

### KANAI SENSEI'S SEMINAR

Kanai Sensei's seminar on June 6 and 7 was a big success. There were over 40 participants training hard over the weekend. The second day was held at the San Fernando Valley dojo for more space. Students received an additional bonus when Kanai Sensei consented to teach several classes during his stay on Monday and Tuesday. Kanai Sensei returned to New England on Wednesday morning with his assistant, Mr. David Halprin. Kanai Sensei will be returning again as his very busy schedule permits.

### NEWS ITEMS

Mr. Robert Takahashi deserves congratulations for passing the Bar Examinations. He is now a full fledged lawyer. Mr. Douglas Firestone has made a career change and is now in the construction business.

The New England Summer Camp is a major event on the East Coast and is hosted by the New England Aiki Kai under the supervision of Kanai Sensei. Ms. Kathy Heinemann will be attending as usual as she has in the last three years. Interested students may consult Sensei or see Kathy for more details. This year the Summer Camp will host Ueshiba Moriteru Sensei, grandson of the Founder and the current Head of the Hombu Dojo in Japan. Those who can possibly attend are heartily encouraged to go.

Sensei is currently a contributing editor for Martial Arts Weapons magazine and will write a monthly column entitled, "Ancient Ways." Please look for his articles every month.

### CHILDREN'S CLASS

Parents have requested that we open a second children's class during the summer months. We are currently taking a poll for the most convenient time and day for the children to attend. We are requesting input from the parents to decide the best day.

Students, especially from 4th kyu and up, who can donate time to assist the instructor for the children's class should see Sensei right away. We need assistants and greatly appreciate your time. If you like children and want to get in more practice time, please attend the children's classes. You will find the children's conditioning exercises quite a challenge!

### DOJO MEMBERSHIP

We are making a policy change in our enrollment procedures of new students. New students will pay \$80.00 for the first two months and \$50.00 per month thereafter. For \$100.00, the new students will receive a new uniform as well. Dues will be prorated to the first of the month as usual.

It seems that most new students feel that they get a fairly good idea of Aikido after one month of training. Sometimes this involves only four or five classes. This is highly impractical and unfair. The purpose of the policy change is to encourage the student to continue at least two months and have the opportunity to really become involved in training. Unfortunately, the current trend of prospective students nowadays is to shop around trying this martial art or that martial art for one month at a time. Ultimately, they find they are wasting their time. It is important to find a good teacher and a good dojo and commit one's self to training. This is the only way to develop one's self.

During the summer months, our membership usually drops when students take vacations, return home from school, or try to avoid the hot weather. Students should try to maintain a regular training schedule although the weather may become a little warmer. In addition, many people are trying to find a summer activity to occupy their free time and they should be encouraged to join our practice.

### TEACHING SCHEDULE

There are a few changes in the teaching schedule effective as of the beginning of June. Mr. Kaz Nishida will be taking over the Friday morning class. Sensei will be teaching the Thursday evening second class. Ms. Kathy Heinemann and Mr. Douglas Firestone will be alternating responsibilities at the San Fernando Valley dojo. Sensei will be teaching at the Valley twice a month from now on. Mr. Brian Reverman will be conducting the first class on Wednesday evening and continue teaching the first class on Thursday evening as well.

The purpose of the changes in the teaching schedule is to alleviate the schedule for Sensei and also provide an opportunity for the assistant instructors to gain experience in teaching and having the responsibility of a

class. Students are encouraged to attend as many classes during the week as possible without picking and choosing or playing favorites.

### **POLITICS ARE IN THE EYE OF THE BEHOLDER**

"Politics" is a very nasty word in Aikido. Nowadays, it is fashionable in Aikido to say, "I am non-political." I myself am guilty of this. I think there are only a few people like myself who have seen Aikido grow in the United States in the last thirty years and have experienced the many problems of its rapid growth and popularity. The many splits, differences of opinions, misunderstandings and battles have left their scars on many people and it is for this reason that most Aikidoists speak of "politics" with a bitter taste in their mouths. But please do not misunderstand. The problems do not outweigh the many cultural and spiritual benefits Aikido has brought to this country.

