



菊水会
合気道

非理法權天

KIKUSUI KAI AIKIDO

April, 2004
Volume 3, Issue 4

Newsletter

A PUBLICATION
TO PROMOTE THE
TOMIKI SYSTEM
OF AIKIDO



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.co.uk/newsletter.htm

BAA FUND RAISING FOR CHARITY

As part of a new and ongoing policy, the BAA would like to offer help to nominated charities by presenting organised fund raising events. This is a very practical way of showing true Budo and this year the chosen charity is "Medical Emergency Relief International" or MERLIN for short. BAA Clubs and groups around the country are encouraged to organise such events. The first of these will be the Flora London Marathon 2004 on 18th April 2004 and Aikidoka, Marco Crispini welcomes your support on this absurd journey of early starts, long training runs, and generally feeling terrible!



In addition his club (Eastleigh Aikido) will be performing Aikido demonstrations and open days as part of the fundraising effort, so if your local school or community centre is running an open day, then please do let him know. You can donate online by credit or debit card at the following address:

<http://www.justgiving.com/marco>

All donations through this site are safe and secure. They are sent electronically to Merlin (Medical Emergency Relief International).

www.merlin.org.uk

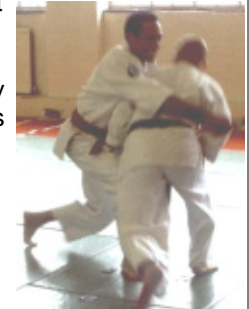
Marco is a GB National Squad medallist and has successfully competed in the UK and abroad. For progress on Marco's training log onto:

www.cypherit.co.uk/~photos

And we can wish him well at:

marco_crispini@yahoo.com

07879 494755



PLEASE MAKE A DONATION NOW!

This month we will try to emphasis just how important it is to use the correct amount of force in the application of techniques. It is easier to see how this philosophy applies to moments in every day life. In fact Aikido is about life. For some life is Aikido! In spirit there is little difference between Aikido, Judo, Sumo and Kendo. The apparent differences are obvious to the untrained eye, but the underlying common principals are only clear to those who study these disciplines. In our strive to seek excellence we employ the help of others. We in turn must return that kindness and assist those less knowledgeable. In life too we each gain



power, which we should use to help those less able and less fortunate. To put it more simply it is good Budo. In Aikido practise we are learning about life and not a method of destruction. No one said that it would be easy, but equally no one said it would be this hard!

"HAPPY EASTER TO YOU ALL"

DATES FOR 2004

9/10/11APR04	FOLKESTONE EASTER SCHOOL – Contact Joe McEnroe 07901 900432
18APR04	BAA SOUTHERN AREA AGM – NEMCA, Mitcham, Surrey
24APR04	BAA Senior National Competition – Bradford
16MAY04	BAA AGM & EC Meeting 2
22MAY04	JUNIOR FUN DAY - Seven Islands Leisure Centre, Rotherhithe
30MAY04	BAA SOUTHERN AREA GRADING - Rotherhithe
06JUN04	BAA ACCREDITATION COURSE FOR JUDGES – Contact Paul Wildish 020-8451 6194
19JUN04	WIMBLEDON VILLAGE FAIR – Aikido Demonstration 12.30 – 1.00pm
27JUN04	BAA National Dan Grading
10JUL04	JUNIOR FUN DAY - Knights wood Leisure Centre, Eastleigh
18JUL04	BAA EC Meeting 3
16OCT04	JUNIOR FUN DAY - Seven Islands Leisure Centre, Rotherhithe
17OCT04	BAA ACCREDITATION COURSE FOR REFEREES – Contact Paul Wildish 020-8451 6194

