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The Aikido Center of Los Angeles LLC

The Aiki Dojo

Affiliation: The Aikido World Headquarters, 17-18 Wakamatsu-cho, Shinjuku-ku, Tokyo, Japan
Rev. Kensho Furuya Foundation
Los Angeles Sword & Swordsmanship Society Kenshinkai
Nanka Yamanashi Kenjin Kai Southern California Yamanashi Prefectural Association
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Have a Very Happy Thanksgiving Holiday!



Ken Watanabe & Mark Ty at recent demonstration.

Congratulations! Santiago & Susanna Tie Knot on October 26.

Many best wishes and happy returns to Santiago and Susanna who tied the knot on October 26. Santiago is head of the Kodokai, our branch dojo in Salamanca, Spain. They will honeymoon in Japan in November, where Santiago will also have the chance to practice at Hombu. Sensei greatly approves of this type of honeymoon!

Sensei and the Dojo presented the honeymooners with a scroll of two cranes flying by the "Aka-Fuji" or Red Mt. Fuji, a symbol of congratulations, long life and much happiness!

Sensei's Message:

Looking To The Future

This year is rapidly coming to a close and I cannot believe how fast it has gone by. Ever since we have entered this New Millennium, I feel like we are speeding ahead as fast as we can, even the days seemed to be disappearing faster than before.

Look how much the world has changed in just the last few years! Today, as I am writing this essay, Congress has just approved of President Bush's proposal to go to war. I feel that we can expect many, many more changes in the days, months and years ahead.

As I get older, I feel like I am more of an observer of Life standing by the wayside, and not the doer that I felt I was in my youth. Everything seems to rush by me as I am standing still here on the side, when

it all just pass me by? Soon, I feel like I will be standing here all by myself as the whole world has completely raced on ahead!

The name of my book, KODO: Ancient Ways, has more or less become my namesake. As my good friend always jokes to me, "Everything about you, Sensei, is old! Even your name!" You see, "Furuya" means "Old House." Yes, indeed, even my name is old, and I feel it more as I get older and older each day.

I am here, I think, to preserve the "old ways" for you. It is easy to tell just by stepping into our Dojo here - you immediately a completely different world, as you know. This is not the world of today, this is not the world of now. This is the world of a long time ago. Perhaps this is wrong, perhaps, this is only an expression of my vanity, pride and foolishness. But it is a world I grew up in, it is a world I admire, it is the world when true martial arts were practiced and true warriors walked the earth. It is a world of honor, tradition and enlightenment.

Dojo Christmas Party on December 7.

Our annual Dojo Christmas Party will be held on Saturday evening from 7:00pm at the Shamshiri Restaurant in Glendale. Everyone is invited and urged to attend. There will be presents, prizes and surprises!

Shamshiri serves Mid-Eastern cuisine at very reasonable prices and is a favorite of our two resident gourmets, Ken and Mark. They serve beef, lamb and chicken with basmanti rice and a grilled tomato, bell pepper and onion. Very nice, lotsa food. They also have many vegetarian dishes, not too highly recommended by our resident vegan.

This year, everyone is requested to bring a \$5.00 and under present for either a guy or gal (please indicante somewhere) and we will do a gift exchange after the party. The more the merrier, bring your spouse or mate or main squeeze. Family and friends are invited too. The more the merrier! See you at our Christmas Party. Please sign-up to make your reservation.

Executive Board Meeting Held October 15

The Executive Board met on October 15 in the Dojo to approve new members to the board and to discuss how to make the Dojo a more effective and efficient operation. Most members are seniors students of Sensei who are committed to looking after the welfare of the Dojo. There are two boards one for the Dojo as a Limited Liability Corporation and a second smaller board to maintain the writings and intellectual properties of Rev. Kensho Furuya Foundation.

Tanabe Ikkaku Sensei Presents Old Japanese Storytelling November 3.

Tanabe Ikkaku Sensei, a traditional Japanese storyteller from Tokyo, Japan, will give a performance in the Dojo on November 3, from 2:00-4:30pm. Japanese storytelling is an ancient art of entertaining people by retelling stories, legends and myths from Japanese history. This performance is jointly sponsored by the Dojo and Japan Cultural News.

Yamanashi Kenjinkai Memorial Service October 13.

Sensei conducted the annual Memorial Service for members of the Nanka Yamanashi Kenjinkai of which he is the President. This organization represents members who hail from Yamanashi Prefecture in Japan. In 2004, the association will celebrate its' 100th Anniversary. The Memorial Service was followed by a reception at the Miyako Inn as a "pre-celebration" to the 100th Celebration for many of its very senior members. Sensei's grandfather served as President for several terms in the 1950's and 60's. Sensei has held this position for the last 6 years.



Sensei with Santiago during recent visit. Santiago head of the Kodokai in Salamanca, Spain, got married in October.

