

The Aikido Center of Los Angeles, 940 2nd St. #7, Los Angeles, CA 90012. Tel: (213) 687-3673. Website: www.aikidocenterla.com.

The Aikido Center of Los Angeles LLC

The Aiki Dojo

Affiliation: The Aikido World Headquarters, 17-18 Wakamatsu-cho, Shinjuku-ku, T okyo, Japan
Rev. Kensho Furuya Foundation
Los Angeles Sword & Swordsmanship Society Kenshinkai
Nanka Yamanashi Kenjin Kai Southern California Yamanashi Prefectural Association
Los Angeles Police Department Martial Artist Advisory Panel

\$2.95
Donation

June 1, 2003

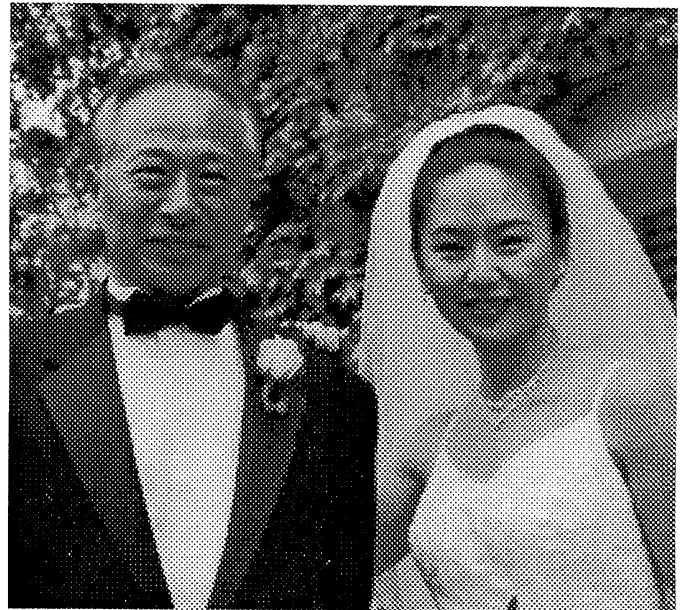
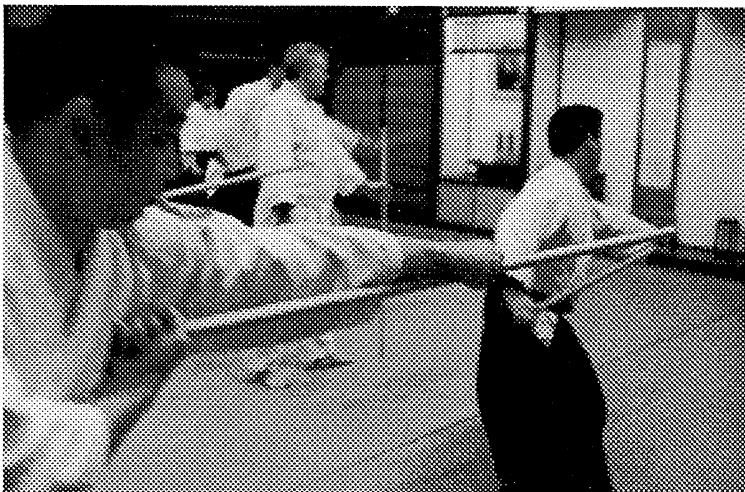
Volume XXII. Volume 6.

Summertime Issue

Dr. Helen Hsu Weds May 3.



Jo Seminar #2. May 10



Helen with her father, Sifu Adam Hsu, on her wedding day, May 3.

Ken Watanabe and Sensei took an early Southwest Airlines commuter to Oakland and spent the day in Alameda. Sensei met with some friends in the evening and Ken took off to San Francisco to meet with his buddies. Early Saturday, Sensei and Ken took off to Cupertino, about an hour drive away to the Mountainview Winery for Helen's wedding on a cloudy and slightly rainy day. We arrived early but were lucky to meet with Master Hsu who arrived just after us.

The wedding was moved indoors due to the rain but the ceremony was beautiful and the room was packed with many family members and guests. Helen looked especially radiant and beautiful today. The ceremony was followed by a reception and then dinner. On Sunday, Ken spent the day in San Francisco and Sensei met with more friends and had lunch in Berkeley. On Monday, we met Master Hsu who drove up from Palo Alto to join Sensei for lunch just before his return home to Los Angeles. On Saturday, senior students of Master Hsu visited Sensei and presented Sensei with a poem written by Master Hsu. The calligraphy is 12 feet long and was written by Master

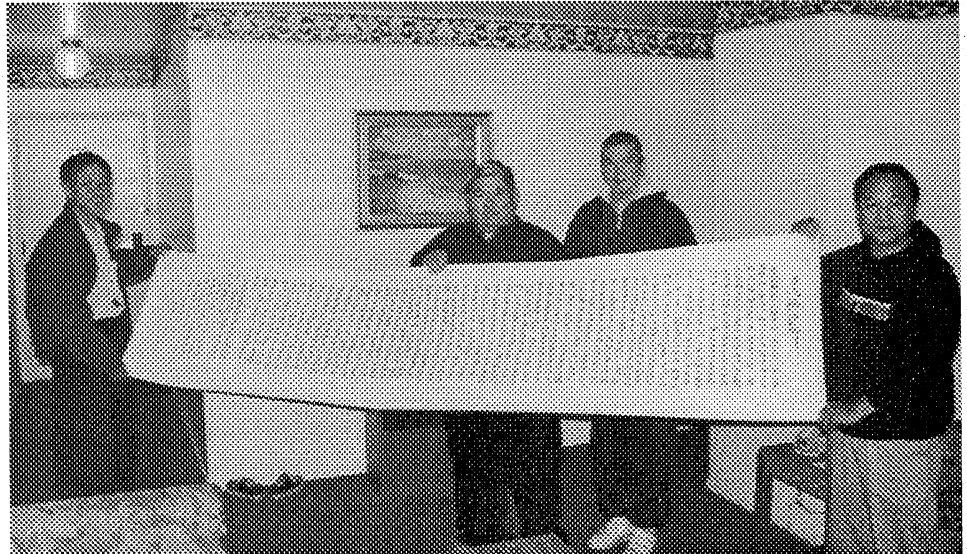
About 15 members attending our 2nd Jo Seminar moving forward into kumi-tachi after a short review of the fundamentals from the first session. The 3rd Jo Seminar will be scheduled sometime later this month.



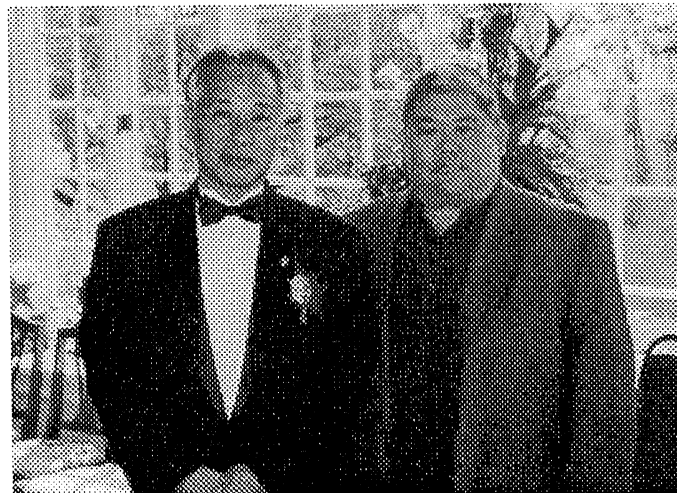
Sensei and some of Master Hsu's senior students, Liu San Chang, Sifu from Canada, Daniel Farber and Dr. Jou Pei. Master Hsu is seated at the right. Below: Ken Watanabe accompanied Sensei to Alameda.



Master Hsu, Helen & Sensei at the Mountainview Winery in Cupertino.



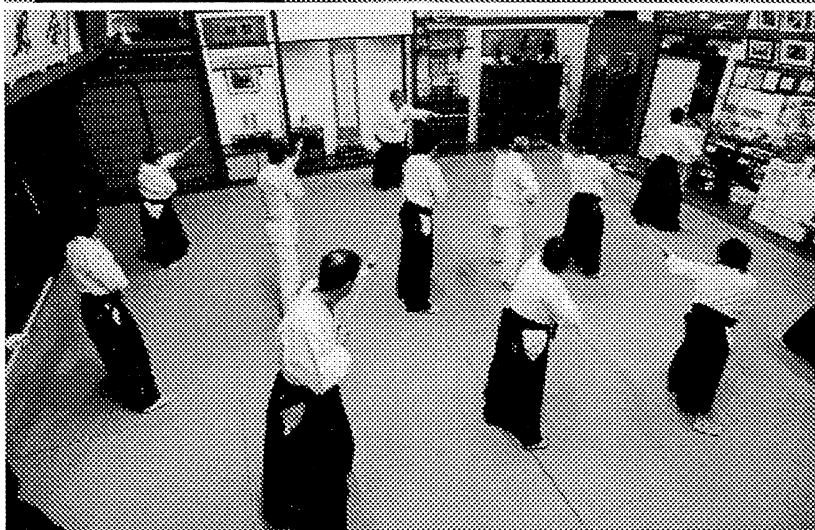
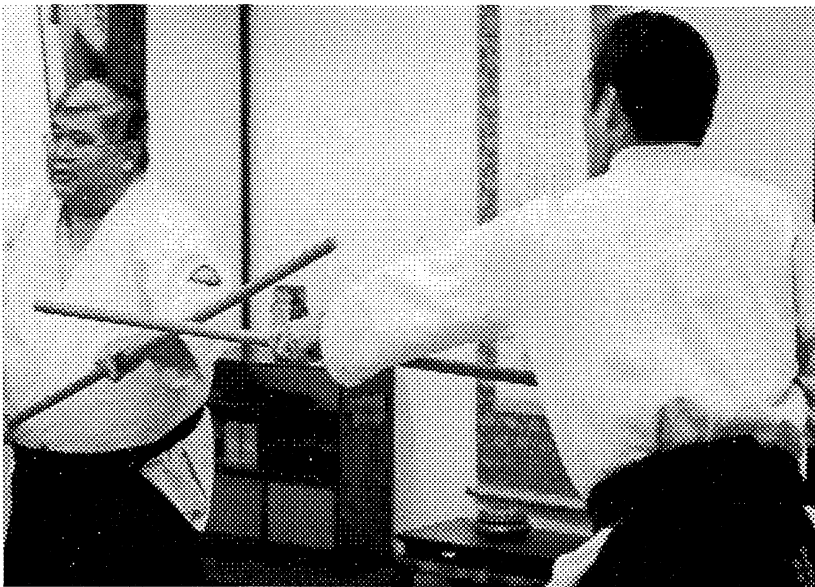
Master Hsu's writing on a 12 foot long scroll presented by his students to Sensei. In Alameda.



Hsu in his early days and it is said that one calligrapher mistook it for a poem of the Tang Dynasty over one thousand years ago!

Members of the Dojo wish Helen and Pruth the very best of a new life together. Pruth works for Oracle and Helen is a psychiatrist working in Oakland's Chinatown. Both live together in Union City. Sensei has known Helen since she was a little baby and considers himself a member of their family. Her father, Master Hsu, is one of Sensei's oldest and dearest friends in the martial arts. It was so nice for Sensei to see Master Hsu again.

Sensei visits Alameda occasionally for R&R and to write. Sensei took Ken to all of his favorite places in Alameda, a small island in the bay and formerly a US Naval base. Many of the homes are in a Victorian style, not many people, clean, and quiet, and an excellent retreat for Sensei away from the Dojo.



Jo Seminar on May 10th in the Dojo. Practicing fundamental Junte Tsuki and Gyakute Tsuki movements.

