

## ***Between Heaven and Earth...***

*from Guy Sahri ©*

Between two courses on our blue planet, between two shores, between heaven and earth to a space that tries to share, Christian Tissier constantly dazzled by wild flights of latent trajectory and its benefits in Aikidō, sending each practitioner to a flaw in his own practice lap time of tatami deceptive indolence. 7<sup>th</sup> Dan, Federal Expert at Fédération Française d'Aïkido, Aïkibudo et Affinitaires – FFAAA and World Expert renowned and highly appreciated by his peers, he practiced with all masters of Aïkikai and mainly with the Doshu, Kisshomaru Ueshiba, third son of Ô Sensei Morihei Ueshiba, founder of Aikidō. But also with Sensei Seigo Yamagushi, figurehead of which he became favorite disciple, Sensei Mitsugi Saotome is well known in the United States as founder of Aikidō Schools of Ueshiba and the highly revered Sensei Kisaburo Osawa, Technical Director of Aïkikai in Tokyo, Japan. While a certain point of view of cultural practices and sports are as an excellent laboratory for research of this mixing of cultures that it is important to understand emergent forms and meanings, without being blind to distinctions or differentiations they allow expressions. But enter body and its essence in its plural axes allows questioning of anthropological point of view the relationship between cultures in dimensions of identity, ideology and policies. Aikidō has a special place and represents a response of « *intelligent* » to violence, a resolution of violence...

Yet the « *liberation* » through this basic experience, through an « *awakening* » to strict rules. This may seem paradoxical and would certainly have been denounced as attacks on individual freedom by philosophers of suspicion, philosophers of the issues of power! In Aikidō, this propositional content is jointly produced by the body. This resolution of conflict, an exchange which belongs necessarily by practitioners but which is formed by dialogue created from an unlikely meeting « *the one attacking the other* » and vice versa....

As said so well, Christian Tissier is « *meeting the other, that to me different, but one with which, against all odds, I could build a dialog box, and an absolute perspective: a dialogue. My response to the attack on the other, I do not know her before he initiates his action. We create two another gesture that is neither myself nor the other alone, but a joint product of our meeting* »...

With authenticity and beyond simple Art, pure essence of practice, I rediscovered through an exchange during a single sunny morning in Paris the story of a moment where time seems to stop again and when I listen to a Christian Tissier run by a non-violent and peaceful means in which a peace process to transform conflict, our conflict, our battle within our own reflection on existence, our awakening to solve it without answering by violence, not delete it but accept it...

**Guy Sahri: In many respects 1968 has it been a great year for you ? Why ?**

**Christian Tissier:**

*In 1968, in many respects I would say that I was student in Quartier Latin at Lycée Lavoisier in Paris. I was relatively young and not particularly motivated. At the time, given problems of society, it was a bit hot, which forced me to stay and train with Mr. Jacques de Perreti in 14<sup>th</sup> district. The phases of training were very difficult. I do not know why but there was something in the air and it is true that year 1968 was important for me because this is year I decided to leave Japan. It is also the year when I was first and when I got my Bachelor of free candidate. What interested me in all this is the fact you go away. I wanted to go 6 months. At the time, as was also the case for many kids, my parents did not roll on gold. I was working then, right, left, mostly summer jobs mainly at « Les Halles » in 1<sup>st</sup>*

*district of Paris, which allowed me to save and later taking Trans-Siberian? It does not make sense now but back then it was unthinkable to take the plane to arrive in Tokyo, it's crazy when I think about it !*

**« These are not the same attitudes... »**

**Guy Sahri: Do you think it is necessary to study in a country to absorb its culture ?**

**Christian Tissier:**

*I think we may well look through books, documentaries, internet, also through a center of discussions with people from your own country, a cultural exchange. But it is clear that good information will always be filtered information. The way we live in a country we communicate with people, how we behave, we cannot learn that in the country itself. So I think we should really know a country other than the intellectual aspect that is still very important to feel things and see the world differently put live. It cannot happen by accident anyway. Obviously if there is still some time to see how people behave how they express themselves, even on the physiological level, attitudes that we can notice it is still something extraordinary. For example, I can go to Italy and as I begin to have an attitude and feel Italian. Having lived in Japan I have not the same gesture when I'm in France, this is not the same gestures, this is not the same attitudes.*