Appreciation & Thanks Dojo Gets New Computer System

Greatest appreciation and thanks goes to Michael Vance who has donated a new Macintosh computer system and printer to the Dojo. This greatly helps Sensei's work to publish our monthly Newsletter. The old computer will now be used downstairs for our membership data base and student attendance. This has greatly helped and improved the management of our Dojo. Michael has also donated a great deal of time to help Sensei with the new computer and is also working on greatly improving and updating our Dojo Website. He is also working on methods to archive all of Sensei's writings and all of the Dojo Newsletters. Many, Many thanks.



Eric Russell and his girlfriend visiting Sensei in Los Angeles. Eric now resides in Oakland and was recently promoted to 2nd Dan.



Our Deepest Condolences: Sifu Brendan Lai, 59 Passes Away

We would like to express our deepest sympathies to the family and friends of Sifu Brendan Lai of San Francisco on his passing on September 29, after a long illness. Sifu Brendan Lai is one of the veteran teachers of Chinese martial arts in the Bay Area and an exponent of the Southern Praying Mantis School.

According to Sensei, "I have known Brendan Lai for over thirty-five years and he was always a very good friend to me. I owe him a great deal because he invited me to the International Martial Arts Exhibition in Oakland in the 70's and this is where I first met my very good friend Master Adam Hsu. I am deeply saddened to hear of his passing today being informed by Master Hsu in Taipei."

Get Well Soon!

Best wishes to Tom Williams, who is recovering from surgery and will be away from the Dojo for several weeks. Tom is a black belt who transferred into our Dojo from his dojo in Westminster several years ago and heads our branch dojo, the Hacienda La Puente Aikikai. Tom is also an avid surfer. We wish him a speedy and full recovery.

Congratulations!

Many congratulations to Helen Hsu of the East Bay Area who completed her final examinations to be a full-fledged psychologist on October 24. She is planning her wedding for May, 2003. Helen is the daughter of Kung Fu Master, Adam Hsu, and a good and very old friend of Sensei, who has known her since she was a baby. Her father jokes that she is now ready to cure many "crazy martial artists" out there in the world, including us.

Welcome Back!

James Takata recently returned from a film project in Japan, where he was also able to visit Hombu Dojo. James is an up and coming young film director. The project was a joint effort between Japan and our local Japanese American National Museum.

Good Luck!

Mark Ty is going back to school to begin studies to become a lawyer. Mark recently graduated USC with a degree in Business last year. He is currently undergoing hormone treatments to grow shark's teeth and longer fangs, in preparation for his new career! (Just joking!)

Christmas Spirit!

Let's get into the "true" Christmas and buy something! The Dojo has a few items available which we use to support the Dojo and make nice presents for your family and friends. You might think of giving a copy of Sensei's KODO Ancient Ways, which many people appreciate and read. We also have Dojo T-Shirts and Dojo Coffee Mugs.

Sensei's Message continued:

I don't see virtue anymore in this world. I see money and power, I see self-centered egos! Of course, this has always existed among us humans, and the root of all of our problems of suffering, wars, conflicts and chaos but somehow, in this modern age, we have accepted and even approved of it. Hmmm, is this the direction we should be moving towards? It appears to be the direction we going despite our good efforts and intentions. Maybe we are not making enough of an effort? Maybe we are not making the right effort? Today, we take what is wrong and simply by calling it right - is not going to make this a better world.

Finally, no great masters to guide us! Where is O'Sensei? Or where is someone like him? Of course, there are many great and famous teachers and masters today, I do not deny this at all. But not at O'Sensei's level - I am afraid to say. . . . I take the blame for this too. Of course, it is my fault as well. Sorry, just not enough talent, genius and not enough effort and self-sacrifice. . . not enough virtue. I cannot be, I know, the great master or the great teacher, that I always dreamed of becoming. It is too late, I am just standing here by the wayside, watching the world go by.

At least, there is one thing I can do. "Sensei" can mean "life before you!" Yes, I have lived before you and the most I can do, at this point in time, we advise, conjoin and warm you - get busy! Get serious with your life!

The other day, someone complained to me, "Take it easy on your students, they are doing the best they can! Stop complaining about them!" Hahahah! Ah - Noooo! I will probably keep hooting and hollering until the day I die!

If Aikido teaches you anything - become a better "You!" Of course, you are doing your best! Is that good enough for you! No! You can do better! You are much better than who you are beyond your wildest expectations and imagination! You don't know this! I do! You can realize this through your Aikido practice - if you practice correctly. If you fool around, if you waste time - and my time too - it is just the same as what you are doing with your life at this very moment. It will amount to nothing! Don't fool yourself, you know yourself that this is true! (This is why so many run away from me because I am, as your teacher, just your mirror - your brightest, clearest mirror!)

