
- 3.Maai:distance
- 4.Iso:phase
- 5.Kito:planing of means, strategy
- 6.Energy: use of keiraku energy

These elements are very important. Remember them when you look the other Budo for better understanding. You can master these elements along with physical techniques by training hokei.

Section 5 Unsoku-happo are based on the law of nature

The unsoku makes it possible to use the three dimensional space for techniques.

Taido's unsoku is the method to move by legs for attack and defense. The other groups of Budo have their unsoku for the same usage. However, the purpose and application of unsoku in deployment of techniques in Taido are very different from those of other Budo groups.

Because unsoku is used as personal strategy, the use of unsoku will decide the fate of a game. However, directions to be chosen to move are limited to forward, backward, right, left, and diagonal directions. Thus, without mastering the fundamental essences of Taido as stated above, you can not cope with the technical movements of opponents.

In Taido, it is said that the Taido techniques begin with and end in unsoku. The main reason why unsoku is attached great importance in Taido is that unsoku is needed to guess opponent's planning, to keep distance to the opponent, to determine the phase against opponents, to accurate speed of techniques and to get proper time, and furthermore it is essential to create new techniques.

Taido's unsoku consists of 8 different methods of leg movements: sosoku, insoku, kasoku, gensoku, kousoku, tensoku, tsuisoku and taisoku. Taido's unsoku consists of 8 different leg movements: sosoku, insoku, kasoku, gensoku, kousoku, tensoku, tsuisoku and taisoku. By using combined various unsoku movements, your area to move will be expand from a point to 2 dimension and to 3 dimension.

In order to fulfill the requirements of the Doko (laws of moving), active and developing unsoku is necessary. Therefore, conversely, when unsoku is restrained, you will lose the ability to deploy techniques.

Strategy without regard to unsoku methods is impracticable.

Because by combination of the 8 kinds of unsoku methods unsoku you can take various angle to opponents by 45, 90, 135 and 180, according to circumstances, you can cope with attack and defense at once. Martial art techniques are used to deploy strategies. Taido found that in such various technical movements there are essences for creation of new techniques. Actually, in Taido the methods for creation of new techniques are taught openly.

Practicing of Budo is not battle. But strategy for battle without planning of unsoku is impracticable. The founder of Taido reached an idea that the motive power for moving is reside in legs, and established natural methods how to use unsoku. There have been no other Budo that accomplished the task to functionally connect the unsoku to actual techniques in the history of Japanese Budo. Taido members do not need to hesitate to say this fact openly .

In summary, Doko means the laws of movements to win. To master the laws, you need to first understand that Keiraku energy is the origin of the physical power for Budo techniques, to master to judge the phase of opponent for controlling movements, to train the five groups of basic techniques according to the doko-gokai, to recognize the necessity of the fundamental Budo essences, and to master the usage of unsoku.

In the page 191, various combinations of unsoku happo to make desired angles against an opponent are shown.

## Chapter 14

### Seigyō (Laws of conflict) and applications

Generally, everybody who knows Budo always think the way to cope with an opponent's attack and to protect him from the power. I have explained two of the Budo principals for protection. I am now showing you the third principal, Seigyo (laws of conflict and applications).

What is seigyo? It is simply to keep superior situations against the attack movements of an opponent in order to control (beat) the opponent.

The seigyo in Taido specifically means the ability to do a series of movements, gen-tai, techniques and gen-tai. You must finish to control the opponent's attack before you get back to the gen-tai. Seigyo also called as the laws of competition are applicable to control the attacking movements. The idea of Taido's seigyo is established on the basis of the huge phenomena that we can see in the nature.

There are five kinds of elements for seigyo. These are called seigyo-gotai, koo-kotai (taikyoku), kihatsu-kitai (kamae), hanshin-hantai (irimi), unsoku-untai (isho), and rendo-rentai (do-tai).

## Section 1 Transformation of energy and Seigyo

Introduction the idea of human energy transformation into the laws of competition

As I explained the relationship of Doko and human energy transformation, Seigyo is also related to the energy transformation. The law of competition shows proper and practical movements to cope with and to control opponents attack movements just after immediate judgement how to move.

## Section 2 Koo-kotai control and application.

Taido succeeds traditional Budo elements.

The reason why the five elements, seigyo-gotai, were included in the Seigyo, is to succeed the traditional Budo elements to the future. In the recent groups of Budo, the proper usage of taikyoku, irimi, kamae, hoi, and in-yo is apparently confused.