Heijoshin Kore Do

“The Everyday Mind,
This is Do (The Way)”
Calligraphy by Hirata
Uson, Head Priest of the
Kiunji Temple of the
Soto Zen Sect.

We always discriminate and make things different or special in our minds and this causes us many problems. The “everyday” mind is the mind which looks at everything as an essential and vital necessity to one’s life. Our Aikido practice is not separate and special to one’s life, it is a vital part of one’s life as everything else we encounter in each moment of our lives.

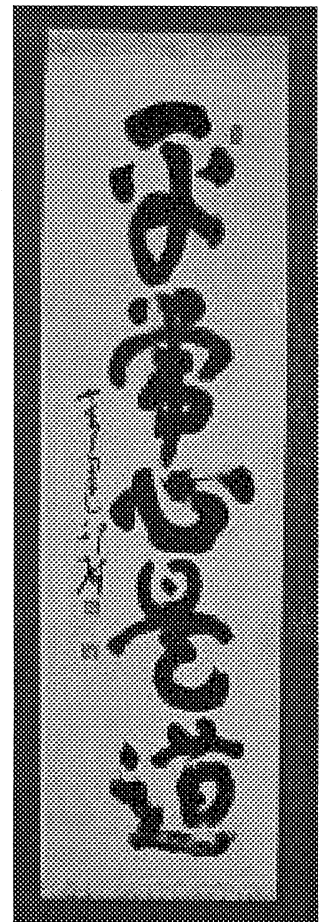
The Way or “Do” is the Way of our practice and we must continually practice and study it in within the context and meaning of our lives.

Today, I think we look at Aikido as a sport to fill up our lazy, bored lives or to amuse ourselves with ideas of superiority and power over others. Our lives are not “play” nor is it a business for profit and money nor are we a politic to overpower and abuse and lord over others. Aikido must always be preserved as a martial art which has transcended itself to become a profound and dynamic process of personal growth and inner enlightenment, a path which we ourselves must travel with the words and teachings of O’Sensei and the guidance of our teachers.

Uson is a masterful calligrapher and his work is filled with the flavor of Zen. Unmistakably, his unique personality shows through with every stroke. A very bold work yet shining with a great compassion and gentleness. In some respects, Uson’s works reminds me of O’Sensei’s strokes in its power and gentleness and great sense of “roundness.”

In this case, the rules of calligraphy are not broken, they have been mastered and transcended beyond its normal form. This is how we must master Aikido as well. Mastery of the art is not the same as breaking the rules which we all seem to misunderstand. . . .

Although this is a powerful work with masterful strokes, Uson is in his eighties. Part of the Furuya Collection.





The address is CENTRO
DEPORTIVO VER-
ACRUZANO
AVE. ESPAÑA 449
CP 91919
TEL 052 229 9 352812
VERACRUZ VERACRUZ,
MEXICO

We have all week classes from
20.30 hrs to 22.00 hrs Monday,
Wednesday, and Friday for
intermediates and Tuesday,
Thursday and Friday the begin-
ners so on Friday we train all
together and on Saturday we
have the children class from 8.30
to 10.00 Every other Wednesday
we learn Iaido and every other
Friday intensive Aikido.

Welcoming Friends from Vera Cruz, Mexico:

05-19-03: DEAR SENSEI..Here I am writing again, after, SEMPAI DR ALVARO HERNANDEZ MEZA (the one that brought AIKIDO from the city of Xalapa The Capital of the State of Veracruz where it had been taught for 7 or 8 years by Kuritas students, 8 years ago to VERACRUZ CITY a port at the gulf of MEXICO and started under KURITA Juku ORG for 3 years and after he moved to MONTEREY CITY we looked for assistance that was given from CORDERO and joyned AIKICAIll until now) HAD a conversation with Cordero sensei and he agreed that we are autonomus and left us decided our near future. As a new member of CLA there are several questions that must ask you:

Do we pay an anual,monthly fee for DOJO membership?

Do we send you a list of the members?

Do we pay a fee for each of our students ? The fee depends on the grade?

WHATS IS YOUR KYU AND DAN program? So far we have followed the Latin American Fed as well as the British Columbia AIKIDO fed .and we started IAIDO lessons with MARCO ANTONIO RAMOS SHODAN IN KENDO 4 months ago. but we would like to follow your program.

The VERACRUZ AIKIDO DOJO is LOCATED WITHIN A SPORTS AND SOCIAL CLUB CALL CENTRO DEPORTIVO VERACRUZANO A. C . thas was founded 52 years ago and there were among other sports like tennis,swiming,frottennis haialai bowling ,billiard in 1965 KARATE lessons and since 1988 I STARTED the KARATE DOJO and three years ago they builded a 11 x 8 mts 88 SQUERED MTS room just for MARTIAL ARTS like KARATE DO TAEKWONDO AND LATER AIKIDO in 1995 that I personally started as an AUTODIDCT after been NIDAN in KARATE DO which by the way I quited 6 years ago.and joyned KURITA etc etc.

We, meaning Dr HERNANDEZ MEZA an endocrinologist and my self dont do AIKIDO for money. The fee that is payed by the members is kept for DOJO expenses or adquire the HAKAMAS or the WEAPONS LIKE BOKKENS,JO,TANTOS,UNIFORMS as well as to suport SEMINARS and talking about this we would like to invite one of your SENIOR STUDENTS the one you decide to give us a three or for day seminar this coming SEPTEMBER lets say from the 25th to 28th. think about it and let me know. obvioulsly we would like to have YOU here but I think we shoud start and be ready for you later on ..

SINCERELY YOURS
ROBERTO.

Welcoming Italy Dojo:

05-08-03: Hello! It's a great pleasure receive your answer! How are you? Here is Ok! When do you want to visit Italy for an Aikido's stage? We are waiting!

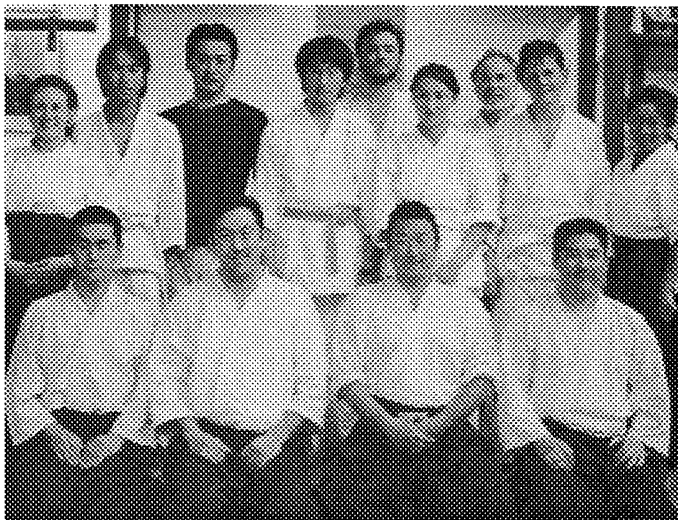
In two or three months is on-line a new great website in italian and we want to insert a link. Can you help us to explain the Aikodo's concepts? We can traslate your newsletter or your articles. So, it's a great honor to be associated with your Dojo and receive your Newsletter, my new e-mail address is mg.marangoni@alldynamics.it. Regards. Marco Giuseppe Marangoni

Resp. Marketing - All Dynamics S.r.l.
Via Passerini, 6 - 20052 MONZA (MI)
Tel. +39.039365135, Fax +39.0392300112
info@alldynamics.it

Thanks! My address is: mg.marangoni@alldynamics.it
Marco Giuseppe Marangoni
Via Passerini, 6
20052 MONZA (MI) ITALY

We heartily welcome all our new friends to our family.

Guests from Sendai, Japan. May 19.



Friends From Aikikan, Denver, Co. & Aikido West, Redwood City, Calif.



Guadalajara Dojo:

04-25-03: Sensei it has been a long time since i wrote you ,and i apologize for it,Erik told me that you send a t shirt and some of your bolletin by mail,we never receive them so i couldn`t say thanks for it,again excuse me.Sensei i am sending you a present and i hope that you enjoy it.By the way we are fixing our dojo so maybe you can come for a seminar,I know that you have a busy schedule so in advance we would like to know about your needs and requirements,dont think that we forget you the true is that we are always in a rush,i promise you to be in touch and tell about us more .Erik ask me for a little history about our little dojo i`ll do it. Your friend Raúl

From Mexico:

04-25-03: Reciba saludos desde el Norte Barbaro de México. I hope you are fine and practicing good Aikido in harmony and good health, I have been dealing with a new job with a lot of stress related activities and several illnesses from my mother, daughter and even my self.

Anyhow Sensei, I write to you first to apologize for not having the courtesy to continue our emails, sometimes a day isn't enough to complete ones tasks; Again, I reflected upon What is the correct path of Martial Arts and a Martial Artist, I did an informal survey and it turned out some very distinguished (or notorious at least) Instructors and teachers in their own styles had all kinds of answers ranging from the textbook description all the way up to the bizarre and foolish ones.

Getting again concerned about the image Budo, Chinese, Korean and other Martial Arts are getting and also not trying to have the "weight of the world" in changing it, I'm still in uphill battle with some of the answers I've gotten, in so, may I humbly ask again?

- 1).- Is there any possibility of KODO coming up in Spanish? (We need this type of guidance !)
- 2).- Do you still plan to do an Instructional video or book on Iaido? (Yes, I'm still at zero, probably always will)
- 3).- Any project on a 'beginners guide' or similar with sword culture ?

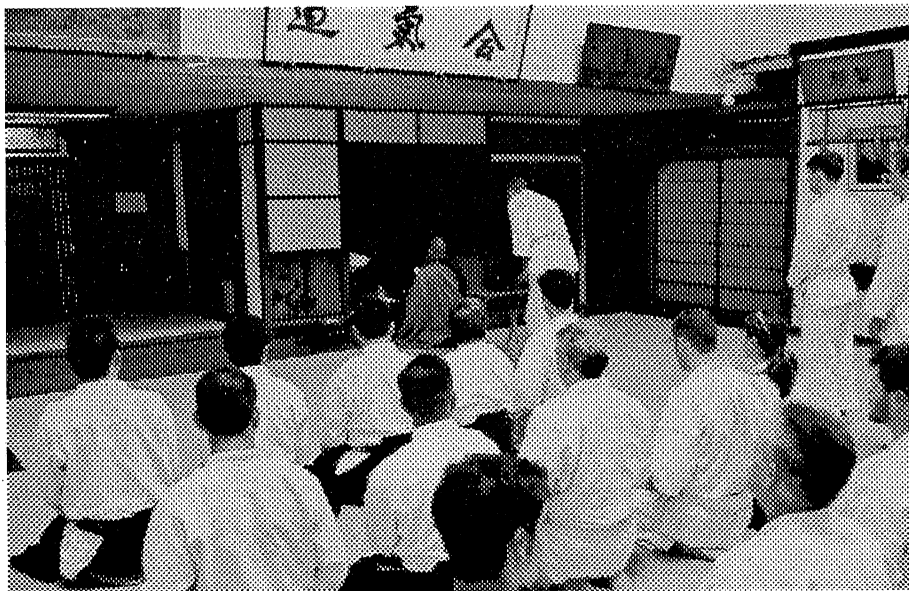
I'm trying to promote the spirit of Budo and Traditional Martial Arts (excuse my ego, I'm no one) by starting with me, in my first email I told you I wanted to conserve the traditions and 'Regi' involved in the Dojo, I also told you I don't want to be 'More Japanese than the Japanese' (or 'Play Samurai' or become an Aesetich Warrior etc.-) but

The Furuya Foundation:

On April 15, we convened our inaugural meeting of our new foundation at Traxx's in the Union Station and have decided on the name, The Furuya Foundation. Our newly elected officers are:

- Mr. Ken Watanabe - President
- Mr. Gary Myers - Secretary
- Mr. Mark Ty - Treasurer
- Dr. Cheryl Lew - Counsel
- Mr. Jonathan Altman - Legal Counsel

The Furuya Foundtion is dedicated to preserving the Dojo and the work of Furuya Sensei in research and education in Aikido, the traditional Japanese sword and related arts and their history, culture and traditions. We ask for your support and approval. Many thanks, Rev. Kensho Furuya



Recent Memorial Service for O'Sensei on April 26, 2003 in the Dojo.