And for all this, you can be thankful, very thankful. Because no matter how sad or bleak a picture I may paint for you, I always say there is great potential and hope. Why I really complain is that you are not going out and grabbing it! It is there right in front of your eyes and you don't see it. It is right there in your hands and you don't close your fist and hold it to you! It is right there in your heart and you are still going out and trying to look in other places! Do you know how frustrating and frightening that is for me? To see this happening before my eyes? No! You don't even understand or appreciate this yet! Throw yourself into your Aikido training right now! If you think you have all the time in the world, you are sadly mistaken. The opportunity only exists right now. There is not such thing as an opportunity "later." Well, it is Thanksgiving. We are also going to war, so many things happening out there. I am so thankful that this tiny piece of the old world we call a Dojo, also stands still, - like me.

Have a very Happy Thanksgiving Holiday and best wishes always,
Sensei

From Washington, DC: About Zen

09-08-02: Dear Sensei, Thank you so much for your replies. I am doing fine. My greatest frustration at this point lies in my search for a Zen master, but I think maybe this is normal.

You said in part of your message that I have had some fine teachers. That may, perhaps, be so, but I do always appreciate your instruction in particular. Furthermore, I have not had any teacher-student relationship for more than a weekend seminar with a zen teacher, and this is what I feel I am most lacking. I understand that you feel the need to put your local students first, but I appreciate any guidance that you can give me.

Not only is there no formal zen teacher in the Washington, DC area, there is no zen sangha, either. I have been sitting twice a day for about six months now, but I worry that, sitting alone and reading instructions from a book, I am only fooling myself. Like learning aikido from a book and practicing in your back yard. Anyway, I appreciate any guidance that you have the time, energy and insight to give me. Warmest regards, -N

Sensei's Reply: In my training with my Zen master, I have never thought of it as training like the "uchi-deshi" system. It never occurred to me until you mentioned it just now and really made me think about it. Very interesting question for me!

My Zen master, even though in his eighties, came to the temple everyday and I was there everyday, doing my work, helping out in other projects, cleaning, answering the phone and doing everything that needed to be done. Most of it was just little jobs here and there and everywhere so nothing to be really proud of or to brag about - but it all had to be done, so I did it. I regularly cooked lunch for all the priests and served tea to my teacher's guests and chores like this. I was with him all of the time. Because of his age, it was too hard for him to put gas in his own car, so I always made sure that his gasoline tank was full. I often went to the store for him to do his shopping. I took him everywhere he needed to go. Of course, I participated in all of the services. He had many guests during the day so I always made sure his office and room were absolutely clean. It would be a shame if he invited guests into an untidy office. Of course, I always washed his car so that when he drove around, he would always appear in a clean car. Many times, I was at his home, doing chores, even sharing meals. I was with him all of the time. Although he really didn't teach me directly or "formally" just being with him all day long, each day, I really learned so much from him. I heard all of his conversations, he shared his thoughts with me and many times, he would tell me about this and that. Everyday, among all the insignificant chores and work I did for him and temple, a tremendous and unforgettable learning experience was taking place which I will never forget. For me, it was like heaven to be with my teacher. It was so sad for me, when he passed away. . . .

Maybe this is like the uchi-deshi system, although I never thought of it this way before. My teacher was there everyday, and I was with him everyday. Just spending time with him, I felt like I was constantly learning or absorbing something. I consider these some of my happiest days in my life.

I am always here in my Dojo and almost never leave for anyplace. Even when I am not teaching, I am here in the Dojo. I watch every class and observe all of my senior students and "criticize" them on every little thing they do. I feel like I always have to be here for my students. Some appreciate this, some do not. Some of my students come to the Dojo faithfully everyday, and everyday they have a chance to spend with me and I with them and this is how I teach my students, especially my seniors who can get a little closer to me as they train and develop themselves as my assistant instructors. I think this is the best and only way to teach and learn. This has how it has always been I think until now. The teacher has to be here for the student every single day. This is how we begin to understand and know each other and how a strong and profound communication can begin to take place. This is the ancient, time-tested and most fundamental form of teaching.

I would like to confess to you a pet peeve I have. I will go to a store, shop around but if I have a questions to ask and directly approach the clerk. I will always take second place in line when the telephone rings! I took the trouble to come to your store, I am standing here directly in front of you asking question to you personally, why do I take 2nd place to someone who is sitting in their chair at home ringing you up for some trivial question? I believe the person who is there in the flesh should have priority over a telephone call. Yet, for some reason I do not understand, a telephone caller is always given preference to someone in the flesh. This never makes sense to me at all.

In the same way, it is the student who is always there who is going to receive the most benefit of the instruction. This is why I am so strong on regular training schedules for the students. However, nowadays, many teachers are hardly ever in their dojos, always travelling around. This is another way to teach. I used to travel a great deal conducting seminars in dojos all over but I always used to worry about my students at home. These students have taken the time and effort to come to my Dojo to study under me, my place is to be here for them. This is how I think.

09-10-02: Dear Sensei, Thank you so much for your quick response. I am sorry that I was unable to get back to you last night. I am doing okay. I know that you are right about all this seminar stuff. Just look at our dojo here!

