

Aikido Center of Los Angeles, LLC, 1211 N. Main Street, Los Angeles, CA 90012, Tel: (323) 225-1424 www.aikidocenterla.com



# The Aikido Center of Los Angeles

## 道の為、世の為、人の為 合気道

# The Aiki Dojo

Direct Affiliation: Aikido World Headquarters, 17-18 Wakamatsu-cho, Shinjuku-ku, Tokyo, Japan  
Los Angeles Sword and Swordsmanship Society Kenshinkai  
The Furuya Foundation

April 2010

Volume XXVIII Number 4

### In This Issue...

**Letter from the Editor**  
by Mark Ehrlich .....Page 1

**The Martial Spirit:  
Old-School vs. New-Age**  
by David Ito .....Page 2

**Japan's Historical Figures**  
by Gary Myers .....Page 3

**Sensei's Memorial** ..... Page 4

**A Sign of the Times**..... Page 4

**Training Is Not Learning**  
by Rev. Kensho Furuya .....Page 5

**Sensei's Dojo**  
by Rey Espino .....Page 5

**Lights Along The Way**  
by Steve Shaw .....Page 6

**True Caring**  
by Jeff Wheeler .....Page 6

**How To Do O'Sensei's  
Memorial Service**  
by Rev. Kensho Furuya .....Page 7

**Class Schedule**..... Page 8



*Sensei explains the meaning of the scroll (at right) his Zen master gave him in The Art of Aikido, Volume 4*

**Letter from the Editor**  
by Mark Ehrlich  
Editor, The Aiki Dojo

Spring has come, and with it the promise of renewal and growth. Cherry blossom trees have exploded into bloom, and the sight of their glowing petals always lifts my spirits. The sky has softened too, its wintery heaviness cracked open by large swaths of high, pale blue and scudding clouds half-heartedly promising more rain. It's a fine time to live in Los Angeles.

It's a fine time to practice Aikido as well: the days don't get too hot, so the dojo does not feel like an oven, and the nights don't get so chilly that our monthly Aikido intensives feel like rolling around in the Arctic Circle. A keikogi, and perhaps a light tee shirt, seem just the perfect amount and weight of clothing to wear anyway, so why not practice while we're at it? Of course, that's just my way of seeing things.

In the final minutes of the fourth volume of his nine-volume *The Art of Aikido* video series, Sensei shows us a scroll hanging in the

tokonoma that the Most Reverend Bishop Kenko Yamashita gave Sensei after he ordained him as a Zen priest back in 1988. Sensei translates the scroll for us, which is a quote from the Zen teachings, as saying *The white cloud comes and goes on its own*. Sensei goes on to share his understanding of the message: everything comes from our own efforts. We have the freedom to choose any path in this life we wish, but we will always advance along our chosen path (or not) solely through our own dedication, spirit, and sacrifice. Those who believe this also conclude that therefore, the responsibility for our progress and final outcome rests squarely upon our own shoulders, and no one else's.

This month, we'll again host our O'Sensei Memorial Seminar and have the chance to renew old friendships and make new ones, train together and share experience and the love of Aikido and Iaido, and pay tribute to the Founder who made this path possible. Whether you've just joined, have returned, or are questioning your commitment, I hope you make time to join us for this event, our own annual wish for renewal and growth. Happy Spring, and I'll see you on the mat!

### Upcoming Events

**April 11:**  
Cherry Blossom Festival  
Demonstration

**April 24-25:**  
Annual O'Sensei  
Memorial Seminar

**May 1st:**  
Black Belt Test

## The Martial Spirit: Old-School vs. New-Age

by David Ito, Aikido Chief Instructor

I was recently asked if it was possible to be like the warriors or martial artists of the past. My answer was no, but yes. *No, but yes?* My answer is not meant to be allegorical, vague, or Zen-like: on the one hand, the answer is no because today's martial artist is a different type of person than the warriors of old; on the other hand, the answer is yes because, while today's martial artist is not like the ancient warriors, we nonetheless have the opportunity to live in modern times while adopting the mindset and best training techniques of the past. We reap the efforts of our ancestors and are what Sensei referred to as the *mago deshi* (or "grand-students") of the martial artists of the past.