Mexico continued: but want to comprehend the culture were Budo comes from without losing my own (If some one wants to practice a 'Charreada' wearing a Charro suit, please learn the Spanish terms first , ja!, apologies for the joke). Thank you for your time, se despide su amigo en México. Luis Villa
Su Atento y Seguro Servidor
Ing. Luis Fernando Villa Wences
Ph. (915) 612 18 17 (USA) / Tel. (656) 633 01 81 (MEX)
(Cel.) (044 656) 377 98 39
aikiach@yahoo.com <mailto:aikiach@yahoo.com>
luis.f.villa@delphiauto.com <mailto:luis.f.villa@delphiauto.com>

Guadalajara Dojo: Hi Furuya sensei my adress is Av. México 3351
D-1 Colonia Vallarta San Jorge, C.P. 44690
Guadalajara, Jalisco, México.

Thanks again for been in touch, will send you a little history about us. Raúl

From Israel: 05-06-03: Dear Sensei, How are you? I just finished reading your May 6th essay called "One Or Many Teachers" Wonderful. Thank you.

I really think that one is unable to reach the essence of his sensei's teaching unless he is dedicated to his teaching by all means. I think that understanding sensei's and art's kokoro requires a very special relationship between these four: deshi, sensei, dojo and art.

If possible, without trying to show-off, I wish to share with you and your readers my experience with my aikido sensei - Koyama Teruo sensei head of Kyoto Aikikai:

ZENBU OSHIERU:

Children's Class (6-16 yrs.)
Every Sunday 9:00-10:00am

Koyama sensei is a very kind sensei. I can clearly see how he is always kind but in a different way depending on your level and dedication:

A) shoshinsha - beginners, get from him warm attitude and a lot of support but very little teaching.

B) intermediates get more opportunities to be sensei's uke and tori and still get a lot of support.

C) Yudansha - shodan and above, have more responsibilities and are treated a bit more roughly yet friendly way.

D) Yodan and higher are fully trusted by sensei.

Their communication is rarely done by words. Sensei is connected with them in a unique way. They know what they have to do and how they have to act. Their reigi and attitude are correct.

Koyama sensei is devoted to Aikido and to his students. He really makes everyone feels that his students are his family.

When I first entered his dojo back in 1992, he smiled at me and offered me a chair. It was the end of Keiko and everyone were practicing Suwari but

Kokyu. I just saw the last two minutes of his class knew right away that this is it. My search for an aiki-dojo is over. He accepted me. Within a few weeks he also took care of my immigration office matters and helped me to get a cultural activities visa to enable me to stay with him as many years as I wish.

Although he accepted me as a deshi, he actually did not teach me during the first six months. One of the seniors (sempai) took care of my training. Sensei would rarely approach and give a tiny gesture to help me understand the most essential thing for my stage. Only after about a year, little by little he started to give me more and more instruction. I never missed a class, coming to the dojo at least an hour prior to Keiko and staying there after everyone, thanking him after each class, I could slowly start to feel that something is changing. I think that rust begun to be built.

One evening when I was shodan he told me : "zenbu oshieru" means - I will teach you everything. I think it is the most wonderful thing on can ever hear from his sensei. But it takes time. After seven years with him I sadly announced to him that unfortunately I have to go back to Israel to take care of my parents. He understood and told me that I should establish a dojo in Israel.

In 1999 I came back to Israel and very quickly a fantastic group of wonderful people and friends gathered to train here dedicatedly.

Back then I thought that I reached a close relationship with Koyama sensei and I hoped to continue like this as long as we live.

Last year I had a great surprise. Koyama sensei lives just outside Kyoto at a town called Muko-Shi. During my last visit I was staying at a town next to Muko-Shi called Nagaoka-Kyo Shi. So I realized that Koyama sensei and I took every day the same busses and subways to the dojo and back. For the first time I could spend many many days and hours of conversations with him, always about Aikido and Budo. I realized that this is a third and higher level in our relationship of Deshi-Sensei. I kept a daily diary and wrote down everything I could remember from our talks and Keiko.

Continued:

Israel continued:

I think that I could never possibly learn so much with more than one Aikido sensei. I am sure about it. Yet I know that still I know very little. Looking forward to seeing him again this November.

Reading Kensho Furuya Sensei words regarding the importance of dedication to one dojo and one sensei as if it was your home and as if your sensei was your father, made me very glad. I hope to visit you some day. I too are always welcome when here in Israel. Thank you so much. Yours, Ze'ev Erlich, Israel Aikikai
Rehovot Aikikan Aiki-Dojo.

Daily Message Of May 6, 2003 One Or Many Teachers:

In Aikido today, it is popular to have many teachers so the idea of belonging and being very committed to one Dojo and one teacher is no longer popular - and perhaps, not practical as well. We attend many seminars and learn from many teachers and easily go from one Dojo to the next. This has the benefit of being able to see many types of Aikido with the attention of broadening one's knowledge and experience. It is also important to practice with many types of people. In this sense it is very good.

There are some disadvantages as well which we must be aware of. Bouncing around from here to there, this tends to create a very superficial understanding of Aikido. We usually only get to touch the surface of so many teachers' instruction. At the same time, each teacher teaches and interprets the techniques very differently and this can easily cause confusion and contradiction. For such a student to more or less sort out what is good and bad or what he likes or dislikes, it can take many years. I think most of this has to do with various levels of instructors which force the student to continue to seek outside or higher instruction.

Because of this, I have always recommend that a student find one really, good teacher and really try to learn everything he can from him. It is important to have one Dojo and also learn to support, it and its members. Roaming from one dojo to the next, one does not learn how to be committed and supportive. One does not create life-long friends and class-mates and learn how to have a long and strong relationships with other members. One does not learn how to really get to know a teacher and really be considered his true-blue student.

A son or daughter only has one family, good or bad, and has to understand his parents despite all odds, likes or dislikes. We can only have one family. We never see a disgruntled son or daughter bouncing from here to there looking for a better father or more loving mother I think! A dojo is the same way. In ancient times, to join a dojo was like entering a new family. Senior members were even granted the family name of the teacher. The traditional Japanese dojo was based on the "ie-moto" system where the head teacher took on the role of father as in one's family. the Dojo is our Second Family.

In the early days of Aikido, there was an ie-moto system and many early students were known as "uchi-deshi." Uchi means "inner" as in the closest apprentices of O'Sensei. Uchi also means "house" or "home" meaning students who were accepted into the teacher's home.

Today, we only see this system in classical dance or Kabuki and Noh and in the tea ceremony. It is still common for apprentices to become "live-in" students and are called "sumi-komi" today, not uchi-deshi.

Zen priests must live in a temple for several years for their training. In old world Japan, we still see his uchi-deshi or sumi-komi system still alive as the best way to train someone completely and very deeply in the arts. In the old days of Hombu Dojo, uchi-deshi had a rather higher status than "kayoi-deshi" or so called "commuter" students who come and go as they please.

However, Aikido was introduced to the general public after the war when many trends, traditions, customs and attitudes changed greatly and Japan truly entered a new age much more westernized and international than so many years before in a very closed, feudal system. In many arts, the old ie-moto system was dropped as too outdated and "restrictive."

In Zen training, one recognizes his first teacher, but priests can have up to two (and sometimes more) other teachers to help complete their training. However, in Zen, it is quite different than as in today's Aikido where a student simply goes to various teacher on his own. Each teacher a student studies under is determined and announced. In Zen, as well as in many of the traditional Japanese arts, the teacher will discuss with other teachers and the student himself if it is better for him to study a while under another teacher. Perhaps a teacher may feel his student needs the expertise or different perspective or skill of another teacher better equipped to provide it and may send the student to another teacher to continue his training. Choices of a student's teacher were always very carefully and thoughtfully discussed and considered. Of course, many students simply stayed with their first teacher. Many students continued their training elsewhere and returned to their first teacher once their training was complete.

My good friend, a well known sword polisher in Japan, recently sent his own son to another polisher's place for training. I recall that the discussion of where best to train his son took over a year or two. Once his son completes his training at this polisher's place, he will eventually return home and finish his training under his own father, learning the special technique's of his father. At the same time, my friend also receives students but usually under the recommendation of another polisher finding the most appropriate place for his student to either begin or complete his training. In the formal arts, this is the way it is done. If someone randomly went to my friend or found his name or the internet, he would not be allowed any interview or training at all.
.....

Among many polishers, I asked my friend why he picked this particular polisher for his son to train under. This polisher has many contacts in the United States and has a great deal of experience dealing with Westerners. Since he hopes his son will eventually polish swords in the United States one day, he thought this polisher would be the best choice for him and offer him the best instruction and benefits of his experience. In general, this is how instructors are decided.

Some students may need a particular expertise a certain teacher has. Sometimes, a more timid student may be sent to a more extroverted teacher to get help for his shyness. It can work in this way too. Sometimes, a student who needs more or the spiritual aspects of the art may be sent to such a teacher. I often encourage my students to study Iaido or Zen or Tea according to their temperments and needs.

Somehow, as old fashioned as it is, I like this system. Usually, today, the training is left up to the student himself and he makes his own choices. This is one way and the most popular today. Still, I think if

a teacher really cares and knows his student, he wants to carefully plan the very best way his student can complete his training. Of course, everyone knows how old-fashioned and out-dated I am! But I always feel, that without this commitment to one's teacher, we can never benefit from the "family" spirit which brings so much humanity into Aikido as in all of the traditional arts.

05-07-03: Thank you so much Sensei. I saw that you posted my letter on May 7th. Your reply made me think about many things as an instructor and as a student. If you don't mind I wish to translate to Hebrew your messages from May 6th and 7th. With your kind permission they will be posted on the next edition of our Hebrew Aikido Journal. Best regards,
Ze'ev Erlich, Israel.

Masakatsu, Agatsu Katsuhayabi: 05-07-03: Dear Sensei, Thank you for the very quick reply. In a couple of days I will have new photos of my dojo. I will scan them and e-mail them to you.

I have a question. I watched a video of Michiyo Hikitsuchi sensei. He talked about KATSUHAYABI. He demonstrated a way of training in which one has to sense his partner's will or ki and act even before he makes a move. He said that this is an example of KATSUHAYABI. Well it makes sense. Hikitsuchi sensei talks a lot about how o-sensei often told him that he has to be able to always be one step ahead of uke. My question is if Katsuhayabi is the same as Kachihayai, and if you have any information on the relation of Katsuhayabi to -- "MASAKATSU AKATSU KACHIHAYAI" the power words used by the god Amenushihomimi no mikoto, to give victory to his army. I hope this question of mine does not bother you. Anyway I am in no hurry. Thank you in advance. Best regards, Ze'ev Erlich

Sensei's Reply: Hello! I am not exactly sure what you mean by "Kachihayai" But the other phrase is Masakatsu Agatsu Katsuhaya Bi, which is the name of one of the dieties recorded in the Kojiki and Nihongi. It is our modern perspective that is always looking for "rational" or "logical" answers and "if something sounds the same, then it must be similar." In the ancient language of Shinto and in Shinto thought, we must be a little careful here. It is easy to interpret what meaning we would like to see in these phrase and words if we translate them with a dictionary - but they may not be the intention of the original peoples who first spoke them. In this case, I think, Masakatsu Agatsu Katsuhaya Bi is the deity or essence of the deity itself and nothing else. It is "it" and cannot be defined in terms of anything else. I think that this is difficult for our more modern rational minds to grasp this, but, for example, the "word" for "apple" can become "apple" itself in this type of world. In these old ideas that the word is the thing itself or its vibration (or frequency), we enter the world of "kotodama." Some things such as these ancient wisdoms often defy our logical brains.