*If we talk of Asia, of course, there is a whole set of codes, a whole set of relationships with people who can understand that if you live there and if it becomes impregnated with their culture. This may sound strange but this experience really different from all the countries I could travel around the world is very special to Asia...*

**Guy Sahri: Do you think this may be a question of behavior ?**

**Christian Tissier:**

*Oh completely! This is not the same. There is always a meaning, a moral sense common to all civilizations. But how this occurs is very different...*

**« It remains to finally say... »**

**Guy Sahri: Why finally have remained so many years in Japan ? What did you expect to stay this long and what brought you to this end ?**

**Christian Tissier:**

*Initially I did not stay too long when you are 18 years. At that time we said we will not stay. In fact, I was 2<sup>nd</sup> Dan when I left. We say that 6 months will remain the same if you are champion of champions. Obviously this does not happen like that. Finally 6 months I had no return ticket and was a bit difficult to return, it gets 8 months a year and then settles, we find some interest in the practice and purpose on remains to finally say level I have now is « is it worth staying still teach to settle down completely or is it that I have no interest in returning a bit at home and see what happens ! »...*

**Guy Sahri: Is this what you seemed difficult to accustom yourself to the country ?**

**Christian Tissier:**

*(Laughs) Frankly... Nothing has been difficult; I think it must be had to the privilege of youth. If I wanted to leave around 25 or 30 years I think I would have said: « want more money, I must anticipate what's going to happen and this and that ». When you are 18 years on hand like that then things are very naturally...*

**Guy Sahri: And if you go now in 2009 ?**

**Christian Tissier:**

*(Laughters) I think there would be no great need now to go to Japan for Martial Arts. It's interesting to go see because a culture has always been good. There is always a very good level of practice. But there is a level fully equivalent in the West. Times have changed over time is the same. Japan was dreaming in 1968. All my friends who wanted a little adventure, or they left in Katmandu, Nepal, it is left in Mato Grosso do Sul, Brazil. They were the first trips, the first venture, the first charter, discovery of the unknown, something fantastic but it was still unthinkable to travel as great !*

**« I always thought that I understood... »**

**Guy Sahri: Convey Japanese culture through your practice of Aikidō and this allowed you to feel more accepted ?**

**Christian Tissier:**

*I would say that I have a special status in field of Aikidō and compared with other Western without wanting to hurt anyone! Japanese see me as someone who understands. I always thought that I understood, I also thought that my friends also included but each time they told me: « Christian is not like you, you really understand us ! »...*

**Guy Sahri: It was not rather a matter of « feeling » ?**

**Christian Tissier:**

*I think it was more a matter of behavior. I speak fluent Japanese. Having arrived there early, I acquired behaviors that we must have in some circumstances different from those we had in France, in Europe, in West and perhaps even that we have to United States. Presented as it may be a question of feeling, yes. Somewhere I understand their codes because Japan actually works well...*

**Guy Sahri: In relation the ancients how this happened ?**

**Christian Tissier:**

*So that's something else ! The position I have gained thereafter. When I was 25 years I had a certain position in the Dojo as anyone who trains, but in respect of particular relations with them and teachers that I certainly had right attitude was not an attitude in the West. Oh no, I do absolutely could not afford, you know what I mean but not as a Westerner who fully abide by the rules. It was something very natural. I'll repeat myself maybe once but when you are 18 years is a second birth, a second apprenticeship. Still, I spent my youth in Japan. I was abroad when I returned to France when I lived in Japan. I did not at all the same codes and same benchmarks...*

**« For them we do not salute a picture... »**

**Guy Sahri: You attach importance on cultural difference and in particular that you convey through Aikidō in your many travels around the world ?**

**Christian Tissier:**

*Frankly, yes. I feel this cultural difference. If you arrive in North Africa, Maghreb, there is a culture, a huge difference if only in hi, the « seiza ». In traditional Japanese culture, a sitting very close to the « seiza », the « Kiza » is used in Martial Arts. But in these Muslim countries. Half do not. All this in what for them is not welcome an image. For example recently I went to Israel and there was still different. Certainly there are people who are not very religious but who accepts the rules of Aikidō. But in these Muslim countries. Even among themselves they did not fully welcome in trade working as incredible as it sounds...*