Why are there politics in Aikido? Especially, politics which seem to contradict the teachings of Aikido? Whenever there is a situation of more than one person, there is politics. I do not believe that politics exist in Aikido of itself. We create it and we bring it into Aikido. If I have my point of view and another person comes along with a different point of view, the political struggle begins. And how do we correct it? We try to persuade the other person, nicely or brutally, to change his point of view to our own. This is the normal process of politics, I believe. The next logical question to ask then is, "What is wrong with two points of view?" Well, of course, there is nothing wrong with it. But, we always point out the "minor" detail that his point of view is incorrect and my view is right. And the struggle continues on and on.

Some of us hope that by some kind of sharing and some type of loose organization or by setting up a common enemy, we can somehow bring, at least, a few people or dojos together. This normally fails because the struggle is no longer who is right. (Of course, the "other side" is wrong and we are right.) But now we struggle to determine who will be at the top of the heap. And the political struggle goes on and on.

I think because we look at Aikido from a political point of view, Aikido becomes very political. But, practically speaking, there is much too much to learn

and do in Aikido, so I wonder why do we have so much time for these politics? I do not think we can ever rid ourselves of politics but we should put it in its proper place and always keep our priorities in mind. Training and learning come first.

By saying that we are non-political, we are actually creating another kind of politics. It is merely shifting the pieces of the same puzzle in different manner. We must be careful not "to jump out of the frying pan and into the fire. From my experience, I often see that "non-political" people are more political than so-called "political" people. We must be very careful not to fall into this trap.

Originally, we set up an organization to link ourselves with Hombu dojo and to arrange to have master instructors come to this country to teach Aikido at the highest level possible. A third reason for the set up of an organization was to protect the art from exploitation and abuse by uncertified instructors and charlatans. If we think in these terms, I am sure there is no problem with the type of organization we try to create. But, if we establish such an organization and begin to use it for our own means and personal advancement, we plant the seeds of misunderstanding and conflict. This becomes the negative or destructive side of politics.

Practically speaking, I believe, as far as our own dojo is concerned, we are far too busy with so much to learn that we must necessarily have no time for these "goings on." As far as my students are concerned (I can hardly speak for the students of others), our politics consist of training and learning and cultivating ourselves through Aikido. If we look at Aikido from the perspective of politics, we can only see the politics of Aikido. If we look at Aikido from the standpoint of Aikido, we can then see Aikido very clearly. Politics are truly in the eye of the beholder.

### **DOJO CONTRIBUTIONS**

There are many students who are contributing additional monies above and beyond the required monthly dues to help cover our dojo expenses, such as the yellow pages ads every month. This is very greatly appreciated. Some students cannot contribute financially but can help out the dojo in many ways by continuing to train hard and lend a helping hand whenever possible. The dojo is a group effort of all the students and everyone should try to work hard and work together harmoniously in the spirit of Aikido.

### FUND RAISER

We have a new fund raiser which are nice pens embossed with our dojo name and logo. The cost of each pen is \$2.98 and will sell for \$4.00 to the students. These pens are very handy when you are writing our training schedule and dojo address for prospective students.

We will be participating in the Nisei Week festivities on August 16, 1987 at the Little Tokyo Plaza in the Yaohan Mall on 3rd and Alameda Sts. We will be demonstrating Aikido at 1:00pm and Iaido at 3:00pm on the second floor. Those wishing to participate should begin practicing now. Please tell your friends and encourage them to come.



### USAF INDIVIDUAL MEMBERSHIP APPLICATIONS

Each student is requested to supply the following information for individual membership in the United States Aikido Federation.

1. Full Name
2. Address. Include city, state & zip code.
3. Telephone number.
4. Birthdate.
5. Sex.
6. Date started at Aikido Center of Los Angeles.