In the past, warriors lived a harsher life that more often than not seems a product of their historical moment than of their conscious design. The average life span was half of what it is today due to such things as war, disease, famine, and a general lack of order. A warrior had to have a certain edge to survive, which gave him a certain external, singular purpose when it came to developing his skill that would inevitably save or end his life.

Our environments aren't as unstable today, I think, and things like war, disease, and famine are relatively unheard of in the modern, Western world. The edge that propelled the warrior to train with purpose past his threshold has become replaced in such an environment by complacency. Complacency isn't a bad thing; it just means that we have different motivations than did people in the past. In the present day, our motivation to train has become more driven by preference than by necessity. We have busier lives, usually to our detriment, and training becomes a distant

second or third in our long list of priorities. Now that external motivation to polish our skill to save our lives has been replaced by a more internal motivation to develop our inner selves. So in a sense, we have to a deeper motivation to train than they did in the past.

Academic research has revealed many of the training methods or mindsets that made our ancestors into great martial artists. The primary mindset that contributed to their success was their ability to live in the moment. While we read, over and over, that the samurai spirit embraced death, or that they loved death and killing, nothing could be farther from the truth. Actually, warriors of old appreciated life and learned to live their lives in each and every moment because there was no guarantee that there would be another moment after this one, right now. Another method that seems to have served them well was their cultivation of a single-minded focus. They did not distract themselves with busyness like we do today; concentration stood as the key to martial development. This principle resonates today in something that Sensei once told me when he said, "You can accomplish anything if you can focus your mind on one thing for two minutes."

Meditation offers one powerful way to live in the moment and develop single-minded focus. Historically, every type of warrior, samurai, or martial artist engaged in some form of meditation. In the basic practice of meditation, we learn to become aware of our breathing while simultaneously letting go of the thoughts that arise in our minds. By focusing on our breathing, not only do we learn to live in the moment, we also learn how not to hold onto our breath, as well as our thoughts, which thus helps us learn to let go. The more we meditate, the more our ability to concentrate increases. Concentration increases because, as we let go of random thoughts that arise, which

cloud our mind, we focus on our breathing; we develop the ability to focus because extraneous things, distractions, no longer bother us. This same letting go enabled the samurai to focus their training and live their lives in the moment while embracing their deaths. The paradox is that the more we live in the moment the easier it becomes to accept the inevitability of our own death and thus not to hold onto life out of fear.

Lastly, the grandfathers of our martial arts traditions found that the only way to imbed the technique into our bodies was through repetitive training done in silence. Both silence and repetition enable movements to imprint upon our subconscious, which in turn makes our reaction become second nature. This method of training becomes a kind of moving meditation that ideally discourages and subdues not only conversation among the class, but our inner dialogue as well. This permeating silence allows us to train without distractions. True learning, which enters our subconscious, can only be done through thousands of silent repetitions. So, if you want to train "old school", I advise you to turn off your mind as well as your mouth. Repetitions performed in silence will coordinate your mind and body, and will serve as the starting point in your developing your intuition.

The warriors or martial artists of the past laid the foundation for us today. Just as we stand as the progeny of our grandparents; we have also become the offspring of the great masters of the past. Our job as students is not to become like them, but to surpass them; not to stroke our egos or feed our desires for fame, but to build, like them, a strong foundation for future students. So maybe we cannot be like the ancient warriors, but, we can utilize their methods to surpass them. As Sensei once told me, "The goal of the teacher is to be surpassed by his students and the goal of the students is to surpass their teacher."

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Published by Aikido Center of Los Angeles  
1211 N. Main Street, Los Angeles, CA 90012  
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Any contributions to the newsletter are welcomed and appreciated. Please share something that you think others might gain from or that you feel could be meaningful. We are always looking for new and interesting content.

Thank you!  
E-mail to info@aikidocenterla.com

## Japan's Historical Figures

by Gary Myers, Iaido Chief Instructor

(Continued from the February issue...)