TOO MUCH, TOO LITTLE

BY TREVOR LEGGETT, 6th DAN JUDO, 5th DAN SHOGI



The principle of Maximum Efficiency - Saidai Noritutsu Genri, was stated in these words by Dr Jigoro Kano. When I was sixteen, I heard him explain it, in his beautiful English, at the Judo hall in London. He said that it applies in every action in life: do not use too much force, and do not use too little. Use exactly the amount of force that is necessary. To do this, he said, is "Right Use", Zen-Yo. 善用 He also told us that this is the true meaning of the word Ju 柔

in Ju-do; 柔道 to use too much force is "Wrong Use", what he called "Hardness" or Go-do. 剛道

The next day, he brushed some huge Chinese characters on a long roll of paper; it was framed and hung high on the wall of the judo dojo in London. The words were read and then translated for us:
Ju Yoku Go O Seisu

柔能く剛を制す

'the gentle Ju indeed controls the forcible Go'.
"SOFTNESS CAN OVERCOME HARDNESS"

In the lecture, he said that "Zen-Yo" or "Right Use" applied not only to the amount of force to be used, but also to the amount of material. He gave the example of a tank of goldfish. If the water is absolutely pure, the fish will die. There must be some green plants in it. But if there is too much green stuff, then too the fish will die. In order to live, the fish must have the right balance; "Wrong Use" — lack of balance — brings failure. That was the conclusion.

Well, he gave the talk to an audience of judo enthusiasts, and of course we all listened with respect and even reverence to Dr Jigoro Kano, the founder of judo. But as I sat there, I began to think: 'Most of it is obvious. Why is he saying all this? It is self-evident. If I want to hammer in a nail, but don't hit with enough force, of course the nail won't go in; and if I hit too hard, the nail will probably bend and the wood will be split. We don't need to be told that sort of thing'. (Like many 16-year-olds, I was full of confidence in my own ideas.)

The only point where I did not agree was his statement that unnecessary force will bring failure. I thought: 'No, that is not always true. The greater force contains the lesser force. So if greater force is used, it may sometimes succeed. If one hits too weakly, the nail will never go in. But if one hits even very strongly, sometimes the nail will go in, though it will make a big Bang! But that is not necessarily a failure'. As to the goldfish, I had never kept any, and it made no real impression on me. I understood what he was saying, but I did not feel it had anything to do with me. Then he gave some examples from judo, which I found really interesting.

So I came away from the lecture a bit dissatisfied. I could not understand why such a great man should waste his time telling us what everyone already knew. But I did not forget the talk. He had

a remarkable presence, which in a way awed even the cheeky 16-year-old, who was determined not to be over awed by anyone or anything. I came to know that Dr Kano had been a big figure in Japanese education. Then from time to time I would find myself thinking: 'What did he do it for? Why did he say these obvious things?' Gradually I got the idea that there must be something, which I had failed to grasp.

I came to see that Dr Kano was not speaking about single incidents like hammering a nail, or keeping goldfish: he was talking about attitudes in life. There are people (was I one?) who always speak louder than needed, who close doors with a bang. In an argument, even when they could convince by reason, they try also to frighten others by using advantages of strength or money or status. In Judo or Shogi or in life generally, they are always attacking, whether it is sensible or not, and whether there is an opportunity or not. It is always "Too Much".

Then there are others who do not want to commit themselves to any complete action; they try a little, and then wait to see how it turns out. It is always "Too Little". I slowly realized that we have to control our natural tendency, whether it is "Too Much or Too Little", in order to change it into balanced "Right Use" of our actions and lives.

At first this seemed to be impossible. It would mean thinking about it all the time. For instance my elder brother was a "Too Much" man: When he stirred a cup of tea, he moved the spoon strongly, using the whole arm as in his boxing punch (he was a fine amateur boxer). It made a noticeable clink! It was somehow challenging and aggressive. When he was a boy, occasionally my mother would say to him: 'Don't stir like that. Do it quietly'. The next few times, he would take care and make no noise when he stirred, though he still used the whole arm. But that lasted only while he was thinking about it; he soon forgot, and everything was as before. Looking at many similar cases, I concluded that it would be impossible to act against one's "Too Much or Too Little" nature for long.