7. Rank and date rank was received.

There is green scratch paper by the roll sheets on which you can supply the above information. The information will be typed on the formal application form and submitted to the USAF offices. A copy will be kept with your application. An annual fee of \$5.00 is also requested from each student.

We are a rather unique dojo in that we are directly affiliated with the East Coast Region of the USAF. In this way, we can encourage instructors such as Yamada Sensei and Kanai Sensei to come to our dojo often. As a personal note, Kanai Sensei is one of my first teachers and we will be celebrating our twenty year association in June of 1988. I am very happy that finally Kanai Sensei will be coming to our dojo on a regular basis. The USAF makes all this possible for us. In addition, the USAF is one of the very few organizations which is officially recognized by the Aikido Foundation under Doshu Ueshiba Kisshomaru.

### WANG YANG MING (1472-1529)

"Knowledge is the beginning of action and action is the completion of knowledge. Learning to be a sage involves only one effort. Knowledge and action should not be separated."

"The original mind is vacuous (devoid of selfish desires), intelligent, and not beclouded. All principles are contained therein and all events proceed from it. There is no principle outside the mind; there is no event outside the mind."

". . . people today distinguish between knowledge and action and pursue them separately, believing that one must know before he can act. They will discuss and learn the business of knowledge first, they say, and wait till they truly know before they put their knowledge into practice. Consequently, to the last day of life, they will never act and also will never know. This doctrine of knowledge first and action later is not a minor disease and it did not come about only yesterday. My present advocacy of the unity of knowledge and action is precisely the medicine for that disease. The doctrine is not my baseless imagination, for it is the original substance of knowledge and action that they are one."

"People fail to realize that the highest good is in their minds and seek it outside. As they believe that everything or every event has its own definite principle, they search for the highest good in individual things.

Consequently, the mind becomes fragmentary, isolated, broken into pieces; mixed and confused, it has no definite direction. Once it is realized that the highest good is in the mind and does not depend on any search outside, then the mind will have definite direction and there will be no danger of its becoming fragmentary, isolated, broken into pieces, mixed or confused.

When there is no such danger, the mind will not be erroneously perturbed but will be tranquil. Not being erroneously perturbed but being tranquil, it will be leisurely and at ease in its daily functioning and will attain peaceful repose. Being in peaceful repose, whenever a thought arises or an event acts upon it, the mind with its innate knowledge will thoroughly sift and carefully examine whether or not the thought or event is in accord with the highest good, and thus the mind can deliberate. With deliberation, every decision will be excellent and every act will be proper, and in this way the highest good will be attained."

"A friend who was engaging in sitting in meditation attained some insight. He ran to make an inquiry of the Teacher (Wang Yang Ming). The Teacher said, "Formerly, when I stayed in Ch'u-Chou, seeing that students were mostly occupied with intellectual explanations and debate on similarities and differences, which did them no good, I therefore taught them sitting in meditation. For a time they realized the situation a little bit (they saw the true Way) and achieved some immediate results. In time, however, they gradually developed the defect of fondness of tranquility and disgust with activity and degenerated into lifelessness like dry wood. Others purposely advocated abstruse and subtle theories to startle people. For this reason I have recently expounded only the doctrine of the extension of innate knowledge. If one's innate knowledge is clear, it will be all right either to try to obtain truth through personal realization in a quiet place or to discover it through training and polishing in the actual affairs of life. The original substance of innate knowledge is neither tranquil nor active. Recognition of this fact is the basis of learning. From the time of Ch'u Chou until now, I have tested what I said several times. . . ."

"The teacher was roaming in Nan-chen. A friend pointed to flowering trees on a cliff and said, "(You say) there is nothing under heaven external to the mind. These flowering trees on the high mountain blossom and drop their blossoms of themselves. What have they to do with my mind?"

"The Teacher said, "Before you look at these flowers, they and your mind are in the state of silent vacancy. As you come to look at them, their colors at once show up clearly. From this you can know that these flowers are not external to your mind."