I promise not to forget to come to the dojo. I hope to get out there soon. Since January I have been only partially employed. I have been looking for full-time employment quite aggressively since July, and expect to secure an offer by the end of this month. Once I have a new job in the bag, I will come out again to Los Angeles.

Thank you very much for your zazen instruction. I want to be very clear, though, and ask you a few questions about it, since I have already made the mistake of reading some books on meditation. The one I read most recently is "Serene Reflection Meditation" by Rev. Jiyu-Kennett. I have been following her advice, which is similar to yours except in the following ways:

1. Blessing the incense (I use half-hour incense sticks to time my sitting), by touching it to my forehead before I place it in the burner.
2. Saying "Homage to the Buddha, homage to the dharma, homage to the sangha" after I have sat down.
3. Swaying from side to side in smaller and smaller motions until I am still upon the cushion.

Those are the only differences. Are these practices extraneous?

I have three additional questions, as well:

1. How important is sesshin? Should I make a big effort to attend a sesshin somewhere, in order to enhance my training? Can I do it by myself, just sitting many times (to total the 8 or 10 that I understand is customary) each day over the course of several days, or do I need to go to a formal event? Is this also extraneous?
2. How important is sangha? Will my lack of a community impede my training?
3. How important is studying the dharma through reading? I have several books in addition to those you have given me, including two collections of Master Dogen's writings. While my understanding is that in zen, the writings and liturgy are not seen as terribly important, it also seems as though most serious devotees spend much effort in reading. Should I do this?

Thank you for your guidance in this matter.

On another point, I loved an entry I read yesterday on your web site. It was this one:

"February 19, 2001. To practice martial arts does not mean that you become invulnerable, invincible or acquire super powers. It means to live your life correctly and justly according to your ideals and beliefs. You can get sick, grow old and die like anyone else, but there is something different about your life. It is this tiny difference which is very important. You can only find it through your training.

When someone thinks that he is better than someone else, he is only displaying a sickness for which we still have not found a cure.

All human beings have their strengths and weaknesses, knowing this fully well, how can we brag or be boastful to others? An enlightened person learns to live in accord with his weaknesses, a superficial person only lives with his strengths and blames his weaknesses on others.

* * * * *

Furuya's Law: An individual's value is in direct ratio to the value he sees in everyone around him. To try to stand above others, means that you have disconnected yourself with others and you have become that much smaller, not bigger, not greater."

I was wondering if I could quote it, with attribution of course, on my new Georgetown club website. Thank you very much for your time and attention. Warmest regards, -N.

Sensei's Reply:1. Blessing the incense (I use half-hour incense sticks to time my sitting), by touching it to my forehead before I place it in the burner.

Ah, you do not "bless" the incense, you pay your respects to the incense for sacrificing its life towards your practice and meditation by burning itself away. You bow to it like you bow to your bokken or to O'Sensei's photo before practice. Bowing to the incense is a form of respect and commonly practice. it is a good practice.

2. Saying "Homage to the Buddha, homage to the dharma, homage to the sangha"
Continued:

Zen Continued:

after I have sat down.

This is the simplest and shortest phrase we say on almost any and every occasion. You can say it quietly to yourself if you like. In Japanese, it is "Namu kie butsu, Namu kie ho, Namu kie so."

3. Swaying from side to side in smaller and smaller motions until I am still upon the cushion.

This is a good practice before you enter into meditation. It helps you to relax and establish your posture in sitting.

Those are the only differences. Are these practices extraneous?

These are all good practices. It is always good to keep your practice simple and do what you think you are comfortable with. All teachers have their little differences in form and etiquette so you need to be flexible and alert all the time to these changes. It is good to "know" everything, you don't need to "do" everything.

I have three additional questions, as well:

1. How important is sesshin? Should I make a big effort to attend a sesshin somewhere, in order to enhance my training? Can I do it by myself, just sitting many times (to total the 8 or 10 that I understand is customary) each day over the course of several days, or do I need to go to a formal event? Is this also extraneous?

Sesshin is very important and required in training as a monk. We generally encourage "community" and "group" efforts because it keeps everyone together and in tune with each other. It also keeps individuals from going too far off on tangents. In other words, it keeps you honest. Just like seminars and class practice in Aikido. In very ancient times, it was practiced by one's self. I think you are not prone to "space-out" so practicing by yourself is not a problem. Go to formal sesshin whenever it is convenient for you though.

2. How important is sangha? Will my lack of a community impede my training?

As in Aikido, human beings need to work together in harmony so group activities are very important. It is also important to have input and encouragement and support from others. Again balance is the key. As you know in Aikido, we practice with others - it is a benefit and, at the same time, the source of problems. It is the same in Zen. Of course, all these problems we encounter with others is also a part of our practice. Yet, Zen fundamentally is about the solitary life. . . . Again, balance is the key.

3. How important is studying the dharma through reading? I have several books in addition to those you have given me, including two collections of Master Dogen's writings. While my understanding is that in zen, the writings and liturgy are not seen as terribly important, it also seems as though most serious devotees spend much effort in reading. Should I do this?