Children's Class
Every Sunday Morning
9:00am Sharp -10:00am
Protect the health of your children!
Sign Up Your Family & Friends
Self-Defense, Fitness, Movement

"See ancient wisdom, with an ancient mind, through ancient eyes." (Furuya's Law)

The Japanese people were an extremely primitive peoples when the rich culture of Tang China and 8th Century Korea was suddenly thrust upon them. Old ideas did not have the opportunity to mature or evolve but remained and were preserved just as they were. This is why we see such contradictions in Japanese culture which still exist to this day. Ideas such as those in kotodama came around long before we invented logic and reason. However, for us, it is hard to see the world outside of these long accepted and ingrained parameters. You must imagine to see the thing and "name" as the same thing. Many things are "accepted" in those days, without the conditions we today normally assign to everything giving it "meaning" through our "reason" and "logic." For us, is it possible that many things in this world do NOT make "sense?" As we know it? It is not easy to "see" ancient wisdom without putting ourselves into their moucasins. The word or sound (vibration) is it itself.

As soon as we say, "what is. . . ." or "this is. . . ." we are already in our modern world of today, putting everything into neat and defined little categories.

If I say, "Who is Ze-ev. . . .?" But Ze-ev is here, the "definition" of Ze'ev is no longer necessary, the Ze'ev himself is present. . . . If I begin with the definition of "Ze'ev is" To the ancients, it is not Ze'ev.

This means that Ze'ev must be everywhere in this universe. . . . Yes, that is exactly right! Because all things in this universe are "kami" or "energy" all things exist everywhere at the same time. Today, we define and lock into our neat little categories so much, that we have lost the sense and understanding of "everything in this Universe is one," we have divided this world into infinite numbers of separate bits and pieces.

I hate to talk about this any further than this and have already said too much. We mustn't keep falling into our own self-invented world, which I am in danger of doing here. To understand the "oneness" of all things in this Universe, simply apply yourself to your Aikido practice with more earnestness. That is all.

05-09-03: Dear Sensei, How nice of you to put so much effort in so many questions of so many readers. Thank you so much. I read your reply regarding katsuhayabi. It is indeed difficult to understand but after thinking about it I could see your meaning very clearly (I hope). All aspects of Aikido are so interesting and they really are a wonderful journey. As my student Fabio says - Kokoro No Michi. The path of the heart. Training and teaching reading and researching can't it be called "o-benkyou"? Thank you for the kind reply and true care.
Yours, Ze'ev Erlich, Israel Aikikai, Rehovot Aikikan Dojo.

Editor's Note: We hope to hear more often abouts your events, inquiries and your practice from all of our branch and affiliated dojos. Photos sent on J-peg are most welcome. Please make sure they are clear and well identified. Many thanks!

Sensei welcomes all inquires about Aikido
Dojo email: aclafuruya@earthlink.net

Letters & Questions:

04-25-03: Dear Sensei: I wish you a happy birthday and wish you many more to come. I read your daily messages often and appreciate your writings very much. I hope that you will continue with these messages for a long time more. Best regards, Ruby Ng
Singapore

04-25-03: Hi Kensho Furuya, We at AikiWeb Forums would like to wish you a happy birthday today! If you haven't visited the forums in a while we would love it if you would stop back by again. AikiWeb Forums <http://www.aikiweb.com/forums>, Take care, Jun

04-26-03: Kensho Furuya Sensei, Wishing you a happy birthday. Health and joy. Yours, Israel Aikikai, Aikikan Dojo
Ze'ev Erlich and Dojo members.

04-26-03: Happy birthday Furuya Sensei! Myself and all of my students wish you all the best on this great day. I hope you receive your gifts from us (I don't usually shop online). I was greatly surprised at your musical taste, i am also a big Joe Satriani fan after playing guitar professionally for a number of years. I also sent you a CD from a band named "Dream Theatre". This is my favourite album of all time and although it was not on your wish list i hope you will be able to lose yourself in their music and enjoy it as much as i do. They are true masters of their art. Again thank you for your Daily Lessons and I hope you enjoy your day. Warmest wishes,
Sensei Lindsay Hart and all at Susumu-Ryu Australia

03-26-03: Dear Sensei, Thank you for the honest reply, and also it took me by surprise to see my letter to you published on-line in your daily message. Right after mailing it to you I felt that maybe it was wrong and maybe I should have kept my thoughts in my heart. If by any way it damaged your good feelings during your happy birthday I will never forgive myself. You are a dear sensei and maybe one of the most influencing aikidoka in the world with your daily words and books. Of course not to forget your actual teachings at the dojo... right... But, thank you for answering. I understand how in the united states it is impurtant for the people to celebrate their sensei's OTAN-JOBI and also for sensei to make clear how to do so. Wishing you a very happy birthday. I thought a lot about O-sensei today and watched his videos. 26 of April is the day. Take care sensei, and some day please do not revenge when I visit and train at your dojo. YOROSHIKU ONEGAI SHIMASU. Kamino. Osaka, Japan

Sensei's Reply & Apologies Regarding Birthday:

My apologies! Usually I never do anything for my birthday but my students here in America and around the world always want to do something for me. It is for them. Many want to express thanks for Kodo and my teaching but if I say, "I don't want anything," or "I don't want a party," some people here get insulted or feel bad, like I don't care of I don't like them. If they get you a little something and they can say thanks, then they are happy. That is why this year I celebrate the birthday party and accept presents. Usually, I don't do this. I have enough stuff and don't need any more. Before, I prefer them to make a donation to the Dojo because the dojo is poor, if they want to do something, but then they say this is too impersonal or cold. In this country, if you do not accept their kindness, they feel very bad. Also, people here do not like to give money although, in Japan, it is customary and acceptable. They prefer to give little presents so I put a wish list on Amazon at the request of many students. there are some

expensive books listed on there but I do not intend anyone to buy for me, it is to let them know which books are good for them to read. Then, if you get something, it is very important for them to make a big commotion over it. Actually, if you give a priest something, they do not say, "thank you." Anyways, I like Japanese style and prefer O-iwai, if they do something, for the Dojo, not me. Unfortunately, if you give a present and they find out you use it to pay bills, it is also not good. How to keep everyone happy! Hahahaha! I do a lousy job at this!

When I two senior students asked me what I wanted, I asked them to help me clean up my office moving some heavy bookcases so I can work better. We work all together and no one spends any money, I prefer this way. Also, O'Sensei's Meinichi is on the next day so I never like to do a birthday party so close to him. I feel so bad. But, it is a good occasion for everyone to get together and have a little cake and punch so it is nice for me to see them happy together. In my Dojo we usually don't have many parties except for O-shogatsu, so if they want to have a party for me, it is hard to say no after saying "no" for so many years.

I hope you understand this. Also, I am not such a great teacher of Aikido or priest and make many mistakes, do not take me too seriously because I am just an ordinary person. . . . If I was a great teacher I can follow my way and make my students happy too. But I am not so great, so sometimes, it is one or the other. Many thanks for your understanding, I hope,

04-27-03: Samurai Survey: We are students at Granada Hills High School and we are doing a senior research project on martial arts. We are researching aikido as part of it and since you are an expert, your opinions would greatly help us. We also realize that your schedule is very busy, so we do not want to take up much of your time. If you could answer these questions in an e-mail we would really appreciate it.

1. When did you start training to become a samurai?
2. What inspired you to start the samurai school? And also to become a samurai?
3. How would you describe ki?
4. What mental state must you be in, in order to become a samurai and to perform the moves that are done in aikido?
5. How does being a samurai affect your everyday life?
6. Do you train your students in the use of weapons, such as swords?
7. Can you describe the ranks in aikido?
8. In general, how has your life changed for better or worse since becoming a samurai?
9. What is the name or title of your position or rank in aikido?
10. What special training have you had?
11. Would you recommend becoming a samurai to young people, or just to anyone? Thank you for your time. Sincerely, Linda Ker

Sensei's Reply: 04-27-03 Subject: We are students at Granada Hills High School and we are doing a senior research project on martial arts. We are researching aikido as part of it and since you are an expert, your opinions would greatly help us. We also realize that your schedule is very busy, so we do not want to take up much of your time. If you could answer these questions in an e-mail we would really appreciate it.

1. When did you start training to become a samurai?

First of all, we must clarify the difference between a "samurai" and a martial artist and an Aikidoist. An Aikidoist is one who practices the martial art of Aikido. A martial artist is one who practices a martial art. A martial artist and Aikidoist are not samurai. They may follow the ideals or traditions of a samurai in their thinking or their life style but technically, they are not samurai.

A samurai is a warrior of feudal Japan which began in the early 11th century and ended in 1868 with the restoration of Emperor Meiji to the throne and Japan once again became a monarchy. During this feudal period, Japan was under feudal warlords occupying their territories and who employed warriors to serve them. These warriors were called "samurai," which comes from the Japanese word, "samurau" meaning "to serve." The noun form of this word is "samurai" meaning "one who serves (a feudal lord)" or "warrior." Martial artists today practice the modern versions of fighting systems the ancient warriors or samurai utilized on the battlefield. Today, martial arts not only includes the Japanese fighting systems used by these warriors long ago but many modern fighting systems and disciplines from many other countries.

Although I am Japanese American, my ancestors were samurai warriors who served under a famous warlord, Takeda Shingen in the 16th century. However, my ancestry is traced back to the early 12th century. Although samurai warriors, in the mid 1500's, Takeda Shingen moved into Koshu or present day Yamanashi Prefecture and bringing all of his warriors, my ancestors were assigned to establish the Asama Jinja Shrine in this new area. Since this time, over 450 years later, my family are still the hereditary custodians of this shrine which still exists and flourishes today through all of these centuries. Because of this long and proud tradition, I remember that my grandfather tried to teach me as a samurai warrior when I was a child. This is why my interest in martial arts began at a very early age of 10 years old. Although, perhaps rarer nowadays in today's Japan, there are many with similar backgrounds who still cherish this samurai pride. And much of the ethical values of the samurai still are held onto to by modern Japanese.

Today we view martial arts as a kind of sport or leisure time activity or health system but the training of the samurai warrior was very difficult and terribly harsh. The training of the samurai began at birth. When I was young, I remember my grandfather showing me the proper way to kill myself if I dishonor myself or my family. He did this at the dinner table and my mother was so mad. But this was the old tradition. Later, when I began to study about Japanese history, I realized this was the old custom.

2. What inspired you to start the samurai school? And also to become a samurai?

I started my Aikido school to teach Aikido because this is what I wanted to devote my life to and for no other reason, not even to make money or have a good life. As I mentioned before, samurai is a birthright which is inherited. Although my grandfather still considered himself a samurai, the age of the samurai ended over a hundred years ago.

Martial artist used to embody the virtues of a samurai warrior. Today it is much different. A samurai is fiercely loyal, and upholds the virtues of duty, loyalty, honor, respect, humanity and wisdom. These are the traditional Confucian virtues under which he was educated and trained.

3. How would you describe ki?

We understand "ki" today as energy or mental power but this is not exactly correct. It is very difficult to translate or explain ki in such a short space we have here. "Ki" means "Form" or "Law" as in "laws of Nature." The activity or operation of all natural laws in Nature is what we know as "ki." I think this is difficult to understand because you must first understand how the samurai looked at the world and the universe and life.