Taido may be the first Budo to take both the taikyoku and irimi. Taikyoku is called koo-kotai in Taido, and means so-called natural posture. Some Budo schools which do not attach importance to the irimi, tend to omit techniques based on the irimi, and conversely other Budo schools which do not attach importance to the taikyoku have less techniques based on the taikyoku. These one side view on the inherent human physical functions limited the progress of such Budo schools.

The Tanden keiketsu series are in the center of the posture of Koo-kotai.

Taido had aimed to combine the naiko (effect on internal body) and the gaiko (effect

on physical techniques) in accord with the orthodox traditions of Budo, and accomplished. The koo-kotai posture is based on training of the Taiki, so training of proper breath methods is essential to master this posture. It looks like the Shizentai of judo or the seigan-kamae (jodan-game) of kendo. However, you will see that only Taido's koo-kotai has an effect on internal organs.

In order to start a technique from the koo-kotai posture, you need; (1) to prepare for the technique in a best posture which has an effect on both the internal body and the external physical power, (2) to find out both keikeitsu point in an open (unprotected) area and an open in movements to attack, (3) to analyze immediately opponent's attack movements, and (4) to cope with the opponent's movements to control the opponent. In p198, shapes or forms of the basic movements are simply illustrated to help you understand how they look from the defense side.

### Section 3 Kihatsu-kitai control and application

Kihatsu-kitai means an ideal posture in readiness for golden opportunity.

There are two kinds of Kamae. One is a visible form (Yuko-no-Kamae) and the other is an invisible form (Muko-no-Kamae). When you are going to defend against an opponent, your posture (form) should be ideal in combining the naiko and the gaiko (the internal and external effects) and ready for movement. In Taido posture with the ideal conditions for defense is called Kihatsu-kitai.

In any Budo, regardless of the dimension of movements, powers for techniques are made by functions of hand, arm, shoulder, elbow, waist, abdomen, crotch, thigh, knee or foot. In Taido, all of the parts should be ready to make powers in Kamae posture, as you can see in any Kamae.

Thus, by training of Kamae, each of the power parts of body will be built up systematically and strongly, and usefully in actual techniques. In Kamae, the center of the gravity of body is in the waist. By keeping the Kamae posture against the gravity with proper breath methods, muscles around the waist and related muscles in whole body are trained very effectively.

Therefore, if you can't understand the special features and merits of each Kamae, you can never master either the internal or the external essences of Budo.

Taido has three kinds of kamae, "Hako", "Bakko" and "Hoko".

In accord with Budo's fundamental idea, Taido has three kinds of kamae, Hako (that means to kick about) no kamae (=Jodan-gamae), Bakko (that means to brush past) no kamae (chudan-game), and Hoko (that means to break down after allowing opponents to approach) no kamae (=Gedan-gamae).

These Kamaes will work when they are performed dynamically with three tempos, slowly, fast or quickly. As I mentioned above in the koo-kotai control, you should try not to make any mistakes in judging opponent's attack and in coping with opponent's movements.

In order to make right judge immediately, you should use your eyes to look into but not just to look on. In addition to eyes, you need to use ears to listen to any sounds from opponent. The systematic table for control with the kihatsu-kitai is shown next. (p201)

#### Section 4 Hanshin-hantai" control and application

Hanshin-hantai means "Irimi" in traditional Budo, and it has two merits in offense and defense.

When you use the hanshin-hantai method, your upper body needs to take an angle (45 ㊦) against opponent. In this posture, the front half and the rear half of the body can cooperate to do both offense and defense according to opponent's attack phase and his power.

For attack, hanshin-hantai works to begin techniques for which absolute power from muscles' keiketsu points and another cooperative power from tanden keiketsu system will be used. For defense, hanshin-hantai works to cope with opponent by taking advantages of angle and the phase to control the opponent muscles with proper quick reflective actions and proper judgement. Thus control with hanshi-hantai is superior to the other, because it is an almighty posture for attack and defense according to conditions in offense and defense.

For the best effect of hanshin-hantai, you need to master the basic elements of Budo, and furthermore, you need to understand the Ken-i of hanshin-hantai. Ken-i means either 3 dimensional area or directions to attack or defense. There are 6 ken-i in a man; "naiken" of the inside of arms and legs, "gaiken" of the outside of arms and legs, "zenken" of front area of chest and abdomen, "koken" of back are of the back, "tenken" of upper body area, and "chiken" of lower body area.