But something about Dr Kano's words haunted me: such a great man would not be recommending the impossible. I began to observe some things, which I had never really noticed before. When my boxer brother did things, he confronted them, almost ready to fight with them. He wanted to establish mastery over the spoon, to conquer it, so to speak. Then I noticed some of my fellow students at London University stirring their own tea in the canteen. Some of them would put only the head of the spoon into the cup, and cautiously stir the surface of the tea by moving just the fingers. It took them some time to dissolve the sugar. They were "Too Little" men, and it was as though they were a bit apprehensive — of something, it was not clear what.

I began to see this contrast everywhere: the "Too Much" men were ready to fight things, they almost hated them; whereas the "Too Little" men distrusted things, and in fact feared them. I applied the analysis to myself, of course; was I a "Too Much" man or a "Too Little" man? I came to a conclusion, but why should I tell anyone else?

Well, I had got something deeper from Dr Kano's remarks, but the problem still remained: how can we bring our "Too Much" or "Too Little" to a balance? I know now that I had seen examples of the answer at home in Britain and in other countries where I had been. But I did not recognize it clearly till I went to Japan. I had known it vaguely, but in Japan it stood out clear to see.

The "Too Much" man hates the material (or man) he deals with; the "Too Little" man fears it. What does the Man of Balance do? I saw in Japan not only artists but also ordinary people, who loved the material they were using. They seemed to become one with it, to enter its very nature. I watched a carpenter take up a piece of wood to shape it. He did not know anyone could see him. Before he began, I saw him stroke the wood with his fingertips, as if it had been the arm of a child: 'I won't hurt you'. It was a surprise to me that when he did begin to plane, he pulled the plane towards him, instead of pushing it away as we do: it was an introduction to Japan as a 'pulling' nation as against the British 'push'. He handled the plane gently but firmly, just in accord with the nature of the wood and Dr Kano's principle of Maximum Efficiency.

This was the solution to the problem: it is not that the "Too Much" man deliberately uses less force, or the "Too Little" man consciously makes himself use more. That still leaves the question: how much less, or how much more? The answer is to become one with the action and the material. Whoever it may be, there is no difficulty when I am doing something to his own body: for instance, if I clean my fingernails, I know exactly how much force to use. I never wound my fingers by too much force, or leave them dirty by using too little. I instinctively use exactly the right amount. And it should be so in life generally.

It may be a surprise to know that Churchill, the greatest orator in Britain for a century, was at first rather shy when talking to strangers. An experienced friend told him: 'Realize that they are all like you; they are all shy. You must put them at ease'. He soon became fully confident in speaking. Again, a war hero famous for his daring in hand-to-hand fighting, said when he received the Victoria Cross, the highest award for bravery:

As a boy I was terrified of fighting. But I realized that they were just as frightened of me as I was of them. After that, I never hesitated'.

In ordinary life, at a meeting some people will shout too much, while others are frightened and are not heard. But if a person feels that he is at one with the audience, he will know how they feel, and he will find a way to speak effectively. It is true that there are times when it is right to shout; but it will be done not out of hate, but to warn or help in some other way; there are times to be silent, but then he will be silent on a basis of reason, and not out of fear. Dr Kano's voice was quiet, but his public lecture was firm and clear; we did not miss a word. I remember that he said that judo men should be careful not to misuse their skill, and he added: 'The best security is to be surrounded by friends, and they are not made by swords'.



YAMADA SENSEI'S COMMEMORATION OF PROFESSOR TOMIKI'S 100th BIRTHDAY - part 2

Traditionally in Jujutsu, repetitive practice of katas was the main training strategy. The two approaches were that the latter Shihans (Shihan Ueshiba and Dr Kano) were concerned with teaching the arts in freer movement style whereas the difference with Professor Tomiki system was that he considered that by getting the students to concentrate on elementary drills would help them to understand the principles needed to apply good techniques. He was also attempting to combine both Shihan Ueshiba's philosophies and Dr Kano's methodology in his teachings.