**Guy Sahri: If for example Japanese go to the Middle East ?**

**Christian Tissier:**

*They will not make more effort... To a Westerner, if you do not salute a picture is that we do not salute a picture for them or for anyone! So obviously, there is this aspect, we Westerners we pass on. But if forced to go to Japan is clear that they will comply with the rules of country because the rules are different. I know that Muslim people have gone to Japan; I do not know what happened I had no echo. Quite frankly I do not know... Those I met in Japan were perhaps not sufficiently religious to feel obliged to comply with Islamic rules, it is my own opinion. The Japanese are very picky about the code. As I said earlier which governs Japan, the code. All social relations are governed by codes of attitudes by a hierarchy, a way of behaving that may seem completely absurd. Even explaining to them, they do not understand our way of being, so much so that when they come to us or in the Middle East which will override those are their codes. Those are actually their codes, which will regulate their behavior...*

**Guy Sahri: This will not create problems ?**

**Christian Tissier:**

*What I know in field of Martial Arts is that there were conflicts! Primarily with Africans, some racism was there. Japanese is a very straight person. Japan is Japan! They are mainly Japanese. One could say a certain point of view that the Japanese nationalists. Everyone defends its culture heritage, they are mainly Japanese. For them Japan is the world's origin. The word « Nihon », origin of the sun, land of the Rising Sun is something they absolutely forbid. Yes, a certain hand, it must live there to understand...*

**« Aikikai is much westernized... »**

**Guy Sahri: In your opinion, now the « spirit » of Aikikai has remained the same as your debut ?**

**Christian Tissier:**

*There was a trend when I got there. There were no foreign or very, very little. In fact, we were two little French at Aikikai. A friend, Jean-François Perrin, white belt, who had just arrived there and myself. This is a little scary when you think...*

*It's true I was 2<sup>nd</sup> Dan but I was really not good! In fact, I had first Professor Jean-Claude Tavernier and later Mr. Masahilo Nakazono, 8<sup>th</sup> Dan Aikikai of Tokyo. He participated in the training of 40 000 European students in Aikidō and he also taught « Kototama » a very small number of disciples French in Paris until 1972, when he left for United States. I just remember he had a charisma uncommon. Mr. Nakazono Masahilo had studied many Martial Arts including Judo and Karate. I do not think he practiced Aikidō for a very long time, but it seems that Ō Sensei had confidence in him and perhaps his ability to maintain relationships. Mr. Masahilo Nakazono was a very good ambassador of Aikidō. But at the time was really babbling of Aikidō, unlike karate and Judo, which were already well established in France and Europe. The most important thing is that there were not many practitioners of Aikidō and, moreover, were former Judokas. At that time there were, in Aikidō, attitude, behavior judoka. When I got there was different at the technical level and at label. Aikikai is much westernized since many Americans to Europeans, people from around the world, but foundation of course is always the same. I would say that feeling is very different now from what it was in 1968. For me, when I arrived in Japan, a young boy, a 6<sup>th</sup> Dan, even a 5<sup>th</sup> or a 4<sup>th</sup> who were 30 years old were. Now obviously if I go there, I have 58 years, 7<sup>th</sup> Dan, when I meet a 6<sup>th</sup> Dan with a certain audience, I see as a disciple. I cannot be good markers. Certainly a young person who is 18 years and comes to Japan and discovered Aikidō, deal with « senior members », for him somewhere, next « great master » will remain. In fact they have no knowledge. There is a scale of values, my scale of values changed over*

*time and I would say that in terms of practice is valid in all disciplines in Japan. Yesterday the martial aspect of post-war was very important, today its importance is less. 1968 was another era. It was the post-war Japan. Japanese were just beginning to cope economically, it was another world for them. Even if the U.S. presence was very strong in Japan, people who practiced Martial Arts were regarded as Samurai. It felt very strong and strange at once. This has completely changed since... When I was at Aikikai, I would still see my friends in karate but it was not always so obvious. My relationship with them remains difficult.*

**« There was a special atmosphere... »**

**Guy Sahri: Ô Sensei Morihei Ueshiba died in 1968. Would you like to be able to meet him better understand his spiritual approach ?**