"The Teacher said, "The eye has no substance of its own. Its substance consists of the colors of all things. The ear has no substance of its own. Its substance consists of the sounds of all things. The nose has no substance of its own. Its substance consists of the smells of all things. The mouth has no substance of its own. Its substance consists of the tastes of all things. The mind has no substance of its own. Its substance consists of the right or wrong of the influences and responses of Heaven, Earth and all things."

From: *A Sourcebook of Chinese Philosophy*, Wing Tsit Chan, Princeton University Press, 1963.

#### **A FEW WORDS FROM SENSEI: A CUP OF TEA**

Nan-In, a Japanese master (of Zen) during the Meiji Era (1868-1912), received a university professor who came to inquire about Zen.

Nan-In served tea. He poured his visitor's cup full, and then kept on pouring.

The professor watched the overflow until he no longer could restrain himself. "It is overfull. No more will go in!"

"Like this cup," Nan-In said, "you are full of your own opinions and speculations. How can I show you Zen unless you first empty your cup?"

(from *Zen Flesh, Zen Bones, A Collection of Zen and Pre-Zen Writings*, Paul Reps, Doubleday Anchor Book, 1961.)

First of all, credit should be given where credit is due. This bit of wisdom came about through the enlightenment of Priest Nan-In and not Bruce Lee in *Enter the Dragon*. However, this story has its precedent. During the Sung Dynasty (11th century) in China, a general and his army broke down the gates of a famous temple and made harsh demands on the head priest. The priest refused and the general threatened to chop off his head. Coolly, the priest replied, "Well, in that case, I think I will have a cup of tea first!" The general was so impressed by the composure and spiritual strength of the priest, that he left with his army very quietly and very meekly.

During the 16th century in Japan, a period of many civil wars, a general stopped by a local temple for a rest. The general demanded water and the priest immediately had water served to him. The general greedily gulped it down and demanded more. The second time around, the general burned his mouth because the second serving was boiling water. The general had to sip it very slowly and very carefully. The general was so impressed with the wisdom of the priest that he eventually became his student.

Whether they know it or not, many students come to the dojo with their tea cups already filled to overflowing. They join the dojo and practice a few times and quit, saying, "Oh, this is not what I expected it to be!" How can we have expectations about something of which we know nothing? It is like travelling to a foreign country for the first time, everything is so wonderfully new and different that we enjoy ourselves for the new experience itself. If we prejudice ourselves beforehand, we cannot enjoy or appreciate anything. I am sure that you have had similar experiences. Sometimes, when you have made plans to go to dinner, your friend has already decided beforehand that the dinner will be bad. Then throughout the dinner he goes about proving how bad it is and no one can enjoy themselves at all and everyone has wasted their money on a "bad" dinner. This might be called going to dinner "with your teacup already filled." Sometimes, before we go to a movie, we read all the reviews and if they say it is not good, we attend the movie with the expectation that it will be no good. We might call this "going to the movies with our teacups filled." Oftentimes, I enjoy movies with bad reviews.

Like the empty teacup, we should make our minds empty in everything we approach or try. This does not mean to become vacuous. It means to empty our minds of all pre-judgements and prejudices and try to see what it is for what it is. Sometimes, students come to me and say, "Oh, I haven't been practicing regularly lately and my progress has fallen behind so I am quitting." It is only natural for one's progress to fall behind if one does not keep up a regular training program. However, it is no one's fault but the individual's.

Students often make the mistake of trying to judge their own progress through their own opinions of what Aikido is. In most cases, they make a big mistake. It is like the eye trying to see itself. At a higher stage of Aikido, we begin to see ourselves more

clearly and can teach ourselves. This is how we reach maturity in Aikido but, at the early stages, students usually exaggerate their abilities or put themselves down. By discouraging themselves for no other reason than their own fears or disappointments, which are really not valid, they quit Aikido in despair. This is a foolish thing to do. Last month, I included some sayings of the warrior, Saigo Takamori. He states that as human beings we always make mistakes. But the only realistic thing to do is to correct the mistakes the best we can, try not to repeat them and then go on about the business of carrying on our daily lives.