Yoshitsune stayed in Oshu Hirazumi for six years and was treated like a son by Fujiwara no Hidehira. According to more reliable sources, Yoshitsune left Mutsu and reunited with his stepbrother Yoritomo in 1180. In the interim, Yoritomo had been exiled to Eastern Japan and was under the surveillance of Hojo Tokimasa, a Taira ally. Yoritomo managed to win over Tokimasa, who allowed Yoritomo to wed his daughter Masako. Spurred on by a plea from Prince Mochihito, (the son of ex-Emperor Go-Shirakawa), to overthrow the Taira, Yoritomo engaged the Taira in battle, beginning the Gempei War. Yoritomo's forces were defeated in his first battle but he managed to flee to Kamakura where he set up

his camp in order to consolidate his forces. A short time later, he did raise sufficient troops and successfully reengaged the Taira at the Battle of Fujigawa. Yoritomo's cousin Yoshinaka from Kiso had the most success against the Taira, by driving them out of Kyoto. But Yoshinaka's troops wreaked havoc in the capital after their occupation and a plea came from the nobles to restore order. In early 1184, Yoritomo dispatched Yoshitsune and his other brother Noriyori to contain Yoshinaka. Yoshitsune defeated Yoshinaka but then turned his attention to his stepbrother's main objective, which was to eliminate any further threats from the Taira. After restoring order to Kyoto, Yoshitsune started his campaigns to rout out and eliminate the Taira.

His first engagement against the Taira was the Battle of Ichinotani near Kobe. The exploits of that campaign are well documented but much has turned into legend. The Minamoto divided the troops, with one

force attacking the front of the stockade. Yoshitsune attacked the Taira troops from the rear. He chose an incredibly steep incline, Hiyodori Goye, as the point of the cavalry attack to the undefended rear of Taira's fortress. The incline was supposedly so steep that the stirrups of the warriors touched the helmets of the warriors in front of them. It was a great defeat for the Taira. The remaining Taira, including the seven-year-old emperor Antoku, escaped to a fortress at Yashima on Shikoku.



*The Battle of Dan No Ura as depicted in this Kuniyoshi wood block triptych.*

Yoshitsune fully intended to pursue the Taira at Yashima. However, both he and his troops were novices in naval warfare, so he took his time preparing for their sea journey. Many of his men, never having been off land, were naturally reluctant to take boats to Yashima. It is said he even forced many at sword point to get into the boats. One of his older generals, Kajiwaru Kagetoki, criticized the placement of the oars on the ships, citing that their placement made it hard to reverse course. Kagetoki said that soldiers not prepared to retreat were like wild boars. Yoshitsune responded that he had no intention of retreating, rebuking Kagetoki's criticism by adding that he'd rather be a wild boar than a coward. (This incident, taken from *Tales of the Heike* has to be fiction since the boats of that time did not have reverse oars.) Yoshitsune and his men finally made the sea journey under the cover of a terrible storm. The actual battle at Yashima, while not a decisive victory, did drive the Taira into open sea. There are several other legendary stories that come

from this battle, including one in which Yoshitsune dropped his bow into the water during the action. He risked his life to retrieve the bow, which caused his generals to admonish his behavior. Yoshitsune said "were my bow the size of my Uncle Tame-tomo's (noted as a very large man with a gigantic bow) I would have let it go, but I didn't want the enemy to see how small my bow was."

Their final campaign was a naval battle in the straits of Shimonoseki. The Taira were

noted sailors so a naval battle should have been to their advantage. But, Yoshitsune recruited some sailors of his own, who were familiar with the waters. The decisive engagement known as the Battle of Dan No Ura began the morning of April 25th 1185. The battle turned to the Minamoto's advantage with the turn of the tide. Rather than shooting arrows at the warriors, Yoshitsune directed

his troops to shoot the rowers and the helmsmen. The Taira boats got caught in the cross currents were susceptible to attack. The Taira were thoroughly annihilated, and many including the seven-year-old emperor Antoku, elected to drown themselves, rather than becoming captives. There are many legendary stories from this battle but the one specific to Yoshitsune deals with his escape from the enemy. Yoshitsune was singled out as the object of the Taira's attack. The Taira were told that Yoshitsune was easy to spot because he was the shortest of the Minamoto generals and he had buckteeth. Taira general Noritsune spotted Yoshitsune and he jumped on Yoshitsune's boat. Supposedly, Yoshitsune jumped from his boat to another to avoid being killed. Noritsune was soon overpowered and killed. The battle ended the Gempei War and allowed Yoritomo to consolidate his power and establish the Kamakura shogunate.