**Christian Tissier:**

*(Laughters) I've often thought... In fact when I arrived in Japan he had just died. I have not had the chance to know or see. It was too far from me somewhere. He was a legend! Aikidō was the essence of Aikidō. It is still with him that discipline exists. It is a discipline that has become as mentally because there was something at the end. Which we are all very grateful. But hey, if I arrived two years earlier, before his death in 1968, I saw a person aged 86 years; I probably would not recognize what I was looking for, what I really wanted. I certainly was completely amazed! It is obvious that all those who spoke were blown away, impressed by this person. But when I watch videos there are things I see and things I do not see. There are things that I understand and things I do not understand. I do not identify with this approach because that Ô Sensei Morihei Ueshiba was an extraordinary person beyond the technical. Today I still feel like a technician. Not Ô Sensei who systematized the technical codes, it was his son, Doshu. It was his son who now says: « there will be positive movements, movements that negative heritage continues. There must be rules »... just as in Kata in Karate. I am of this school there and I am totally grateful even if I had a Sensei who was completely impregnated by Ô Sensei. It was something special! I think if they had not known they would perhaps not practiced Aikidō, perhaps they would have done anything ! So there was definitely a special atmosphere that completely escapes me...*

**Guy Sahri: Now with a decline in the practice and yourself, do you feel is worthy of continuing his education, to adapt your course and put in service to those who need it most ?**

**Christian Tissier:**

*(Laughters) Worthy of his teaching ? I've never been... I have rather been teaching his son Doshu, Kisshomaru Ueshiba, that of Sensei Seigo Yamaguchi was also a direct student of Ô Sensei. In fact what I learned with them is a little more than technique. I also learned principles, that is to say what made me free from technical supervision related with themselves in particular, it also allowed me to return to my account education I received, to be released... This freedom allows me, when I teach something, when I do an internship, to develop techniques, to have different feelings with something that is built by myself rather than acquired without gasoline. The parentage of course I am very clear. However, I am not sure we can recognize in my technique, technique of one of my teachers. I have my own approach to practice. The technical precision, distance, vision, success and leadership of partner, concept of communion all that yes, it's identical. But the expression itself, its profound sense, it differs greatly. This is changing as this does not change. There is another problem...*

**« These are principles that are important... »**

**Guy Sahri: In karate there are styles and schools. Are there any trends or styles of Aikidō ?**

**Christian Tissier:**

*There are styles that are very marked and yet come from the same source, the same school but inevitably there are styles that are intended as such, that is to say they want to be a particular style, a particular school. I do not think it is to stand out from Aikidō itself. This is not to say that it is « we » who hold truth we are different from you because we practice, it cannot change it, it will always be like that. I did not design this one. It must change and, as so aptly Ô Sensei Gichin Funakoshi, what are principles that are important! It is important to us practicing but not much for ordinary people... It is the same for Judo, karate and other Martial Arts in general. What is important is education that can offer one another to oneself and others by creating a place through practice. Certainly there are those who teach practical styles that can be more closed than others and they may have their reasons for doing so but is that their education system is the same and eventually lead to some something closed or something open. It is a question which, while remaining fundamentally, is delicate and difficult to sustain. If one holds truth and at the same time it is closed, which means absolutely no change compared to other with an education system that is put in place, without even looking at other we may finally develop people completely sealed or « obstinate ». It is very important because without input of another is likely to be fundamentally wrong and for me it is not my research in any case this is not my idea of practice...*

**« I try to solve... »**

**Guy Sahri: Aikidō is a way of « Art of Peace », aims to improve rights. When we see unprecedented increase in violence in the world, what is your position, you feel especially with a mission ?**

**Christian Tissier:**

*I think it would be presumptuous of me to feel a mission. I practice with enthusiasm. I like that. This pleases me. I need to do, I think. From there, I try to behave in my class, and enhance principles I put in place, that is to say that in an action where there is constraint with partner, opponent, and that conflict can be resolved smoothly, try to solve something as pure as possible, even martial. So I try to have a picture in my practice. From the all those who follow my teaching and all those I meet, I'm not trying to convince them of anything, quite the contrary I am simply trying to introduce them. I do not think in my lectures about « peace » and « Ki » but rather, for example, try to demonstrate in action how it is possible to maintain a purity of gesture and thought while having a relationship martial conflict and how to resolve this conflict by adding to what we seek...*

**Guy Sahri: What may seem shocking in this violence ? Do you think there is great inequality of information for benefit of a communication more or less true of media and finally that it promotes « hatred » ?**

**Christian Tissier:**

*What shocks me in this violence is that violence is not a wise but blind. In Martial Arts particularly in Aikidō there is no competition. It was a confrontation but this violence is not blind it is not driven by this madness destructive. I would say it is controlled somewhere. I do not know if external violence itself is handled by the information !... I think it is rather full of loopholes, one wonders more and more with internet, it may still be where it is still true freedom. In recent years, emergence of a flaw in the education system is felt more and more, whether at school, family, teachers, sports instructors. When I hear that some support for a team he said: « Guys you must go kill them ! »... It disgusts me completely, but then completely ! This is not trivial what they say... There is a big discomfort !*