Later, Dr Kano regrettably mentioned that "the Judo remained in the form that I had originally intended for only the first five years". While admitting the fact that the introduction of the competition system contributed to Judo gaining its popularity, he regretted that it was due to the shortage of instructors, that the original judo spirit was not handed down to the students correctly, that the tendency of learning the art for winning the games had become more apparent and that the form was beginning to deteriorate. One of his efforts for correction of the form was to create a series of katas and to promote this training using the katas. However, his ideals remained unfulfilled.(4)

One day in 1930, Dr Kano visited Shihan Ueshiba at his Dojo in Mejiro-dai. He saw Shihan Ueshiba's enbu, or demonstration, and exclaimed, "This is the budo that I have regarded as ideal! This is the true 'Yawara no Michi' (5) that I have been looking for!" Afterwards, he brought two students along with Shihan Nagaoka from the Kodokan to join Shihan Ueshiba's dojo. This story is also written in the Judo Daijiten, the Encyclopaedia of Judo, published by Kodokan two years ago. Nevertheless the true reason for this act by Kano was never understood by most of Judo key players. This can also be seen by the fact that Professor Tomiki's extraordinary efforts and research results never received warm acceptance by the Judo world.

What about the Headquarters of Aikido?

It was when he was 40 years old when Shihan Ueshiba came to Tokyo from Ayabe in Kyoto to start the teaching of Aikido with a great enthusiasm. Since he was very young, he had been in pursuit of learning various jujutsu including Kodokan judo. It was the time when all his experience of this training came to life at once (6) that he and Onisaburo Deguchi of Omoto-kyo, were in Mongolia with determined minds in search of a holy land, which could have meant death to all of them. The country was regarded as one of the most dangerous areas at that time. I have heard that in one situation when he was put in the middle of a sudden counter-attack, Shihan Ueshiba encountered a mysterious, highly spiritual experience. The experience can hardly be described nor explained and was something that only people who have crossed the line between life and death could know. He also had another similar spiritual experience right after he returned from

Mongolia. These experiences strengthened his strong beliefs and started him teaching the world that the mastering of budo could not be achieved without reaching this state of mind.



4. Yamada Sensei wishes to make sure that the latter teachers' approaches were appreciated in that sense and the readers should understand the difference.
5. There is no direct word to translate 'Yawara no Michi'. It can be said as the path to the Jujutsu but sounding more spiritual way, or the path to the 'pliancy'.
6. The idea suddenly clicked.

To be continued

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Contact: John Grima Phone: 020-8769 5255

KIKUSUI KAI VIDEOS



Contact: John Grima
 19 Stanley Road, Mitcham, Surrey CR4 2BH
Phone: 020-8769 5255 Fax: 020-8696 0946
Email: john@kj-g.freemove.co.uk

KIKUSUI KAI (NEW ZEALAND)

Monday 20.00 – 21.00hrs Northcross Community Centre,
 877 East Coast Bays Road, Browns Bay, New Zealand
Thursday 20.30 – 21.30hrs Judokwai Northshore,
 68 Hillside Road, Glenfield, New Zealand

Contact: John Waite 7th Dan, Pepi Waite 4th Dan
 12, Mercury Lane, Mairangi Bay, North Shore,
 Auckland 1311, NEW ZEALAND

Website: http://www.kikusui.org.nz
Email: johnandpepi@xtra.co.nz Mobile: +64(0)21-037-9508
Phone: +64(0)9-476 5448 Fax: +64(0)9-476 5449

