



AIKIDO CENTER OF LOS ANGELES NEWSLETTER

940 E. Second Street #7
Los Angeles, California
90012
(213) 687-3673

Volume 5. Number 7.
July 1, 1990

50th Annual Nisei Week

AIKIDO & SWORDSMANSHIP DEMONSTRATION

August 26, 1990

Sunday, 12:00 noon.

Japan America Theatre
244 South San Pedro Street
Los Angeles, California 90012
Little Tokyo

Featuring 20 members of the Zen Nippon Batto-
do Federation, the Zenshuji Zendeko Drumming
Troup, Rafu Kokufu Shigin Kai, Rafu Kokusei
Shigin Kai, Hara Buseikan and others.

Sponsored by the
Aikido Center of Los Angeles
940 East Second Street #7
Los Angeles, California 90012

(213) 687-3673

Rev. Kensho Furuya, 5th Dan Aikido,
5th Dan Renshi Iaido

General Admission \$10.00 per person.



Mitsuo Hataya Sensei, 6th Dan

Hataya Sensei will head the group of 20 members from the Zen Nippon Battodo Federation. This is their first trip and their first demonstration outside of Japan. Demonstration is August 26th.

Page 2:

Congratulations:

PROMOTIONS

These promotions are effective as of July 1, 1990.
Please see the Assistant Instructors for promotional fees.

6th Kyu

Sam Onate
Robert Tam
Robert Masuda
Jeffrey Hollis
Kyomi Paz
Todd Harris
Paul Williams
Gus O'Hare
Jeffrey Yoshitake
Francisco Paco Ochoa
Edward Villafuerte
Frank Mattox
Robert Ron
James Scales

5th Kyu

Monika Alvarez
Kenneth Furuya
Albert Provencio

4th Kyu

Norman Lew
Rick Jones
Jean-Francois D. L'Entremont

Approved: Rev. Kensho Furuya

NISEI WEEK DEMONSTRATION:

For our special demonstration on August 26, 1990, Sunday, we will need a lot of help from the membership and it is important for everyone to work together. We are specially renting the Japan America Theatre and inviting twenty guests from Japan this year. We have never put on such an ambitious demonstration before.

For the dojo:

1. Fix the mats.
2. Paint the screen door.
3. Shampoo the carpet.
4. General cleaning.

* * * * *

Tentative Itinerary for our guests:

August 23rd. Arrival LAX. Shuttle to Hotel Tokyo. Prepare for the Demonstration. Dinner.

August 24th. Depart to Las Vegas.

August 25th. Arrival to LA morning. Shopping at the Glendale Galleria. (Need several drivers.)

August 26th. Demonstration. Welcome Dinner at the Regent Seafood Restaurant.

August 27th. Universal Studios Tour (Need several drivers). Dinner.

August 28th. To LAX. Return to Japan.

Special Thanks

Special thanks to Mark Moore who is fixing up the front wall near the TV.

Special thanks to Pat Monahan who is making the cutting stands for the Nisei Week Demonstration.

Special thanks to all the members for putting up the posters and selling tickets.

Page 3.

New Book:

"Going With The Flow"

By Rev. Shinetsu Fukushima

This book is a culmination of ten years of sermons and talks while Fukushima Sensei was at the Zenshuji Temple. This is a limited edition. A \$15.00 donation to the Soto-shu Headquarters. Please make checks payable to the dojo. Please purchase your copy now. Edited by Sensei.

Students: Please note the various publications available to members.

Aikido Center of Los Angeles Newsletter. \$25.00 per year (non-members). Monthly.

Nanka Token Kai - Southern California Sword Society Newsletter. \$30.00 per year includes membership. 12 issues monthly.

United States Aikido Federation East Coast Newsletter. \$20.00 per year. 6 issues, bi-monthly.

New:

Soto Zen Journal. \$15.00 per year bi-monthly. First issue will be out August 1, 1990.

Busshin. \$60.00 per year. Monthly newsletter plus membership.

On August 23rd and 26th, there will be welcome dinners for our guests from Japan. Everyone is also invited. The time and place have not been decided as yet but the dinner will be approximately \$20.00 to \$25.00 per person. One suggested place is the Regent Restaurant. We will decide one more American style restaurant. Please make your reservations early. Dinner does not include drinks. See Assistant Instructors.