This is true with Aikido as well. Aikido is not easy to learn but anyone who applies himself regularly, whether it is once a week or seven days a week, can learn Aikido. Students who continue and practice Aikido for the pure enjoyment of Aikido without any other expectation, always progress very quickly. Those who expect too much of themselves or Aikido are always discouraged. Also, those who put themselves down or look down on others, usually fail and quit in disappointment. It is natural for all students to run across obstacles in their training. Overcoming these obstacles is the most important aspect of progress. It is not an easy down-hill bob-sled ride and anyone who expects this is thinking foolishly.

The Founder said that Aikido is always victorious. He did not mean that we should go out and beat up everyone. He meant that we must train hard to carry a "winning" attitude everyday in our daily lives and not be defeated by our own prejudices. "Winning" means not quitting.

In Zen, there is a famous proverb which is used whenever a student is faced with a problem. It is simply, "Let's have a cup of tea!" Offer the empty teacup and Aikido will always serve you.

## **TECHNICAL CORNER - SANKYO**

Sankyo means "third technique" and is the third technique of the katame-waza. Sankyo is also called "kote-hineri" which means wrist-twist. Like nikyo, many students consider this one of the more painful techniques in Aikido. This technique is commonly used by law enforcement officers as an arrest technique.

### **KATATETORI SANKYO IRIMI**

Only the irimi style is illustrated here but the tenkan

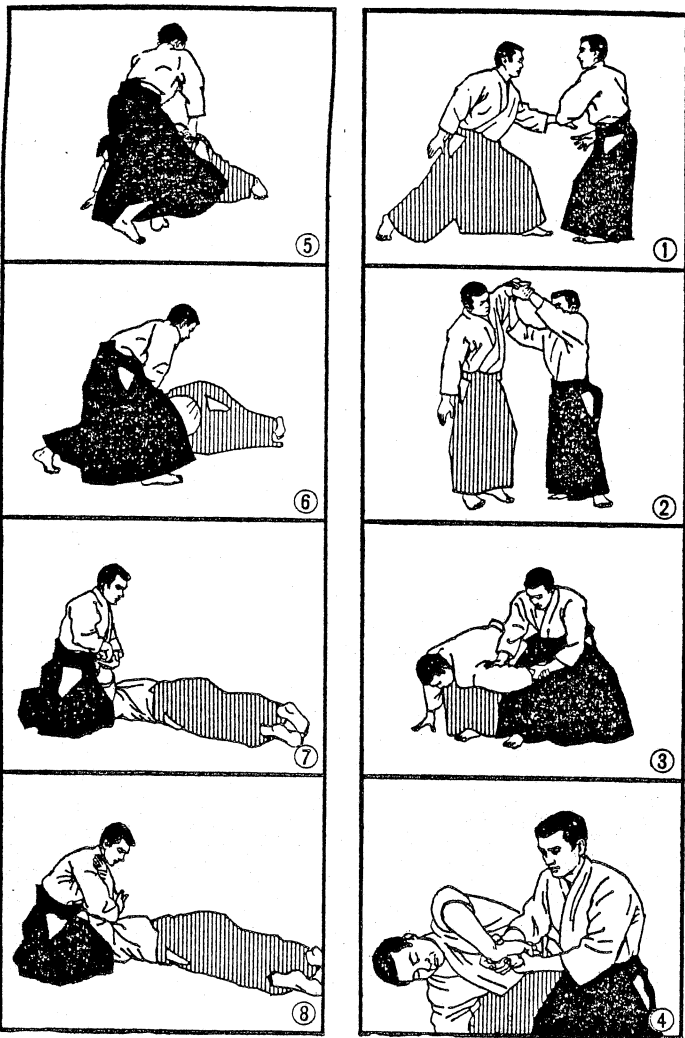


Illustration 1

style must also be practiced in conjunction with this technique (see Illustration 1). The grip in sankyo is extremely important.