4. What mental state must you be in, in order to become a samurai and to perform the moves that are done in aikido?

In Aikido is important to reach the mental state of "no opponent, no enemy." It is not like sports today which is to show off in a performance or beat your opponent in competition. For the Samurai, his mental state was to reach the state "beyond death" or total fearlessness. It was only in total courage that he could carry out his duty on the battlefield, they never expected to come back alive. A great Samurai classic first starts out with, "the way of the samurai is, after all, to understand one's own death." Aikido's idea is very much different and has its roots in a philosophy established by the samurai in the mid-17th century which is: "understand the sword which gives Life." In other words, there was a great transformation in traditional Japanese martial arts from "the sword of death," to the "sword that gives life." In other words, Aikido is used to save and help people, not destroy or injure them. Aikidoists considered this to be the highest form of all martial arts.

5. How does being a samurai affect your everyday life?

To be a samurai means that you must be devoted to your work, be dutiful to all of your friends, filial to your parents, humane to all living creatures, wise and strong. It means that you value honor and respect above all else. A samurai never lies or cheats or is lazy. Finally, in everything he does, he gives 100% of his mind, body and spirit - this is what a samurai is. In daily life, you practice this every single moment of the day - even when you are asleep!

6. Do you train your students in the use of weapons, such as swords?

Yes, they students learn the Japanese sword but I only teach those of the highest character. I do not teach lazy or irresponsible people nor do I teach half-hearted or impatient and greedy people. I will not teach anyone who lies, cheats, drinks or takes drugs.

7. Can you describe the ranks in aikido?

Ranks are not important in Aikido so I do not discuss them.

8. In general, how has your life changed for better or worse since becoming a samurai?

In Aikido, I suffered many hardships in training and life was not easy. To establish my school, I remained unmarried, with no family and

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friends, and only devoted myself to my work. All my life is stained with poverty and lack of normal pleasures others enjoy. On the plus side, I am doing Aikido all my life and there is no greater reward or pleasure than this. Can you understand? This is how the samurai live. . . . Samurai dealt with the eternal conflict of "giri" or duty and honor with "ninjo" or their personal feelings and desires.

9. What is the name or title of your position or rank in aikido?

I forgot what my rank is. I never pay attention to such superficial and meaningless things.

10. What special training have you had?

There is no "special" training as you are thinking - everything you do and think, every second of the day, awake and sleeping, is ALL training. . . . No holidays, no breaks, no time-outs, no giving up, no quitting, no blaming others, no running away and no feeling sorry for one's self.

11. Would you recommend becoming a samurai to young people, or just to anyone?

I do not recommend becoming a "samurai" to young people today. It is much too hard for you. Today, I see many young people who want everything so easy - I think it is called "instant gratification." To become a warrior or true martial artist you need a strong sense of commitment, loyalty, patience, duty, honor, respect and the willingness to go through anything for your training. For everything you do, there is no reward or incentive. Everything you do must be on your own power and will. You must become totally independent, but a strong individual who works well with others yet maintains a strong sense of honor and self so he will do no wrong whatever the temptation. A warrior never makes excuses for anything, his honor comes before personal profit and wealth and comfort. A samurai lives a life of poverty without any recognition. This is what makes a warrior so special and wonderful. If you have these qualities and practice them in your life, you are already a good samurai.

These are my responses to your questions, I hope they help you,

04-29-03: Other Eyes: Dear Sensei, I am very grateful that you published *Kodo: Ancient Ways*. I have found it to be most inspirational and thoughtful in regards to my martial art training. I have not written any "crazy" questions in a long time because I felt that sitting back to read and/or listen would be the best way to learn from life. And as we have it I have a lot of questions that I have to answer myself as time goes on...rather than relying upon another such as yourself who is very busy and active in the martial arts. I do have one question however, if you have some spare time.

I have trained in tae kwon do for several years and there came a time when I left tae kwon do for selfish reasons and took up other martial arts to keep my martial training going. What I discovered was that after going back to tae kwon do I have learned to look at it in a different eye. Many of the things that I gained from other arts I could put into my tae kwon do training. I am not stating that I changed anything...but rather understood why we did things the way we did in tae kwon do...or even how to apply a concept more accurately. Perhaps I am getting ahead of myself here. I think that it is necessary to see other arts in order to improve your own. I know that this may be anti-

traditional...but I truly do not mean it in this sense. I mean to stay with your art and to stick with it until the day you die, but to also be able to recognize what you are doing wrong in your own art by taking another art and bringing its "eyes" back to your own art. I hope I am not confusing you :(I know I have many more miles to tread in my martial history...but I keep thinking about this when I see some masters who get angry if, while you are training in your art, you decide to train in something else on the side. I know that this does not seem to be devoting yourself to your own art fully...but if you think of it in a different light perhaps it is.

This subject is often very tricky with all the different types of teachers. Is it truly wrong to train in another art if you have the correct mindset of improving your own? Thank you Sensei for your time.
Sincerely, Will, NY

Sensei's Reply: Yes! You are right, you have it all wrong! And No! You are not confusing me because I see and hear the same thing everyday wherever I go. It is not a "tricky" question at all.

First of all, to "sit back to read and/or listen" is NOT the "best way to learn from life." you are like many today who think that life will be served to them on a silver platter - just sit back and wait for the servants to come! No! Get off your duff, please! Please seize the day, and "do" life!

Secondly, doing tae kwon do for "several years" maybe several times a week, I assume, and you think that you can bring "different eyes" to it is also a sad assumption. How long do you think it takes to learn a martial art? I have been studying Aikido for 45 years now and have only scratched the surface! Where are you in tae kwon do to make such judgements and criticisms of the art? I believe far too early yet in your training. . . .

At a certain level, such as some of my "very" advanced students, I would like them to be introduced to the very top instructors of other disciplines and I actively do this - however, these great teachers are very few and far between indeed. At the beginning, intermediate and even advanced levels, I hold to the very UNpopular view, as you should well know by now, reading my Daily Messages, of singular devotion to a single Path.

For the true warrior, you cannot serve two liege lords. You cannot ride two boats at the same time, you cannot travel two paths with the same feet. . . . and on and on. Do you eat with two forks? The Ancients continually warn us against this. But, today we have everything at our hands - every temptation and every distraction, so it is not easy. I understand this well. . . .

Many years ago, I was teaching weapons and some of my students went to a seminar and came back and said, "Sensei, we learned this way and that way, what do you think?"

I said, "Oh yes, go ahead and do it that way if you like it!" And I stopped teaching them, it is no use to teach someone who will just contradict you or not even follow what you are teaching. . . . Several years later, I saw them at a seminar and they had fallen very badly. Perhaps, they are happy with something new and different - so I really can't criticize them. . . . You may think it is ok to go off wherever you feel like, but have you ever considered the feelings of your teacher? He may be forced to say, "Oh sure, I don't mind (just to

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appear open-minded)" but it is really inconvenient and difficult if he is really trying to teach you something very seriously.

From the standpoint of practical knowledge, maybe going around and learning different techniques and viewpoints and having many different teachers is considered very practical and realistic. Why not? Everyone is doing it these days, especially in Aikido. More is always better! This is the wisdom of today!

However, to singularly follow One Path is of the greatest discipline. No Path is perfect. Taekwondo is not perfect, Aikido is not perfect. It is you, through your mastery of the art, who makes it perfect. This takes many, many years of devoted training and single minded focus. This is what makes the martial arts so profound. You attain perfection as you understand and achieve perfection in the Path you travel. Taking a few steps and already you are changing directions. It is too sad! You are only, like many, not satisfied with the art because you have not penetrated it deeply enough. You are only looking at the surface and that is why you are bored and seek out some kind of distraction. No discipline at all here - just a superficial, self-serving craving for instant gratification. Satisfying your boredom or curiosity is not training - training demands a focus on what you are doing and if you train hard enough you will discover the art opening up to you. You, like many others, are still only standing on the outside knocking on the door to be let in. Because it takes such a long time for this door to open, you think to go someplace else. You have arrived where you are supposed to be, but not patient enough to truly enter the Path.

What if your girlfriend tells you, "I want to play with many other boyfriends so I can get a better viewpoint on how to love you. . ." What do you think? What if your Mother says, "I would like to try out a different son so I can have a better view on how to raise you! Please go away for a couple of years!" How do you feel? You hope that your mate will be devoted to you and only you. You hope that your mother will be happy with only her own children, and not someone else's - even if it is just to try it out for something different? This is how you treat your martial arts. If you have no respect for your art, you can never master it. You must love your art like a mother loves her child. You must love your art like you expect your girlfriend or mate to love and be devoted to you.

Finally, so many like to run around and try this and that. This is what everyone does. You only gain a superficial view and are just wasting time to satisfy your curiosity, this is not training - this is only "window shopping" like housewives do on a weekday afternoon or like teenage girls on a Saturday morning - do you equate your training to this? It is just being a "Jack of all trades and master of none." You will only become a "dime a dozen" martial artist, typical of so many today. Can you get any satisfaction from this? Is this the way you want to live your Life? Do you think this is the Way of the warrior?

To blindly do what everyone else does and following the crowds or popular trends only makes you mediocre and superficial. A true martial art or martial artist never suffers anything 3rd rate. To follow the true Path is to be original. Only a true practitioner can bow his head to the art he follows. Please think about this.

If you don't show a modicum of commitment or loyalty to your teacher, do you expect your teacher to show any commitment to your education?

If you do not practice any devotion to your art, do you still expect to be rewarded by your art?

This not only applies to students but to friends, mates, lovers, parents and most other people that you come in contact with.

Perhaps, I am wrong. I do not particularly value a student who likes to jump here and there and pick up bits and pieces wherever he can. Because in this context, he cannot demonstrate any sense of honor or self-esteem which we associate with a singular commitment to a single cause. Of course, this may seem out-dated and old-fashioned in this day and age, but for thousands of years, we have always deemed this as the highest perception of man as an individual and a symbol of his spiritual strength and fortitude. And this has always been a foremost point in the training of a warrior and thus, a martial artist - - - if we can still call today's martial artist a warrior.

Of course, today, some people argue that "I only do this for fun!" Yes, this is ok. You can play with a gun for fun, but there are rules and requirements in order to play with it safely and get the most out of it. You can drive a sports car for fun, but if you do not follow certain rules and fulfill certain requirements, it is easy to crash and lose your life. Aikido is a dangerous martial art - originally designed to take someone's life, just like a dangerous weapon. There are rules and requirements in order to practice and there is a particular mind-set in order to get the most out of it. It is not the same as watching television or playing video games.

Do not turn martial arts into innocent and ineffective leisure time play. You can do this by your attitude to the art. Many people do this today. You might take the art for granted and think nothing of it. But what if everyone took you yourself for granted. What if everyone simply dismissed you and showed you no attention or respect - how do you feel? This is what many do to the martial arts today.

I don't meet many students with single minded devotion to something in this day and age. I do meet a lot of people running around here and there, doing this and that, with no focus in their lives and not even knowing which way they are going! In my younger days, I used to hear the words, "Running around like a chicken with his head cut off!" Of course, we don't see this today because we buy our chicken nicely prepared in the supermarket but decades ago, they used to kill chickens by cutting off its head just before cooking it. After the head is cut off, apparently, it runs around for a while until it completely dies (never seen it myself - never want to!). A desperate struggle just before death. . . . do not be like this in your own lives, please!

04-27-03: Ms. Kamino: I am one of Furuya Sensei's senior students. After having perused your message to him on the occasion of his birthday, I feel that I must provide sufficient background so that you can assess for yourself the appropriateness of your remarks.

You must realize that much of the communication on the Aikido Center of Los Angeles website represents ongoing conversation between Furuya Sensei and his direct students. For many years, Furuya Sensei's students and friends have been frustrated about what small gifts and tokens on special occasions would be useful to him in his work or would give him a modicum of pleasure. Sensei habitually refused to discuss these issues. Although, we routinely provide the traditional *O-rei* to Sensei, in our American culture, there are many of us who regard cash gifts (which are, as you know, the norm

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Japan) as impersonal and commercial, thus not really emblematic of our respect and esteem. Therefore, Sensei finally gave in to our entreaties and agreed to provide information about a variety of items he would enjoy having. The Amazon.com wish list is a fun way (for us Americans) to let our friends, family and other important people know how to best help celebrate special events. Sensei's willingness to indulge his students in this way has been a way of allowing us to celebrate him and our Dojo in an appropriately personal but respectful way.