I think - and this is a bit of info I received and learned a long time ago myself - read and study only Primary Sources, not secondary sources.

Thank you for your guidance in this matter.

On another point, I loved an entry I read yesterday on your web site. It was this one:

"February 19, 2001. To practice martial arts does not mean that you become invulnerable, invincible or acquire super powers. It means to live your life correctly and justly according to your ideals and beliefs. You can get sick, grow old and die like anyone else, but there is something different about your life. It is this tiny difference which is very important. You can only find it through your training.

When someone thinks that he is better than someone else, he is only displaying a sickness for which we still have not found a cure.

All human beings have their strengths and weaknesses, knowing this fully well, how can we brag or be boastful to others? An enlightened person learns to live in accord with his weaknesses, a superficial person only lives with his strengths and blames his weaknesses on others.

Furuya's Law: An individual's value is in direct ratio to the value he sees in everyone around him. To try to stand above others, means that you have disconnected yourself with others and you have become that much smaller, not bigger, not greater."

On Training:

09-11-02: Dear Furuya Sensei,

I have been slowly catching up on your writing on your web site. I know that you generally emphasize the old ways of training as the best ways in all areas. I understand this in Zen, where the ancestors studied and worked out the best training methodologies over the generations. And in sword, I understand, since the methods for using and transmitting the knowledge of sword use was refined in the heat of battle, through the most brutal of evolutionary forces.

Where I become confused is in the case of Aikido study, just where I have spent the last twenty years! My understanding is that OSensei discovered aikido in, perhaps, the mid 1930s or so. He taught in his own way, and his students learned as well as they could. However, viewed as a separate martial art, fundamentally different from those that preceded it, such as Daito Ryu, or the numerous weapons arts that OSensei studied, Aikido's training regimen seems rather new and, I understand, somewhat novel. So, my question is, has the aikido curriculum, its core techniques, goals and teaching methods, really been subject to the forge of history? If Aikido is really something new, can we speak of a "Classical" Aikido, when the art itself is only 100 years old? These doubts have been dogging me for some time, and caused me to wonder whether Aikido can truly survive. Should we be experimenting with new ways of studying and teaching the art? Is it even possible to know if we are succeeding or failing without the tests of actual combat to which old styles were subject? These are my concerns. Thank you for your time and attention, I very much appreciate it. Warmest Regards, -N

Sensei's Reply: As always, thank you for your interest and your interesting questions which always help me to educate myself. I have studied and pondered this question for many years to reach my ideas about this subject. I asked this very same question myself many, many years ago. I think this is an very misunderstood point about Aikido and its place in the history of martial arts and subject to continual misinterpretation and distortion.

I think it is very important to look at Aikido, and other "modern" martial arts as well, in its historical context. As you well know, the feudal age or the "age of the Samurai" ended with the restoration of the Emperor Meiji in 1868. This not only ended the feudal age in Japan which began in the early 11th century, a period of about 800 years but also ushered into Japan the "modern age" of Western technology and trade. Several years later, the Haitorei was issued prohibiting all civilians from wearing swords and suddenly the samurai disappeared from Japanese society completely.

At the end of the feudal age, the samurai class had already suffered many years of deterioration and decay. Generally we mark the beginning of the end of the Samurai class in the early to mid 1700's, with the rise of the merchant class, as the samurai class were transformed into bureaucrats in an age of relative peace and the quickly emerging commercial society. The Genroku Period marks the height of merchant class culture and art and, more or less, the quick downward slide of the Samurai. We can say, the Samurai class began its gradual decline from this period onwards until the Meiji Period, a period of just under 300 years.

Peace was established by the Tokugawa, the capital was moved to Edo, in 1600, in the early 1600's, as early as 1623 as a matter of fact, there was already a call to the Samurai to shape up their martial skills as an alarming decline in martial arts skills was already noticed among the Samurai class.

Essentially, martial arts was thrown out into the garbage can along with the Samurai sword when the Haitorei was issued. Around this time, Western tourists bought the long treasured Samurai sword for about three to five cents as souvenirs to take back home as a memory of their trip to the Orient. Most martial arts schools disappeared, many martial arts masters fled into dark obscurity. Martial arts entered a particularly harsh decline as an outdated product of the feudal period with everyone's attention turned towards the West and modernization. At this time, the Samurai, the sword and martial arts were all the antithesis of what was to come.

In the early 1900's, however, there was another movement starting - that the in the rapid absorption of everything Western, some felt that the Japanese were beginning to lose their own identity and culture and there was a revival of the "old" things Japanese. The Japanese had developed their own navy based on the British and Russian models and a new type of Japanese soldier was developing for the first time. However, it was felt that this new Japanese soldier should, of course, have his background in traditional martial arts and values.

It around this same time that some martial artists believed that, if the traditional Japanese martial arts were not cleaned-up and revived, they would be lost forever. It was around this time that many great martial artists emerged trying to redefine, refine, throw out the decay and degradation, and re-create the best of what was left of this long tradition. The idea here was not to create something totally new as we think today, their idea was to revive the very best of the old traditions.