DOJO ACTIVITIES SCHEDULE:

July 7. Tanabata Festival. Japanese Village Plaza.

July 14. Lotus Festival. 7:20pm. Echo Park.

July 14. Obon Festival Zenshuji. 4:15pm.

July 14-15. Obon Festival at Zenshuji. Many activities. (Sword exhibition in Community Room.)

August 18. Nisei Demonstration at the Yaohan Plaza. 1:00pm.

August 19. Nisei Week Demonstration at the Japanese Village Plaza. 1:30pm. Then, Yaohan Plaza at 3:00pm.

August 23. Guests from Japan. Zen Nippon Battodo Federation.

August 26. Nisei Week at the Japanese America Theatre. 12 noon.

August 28. Guests return to Japan.

September 1. Black Belt Examination.

September 1. September Issue of the USAF Eastern Region Newsletter out.

September 15. Los Angeles Festival Program Series - Aikido Demonstration. Palos Verdes Art Center. 3:10pm.

THE POLITICS OF "NO POLITICS"

By Kensho Furuya

As everyone knows, Rev. Fukushima will be returning to Japan in the middle of July after the Obon Festival at the Zenshuji Temple. He has been a good friend and teacher for me over the past ten years and I appreciate his friendship very much. I will be very sorry to see him leave.

There were two farewell parties for him at the New Otani Hotel. On July 1st, the party hosted over 230 guests and was sponsored by the Zenshuji Temple and on July 7th, (sponsored by the Urasenke Tea and a Women's Group) the party held over 280 guests. I think this shows his great popularity with everyone around him. At one party a happened to meet an Aikidoist whom I haven't seen for about twenty years. He asked what I was doing and I told him that I was still teaching Aikido at my school in Little Tokyo. He said, "Well I am glad you are carrying on Aikido here in Los Angeles. I asked, "Don't you still practice

Page 4.

Kensho Furuya continued:

any more?" "Oh no," he replied, "there's too much politics and quarreling groups in that dojo. I quit and never go there any more."

For members of our dojo, this seems to be a very strange conversation, but I have heard this time and time again at almost every dojo I have ever been too. "Politics" in the Aikido community is a very bad word. It is a shame too that this person became discouraged and quit because there was too much politics there.

This is something that we must be careful of in our dojo. As soon as someone wants power, as soon as someone thinks they are better than the others, as soon as someone begins to think in terms of liking and disliking people, politics has already infested the dojo. That is why the dojo must always be a community effort. Of course, one comes to the dojo to practice and become strong. But the discipline is designed not only to teach one how to develop his art but to teach one how to work with others. Everyday, we clean the dojo. It is not one person's job. It is everyone's job that everyone must do together.

We say that where even two people congregate, there must be politics. This may be so. The ancient Greeks could not determine which was the best form of politics. I think our "democracy" came in somewhere around 6th place in their evaluation.

How can we have "no politics" where there are so many people and how is this compatible with the dojo? It is a matter of individual responsibility. This is a difficult term. It is something that we don't really clearly understand and something that we have been running away from for the last several generations.

In Aikido, when someone is standing in front of you ready to attack, you feel that you are the only person in the world. You are the only one who can take responsibility for what happens. Whether you win or lose, you escape or not, you live or die. At that time, you can clearly recognize the virtue of your training. You will see it in how you move or whether you can move freely or not. This is the most important moment in martial arts training and, for that matter, our lives as well. The fear or doubt we feel doesn't not come from the opponent, it comes from within ourselves. This is difficult to recognize but at least we must eventually come to this realization as well.

In working with others, we need a "form" just as we

need a "form" or "technique" to deal with the attacker before us. The "form" teaches us what we can do and what we can't do. This form is not something which we make up before hand or something which is decided arbitrarily. It happens at the moment of action in the attack. It happens at the moment we deal with others. We must understand this form and the people around you must understand this form as well. What is it? O-Sensei called it "love." In Buddhism, it is called, "compassion." In martial arts, it is called, "discipline." In our normal thinking, these are three different terms, but, in terms of our training, these three words mean the same thing. They are all the same thing.