*The story of Yoshitsune will be continued in the May 2010 newsletter...*

## The Dojo Remembers Sensei's Passing

On Saturday, March 6, 2010, ACLA had the honor to receive Reverend Shumyo Kojima, a priest at the Zen-shuji Soto Mission in Little Tokyo and a good friend of Sensei's, and attend the memorial marking the third anniversary of Sensei's death.

Twenty-four students came to the dojo and visited Rose Hills to clean the headstones of Sensei and his parents, cut the grass, and make sure everything remained in good order. Afterwards, everyone gathered at Paul's Kitchen in downtown LA (one of Sensei's favorite spots) for lunch.



## A Sign of the Times

Times have changed since ACLA relocated to its new residence on Main Street in Chinatown. We've managed to maintain the dojo's look and feel on the inside very close to what existed back in the old days on Second Avenue, but we had little control as to how the exterior of the building looked. We installed the original signage that had hung over Sensei's garden in the alleyway above our new entrance on Elmyra Street, but the Main Street side (which receives the most foot and auto traffic) stood bare since we moved in two years ago. That is, until now.

Louis Lee, one of our yudansha and a student of Sensei's, most generously donated to the dojo a new, high-quality sign. (See photos at right.) Louis made it using a precise CNC machine, which allowed him to create the nuanced detail of the logo and the graceful curves of the kanji. The entire sign received coats of marine-grade paint to retard weather damage, and then Louis applied a metal frame along the edges to prevent splitting. The white-on-black motif makes the sign highly



visible during the day or night. Thank you, Louis, for so kindly giving this truly wonderful gift!

Our logo depicts *nanten*, or Southern bamboo, found in Japan but also commonly seen around LA. Below the "Aikido" kanji, it reads "Furuya Dojo".

## Training Is Not Learning

by Reverend Kensho Furiya

I see that many students seem to think that learning comes suddenly, totally, and profoundly – most probably from reading too many books on Zen! In class, I see students oohing and aahing, students even talk of flashing lights and ecstatic feelings welling up inside of them. . . . No, I don't think so. This does not really happen at the normal levels we are learning Aikido.

Learning does not mean understanding. You may learn something but not necessarily understand it. In the learning process, you are generally accumulating great amounts of information and input. Once you can obtain such information through your mind and body, a process of digestion begins. As you begin to work with this information, digesting, processing, applying, thinking, questioning, fitting together, throwing away and digesting again and again, understanding begins to take place. This process may take days, months, and usually years. At the same time, it is not a limited experience, it may continue to grow deeper and deeper as the years pass and your experiences and learning abilities increase. Of course, there are many other levels within these two processes depending on how much information you accumulate and how much you process and work with it – processes which may involve sudden realization or enlightenment, or the attainment of wisdom and something even more profound and personal.

In the dojo, it is important to keep receiving information, so this is why I try to go deeper and deeper in the art and into finer details of each technique. At the same time one is receiving and increasing this learning aspect of training. It is extremely important to go over the same materials over and over and over again to give yourself the opportunity to digest and process all of this within yourself. It is within this general process that finally understanding takes place within the individual. This is true understanding, I believe. It is always important to maintain this “form” of training and in every aspect of the dojo.

Students who look only for sensations or feelings of understanding are usually the ones who become misdirected or confused about practice because their ideas are always vague and imaginary. Another bad practice is fantasizing and imagining various scenarios in practice. All of these methods lead to misunderstanding and confusion and eventually disappointment.

In all Aikido practice, it is important to keep the training natural and wholesome without venturing into the wild, or exotic or innovative.

We are not playing “master” or escaping to another fantasy world. We are actually and practically trying to learn this art called Aikido. A great deal of planting, nourishing, cultivation, growing, and developing must happen before a flower actually blooms; it works the same way with Aikido.