Continued:

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This is the point which, I think, we fail to appreciate.

When such great martial artists as O'Sensei were studying martial arts, one must realize that the martial arts were in a great state of un-use, misuse and decay. It had been this way for almost half a century with the end of the Samurai class in 1868. I think it must have been very difficult for someone like O'Sensei to satisfy his great aspirations and talents at this time. There was really not much worthy of merit. Jigoro Kano, the founder of modern Judo essentially took the best of all he could find in many of the old systems to synthesize it into what we now call "modern Judo." We think, in this light, we can appreciate O'Sensei's very desperate and difficult search for the very best in martial arts at the time.

To these still "old world" Japanese such as Kano and O'Sensei, unlike today, the idea was not to create something "completely new," the idea was to clean-up and revive the olds ways before they were completely extinguished in these modern times.

When Aikido was first introduced into this country in the late 1950's and early 1960's, I remember Aikido being "introduced" as the "most modern" martial art, the art where you can "throw a person down with one finger!" I think this has also led to much misinterpretation and misunderstanding of Aikido even today.

If we look at Aikido and its technique and form of practice, we see, not something very new and modern, in my opinion. What I see is a synthesis of the very best of the old traditions in a very new age.

In O'Sensei's final stage of development of Aikido, I think he introduced many of his very own ideas at his greatly advanced level of understanding and enlightenment. I think, at the very early stages, O'Sensei really brought to us the very best understanding of the arts which would have, without him, silently disappeared into history.

In final point, we must take into account and that is the rapidly changing Japan its self today. Every year, Japan seems to change more and more and this has effected Aikido as well. Today, we all do emphasize Aikido as a new and modern art and we do encourage great personal innovation and creativity. Nowadays, we see everyone creating their own art in Aikido, from great masters to popular amateurs.

I, alone, I think, see Aikido as a "very" traditional art and I see O'Sensei as a "great teacher" who has preserved the very, very best of an 800 year old tradition that would have been lost for without his great genius, talent and compassion in this this ever changing, modern world.

Please look for yourself, at the many traditions O'Sensei's has preserved in Aikido's practice and form. It really doesn't look like a modern art at all, in fact, it looks quite old fashioned to me. In fact, O'Sensei's has made specific rules so that Aikido will not change (hopefully) into a modern art such as Judo and other martial arts. If so, Aikido would, as other martial arts today, be zooming towards the style of competitive sports, the Olympics, spectator-ism and gross commercialism. I think much of the "new" innovativeness and creativity and modernism in Aikido today in something that we have brought to Aikido ourselves, not O'Sensei.

When the new, grand Hombu Dojo was finally built in 1967 from the old rickety 100 year-old house that held Hombu Dojo from its very beginning, O'Sensei looked at the grand new three-story concrete building and really didn't like it. I think he preferred the old, Japanese style mansion where Aikido had its roots in Tokyo. Indeed, I feel that O'Sensei was a man of the past who opened up a great future for us all but not necessarily a man of the future himself.

Dear N, of course, these are all my own opinions from my own studies and are not popularly shared by many today. Also, I have only presented to you a brief and broad overview of my studies and there are many more factors and points of interest not discussed here for want of time and space. So please understand this. But, I do hope that these ideas have helped you to understand Aikido a little better. I think in the future, as our scholarship in Aikido greatly improves, we will begin to see Aikido in its true light. . . . Many thanks!

Once, when I was working as the book editor for a martial arts magazine many, many years ago, one of the foremost teachers of karate had presented me with the first draft of one of latest books. He told me that he had written extensively on one of Gichin Fumakoshi's (the Founder of Shotokan Karate) own sayings but still had trouble understanding its exact meaning. When he showed it to me wanting a little guidance, I was quite surprized and a little shocked.

"I am sorry," I said, "but this is not Gichin Funakoshi's sayings, he has borrowed this from another source so I advise that you do not say it is his own words."

This teacher was quite shocked at this and became a little angry with me.

I was a little surprised because, at the time, I thought this person did not really do his

homework at all and the fact that we had been studying Karate for decades and still had not studied his teacher's "words" carefully enough really rather disappointed me.

"What are you saying?" he demanded. "Funakoshi Sensei has used these words often in his teachings! If he didn't say it, who said it then?"

It was so hard to explain to him. The words were "Shiki zoku ze ku" or "All form is emptiness." The great and well known words from the Heart Sutra, the Prajna Paramita Sutta or Hannya Shingyo. Original author - Shakyamuni Buddha himself!

Please study, study, study. And then study some more!

09-19-02: Dear Furuya Sensei, How are you doing? I hope that everything is well for you in Los Angeles. I hope to be coming out around the weekend of October 5, but will write you again when I know when I will be there and be able to visit you. Please let me know if you will be out of town or busy around that time, so that I can adjust my schedule to visit when you are free.