Where we make the mistake is to think that "love" means freedom and "discipline" means control and that both have to do with ourselves. "Love" with "discipline" combined with the "compassion" for others is freedom. Otherwise, love is simply self-gratification or greed or distorted into control over others. How we can put others before ourselves, especially when we would like to give our own desires priority, makes our training very profound. In the Saikontan, an ancient Chinese classic, there is the phrase, "Take one step back." Whenever we met others, on the street or on the freeway in our cars, we should "take one step back" and let the others go first. Ones who always want to be first are the ones who don't understand the meaning of training.

Although many people may argue that there must always be politics and be happy with calling it a "necessary evil." I don't believe this is so. We can have "no-politics" which begins with putting others before ourselves. It is only in Aikido, that we are so compassionate and so concerned about people who try to attack us. But, this is important to actualize, not merely think about it. This begins with the smallest, most insignificant chore. One who can put his heart into even the smallest insignificant chore, understands love. And, when we can understand this as a form of compassion and discipline, we no longer need, I believe, any form of politics.

Thank you.

Kensho Furuya

Page 5.

GAKUDO YOJINSHU

By Rev. Shohaku Okumura, May 15, 1989.

Reprinted from the Zazenkai News.

You are familiar with the story of Nangaku and Baso; Baso was Nangaku's student. Baso was sitting in Zazen in his hermitage when Nangaku visited him one day. He asked Baso: "What are you doing?" Baso replied: "I am trying to become Buddha through zazen". On hearing this reply, Master Nangaku started to polish a tile. Baso asked: "What are you doing?"

The Master replied: "I am making a mirror by polishing this tile." Baso asked: "How can you make a mirror this way?" The Master replied: "How can you make yourself buddha through the practice of zazen?" Dogen Zenji commented on this story in the Shobo Genzo. On the surface, the Master was saying that trying to become a Buddha through the practice of zazen is meaningless, impossible; and it is true, we are always deluded human beings and yet, our practice is like polishing a tile, it's impossible to make it into a mirror by polishing it; so our practice is not a means to make us a buddha. Dogen Zenji said: "Just polishing, this practice itself is Buddha". So we are not Buddha and yet, our practice of polishing this tile, polishing our deluded self is itself enlightenment and is Buddha. Our practice is not a step to come to enlightenment, our practice itself is enlightenment, so we cannot say: "I have become enlightened", like we cannot say: "I am sleeping"; if you say "I am sleeping" you are not sleeping; what I can say is "I slept well"; it's memory, not reality. So when we say: "I am enlightened" or "I attained enlightenment at a certain time or a certain place" you are talking about a kind of memory, not reality; reality is right now, right here; so whatever our experience or understanding we just let them go and just live right now right here. That

is our practice; not only in zazen but each action in our daily life should be the same way. We eat, wash our dishes, walk outside and we just put our whole energy into whatever we encounter right now right here, not in order to profit but according to Dogen, to polish Buddhism, the Buddha Dharma; not for our personal gain but for all sentient beings. This is our activity based on Dharma; when we cannot carry them out completely we should stop, we then get more energy and continue to practice. This is our day to day activity and practice in the monasteries.

Dogen continues: "Although people vary in their abilities, some base their practice on faith, others on Dharma." This means intellectual people practice based on their understanding of the practice or teaching and less intellectual people practice based on trust in their teacher or the teaching. So our capabilities are very different, but we should not compare with others. Our practice has nothing to do with competition; there is no superior or inferior practitioner; we just put our whole energy into what we encounter; there is no competition or comparison. So we cannot say that to practice based on understanding is better or that to practice based on trust or something else is lower. Each one of us practices in our own way.

"Some realize instantaneously and others practice gradually, all of them enter realization through practice." There is no way to enter realization without practice; only practice is reality. Understanding or thinking about reality have nothing to do with reality itself; it is like a map, a map and walking in the garden on the grass are totally different; we should live not on the map but on the ground, in reality. Practice is the only way we go back to reality; we let go of the map and go back to reality, or sitting.

Page 6.

Continued:

Dogen Zenji continues: "Even though some people's study is deep, because they are sharp-witted, and some people's study is shallow because they are dull-witted, all of them receive reward through accumulated knowledge from study. This does not simply depend on the Emperor's wisdom or one's fortune."