Learning is not understanding. Learn, learn, learn – and understanding will naturally come as everything begins to come together within you. It is this process of everything coming together that a profound and wonderful transformation takes place within you as well. This is the essence of Aikido training. Most students fail to realize this transformation, so everything stays on the surface.

There are those who think that Aikido is like making Jell-O: “Oh, yes, I understand! Add boiling water and stir!” No! Aikido training is not quite like that; it is not so superficial and mechanical. Learning and understanding is a living process of growth. If we kill this process or abuse it or do not appreciate it and make full use of it, we can never grow, like a flower that lacks water or sunlight or nourishment or care. . . . People who think they know everything or are arrogant are only covering up a lack of self-worth. This is not healthy for you. This is why they don't spend time on themselves – as in training. If you appreciate yourself and all of your blessings, you will not mind at all the time and effort it takes to nourish, cultivate, and develop yourself internally. Please continue to develop yourselves through Aikido.

*Editor's Note:* Sensei originally posted this article, in slightly different form, to his “Aikido-KODO-Iaido” bulletin board on April 21, 2002.

## Sensei's Dojo

by Rey Espino, Aikido 2nd Dan

Sensei's archives reveal his relationship with many of the pioneers of Aikido in America. There are pictures of him with many prominent instructors and correspondence between them from the mid-sixties to a decade later. However by the mid-to-late-seventies, Sensei seemed to withdraw to quieter training in a private unmarked dojo for some years. It is said that during this turbulent time for Aikido in America, some people stopped training altogether. By the mid-eighties, Sensei established his traditional dojo in Little Tokyo. There is a letter from Sensei to his senior students in the late

-eighties asking them to work together and contribute more to the running of the dojo. Sensei was caring for his ailing parents and devoted his remaining energy to priestly studies in addition to teaching full time.

Today, Sensei has passed on but the dojo he built continues. There are a handful of students who have trained more than 15 years with Sensei, there are a few more who have trained more than 10 years with him, and there are many more who have more than five years of experience with him. Today in the dojo, there are also many students who have never even seen Sensei. Just as Aikido in America experienced a tumultuous time during the seventies, similar upheavals can

happen in a dojo after the passing of its founder. Hence, it is impressive to see the people whom Sensei taught the most continue to train together and support each other at ACLA.

Sensei said that he built ACLA as a tribute to his teacher, Kisshomaru Ueshiba, the Second Doshu. Sensei also said that to survive the hardship of training, one must have faith in the method of training. Today, I look to my seniors to continue to work together and help each other through the hardships of training. It is impressive to see them develop the next generation of students who will continue the traditions of the dojo that Sensei built.

## Lights Along The Way

by Steve Shaw,

Aikido 2nd Dan, Iaido 3rd Dan

I remember when I first started training in Aikido. Before I thought of taking classes I had purchased a samurai sword and played with it in the local park. I stress playing because that was my mental attitude as I cut down countless imaginary foes in that style which permeates our movie culture. When I think back now, ten years later, I laugh at the silly boy who performed sword tricks and stunts which only pleased his own imagination. There was intent though, and that was the intent of a warrior. Perhaps that intent prompted an observer to address me one day; either that or he just couldn't stand watching something so foolish.

"Do you have any training with that?" he politely asked.

"No. I am mostly having fun and trying to train myself."

"You should get a teacher . . . if you're serious about really learning and getting

better." And off he walked.

My playing with the sword stopped that day. I really wanted to know how to use the sword, not just to pretend. That impulse to want to know how to do things still propels me today. Every technique I really want to execute correctly. Every shomenuchi, yokomenuchi, tsuki, I really want to strike. Every kata-dori, katate-dori, morote-dori, I really want to grab. No matter what it is, my intent to achieve the objective is always there, or else, why should I bother?

When I earned my shodan, I thought that everything would somehow click and make sense, but that belief was quickly replaced by a disillusionment that I can't really explain within the confines of this article. I had a hard time committing myself to the training; I had somehow lost the intent that had first inspired me until a sempai, David Ito, called me. He said that he had noticed I hadn't really seemed into the training and that he was curious to learn why. I told him that I'd had a hard time committing

myself to the training. He advised that I should either decide to train or decide to quit, because anything else was just a waste of time.

