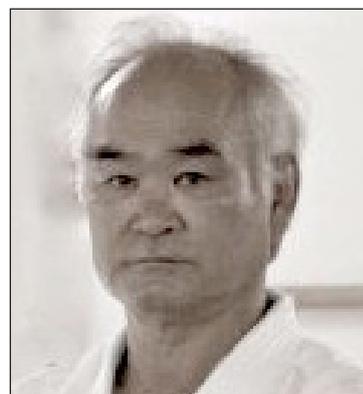




## Chiba Sensei's 3 principles to a sensible diet

**M**y basic philosophy of Diet is "Shin Do Fu Ji: Body and earth are inseparable." Shin (body), means the physical body and presence, the "being". Do (earth) is the multitude of conditions that comprise the "being", including the environment, locality, and seasons. Fu Ji (inseparable), means that body and earth are one. This philosophy corresponds to the concept of the circulation of energy: Human beings absorb energy from other entities through eating, and create new entities with the energy we take in. This view also parallels the Buddhist concept of reincarnation - the foundation of the Buddhist view of the cosmos.

All life forms depend on the presence of other life forms. We exist in a continuously flowing cycle of life in which we eat other life forms, absorb their energy as a source of our life force and create other life forms with the energy we have absorbed. The reincarnation theory of Buddhism is not only an abstract concept of rebirth to another life, but also a reality happening before our very eyes. We must



Chiba Sensei

recognize the fact that all the life forms we consume are a necessary sacrifice to maintain our lives. This recognition is fundamental and is the wellspring of reverence toward life. Through it, we gain awareness of the importance of self-sacrifice in our own lives as well.

To restate this philosophy as a simple universal law applicable to all life forms: "Respect others!" Reverence toward life can be manifested through three principles of recognition: (1) Know what is enough. (2) Do not waste. (3) Do not devour. These are the principles of eating. These three principles point to one central theme: We should not

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**'A sensible diet... continued from page 1**

sacrifice more than what we need in the universal flow of life.

These principles of recognition lead us to the importance of mindful chewing when we eat. Chewing well is important because of the physiological necessity of absorbing nutrition, but it is also significant because it creates a quiet dialogue with the life forms being sacrificed. Through this dialogue we unite with other life forms. Only then are we able truly to taste the essence of the sacrificed life forms.

The Eastern and Western views on this subject are quite different. Christianity teaches us that God and human beings are in separate domains, and that humans and other life forms are also in separate domains. It teaches us that other life forms are created for humankind. This is a very "human centered" view of the universe.

Buddha taught that "Weeds, trees, the earth and all creation can have Buddha's nature." In this view, not only human beings, but also weeds, trees, earth and rubble may have Buddha's nature!

Similarly, Shinto religion teaches us that there are eight million gods in the universe. This means that from a Shinto perspective, we see gods within all life forms as well as in natural phenomena. In Buddhism and

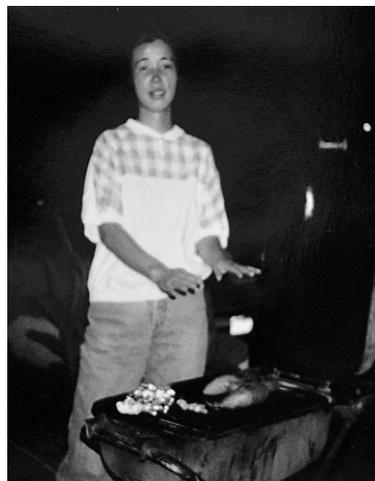


Shinto, humans are not above all other creatures, and therefore cannot do whatever they wish to other life forms.

Now let's return to my basic theme, the "Shin Do Fu Ji" philosophy. First of all, the actual practice of the philosophy - in other words, the fundamentals of diet - should be based on the earth. This means that the food you consume should be based on the life forms indigenous to your locale, ie life forms which grow in the same environment in which you live. Moreover, you should eat food in season (spring, summer, fall, winter). The advancement of refrigeration technology and worldwide transportation allows us to eat anything at any time. Without being conscious of it, we eat foods from all over the world, even if they are not in season locally. In this day of modern convenience, we need to pay particular attention to the food we consume.

Second, you must eat food which is as close to its original form as possible. Thus, when you eat rice, eat genmai (brown rice). When you eat wheat, eat unprocessed flour. When you eat fish, eat it whole, as much as possible. Small fish should be eaten as they are (head and all). Large ones can be cooked with skin and bones intact. If you eat vegetables, eat roots, leaves, stems and flowers. In short, you should basically eat foods which are processed to the least extent possible.