You wrote in a column earlier this year that you do not utilize the sempai/kohai system in your dojo. I am not certain that I truly understand what the sempai/kohai system refers to, though I have been in dojo where it was referred to for many years.

I would not trouble you on this issue, except that I have been running a little college club for a few years now, and have been experiencing conflict among my students over this point. My seniors sometimes feel that the juniors do not show adequate respect. The problem is that, of course, they are right, however, I do not seem to be able to communicate the sempai/kohai idea in a way that juniors can hear. I am afraid if I abandon the whole concept it will hurt the club, since we are constantly bringing in many raw beginners and I must rely on those just a little further ahead to communicate the basics. On the other hand, it appears that I am not communicating the ethic effectively to the incoming students. I would very much appreciate any light you can shed on this issue. Warmest regards, -N.

10-18-02: Dear Sensei, I have just settled down from my travels, repaired my computer and finished catching up on your recent postings. I love reading your material. It really is incredibly helpful in helping me to better understand training.

I had a really wonderful time talking with you at the dojo and then with you and Watanabe-san at Canters. You are always a font of wisdom and information, always fascinating to speak with or to read!

A couple of days after returning from Los Angeles, I travelled to Florida. My task in Florida was to escort a Sensei from Chile to one of Saotome Sensei's special sessions at his Aikido Shrine outside of Sarasota. I feel that the sitting that I have been able to do, as well as the continual reading and discussions that you have generously provided helped me to wring far more out of this experience than similar trainings I have had in the past. Thank you so much for your help and guidance! I hope that you are continuing to take care of yourself and strengthen your health. We need you here, in this world, very much. Warmest regards, -N

10-28-02: Dear Sensei, I wanted to check in with you, ask you a question and update you a little. FYI, I was told yesterday that I will be promoted to Yondan this coming Kagami Baraki. This is somewhat gratifying, though I doubt it will help my training. I only hope that it does not hurt it. I find that sometimes praise causes me to loose my concentration, and invites my ego to strengthen, thus burying whatever tiny bit of progress I am being praised for.

As for my zazen, I am still training every day. I have found it quite challenging to get the hour and ten minutes or so of solid time to do the three-twenty minute sessions that you mentioned to me recently. I have done it a few times, and it does seem to be beneficial. I think there is something about sitting down to sit that has power in itself. When I cannot take that much time, I fall back on my 30-minute sessions.

Lately I have been more strict with myself regarding my thought process while sitting. I realized that I had been working to stay in the present moment, working at sort of linking each moment together in continuous awareness. When thoughts arose, I would let them drift away, paying as little attention to them as possible. If I found myself having jumped on a train of thought, I would bring myself back to the moment, and begin building my chain of continuous awareness again. This seemed to be fairly effective at keeping my mind on the current moment.

Recently I realized, however, that this was not the same as watching my thoughts. It seems to me that the method described above is more active than what is meant by observing thoughts, watching them arise and pass away. So I have been trying to do that. I am finding it to be far more of a challenge. In my observation of the thoughts, I seem to lose sight of the moment almost continuously, and become caught up in the thought-train. Once I realize this, I say something to myself along the lines of, "just watch the thoughts," spend a split-second in the moment, and then am off again, caught up in another thought

Lance:

Lance Harris is a well known martial artist who instructs privately in martial arts, arms and tactics, is an old friend of Sensei. He was recently sent to Kabul, Afghanistan, by the US Government to instruct US troops and those of the Northern Alliance in fighting tactics. He spent two months there and will be returning soon. Lance has been greatly influenced by Sensei's book, KODO, Ancient Ways. Good Luck! And Best Wishes!



Lance Harris, well known martial artist and good friend of Sensei recently returned from a mission in Kabul, Afghanistan.

that I had meant only to observe. I thought that after working at this a bit I would become better at it, but progress so far is agonizingly slow. Whereas previously I had felt myself in the present moment, conscious only of my sensory input and deep peace for what seemed like long stretches, now these moments feel extremely short. Even when I am able to do the three-twenty minute sets, I only get any peace for a few moments in the third set. Am I working on the correct exercise? Am I splitting hairs by even distinguishing between the two?

Thank you very much for your kind efforts and thought regarding my questions. I very much appreciate it. Warmest regards, -N

10-31-02: Dear Sensei, Thank you very much for your reply. I am still not certain which of the two processes to work, but since you did not point out one as better than the other, I decided to go back to my original method (linking moments, allowing thoughts to pass), since it seemed to allow me to stay more in the moment. I hope this is not too far off. Warmest regards, -N

Sensei's Reply: Do not worry about "one or the other" or "which is better," just be natural and let your thoughts pass without any attachment or making one thought more important than the other. Do not make any special effort or notice of any particular thought or notion. Just try to be natural and figure what being natural is. . . . I think this is the best way - at least for me.

Sitting requires a great deal of discipline already. The fact that you are sitting already means that you are exerting a great deal of effort, time and sacrifice. Just relax when you sit and try to be natural.