He was right. I wanted to learn and grow. I was tired of wasting time.

David Ito called me on a Sunday, and the next day I went to the dojo ready to train. One of life's serendipitous moments occurred as I walked up the alleyway with another sempai, James Doi. In front of us loomed our familiar green dumpster, the depository for all the trash we picked up every weekend morning. A homeless man rummaged through it vigorously as though looking for a lost friend. Up out of the dumpster popped his head: he pointed his finger at me, said, "Good choice," and then dove back into his work.

It amazes me how life provides us with what we need. I feel humbled by the generosity of life and its gentle guidance from strangers and friends. To all my teachers, thank you for lighting the way.

## True Caring

by Jeff Wheeler, Iaido 3rd Dan

For a large part of the three years since Sensei's passing I have been privately haunted by the last words he spoke to me. I had been his student for some seven years at the time he died and without any doubt he has had a more significant impact on my life than anyone outside of my family.

I had come to know and love Sensei as a man who taught with great heart, patience, and deep understanding, who tirelessly articulated techniques with great care. When teaching Iaido, he demanded not just attention to detail but absolute focus, sincere personal effort, precision, and serious intention. His life and actions demonstrated that he clearly cared about the development of his students and each of their individual lives, both on and off the mat. When he felt it necessary, though, he could also be harsh. I count myself very fortunate to have known and been a student of this remarkable man.

As it happened though, his very last spoken words to me sounded terse and frustrated. It was in his bokken class that I heard him call out across the mat, at volume, and in a

genuinely frustrated voice exclaim: "Jeff, why do I waste my time with you?" I have no doubt his vented annoyance was fully justified by my poor performance in class that evening.

For a very long time after his passing, I found his words painful to replay and ponder in my heart. I had felt saddened and ashamed by the frustration I prompted and by Sensei's clear disappointment with me that evening.

Over these last few months though, I have begun to reflect on his words as something much more than just an expression of his frustration. I began to consider them as Sensei's final rhetorical question to me. A motivating question. A question that applies in equal measure to all of his students, and to the new students of the dojo he founded as well.

Why did Sensei spend literally years of his time and conscious effort on my development – and for that matter on that of each of his students? The answer comes to me immediately now and with sharp clarity. It certainly wasn't because I was any more than an average student. It clearly wasn't

for the miniscule amount of money or the expectation of fame. It definitely wasn't for the occasional frustration I would surely cause him. It seems to me that Sensei did what he did purely because of his love for the arts he taught and the true caring of his heart. It seems to me it was because he strove to nurture, engender, and insist on the very best from his students, both on and off the mats.

As I consider his words now, in the context of Sensei's many years of effort and sacrifice, I have come to see his reprimand that evening as his demand for me to step up and do my part: to give my absolute best on the mat at that moment and in the future. His rebuke to my lacking focus let me know that if I wasn't giving my best, he surely would have been wasting years of his time and the precious gift of all that he so carefully taught. Rather than pain my heart, those same words of his now motivate me and remind me of his dedication in founding our dojo and through it, his true commitment to each of his students, both old and new. In this light, his seems an effort that surely justifies the best from all of us.

## How To Do O'Sensei's Memorial Service

by Reverend Kensho Furuya



The meaning of the memorial service each year is to remember loved ones who have passed on. We remember and do honor to the founder of Aikido in this way thinking about the sacrifices he made, his suffering and his enlightenment which gave us Aikido today. After 41 years, not many people remember him. Today, we are too worried about ourselves. But, this is a very special and important day in our dojo.

The ceremony:

The priest will say a few words like an invocation. Then he will chant the Heart Sutra or *Hannya Shingyo*. Afterwards, each person offers incense in O'Sensei's memory. Put your hands together in Gassho and bow. Take a pinch of powdered incense from the incense holder and place it in the incense burner in the center with your right hand. Put your hands together in Gassho and bow again and return to your seat. The entire ceremony takes about 15 to 20 minutes for the entire process. It is very simple. Afterwards the priest may say a few words in English to you.