In this context, therefore, I must tell you that your remarks to Sensei about the above practice were profoundly insulting and offensive to me as a member of the Aikido Center and as one of Furuya Sensei's students. I can tell you that my feelings are reflective of the other senior students in our Dojo. I would never dare to make such remarks to your teacher, as I would consider that matters such as demonstration of respect to your teacher is not my business. By the same token, I would suggest to you that your opinion about how we treat and support our Sensei is really best kept to yourself.

Should you have occasion to visit Los Angeles and visit our Dojo, I am sure that you will find that the traditional aspects of Japanese martial arts practice is preserved at the Aikido Center of Los Angeles, and that you need not be concerned that our use of the Amazon.com website has diminished the intensity, depth and spiritual aspect of our practice.

Sincerely, Cheryl D. Lew, MD, Aikido Sandan, Iaido Yondan

04-28-03: Dear Reverend, Happy Birthday, belated greeting though it may be. Your recent experience with one of your Japan readers gives me pause to think. It is important to be thoughtful before offering an opinion. One should first try to appreciate those they criticize. Once written, words can not be easily taken back, even by apology.

As you have previously stated, your page is offered to those who must deliberately dial up to read it. I don't recall you ever soliciting an opinion. Sincerely, Wesley Yoshikawa

04-29-03: (From Dr. Helen Hsu) **The ignorance never stops...**

From: Nita Tewari <ntewari@cox.net>

Reply-To: Nita Tewari <ntewari@cox.net>

To: sapna-link@yahoogroups.com

CC: aapa@sfsu.edu

Subject: Shri Ganesh on the in-sole of the shoes

Date: Tue, 29 Apr 2003 09:59:05 -0700

Hi Everyone - Once again, large corporations continue to be culturally insensitive and disrespectful to Asian culture and practices. American Eagle Outfitters has placed one of the major Hindu Gods (Ganesh) on the insole of flip flop shoes. See below if you would like to see the shoes and/or sign the petition. Nita

Nita Tewari, Ph.D., Staff Psychologist, University of California, Irvine, Counseling Center, 202 Student Services
Irvine, CA 92697-2200, Work (949) 824-6457, Fax (949) 824-6586
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From: "PRATAP More" <sriraam@worldnet.att.net>

To: "Archana More Sharma" <archana26@hotmail.com>

Subject: Shri .Ganesh on the in-sole of the shoes

Date: Sun, 27 Apr 2003 12:48:19 -0700

Dear Friends: 'American Eagle Outfitters' has definitely crossed the line. This clothing/shoe company has insulted the global Hindu community by designing and marketing flip flops with the image of Bhagvan Shri Ganeshji . As Hindus, we revere Shri. Ganesh--and placing His image on the in-sole, where we would place our feet, is of utmost disrespect. We are certain that the reaction of the Christian, Jewish, or Moslem community would have been equally outrageous if their revered symbols were placed on the flip flops.

PLEASE visit the site of 'American Hindus Against Defamation' (link below) to have your voice be heard against this outrageous act of religious intolerance and insensitivity. Contact information for the corporate offices of American Eagle are also available at this site. Kindly circulate this message to all those who you know.

<http://www.hindunet.org/ahad/americanagle/> Dhanyavaad.

Pratap More

04-30-03: About Zazen. Dear Sensei, I am writing to let you know how much I enjoyed yesterday's column, in which you answered the high school student's questions.

I also wanted to discuss a couple of issues in my zen training. First, I have been sitting every evening, usually doing three fifteen-minute sessions (I break the 30-minute incense in half). Yesterday, I spent some time on the web looking for 20 or 40-minute sticks so that I could up my practice to your suggested 3-twenty minute sessions, but couldn't find it. I did find some 45-minute sticks, and given that burn times are pretty approximate, figured I'd order some of these and break them in half. I am also sitting one session in the morning, either 15 minutes or 30 minutes, depending on how much time I have. I try to get to the full 30-minute session in the morning so that I will continue to have the experience of sitting for that long uninterrupted, since I do not have the time to do 3-30 minute sessions in the evening. My question is, given the amount of time I can devote (15-30 minutes in the morning and 60-70 minutes at night), do you think I am doing the right practice?

Second, I am having some difficulty advancing in my sitting posture. I can sit Burmese-style with my right foot on the inside. I can sit quarter-lotus with my right foot on the inside. I have substantial tightness, however, in my right groin, which makes even Burmese-style with left foot inside painful, and only sometimes attainable without quite a bit of pain. I am doing daily stretching to work it out, but progress is slow. When I sit for three sessions, I try to sit all three ways, Burmese on both sides and quarter-lotus with the right foot in (left foot on right calf). Does it make sense for me to be working in these way on trying to attain some symmetry and more advanced (normal) sitting positions?

Third, I wanted to let you know that my practice over the last year has led to substantial improvement in my life. It has caused me to be more centered and more consistent in my attitudes and expression of myself, and I feel that this change is very much a process which is continuing and, I hope, deepening at this point. From my perspective right now, I feel that, while I began zazen to fix certain character traits I observed in myself (not, certainly, the best reason to begin sitting), and it has had positive effects on my character, those effect are not necessarily what I first sought. Anyway, that's how it seems to me.

I am very interested right now at looking at my own internal cravings and aversions, and how to manage them more skillfully. If you have

any guidance you can share with me on this issue -- even if it is to just keep sitting and it will come -- I would greatly appreciate it.

Oh, one other thing. I was surprised at the whole birthday exchange on the website, though I guess I shouldn't be. It reminded me very much of the term you introduced me to, "reeking of zen". I guess people think that if you are a zen priest or aikido sensei, you should have that special "smell". I do not expect that myself, having trained with a Sensei who is unashamedly human. Nevertheless, I sometimes feel a tension between trying to live up to the ideals of the aikidoka (or samurai, when I slip into fantasy-land) as described in yesterday's article, and the necessity to be who I really am.

I feel that zazen is, actually, helping me to bridge that gap, but the temptation to try to appear to people (including myself) as better than I am does arise. Sorry for the digression. All I really wanted to say was that I wish you a happy birthday, and hope that you enjoy the small things that I was able to get for you off your (very convenient!) Amazon wish list. It gave me great pleasure to give back to you just a little bit for all of the inspiration and guidance that you have given me. Warmest regards, -D.C.

05-02-03: Dear Sensei, first I wish to thank you for your reply to my previous email about "extra" training on the side. I think that my wording came out all wrong in some instances of the email, but I feel you are right for the most part. I wanted to actually express that I want to stick with one art and be only in that art, but at times I have trained with friends who have done other arts. I feel ashamed that I did not think of this at all...that even the slightest deviation from training would bring me the wrong way. I have and never will train under two masters at once. I feel that that is wrong. But I never thought that training once and a while on the side with my friends from different arts could hurt me:(Thank you for giving me a SMACK.

But there is one thing that bothers me....you said " If you do not practice any devotion to your art, do you still expect to be rewarded by your art?"

I never expect to be rewarded by my art. My art is there for me to train, and train as much and as hard as I can. To expect something from it reward wise would be futile and meaningless. Much like the mindset of having a black belt equates mastery, when it is just a belt. I never will be a master, merely a student constantly training until the day I die in tae kwon do. I thank you Sensei for your response. I will train harder. Sincerely, Will, NY

Sensei's Reply: "Smacks" are easy and given our freely, keeping you on the right course is not! Take all "smacks" with a smile, please!

05-03-03: Hello Sensei, It's been a long time. I apologize for my abrupt departure. I assure it didn't have to do with my loss of interest in the art, but rather it had to do with an intensified passion in my spiritual beliefs. I'm still attending film school, but I took a leave of absence for about 2 months- about the same time I left the dojo. I felt I was at a crossroads in my life and I had to do some searching in order to find peace. Of all places I found it on a road trip to Vancouver via Seattle. I went on the road by myself with only my credit for gas (the card got cut off once I got to Seattle). So I ended up just walking around the city, talking to people, talking to God, etc. In short, it was a wonderful time for my spiritual growth. I don't know if you wanted to hear all that, but I felt the least I owed was an explanation.

We're Getting Ready for 2004! Our Dojo's 30th Anniversary Celebration

We are getting ready to celebrate our 30th Anniversary of the establishment of our Dojo in 1974. Our Dojo was first established in Silverlake in a gymnasium where Sensei was studying gymnastics. The Dojo moved to Hollywood in 1979 when the old properties went up for sale and to Little Tokyo in 1984 when the Dojo required a full time training schedule. We will keep you posted! Many thanks for your support. ACLA

And so, I want to let my intention be clear in that I definitely want to dedicate myself with the time I have to train and learn and grow in the art. Thank you for your time Sensei. Truly, James Rhee

05-04-03: Likes Kodo. Sensei Furuya, I have read your book, "Kodo: Ancient Ways", and enjoyed it so much that I am reading it a second time. I prefer to read it a single article at a time so that I may thoughtfully consider the contents, and apply the ideas in my karate training. I have a small question: what are the Kanji characters for shu, ha, ri, and ki as you discuss in the article, "The Secret of Inner Transmission"? I have modified my computer's background screen to display fundamental concepts as reminders so that I do not lose sight of my training goals, and I wish to add these characters as well.

Thank you for compiling your articles into a book. It has been inspirational, and thought provoking. Regards, Douglas Reed

Sensei's Reply: Hello & thanks for your email. I'm sorry but these are valuable teachings, not wallpaper motifs for your monitor screen.

05-13-03: Discovers Kodo. Greetings Sensei I truly enjoyed your book, Kudo- Ancient Ways and I am disappointed that it took me so long to find it. I have been training for 7 years in aikido but much longer in surgery. There are similarities to surgery and the martial arts in terms of practice and training. Unfortunately, there are also similarities in that the old ways have been lost and the reasons for training have been forgotten. As you state on page 91, I sometimes feel like a shopkeeper at the mercy of my customers, instead of a teacher of residents and medical students.

I also have written a book, The Tao of Star Wars. It is a beginners book using the Star Wars saga to explain the basic tenets of Taoism, which I have been practicing for 10 years. Again, I truly enjoyed your book and the wisdom that it contained. Respectfully,

Dr. John Porter
University of Arizona
John M. Porter, M.D.
Husband of A. Lee Porter
Father of Jayson and Jourdan Porter
Professor of Clinical Surgery
University of Arizona
Chief, Section of Trauma and Critical Care



April birthday celebrations for Gary Myers, Ken Watanabe and Sensei. Our Iaido Department at the Pacific Dining Car in Los Angeles.

Dojo Members' Birthdays

JUNE

Ronald Drones June 9
Michael Vance June 18
Sean Parsons June 23
Ryan Sanquist June 30
Mohammed Anwar June 23
Dustin Song June 15

JULY

Matthew Chen July 1
Anatoli Savtchenkov July 12
Steve Lucero July 20

Congratulations & Best Wishes!

Deepest Condolences:

Our deepest condolences to the Jonathan Altman and his family on the recent loss of his father, residing in Arizona.

To the family of Roger, a beautiful, orange cat tragically killed in an auto accident. San Francisco, Ca.

Speedy Recoveries & Best Wishes:

To Dan Mizukami, Chief Instructor of the Los Angeles Aikikai, on his recent illness. To Francis Takahashi, Chief Instructor of the Alhambra Aikikai, on his recent hip-replacement surgery. To Seiichiro Sugano, Instructor of the New York Aikikai, on his recent surgery. We wish them all the very best.