Whether we enter or go back to reality does not depend on fortune, it depends on whether we practice or not. That's it. "If it were possible to receive rewards without studying, who will transmit the successful or unsuccessful method ancient emperors used to govern their country. If one attains realization without practice, who will understand the Tathagata's teaching about distinguishing enlightenment from delusion." This means distinguishing between reality and the world created by our concepts, our intellection, our prejudicial ready-made value systems, our ready-made picture of the world?

"We must understand that we practice within delusion and attain realization before enlightenment". This is what I said before, we are always deluded human beings and yet we practice within this delusion and let go of delusion sitting right in the posture of zazen. This zazen itself, or this practice itself is the lotus flower of the Dharma; reality itself. Dogen Zenji used another expression: "Flower of emptiness, flower of impermanence, flower of egolessness," because sitting is not static, it's always moving because we are living.

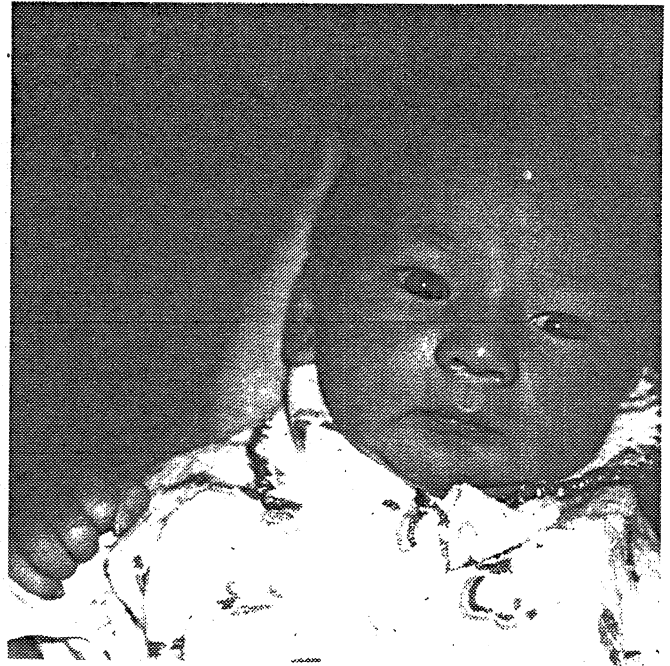
'What I Feel About Aikido Training'

The way I feel about Aikido training, it's quite simple at sometimes, then at other times it's quite hard. You see I don't care if it's simple or hard I'm just glad I get trained. And the reason I'm in Aikido is because I don't want to be pushed around by anybody else. Aikido training means alot to me because I want to reach my goal up to Black Belt. And that's the way I feel about Aikido.

By Adolfo H. Valencia, Children's Class

Congratulations

Congratulations to Stephen Nicholas Siu, 1st Kyu, and Carol Siu on the birth of Kevin Takashi Siu on May 2, 1990, 2:35pm. Weight 6 lbs. 10 oz. Length: 19 1/2 inches.



We must report that monthly dues will be \$75.00 per month as of August 1, 1990. This was approved by the membership in July. Anyone with financial difficulties, please see the Assistant Instructors. It will be easy to make arrangements.

Thank you.

Aikido Center of Los Angeles



The Aikido Center of Los Angeles & The Nisei Week Japanese Festival

Presents

AIKIDO AND JAPANESE SWORDSMANSHIP DEMONSTRATION

August 26, 1990

Sunday 12:00 noon

Tickets \$10.00 per person

Japan American Theater
244 South San Pedro Street
Little Tokyo, California 90012

Demonstrations of traditional Aikido, Muso Shinden Ryu Iaido, sword cutting, naginata, yari and short sword kata. Special Guests: 20 members of the Zen Nippon Battodo Federation, Tokyo, Japan, in their first exhibition in this country.

With special performances by the Zenshuji Zendeko, Rafu Kokusei Shigin Kai, Rafu Kokufu Shigin Kai, Hara Buseikan and others.

For further information: please contact the Japan America Theater (213) 680 3700 or

The Aikido Center of Los Angeles
940 East Second Street #7
Los Angeles, California 90012

(213) 687-3673

Rev. Kensho Furuya, 5th Dan Hombu Aikido, 5th Dan Renshi Iaido
Chief Instructor of the Aikido Center of Los Angeles, Little Tokyo