#### Section 5 Unsoku-untai control and application

Wonderful skill is born by the use of unshin.

Taido's unsoku-happo and unshin-happo are very important movements that are necessary to take good positions. Unshoku-untai seigyō means to control the active and promising movement.

Because unsoku is very important in Taido, if you master how to control the unsoku

and unshin movement, you will be able to control every Taido technique. However, unlike very close interactions of techniques, you and opponent move at a distance in unsoku-unshin. Thus, it is not so easy to master the method to control the opponent's unsoku-unshin. Unsoku-unshin is used to find a chance and to make a good distance (Maai) to attack and defense. The gendo-maai is useful for thinking or planning, and the yudo-maai is useful for taking tempo, and the soo-maai is the distance to do techniques. Therefore, to control the opponent's unsoku-unshin movements you need to attack immediately the opponent just before the opponent starts techniques comes in the soo-maai distance. This is the only chance. Therefore, for ideal Taido moving combination with unsoku happo and unshin happo is very important. By the combination, controlling both the 2-dimensional and the 3-dimensional technical movements become possible.

Unshin-untai control begins at "suigetsu" conditions.

The suigetsu is a military term that means a condition in which both conflicting troops are facing closely and waiting for a chance to start attack. Taido's unshin-untai control begins at this suigetsu condition and ends in the gentai.

By so-soku and in-soku, you can keep a distance to an opponent; by ka-soku and gen-soku, you can approach to or separate from opponent; by ko-soku and ten-soku, you cope with opponent's movements; and by tsui-soku and tai-soku, you will control the opponent, and then come back to gentai.

The reason why I mentioned the unsoku-unshin control, which does not exist in the other Budo, is to suggest that the key for controlling the 2-dimensional movements, unsoku happo, and the 3-dimensional movements, unshin-happo, exists in between the 2- and 3-dimnsional movements. An additional reason is to suggest that if you could not understand the true aims of unsoku and unshin happo in Taido, you will never be able to master any seigyo (control) in society.

The true controls work naturally in the nature where we live in. We can not change the controls by our power or knowledge. Taido's idea of control is based in the nature. Thus, for controlling techniques in Taido we must move in line with the fundamentals. In p205, a table shows systematically unsoku-unshin control.

## Section 6 Rendo-rentai control and application

Rendo-rentai control is characteristic of Taido.

In Taido, it is a series of continuous techniques gets high value, and single gets very low value. To the word Budo, generally, the present people may have an impression that all Budo are quite dangerous, passionate, momentary matter. Thus, Taido has



been tried to wipe out such wrong impression against Taido, and also to offer real Budo essences to the present society by showing creative and rational techniques.

It is true that there still remains an old idea that a single technique must be perfect to finish an opponent in a lot of Budo schools. These Budo schools argue against Taido's continuous techniques. However, it is no use to discuss about the style of techniques in games without taking account of the aim of Budo in the present society.

Because techniques used in the continuous movements (rendo-rentai conditions) are characteristic of Taido, new Taido techniques will never be born without control of the rendo-rentai. That is why I want to explain rendo-rentai control.

Rendo-rentai means a condition in that one moves in accord with an opponent moving. Rendo-rentai is likened to a function of mathematics ( $Y=aX$ ). However, no body can expect when and how the final kimegi will be done in rendo-rentai.

For rendo-rentai control, it is very important to move in harmony with opponent at first.

The most important point to control the opponent rendo-rentai is to move with the opponent. So-called counter movements should not be done. In moving in accord with the opponent, you must know the phase of your body against the opponent, and make immediate judge in order to use the method for hanshin-hantai control, and then you will find the best area, "ken-i", to target with final technique (kimegi).

In the laws of sokoku, two methods called "taio-no-hoho" and "ohen-no-hoho" should be mastered. "taio-no-hoho" means methods to control an opponent by targeting the body keiketsu points, and "ohen-no-hoho" means methods to control opponent's movements by targeting keiketsu points in arms, legs or body which are necessary to continue the movements.

In training to master the five kinds of controls of Taido, you will be apt to train only active control movements. But don't forget to train to be controlled by opponent with the same control techniques that you will use against the opponent. You have a choice to decide methods to master the control methods, but you should not ignore the fundamental principles of Taido any time.

Outline of Taido

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