*From I feel that there are no limits and it is something impossible. While I can understand that there is an altercation between two people that they are smack but that someone is able to teach and educate in this way, yes that was frightening ! We have no control or understanding on this type of reaction. At this level, it borders on unreasonable !*

### « We live in this world... »

**Guy Sahri: Do you think Aikidō or any Martial Art can review this « madness » of violence ?**

**Christian Tissier:**

*For sure when I put my Kimono, my Hakama I do not think about what is happening outside. I dematerializes outside world, that's clear. This may be a good thing finally! But some disgruntled people have noticed the tendency of media to develop their outrageously miscellaneous category to antenna for several years, is ingenious on their part... It is more common than to count to 15 or even 20 minute news items in television news since the opening 13 or 20H. It is the visual hype, to believe that rest of the news evaporates before growing tide of a variety of facts all the more exhilarating than others. While one pities unhappy fate, it also reinforces feeling in the opinion that these unfortunate news items are more important than misery of the world. And that disgusts me more than all this media hype combined with uncomfortable feeling that individual behavior is only thing worthwhile for our policy makers of opinions and you will understand better why the various facts have invaded our television news... I think we finally step back from events and electroshock necessarily decreases. That is to say we are concerned as a citizen, as an individual. This does not concern us « us » within meaning of the word, it's like a parallel world. We live in this world as we know it can happen to us, we know he can pass anything to second but somewhere it must be bound to take time and understanding ...*

**Guy Sahri: When you were younger think you have this vision ?**

**Christian Tissier:**

*Oh no, not because I was part of system and I did not recoil from my own experience. I am a simple man; I was raised in the 20<sup>th</sup> district of Montreuil and in Paris region. This was not a suburb especially favored at the time. We lived in a council flat; it was not the same violence that is currently in the suburbs that's for sure. Perhaps because now it became older, old « fool » ! (Laughters)... I think ultimately it's another world and that is not part of this world physically but mentally yes there are things that escape us entirely, we cannot understand. We can do nothing... That's true with everything that happens; it looks like another planet sometimes !*

### « Another reflection is... »

**Guy Sahri: Do you believe that Aikidō could bring significant social change as it is for football which was very popular in the world ?**

**Christian Tissier:**

*It is true that football was very popular, but does that mean that it brings social change in itself I do not know. At density of practitioners is obvious that it brings a lot this would be perfect if there were that many people in stadiums is unfortunately not always the case. Is this discipline that generates as many practitioners, hardly likely... Aikidō is practiced by a population focused, not anyone, it is not trivial. Why ? I think that's how we must accept. There are serious studies that have been made to this topic... Obviously I feel social categories. This logic is somewhere ! Aikidō as Martial Art that is not itself competitive, which is not « too » Martial Art now and not based on « I'm going to knock anyone yet... » does obviously not attract a mass of people feeling... It is a practice long term. This is*

another reflection occurs. Consider an example in France Aikidō is enormous. This represents over 70 000 practitioners. In the world there are not as many practitioners. I even think that in Brazil they are almost at maximum, from 7000 to 8000 Aikidoka practitioners. This is a fascinating country with more than 199 million residents !

### « Art of peace... »

**Guy Sahri: Incredibly, what do you think of Aikidō competitions taking place in some Brazilian states, whereas the base is a non-competitive Art, an Art of peace ?**

**Christian Tissier:**

*I went to Brazil several times conduct seminars I've noticed and seen competitions Aikidō anonymously and I can tell you it's wrong damn, even incomprehensible !*

*Aikidō at base is an Art of defense an Art of peace. From moment that there is an attack on the question of how we will defend. We cannot satisfy a technical walk through on how physical qualities such as strength or speed in a race. There is also spiritual aspect in practice is not to « throw out »!*

*I remember what was said Sensei Shoji Nishio, 8<sup>th</sup> Dan, unfortunately disappeared today that « Aikidō was yurusu Budō, Budō forgiveness ». And that is it more than anything else, is a specificity of Aikidō. The concept of integrity, respect vis-à-vis the other. So why not, there may be competitions Aikidō as there are competitions in karate kata, as there are figure skating competitions, only what it considers a technique, body movement, choreography or efficiency ? Are all these issues agree ? Someone will be able to judge, for example, power, stability, real meaning clear, work the hips etc. It is obvious that some people may find these techniques that I have no doubt, but Aikidoka cannot judge here. And often it is « the » question that does not arise or that it does not really arise. Finally did we really need competition to exist ?*