Visiting Guests:

Welcome to our student, Raffi Badlian, who recently visited Los Angeles. Welcome to our friends, Nick Kiritz, of Washington, D. C. also students from Aikikan in Denver, Colorado and Aikido West in Redwood City, California and from Sendai, Japan.

Affiliated Branch Dojos

Aikido Kodokai
Salamanca, Spain
Santiago Garcia Almaraz

Hacienda La Puente Aikikai
La Puente, California
Tom Williams

Wyoming Aikikai
Sheridan, Wyoming
Tom McIntrye

Bahamas Aikikai
Grand Freeport, Bahamas
Seymour Clay

Jalisco Aikikai
Jalisco, Mexico
Eric Jaracho

Aikido of Guadalajara
Guadalajara, Mexico
Raul Blackaller

Aikido of Puerto Vallarta
Puerto Vallarta, Mexico
Eric Jaracho, Raffi Badalian

Association D'Aikido Pour Demain
Paris, France
Cyril Danan

Aikikan
Rehovot, Israel
Ze'ev Erlich

Valladolid Aikido Dojo
Valladolid, Spain
Felix Ares

NEW AFFILIATIONS

Veracruz Aikido Dojo

Vera Cruz, Mexico
Dr. Roberto Magallanes
Dr. Alvaro R. Hernández Meza

Marco Giuseppe Marangoni
Monza, Italy

All Black Belt Candidate Recommendations:

Please attend all intermediate & advanced classes.

Please attend monthly early Morning Intensive. 6:30-8:00am. Early morning training is to honor O'Sensei's practice.

Please attend and assist Sunday morning Children's Class. This is the best training to become a good Aikido instructor. Strongly recommended for all Black Belt candidates and Dan Promotion candidates.



Sensei with Sifu Adam Hsu of Taipei, Taiwan. Sensei met him in 1978 during the International Martial Arts Festival in Oakland, Ca. and have been good friends since. Master Hsu is one of the top masters of Kung-fu in the world today and taught for about 20 years in the Bay area until his return to Taiwan to take care of his elderly mother. Someday, Master Hsu may eventually relocate back to this country.

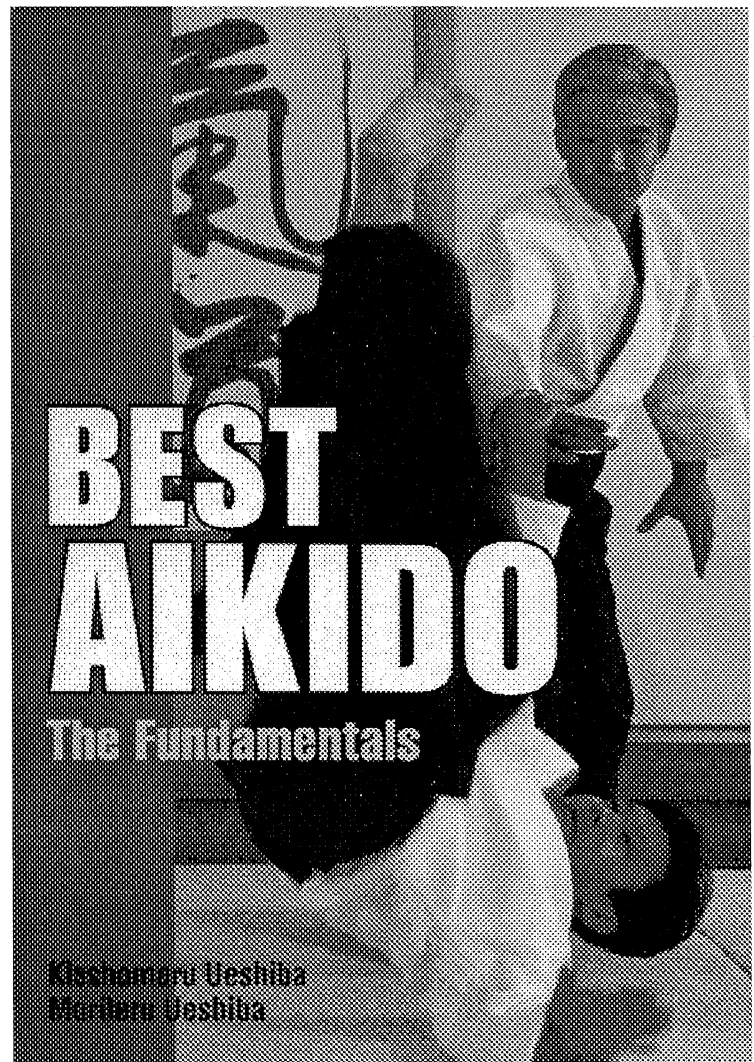
Building Our Membership

Students should make an effort to help build up our membership. This is always an ongoing project with the Dojo. Students come and go so there is always a natural attrition of the student body. Expenses, as you know, are always increasing year by year. We do not need to hard sell or drag them in by force but an enthusiastic awareness in each student is important in talking with friends and family members to encourage them to begin Aikido practice. An encouraging spirit to always help and build up our Dojo is important and part of our practice and being a good member of the Dojo.

Membership:

*We are not-for-profit, traditional Aikido dojo struggling to preserve the honored, old values and traditions of the art. We are always dedicated to maintaining the highest standards of the art in a Dojo which, itself is considered a work of art. With your continued understanding and support, we hope that you will dedicate yourself to your training and do your best to support the work of the Dojo in anyway you can. This is greatly, very greatly appreciated, Always,
Aikido Center of Los Angeles, Rev. Kensho Furuya*

3rd Doshu's New Book



Highly recommended reading by Sensei as today's best reference on Hombu Aikido. Available online or at your local bookstore.



Aikido Center of Los Angeles
www.aikidocenterla.com

Welcome To The Aikido Center of Los Angeles



Aikido Center of Los Angeles

Our Dojo's 28th Year, 1974-2002.

Our dojo is dedicated to the practice of traditional Aikido as taught by the Founder of Aikido, Morihei Ueshiba and his legitimate successors, the late 2nd Doshu Kisshomaru Ueshiba and the present 3rd Doshu Moriteru Ueshiba.

You are very welcome to visit our beautiful, hand-crafted, traditional Japanese Dojo during posted training hours. All practicing Aikidoists are welcome to train with us or observe our training.

Please Visit Our Website:
www.aikidocenterla.com.



Reverend Kensho Furuya, 6th Dan

Dojo Supplies

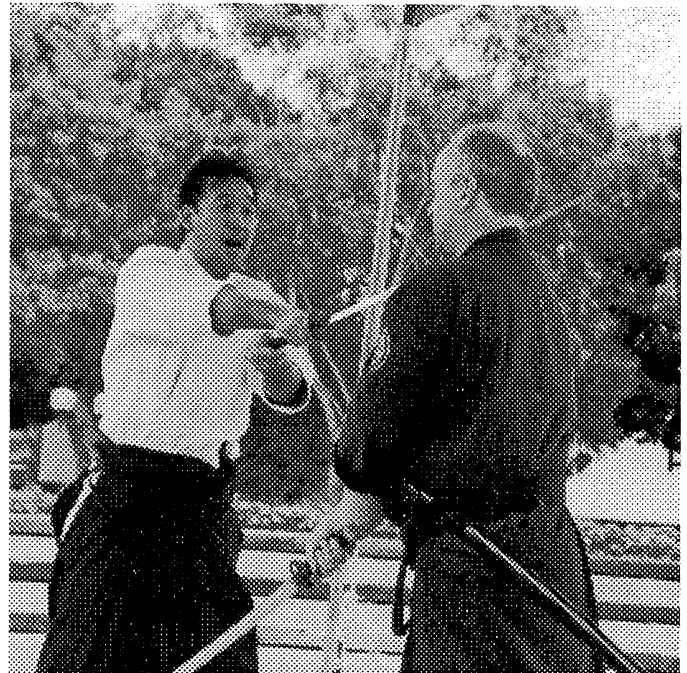
Official Dojo Jackets

Now available on a custom order basis. Designed by Land's End, nylon in bright yellow with the embroidered Dojo logo. They are very comfortable and great to wear for demonstrations. \$55.00 each.
Official Dojo T-Shirts, ACLA Patches & Dojo Mugs

Japanese Swords: Purchase, Appraisal & Restoration

Expert appraisal on Japanese swords. Complete services for restoration of Japanese art swords and custom-ordered Iaito training sword. Services include polish, handle wrapping, scabbard lacquer work, special orders. By appointment only.

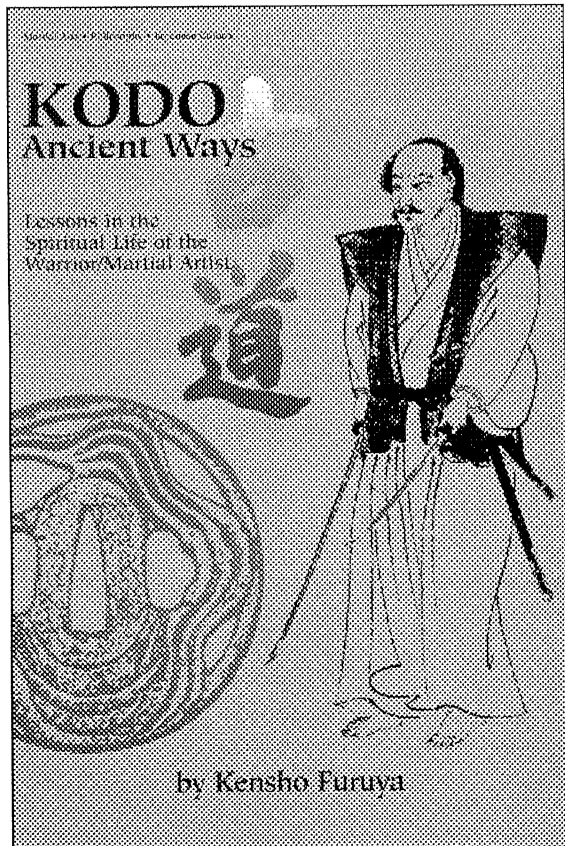
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We offer instruction in the traditional art of Iaido, the art of the Sword. Serious students are always welcome. Iaido demands a strong commitment of time, honor, perseverance and integrity. It is a spiritual art with a history and tradition of over one thousand years. It is an art which is rapidly disappearing in our modern world today. We welcome all interested students to join our training.

KODO Ancient Ways: Lessons In The Spiritual Life of the Warrior-Martial Artist



KODO

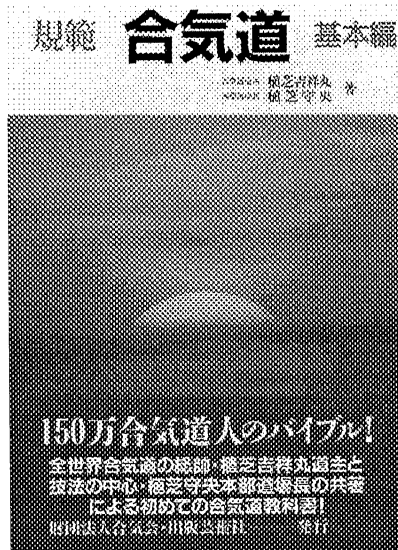
Ancient Ways:
Lessons in the Spiritual Life
of the Warrior-Martial Artist

Rev. Kensho Furuya

Please place your orders through:
Aikido Center of Los Angeles,
940 E. 2nd St., #7, LA, CA 90012

\$16.95 + \$3.00 S&H
Payable to Aikido Center of Los Angeles
Foreign postage: \$5.00 S&H

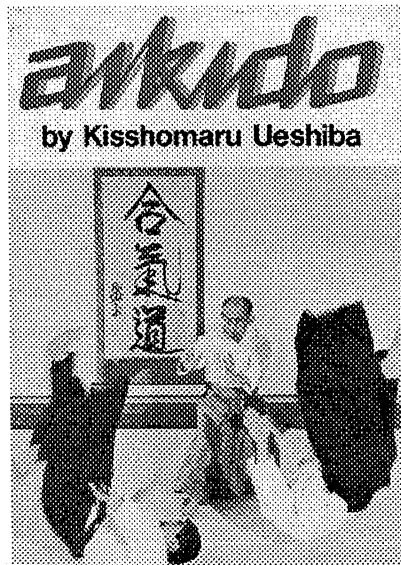
Recommended Readings:



KIHAN AIKIDO

Fundamental of Aikido

By Doshu & Dojocho Moriteru Ueshiba
The latest reference book on Hombu Aikido by 2nd & 3rd Doshu with excellent photos on all of the basic techniques. Referred to as the "Aikido Bible."