THE ANCIENT SECRETS OF AIKIDO

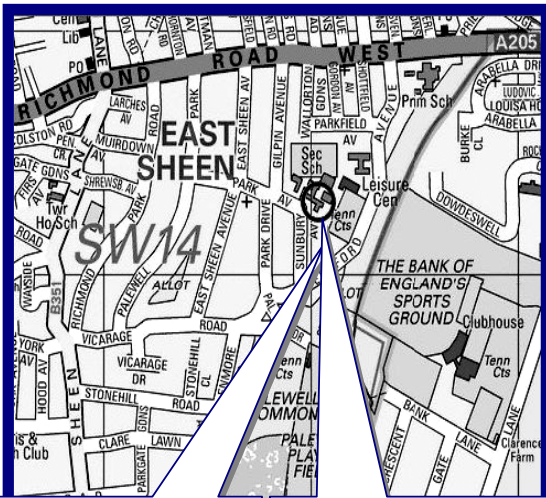
By Senta Yamada



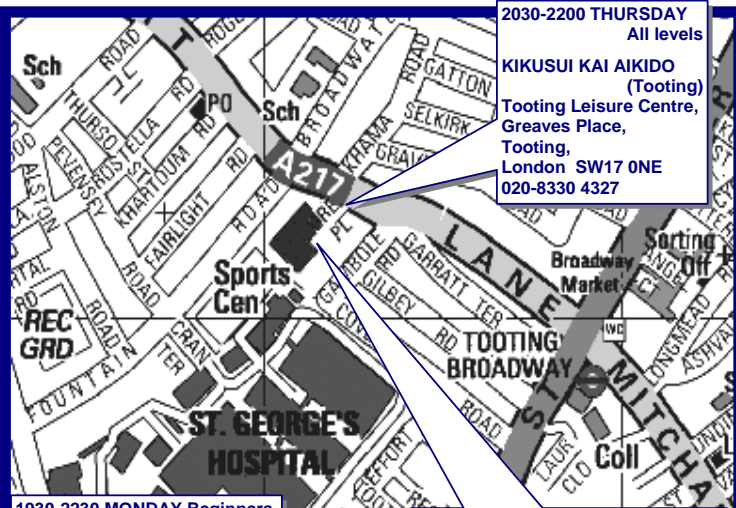
This is a publication written by the man who brought Tomiki Aikido to the United Kingdom back in 1959. Six years later he left London and some of his students went on to form the British Aikido Association. He is still teaching Aikido regularly around the world. At this moment he is building a group in Sri Lanka. Sales of this book will assist Yamada sensei's fight to help people less fortunate than most. The book can be purchased from BAA Promotions and will be available soon. Place your order now to reserve your copy.

£11.00 + carriage

CLASS TIMES, VENUES & LOCATIONS



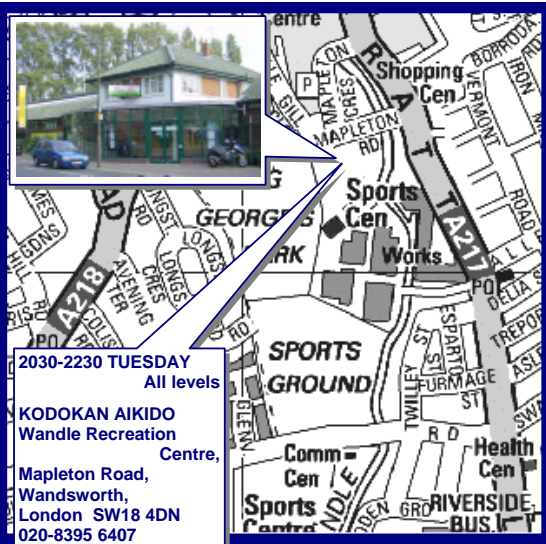
1700-1800 MONDAY
Family Aikido
SHEEN AIKIDO
 Shene Sports & Fitness Centre,
 Park Avenue, East Sheen,
 London SW14 8RT
 020-8878 7578 07860 248061