**Guy Sahri: Would you agree a competition that pays ?**

**Christian Tissier:**

*I think that's everyone's problem whether it is no coincidence that poor countries are better in boxing or if it is not rather because a group of people in employment law require very low eating to dress, how to live! It is something very delicate and also very complex. That is the problem actually. For me when I was young I played competitively before practice Aikidō I made a few battles but I have not joined any... This made me realize that this is not a kick or punch that settles a dispute, it gave me perspective, understand that the bag is the only one who does not blows, even if an opponent is weakest one never knows what may fall on you. True it gave me some confidence another open mind. But to me 40 years to make me tap it, or tap someone for the competition! I think if some do it because they really need and they have no alternative. I have absolutely nothing against these people as soon as their motive is really « honorable ». I know someone who does to feed his family, I understand perfectly! But I do not understand one who goes to « violence » for glory without merit! This is not direction of change in my opinion. But figuratively I'm not a pacifist but he must put things in their places, there is still some violence in pacifism...*

### « There was something... »

**Guy Sahri: In recent years you find that the spiritual and technical education has evolved among practitioners, Clubs and Federations ?**

**Christian Tissier:**

*At some point in 1960, technical aspect was often neglected by comparison with spiritual aspect, there was not much research in this sense, there was not this magical sense in practice. But there was*

*something! There is no magic! You can acquire principle of Aikidō, Judo, Karate, if you accept a physically discipline the body; it is the same for meditation, Zen. Somewhere there has not chosen a contemplative discipline. It is we who choose our own discipline and physical body as a medium as a tool to possibly discover something spiritually and mentally. We cannot deny technical aspect. We cannot deny appearance of sensations of a certain state of being. If not this technical issue, it cannot be opening really felt about everything that is « other » than technique. From I think it would be better to take a book is easier to understand !*

**« There will always be people who will tell you... »**

**Guy Sahri: What do you fear most about these organizations ?**

**Christian Tissier:**

*I fear nothing special; we need a club, association, Federation because it progresses more quickly when it is large. It is a matter of organization, insurance etc... It's obvious now that nothing is perfect. There will always be people who will say they are more or less influential at head of Federations which may somehow influence practice, such as competitions. For example, a president who decided overnight to make competition for a number of reasons media. Regarding this, I think that some vigilance is necessary but I do not think there is a particular danger. I think there is more danger that Federation does not suit me, to create another and isolate myself completely. It may be likely to leave, and to groups in his corner, it isolates people. Here is my opinion. In France there are two Aikidō Federation, this is exceptional! In fact, when largest group was Fédération Française de Judo – FFJ, we had to venture out to become autonomous as Karate, to create a single Aikido Federation. Some people had felt that this was not the time. Other people agreed to leave but when there was this separation of Judo that has not been in very good condition. There were many political problems and those like myself have decided to stay and see it coming. From there, there were two Federations are totally worthy. This is another slightly different structure of our French Federation that favors multiple sensitivities while Federation is another aspect in a hierarchical top-Sensei is Mr. Nobuyoshi Tamura, 8<sup>th</sup> Dan Aikikai of Tokyo and Delegate So Aikikai Hombu for Europe. This person is all-in-fact worthy. We do not have the same modus operandi. It is true that a certain point of view, we isolated our technique is different even if it remains the same practice for everyone. I hope this will resolve...*

**Guy Sahri: Have you had problems you hear in life and especially by politicians ?**

**Christian Tissier:**

*(Laughters) I have had no difficulty, because I did not ask. Since I did not specifically contacts in politics I've never really tried. Whether with Deputy and Senators not, for cons with a mayor for my Dojo I am led somewhere. But I really never asked anything in return...*

**« It tells the loser... »**

**Guy Sahri: Do you believe that Aikidō is also an ethic of responsibility ?**

**Christian Tissier:**

*Certainly. But it is not Aikidō, which I think we can try to empower people through practice. It's a game; it brings practitioner to take responsibility by placing it in front of a constraint that must find the solution. This empowers us from ourselves to address this constraint and in relation to a partner, which is very interesting. In Aikidō there is no competition like I said earlier there is no competition, it is a role playing game, but it is only discipline where 50% of time it is going lose...*