The Heart Sutra, called the *Maka Hannya Haramitta Shingyo* (Sutra of wisdom beyond wisdom), is a very popular, well-known Buddhist text. The following text sets forth the Romanized version which is chanted in the left-hand column, followed by a rough translation in English for your information.

*Editor's note:* Sensei originally published this article in the April 1991 (Vol. 7, No. 4) edition of the newsletter.

### Heart Sutra

#### MAKA HANNYA HARAMITTA SHINGYO

Kan-ji Zai Bo-satsu. Gyo jin Han-nya Ha-ra-mit-ta ji.  
 Sho ken go o on kai ku. Do is-sai ku yaku. Sha-ri-shi.  
 Shiku fu i ku. Ku fu i shiki. Shiki souk ze ku. Ku soku  
 ze shiki. Ju so gyo shiki. Yaku bu nyo ze. Sha-ri-shi ze  
 sho Ho ku so. Fu-sho fu-metsu. Fu-ku fu jo. Fu-zo  
 fu-gen. Ze-ko ku chu. Mu-shiki mu ju so gyo shiki.  
 Mu-gen ni bi zes-shin ni. Mu-shiki sho ko mi soku  
 Ho. Mu-gen kai nai-shi mu-i-shiki-kai. Mu mu-myo  
 yaku mu mu-myo jin. Nai-shi mu-ro-shi. Yaku mu-  
 toku. I mu-sho-tok-ko. Bo-dai Sat-ta. E Han-nya  
 Ha-ra-mit-ta o ko. Shin mu kei-ge. Mu-kei-ge ko.  
 Mu u ku-fu. On-ri is-sai ten-do mu-so. Ku-gyo  
 ne-han. San-ze-sho-but-su. E Han-nya Ha-ra-mit-ta o  
 ko. Toku a-noku ta-ra-san-myaku-san-bo-dai. Ko  
 chi Han-nya Ha-ra-mit-ta. Ze dai-jin-shu. Ze dai-  
 myo-shu. Ze mu jo-shu. Ze mu to-do-shu. No-jo  
 is-sai ku. Shin-jitsu fu-ko. Ko setsu Han-nya Ha-ra-  
 mit-ta shu. Soku setsu shu watsu. Gya-te gya-te. ●  
 Ha-ra gya-tei. Hara so gya-te. ● Bo-ji sowa-ka.  
 Han-nya shin-gyo.

#### MAKAHANNYA HARAMITTA SHINGYO

Avalokitesvara Bodhisattva, doing deep prajna paramita,  
 Clearly saw the emptiness of all of the five o conditions,  
 Thus completely relieving misfortune and pain.  
 O Shariputra, form is no other than emptiness, emptiness no other than form;  
 Form is exactly emptiness, emptiness exactly form.  
 Sensation, conception, discrimination, awareness, are likewise like this.  
 O Shariputra, all dharmas are forms of emptiness, not born, not destroyed;  
 Not stained, not pure, without loss, without gain;  
 So in emptiness there is no form, no sensation, conception, discrimination, awareness;  
 No eye, ear, nose, tongue, body, mind;  
 No color, sound, smell, taste, touch, phenomenon;  
 No realm of sight . . . no realm of consciousness;  
 No ignorance and no end to ignorance . . .  
 No old age and death, and no end to old age and death;  
 No suffering, no cause of suffering, no extinguishing, no path;  
 No wisdom and no gain. No gain and thus  
 The bodhisattva lives prajna paramita  
 o With no hindrance in the mind. No hindrance, therefore no fear,  
 Far beyond deluded thoughts, this is nirvana.  
 All past, present, and future Buddhas live prajna paramita,  
 And o therefore attain anuttara-samyak-sambodhi.  
 Therefore know, prajna paramita is  
 The great mantra, the vivid mantra,  
 The best mantra, the unsurpassable mantra,  
 It completely clears all pain – this is the truth, not a lie.  
 So set forth the Prajna Paramita Mantra,  
 Set forth this mantra and say:  
 Gate! Gate! ● Paragate! Parasamgate!  
 ● Bodhi svaha! Prajna Paramita Sutra.