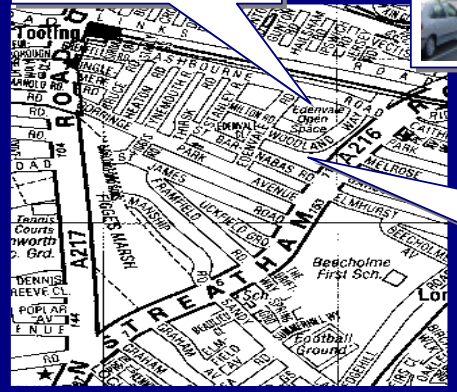
2030-2200 THURSDAY
 All levels
KIKUSUI KAI AIKIDO
 (Tooting)
 Tooting Leisure Centre,
 Greaves Place,
 Tooting,
 London SW17 0NE
 020-8330 4327



1930-2230 MONDAY Beginners
NEMCA AIKIDO
 Edenvale Playspace,
 Woodland Way, Mitcham,
 Surrey CR4 2DZ
 020-8769 5255 07860 248061



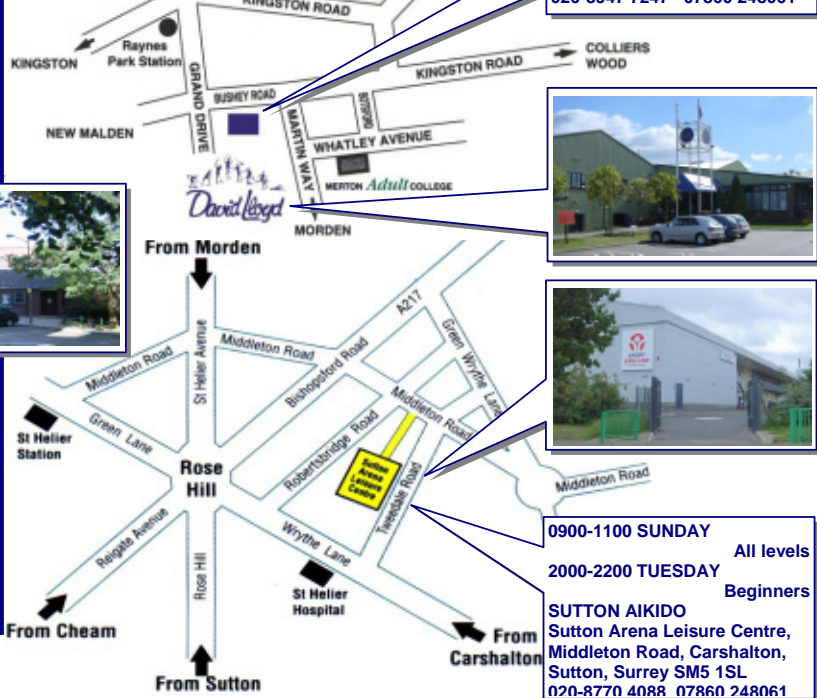
2030-2230 TUESDAY
 All levels
KODOKAN AIKIDO
 Wandle Recreation
 Centre,
 Mapleton Road,
 Wandsworth,
 London SW18 4DN
 020-8395 6407



2100-2230 FRIDAY
 Beginners
FIGHTING FIT AIKIDO
 David Lloyd Club,
 Bushey Road, Raynes Park,
 London SW20 8TE
 020-8947 7247 07860 248061



2000-2200 WEDNESDAY
 All levels
OPEN-DOOR AIKIDO
 Open-Door Community Centre,
 Keevil Drive, Wimbledon,
 London SW19 6TF
 020-8871 8174, 07860 248061



0900-1100 SUNDAY
 All levels
2000-2200 TUESDAY
 Beginners
SUTTON AIKIDO
 Sutton Arena Leisure Centre,
 Middleton Road, Carshalton,
 Sutton, Surrey SM5 1SL
 020-8770 4088 07860 248061