Third, eat foods that still have life (ki) in them. The question you should ask is whether what you are about to eat will grow if you plant it in the earth. Is it alive? (Does it have ki?) Eat food that is as close to this state



Mrs Chiba barbecuing at party in San Diego 1988

as possible. Examples of these foods are root vegetables, beans, unrefined grains, seaweed and seeds. They are closest to the ideal foods. In the case of fish, the basic method of cooking should be cooking whole (head, skin, flesh and bones). Dried or smoked fish, deep fried fish, small fish tempura, etc, are ideal methods of fish preparation.

You should be careful about meat, however. Meat can be appropriate for people in cold climates. On the other hand, we Japanese have been vegetarians for a long time and have a rather short history with the practice of eating meat. Consumption of a large quantity of meat has physiologically harmful effects on us. We have a longer small intestine

love to eat, tastes completely different when naturally caught in the ocean than it does when farmed. If you must eat meat, to the greatest extent possible select kinds that are raised in a natural environment. Lamb is close to the ideal meat in this sense.

The reason why I fish so frequently is that I don't trust the fish that are available in markets today. Prepared filets can be washed too much, to the point where nutrients have been washed off the meat. Also, they are no longer a totally balanced food since they are missing heads, bones and skin. They have no power to harmonize.

The importance of diet is that it is the foundation of the creative development of life and

has physical flexibility but who lacks muscle and body strength. If I describe flexibility versus strength as negative (-) versus positive (+), he is too much on the negative (-) side. In order to regain the ideal balance in his body, he must include the following items in his diet: high quality protein (grains, beans, naturally raised meat or fish), a variety of vegetables (burdock, carrots, radish, turnips, yams, onions, potatoes, etc), and all kinds of seaweed. They are positive (+) yang foods. Consumption of these sorts of foods will offset his strong (-) tendency. In addition, he should include high quality vegetable oils and salt, such as sesame oil and natural vegetable oil and neutralized salts such as sesame salt, miso (soy bean paste) and umeboshi (pickled plum). These are (+) foods. Even if he doesn't like fish bones, smelt and smoked whitefish - when broiled well - are good companions to beer. Ancient Japanese wisdom created miso soup with dried small fish in the soup stock.

It is a well known fact that during the Russo-Japanese and Sino-Japanese wars, Japanese soldiers' body strength (stamina) was number one in the world - even though, based on European standards of nutrition, it should have been among the worst because of their "poor" diet, from a European point of view. Nowadays the simple traditional Japanese diet is being reevaluated in light of contemporary nutritional excesses.

As I mentioned above, diet is the foundation of life activities. At the same time, as we are social animals (beings), it is the foundation of harmony among people. The consumption of food should have a social aspect to it. Excessive insistence on a certain kind of diet may disrupt harmony in groups and within your family. In your association with food you must keep flexibility in mind during those times when you are the host who provides food for others, as well as during

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Chiba Sensei and son Kotetsu fishing on pier in San Diego 1988

than Europeans (because we were traditionally vegetarians). Therefore meat remains in our bodies longer, and the decaying meat acidifies our blood.

When you eat meat, also eat colorful vegetables, potatoes, and drink red wine to balance the meat's extreme acidity. Most meat in today's marketplace is artificially raised. Thus, most chickens are diabetic because they are crammed in a small area without freedom of movement and fed high calorie feeds and antibiotics. When it comes to fish, yellow-tail tuna, which most Japanese

living. We must not neglect what kind of food we consume. The conscious choice of diet is also a concrete way to recognize and feel one's participation in the law of universal nature.

It is important to understand that each individual must choose his or her best diet with comprehensive study and actual experience, based on the customs, seasons and climate of the area where he or she lives, his or her profession, individual body constitution and characteristics, family environment, etc.

Take, for example, a man who



# Tam Sensei steeped in martial tradition opens his own Dojo in Surrey

**M**u Gen Kan dojo opened in Woking, Surrey on 21 January 2017 and is headed by Thomas Tam Sensei. Having grown up with a fascination in the martial arts, with a father who was a master of Wing Chun, and even practising forms as a young child, it is of little surprise that Tam Sensei entered the dojo. His training in Aikido began in the Autumn of 2006 at the age of eighteen as he moved away from home to carry on his further education at the University of Warwick. His time at the university was punctuated by regular practice at the university dojo Gen Sen Jyuku

headed by Chris Mooney Shihan, where it did not take long for the young man to integrate and enter the core of the group. In 2008, by popular demand, he became president of the club. However, the campus based dojo not providing enough to satisfy the young dragon's appetite resulted in several visits to Ei Mei Kan dojo in Birmingham where he was to become a fundamental unit.