Highly Recommended:

AIKIDO

By Doshu Kisshomaru Ueshiba

Other Readings Recommended For Students By Sensei:

Zen & Japanese Culture. D. T. Suzuki.

Anatomy of Dependence. Takeru Doi.

Anatomy of the Self. Takeru Doi.

Mind & The Sword. Hiroaki Sato.

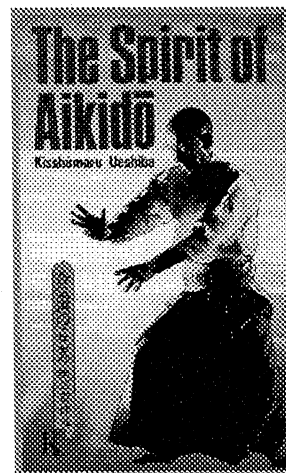
The Book of Five Rings. Musashi Miyamoto.

Records of Things Heard. Dogen Zenji.

Tenzo Kyokun-Lessons of a Cook. Dogen Zenji. Trans. Kosho Uchiyama.

The Unfettered Mind. Takuan.

A Flower Does Not Speak. Zenkei Shibayama.



THE SPIRIT OF AIKIDO

By Doshu Kisshomaru Ueshiba

An important book on the philosophy and historical background of Aikido's development. Translated from the Japanese - *Aikido no Kokoro.*

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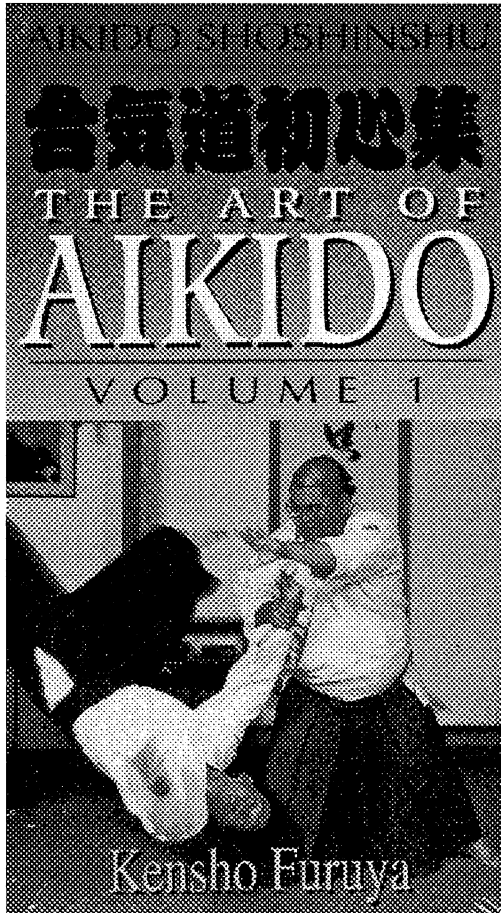
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The Aikido Center of Los Angeles
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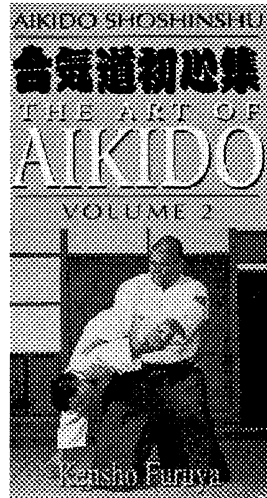
The Art of AIKIDO

Aikido Instructional Video Series in Nine Volumes

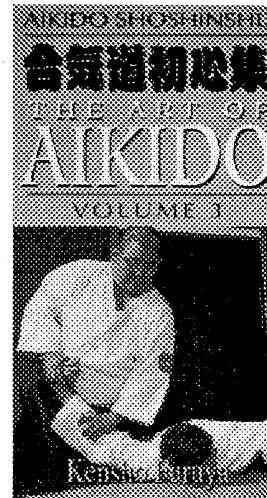
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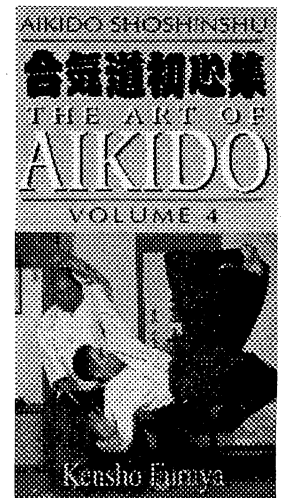
This video series is considered to be the most comprehensive and detailed instructional video on Aikido available today. Rev. Kensho Furuya, 6th Dan, Chief Instructor of the Aikido Center of Los Angeles, is a student of the late Kisshomaru Ueshiba Doshu of the Aikido World Headquarters. He began his training at the age of ten and celebrates over 40 years in Aikido. He studied in Japan in 1969 and the Aikido Center was established in 1974. Rev. Furuya is also an ordained Zen priest, a Brody Multi-Cultural Grant recipient, and was honored with a federal grant from the Carnegie Project of the National Defense Act to attend Harvard University in 1969. He is listed in the Who's Who and a board member of the LAPD Martial Artist Advisory Panel.



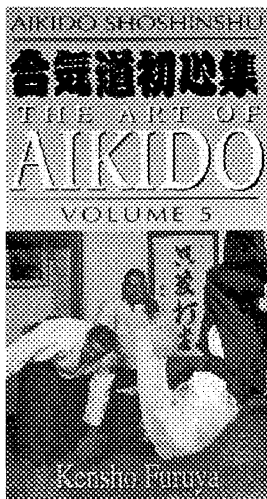
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Throwing & Joint Techniques
Ikkyo, Nikyo, Sankyo, Yonkyo & Gokyo



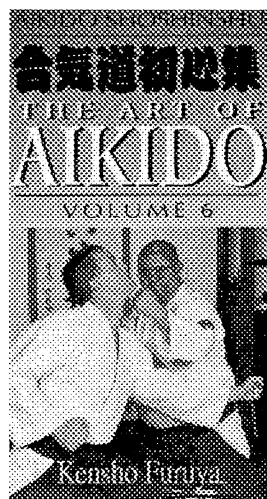
Ukemi-Breakfalling
Basics Continued
Free Style Techniques
Tenshin. Ki. Breathing.



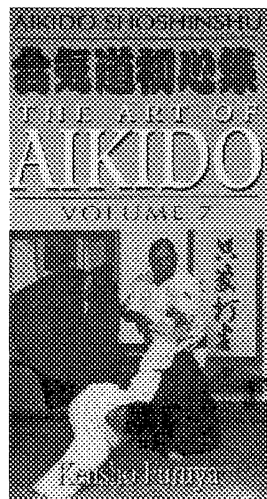
Katatetori Ryotemochi:
Ryotetori: 2-hand.
Reigi-saho: Etiquette.
Koshinage-Hip throws.



Suwari-waza. Gokyo.
Hanmi-handachi. Kokyu-dosa.
Katatori: Shoulder.
Multiple attackers.
Five-man Freestyle.



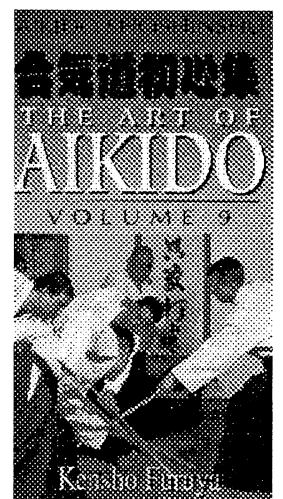
Tsuki: Strikes & Punches
Yokomenuchi: Strikes to the side
of the head & neck.



Shomenuchi: Direct strikes.
Ushiro Katatetori Kubishime:
Chokes from behind.
Ushiro Ryotetori, Ryohijitori,
Ryokatatori.



Atemi-waza: Striking
Defense against kicks.
Tanto-tori: Knife defense.
Aiki-ken: Sword Training
Fundamentals.



Jo: Basic long staff
Fundamentals.
Complete 1st Degree
Black Belt Examination

Aikido TRAINING SCHEDULE

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Sundays: Children's Class: 9:00-10:00am.
Open Beginning: 10:15-11:15am.

Mondays: Open Beginning: 5:15-6:15pm
& 6:30-7:30pm.

Tuesdays: Open Beginning: 5:15-6:15pm.
Instructor's Advanced: 6:30-7:30pm

Wednesdays: Open Beginning: 5:15-6:15pm & 6:30-7:30pm. Intermediate-Advanced: 7:45-8:45pm.

Thursdays: Open Beginning: 12noon-1:00pm, 5:15-6:15pm & 6:30-7:30pm.

Fridays: Open Beginning: 6:30-7:30pm.

Saturdays: Open Beginning: 9:30-10:30am. Beginning-Intermediate: 10:30-11:30pm. Every 4th Saturday: Open Intensive: 6:30-8:00am.

CHILDREN'S CLASSES

7- 16 yrs old

Sunday Mornings 9:00 -10:00am

Affiliation

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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 Moriteru Ueshiba Doshu.

Aikido Center of Los Angeles

940 E. 2nd St. #7, Little Tokyo,

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Tel: (213) 687-3673

Email: aclafuruya@earthlink.net

www.aikidocenterla.com

Iaido TRAINING SCHEDULE

TRADITIONAL JAPANESE IAIDO SWORDSMANSHIP

Sunday Mornings: 7:45am-8:45am

Thursdays: 7:45-8:45pm

Saturday Mornings: 8:00am-9:00am

No Classes on the last weekend of the month.

Intensive Iaido

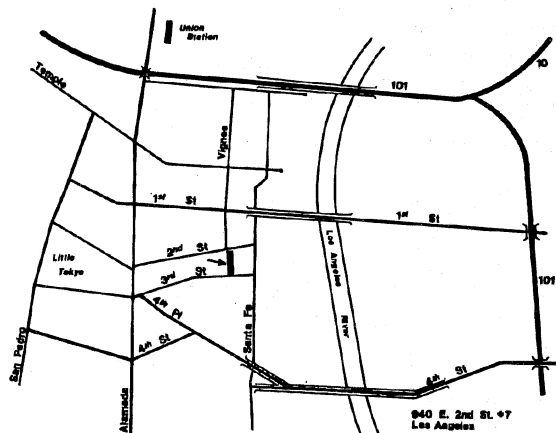
Every 2nd Saturday of the month.

6:30am-8:00am

Private Classes Available.

Finding Our Dojo:

We are endeavoring to maintain the highest standards of training while preserving the True Spirit of Aikido. We hope you will appreciate our efforts and undertake your training with devoted and committed energy. Your efforts, we believe, will be greatly rewarded. We welcome you to an ancient and profound art. We welcome you to our Dojo. Everyone, beginners and active Aikido students alike, are cordially welcome to join our training. Thank you.



We are convenient to most major freeways. Enter private lane at Vignes and 2nd Streets. We are one block west of Santa Fe Ave. and several blocks east of Alameda in Little Tokyo. The **Easiest Way:** From Alameda go east on 1st St and make right turn at Vignes. Do not turn on 2nd St. but go straight into the private lane. Look for the garden.