*In Aikidō, we learn the loser, which is not the case in other disciplines where we learn the Fair Play is a very good feeling is normal. In fact we learn to « be » in condition of one who loses has a responsibility...*

**Guy Sahri: Think you that joined this that Ô Sensei Morihei Ueshiba demonstrated by his humility and self-acceptance ?**

**Christian Tissier:**

*Humility is a double edged sword especially in conflict situations. The most important thing to be what it is neither more nor less and to accept this position. I think that's the hardest...*

**Guy Sahri: You feel more free from contingencies of this world ?**

**Christian Tissier:**

*I feel pretty good. I can say that I am someone beaming. My life for me. The only thing I can fear is that people who are dear to me go and disappear before me. Otherwise yes, I am a privileged... at all points of view.*

**« But there are ties very, very strong... »**

**Guy Sahri: And instead of the family in all this ?**

**Christian Tissier:**

*The family is very important. My father has disappeared, unfortunately, my children, the person with whom I live now, obviously my ex wife, Micheline, are obviously family. But there is also the family in broadest sense, friends I've known for 20, 30 or 40 who are still present, which are always faithful in difficult times. I would say there is no family relationship within the meaning of genealogy, but there are links very, very strong. The most important thing is not to live alone. More will be in responsibility as a teacher of Martial Arts, more you feel it would be a patriarch. We love when there are many people around, especially when it's your family when your children are coming to ask your advice, attention and closer to finally feel comfortable with you. From everything is possible and we know that somewhere it has succeeded...*

**« It was a fabulous human being... »**

**Guy Sahri: This amounts to question I asked you early on Ô Sensei Morihei Ueshiba, what you have done this to meet, if you had had chance ?**

**Christian Tissier:**

*(Laughters) I think you're right, maybe now I am ready to meet him. And it's certainly a very important question because I ask myself quite often anyway... For example when I give a course to a young child or teenager, it's hello to picture, I can explain why he should bow before this image but, in fact, that is she? An old gentleman with an old beard that is not even French, which may be 10 times older than his own grandfather who died there over 50 years. What it will be in a hundred years! Maybe he should find something more modern and more accessible for future generations. Ô Sensei Morihei Ueshiba was not God, it was a fabulous human being! It is still relative, put things in perspective. He owes much, that's for sure. We must always have something to someone who existed before, this is also Japanese culture. « Keiko » kanji in Japanese is « the thread that binds us ». When we practice during training is this thread that connects us to all those who came before us there are over 1000 years. That continuity, it continues to weave the thread that will connect the generations through our practice...*

**Guy Sahri: What do you think of this quote: « God looks clean hands, no hands full » ?**

**Christian Tissier:**

*(Laughters) I think it would have to think about it, because it's really a philosophical essay... God looks clean hands... (Silence)*

*I think we could ask whether God exists. And where ? Does God alone is man, man is it me, unpretentious, and so do I myself look clean hands rather than their hands full. It is true that a certain side I also like having their hands full but it satisfies me more to have clean hands in purity of gesture. I do not consider influences mystics because for me there is none. Aikidō is something I do for a very long way so all of a natural. Somewhere, actually, I work with my body but I am not a sport, I practice more discipline, perhaps even with hands full, but Aikidō is something fantastic and it's purity by the gesture that remains outstanding...*

**« Birdsong... »**

**Guy Sahri: Finally I invite you to answer these 10 questions. In fact, I often look at Actors' Studio with James Lipton, and is truly a moment I love is the famous questionnaire at the end of broadcast of French Bernard Pivot « Bouillon de Culture » well on your answer if you wish:**

**What is your favorite word ?**

*I love you...*

**What is your least favorite word ?**

*Damn !*

**What is your favorite drug ?**

*A glass of champagne.*

**What sound or noise do you love ?**

*Birdsong.*

**What sound or noise do you hate ?**

*The noise of city.*

**What is your favorite curse word ?**

*Damn... (Laughters)*

**Who would you like to see on a new banknote ?**

*If a man or a woman that I do not care...*

**What profession other than your own would you not like to attempt ?**

*(Silence for several minutes)... The job of my father !*

**If you were reincarnated as some other plant or animal, what would it be ?**

*An orchid.*

**If Heaven exists, what would you like to hear God say when you arrive at the Pearly Gates ?**

*Welcome... Christian !*