# Aikido TRAINING SCHEDULE

## Sundays

9:00-10:00 AM Children's Class  
10:15-11:15 AM Open

## Mondays

5:15-6:15 PM Fundamentals  
6:30-7:30 PM Open

## Tuesdays

6:30-7:30 PM Open

## Wednesdays

5:15-6:15 PM Fundamentals  
6:30-7:30 PM Open  
7:45-8:45 PM Weapons\*

## Thursdays

6:30-7:30 PM Bokken

## Fridays

6:30-7:30 PM Open

## Saturdays

9:30-10:30 AM Open  
10:45-11:45 AM Weapons\*

6:30 AM Instructor's Intensive: last Saturday of the month.\*

\* These classes are not open for visitors to watch.

# Iaido TRAINING SCHEDULE

## TRADITIONAL JAPANESE IAIDO SWORDSMANSHIP

## Saturdays

7:15-8:15 AM Beginning  
8:15-9:15 AM Intermediate/Advanced

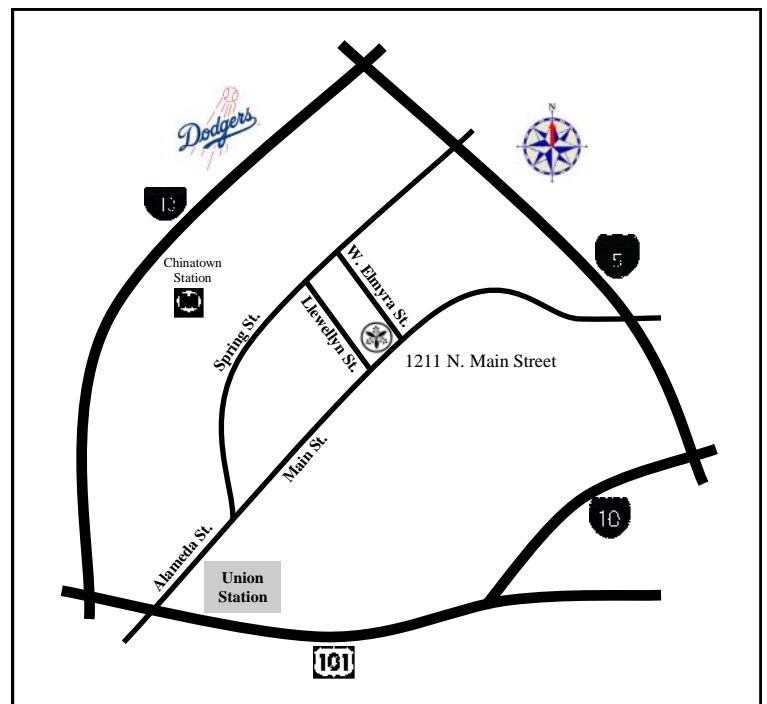
## Sundays

7:45-8:45 AM

## Thursdays

6:30-7:30 PM (Bokken Practice)  
7:30-8:30 PM

No classes on the last weekend of the month.



*We are directly affiliated with:*  
**AIKIDO WORLD HEADQUARTERS**

Aikido So-Hombu Dojo - Aikikai

17-18 Wakamatsu-cho, Shinjuku-ku, Tokyo, JAPAN

*We are committed to the study and practice of the teachings of the Founder of Aikido, Morihei Ueshiba and his legitimate successors, Kisshomaru Ueshiba and the present Doshu Moriteru Ueshiba.*

The Furuya Foundation and the Aikido Center of Los Angeles admit students of any race, color, and national or ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. The Furuya Foundation and the Aikido Center of Los Angeles do not discriminate on the basis of race, color, and national or ethnic origin in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

**Correction:** On page 19 of last month's issue we mistakenly identified a student in one of the photos as Don Diamant. He is actually Jeffrey Meeks.



## Finding Our Dojo



We are located at

1211 N. Main Street

Los Angeles, CA 90012

Telephone: (323) 225-1424

E-mail: [info@aikidocenterla.com](mailto:info@aikidocenterla.com)

We are across the street and one block northwest from the Chinatown Metro Station.

**The entrance is on Elmyra Street.**

**No appointment necessary to watch classes or join:**  
You are welcome to visit us any time during any of our Open or Fundamentals classes. Please come early.