Tam Sensei's attitude and ability is, and always has been, clear to all who know him; he was awarded the rank of Shodan in 2010, Nidan in 2012 and Sandan on 1 October 2016. On the momentous and not

unexpected opening of his own dojo, his long-time teacher Chris Mooney Shihan stated "It may be small, but it is limitless." We, the students at Gen Sen Jyuku and his friends at Ei Mei Kan, wish Tam Sensei the very best for the future and are proud to know him.

**Alexander Gheorghiu**  
**4th kyu**  
**Gen Sen Jyuku**  
**(Ei Mei Kan) Central Aikikai**  
**British Birankai**

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## A sensible diet....

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those times when you are the guest who is treated to a meal. It takes great internal strength to practise this middle-of-the-road lifestyle. It is a difficult road to travel - that of clearly knowing the foundation of your own diet while having a sense of balance and understanding of how to harmonize with other people in society. My own motto is: "Harmonize yet do not get swept away."

**Shihan TK Chiba 8th Dan**  
**Birankai Founder**

**Edited version of article from**  
**Sansho, Summer 1998**



# Hellenic Birankai excels in hospitality at Aikido seminar in Kolonos while welcoming Gen Sen Jyuku



We practise so that we may apply, not in senseless war, but in sensitive life, the meaning of Aikido - both inside the dojo and, crucially, outside it in the macrocosm. With a big bang of roaring jet engines, our cosmos broadens as the Aikido club at the University of Warwick, Gen Sen Jyuku dojo, took 17 of its students to visit Shu Ren Kan in Kolonos, Athens for a Hellenic Birankai seminar with Chris Mooney Shihan (Ei Mei Kan). The beautiful white dojo with crisp straight lines is a home away from home, familiar yet never before visited by any of our members, its welcoming hospitality is the truest legacy of TK Chiba Shihan.

We began on Friday evening with three classes; a warm up and greeting to prepare for the next day. On Saturday, a full day of practice and an opportunity to try Misogi led by Jenny Flowers Shidoin (Athens Aikido), a practice which wakes up the soul, and the neighbours. We took good care to steal the knowledge of the Greeks, though in truth they eagerly shared with us wealth of experience, enabling our shy members to learn from the best.

That evening everybody contributed to a pot luck, showcasing some delicious delicacies including spanakopita, moussaka, and the most flavoursome salads, wines of local produce and an artisan beer that the dojo keeps in its refrigerator ready, waiting, for an occasion to show off. On the sweet table, there's halva, baklava and all manner of cakes, cookies, and biscuits. As an offer of our thanks, Xuelin Liu, a student at our dojo, who has been with us only since October, played two sonorous songs on her Chinese flute and received an ovation in admiration. Of course, the young blood in our party proceeded to play a game of tag with the children, an event in which even some of the most senior teachers eventually partook.

The seminar finished on Sunday with Kan Ze On (Enmei Jukku Kannon Gyo) chanting led by Chris Mooney Shihan. Our dojo stayed until Friday evening to enjoy the stunning city and breathe its history. Indeed, some eager students went back to the dojo each night to enjoy classes by Matt Teale Shidoin (Aikido Adelaide), who founded the Kolonos dojo which is currently headed by his student Angelos Tsantilas Sensei.

On the return journey disaster struck requiring a member to stay for two further nights. No matter, Chris Mooney Shihan had informed us during our planning stage that should we ever get into trouble in Greece the dojo would help us. They did with immediate security and grace, such that the dojo's hospitality made the procedure easy and we returned to our respective homes quite safe and well.

From our trip the clearest message is that Birankai International is not an umbrella term or foreign led super-structure, it's a collective noun meaning friendship. We would like to thank Shu Ren Kan, thank its students, thank Hellenic Birankai, for showing us the delights of internationalism and we hope it won't be too long until we meet again. Ευχαριστώ. Ευχαριστώ πολύ. (Thank you. Thank you very much.)

**Alexander Gheorghiu**  
**4th kyu**  
**Gen Sen Jyuku.**  
**(Ei Mei Kan) Central Aikikai**  
**British Birankai**





# British Birankai

2017 Summer School



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