The upper hand grips the wrist firmly with the thumb securely holding the base of the opponent's thumb. The lower hand grips the the opponent's hand at the juncture between the palm and fingers. The power of the grip is in the thumb and small finger. By releasing the small finger, you will loose the grip and sankyo hold altogether.

When practicing katatetori sankyo, one should practice sankyo from the aihammi (left on left or right on right) and gyaku-hammi attack methods (right on left or left on right).

**KATATORI SANKYO IRIMI**

It is important in katatori to draw the hips back strongly to bring your opponent off balance (see Illustration 2). As you change your hands into the sankyo hold, be careful not to loose your grip or control over your opponent. This is an important point. Keep pressure downwards on his elbow or lock his elbow joint before switching into the sankyo hold.

There are two methods of training sankyo. The method illustrated here is to keep your opponent low and bring him to the ground immediately to pin him. The second method is a type of nage-waza or throwing technique. Once the sankyo hold is secured, you draw your opponent upwards and back to bring him

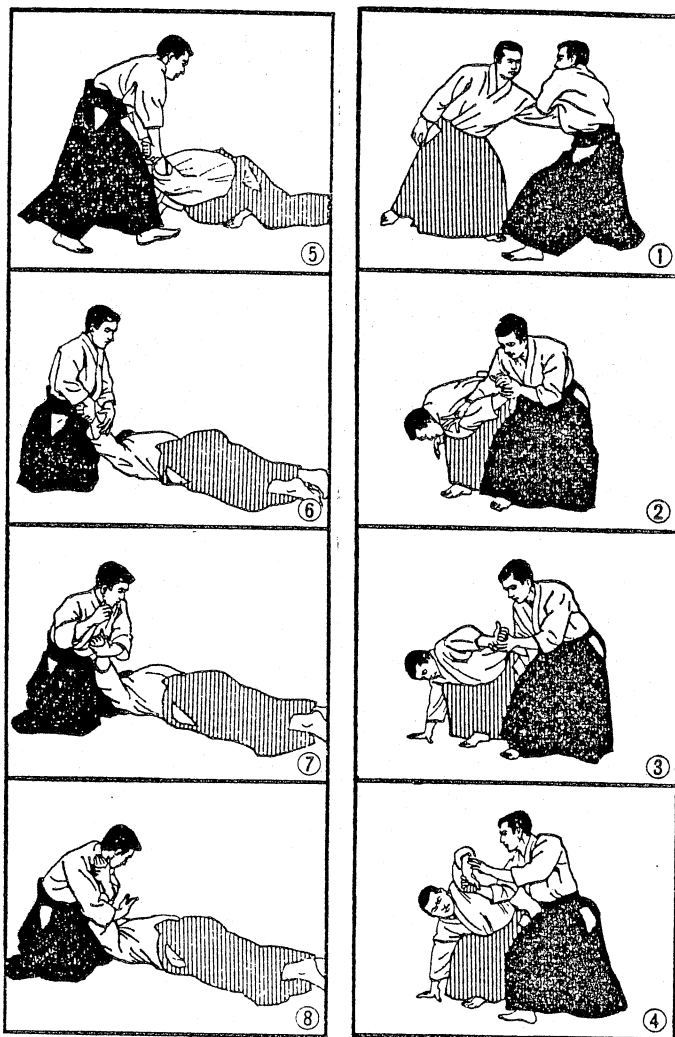


Illustration 2

well off balance. Then you throw him forwards releasing the grip as he is projected forward. The student should become familiar with both methods.

## USHIRO RYOTE TORI SANKYO

The most important point here, as in all ushiro waza, is to move well behind your opponent before applying the technique (see Illustration 3). Also, drop low to bring your opponent off balance before you apply the sankyo hold.

Please note that the pin in sankyo is different from the nikyo pin although they look very much alike. The hands are reverse in the sankyo pin. Please be very careful not to confuse the two types of pins.



Illustration 3