I mentioned in an earlier email to follow the words of the past masters in primary source texts. When following their words, it is best not to interpret or translate them but to follow their words exactly, I mean exactly, as they say. There is no underlying meaning or secret, just follow them literally. In the past, I think they chose their words more carefully and spoke more exactly. If you try to interpret them, you will surely go astray. Best wishes and Good Luck!

Wants Autograph? 10-30-02: Good afternoon, I am a new Aikido student with the Ronin Bushido Aikido Club in Lexington, Kentucky. I would like to express my heartfelt thanks to Reverend Furuya for the videos and televised demonstrations that he's been doing. I've watched a lot of them over the past couple of years and I'd been procrastinating joining the class because of several factors that are too numerous to mention in this email. Mr. Furuya really made it look simple along with an overall positive feeling that I got just by watching him. I can only imagine what it must be like to be an uke around him, it must be astounding. I was wondering if I could have his autograph? If he doesn't sell them, I'll understand perfectly. Thanks for your time and God Bless.

V. Harris.

Sensei's Reply: Many thanks, this must be one of our past programs being re-aired on cable. Please purchase a signed copy of

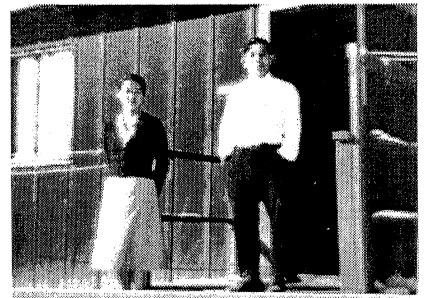
Need Current Student Membership Information:

There is a new form in the Dojo which we would like all members to fill out so we can update our student membership information. The information is strictly confidential for only Sensei's use. Please fill out this form the next time you come to the Dojo. All students, new and old, must fill out this form. Thanks for your kind cooperation.

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



Recent photo of Sensei in the Dojo. October, 2002



Rare Photo: Sensei's maternal grandparents, Hana & Hisamitsu Kuromiya, standing outside of their barracks at the Heart Mountain Relocation Camps during WWII, circa 1942. Wyoming.



Sensei as Kendo 2nd Dan, circa early to mid 60's. At home in Pasadena.

Nanka Yamanashi Kenjinkai 2002



Members for the Southern California Yamanashi Prefectural Association, Nanka Yamanashi Kenjinkai, at their annual Memorial Service held at the Zenshuji Soto Mission in downtown Los Angeles. The organization will be celebrating their 100th Anniversary in 2004 and celebrations have already begun for the members. Furuya Sensei has been the President for the last 6 years. His grandfather served as president for several terms in the 50's and 60's. The first Yamanashi people arrived in California in 1904 and returned to Japan later bringing back a group of young men from a local agricultural association to begin farming. However, most Yamanashi people are known for writing the first book recording the struggles of the early settlers and beginning local Japanese language newspapers independently in Los Angeles, San Francisco, Chicago and New York. The Rafu Shimpo in Los Angeles and the Hoku Bei News in San Francisco are still in operation and were first instituted by Yamanashi people. Sensei's grandparents arrived in Los Angeles in 1918 and settled in the Pasadena and Sierra Madre areas. They were all relocated during the WWII to Wyoming and later return to their homes after the war in 1947. Although the Yamanashi Kenjinkai had almost a thousand members in the 1950's and 1960's, the club now has about 100 members surviving. Sensei is the first 3rd generation Japanese American to ever head such an organization in this country.

Letters:

09-28-02: Dear Sensei, I don't wish to take too much of your time, but I would like to ask for some advice. Late next month I have plans to attend a three day Aikido seminar with Mitsugi Saotome Sensei. I am very excited to have this opportunity. Since this is not something that I have a chance to do often, I would like some advice on how to make the most of my time at the seminar. I want to know how to "steal" as much from Saotome Sensei as possible in such a short amount of time. I'm not sure if this is something that you can communicate to me with words or not. Nevertheless, I would appreciate any words you have to offer. Thank you for your time. Sincerely, Seth Trotter

Sensei's Reply: Just practice hard and enjoy, what else could there be?

Not Enough & Too Much: 10-15-02: Sensei, I have recently left my dojo. The dojo where I practiced was a traditional Iwama dojo in which we learned weapons as taught by Saito Sensei. My current dojo is an aikikai dojo which has its roots in the Honbu dojo. My question is mainly concerning sword training. At my new dojo there cut is one that they say is a iaido style cut. At my Iwama dojo we did what was simply called aiki-ken. There was no inference that this sword training hailed from any other art but the aikido O-sensei was teaching at that time. I am asking you this question because I am aware that both aikido and iaido are practiced at your dojo. Is there a difference when you practice the cut you use in iaido and that of aiki-ken? I fully intend to practice hard whatever my sensei teaches, this is just for my own research. Sometimes I think O-sensei taught differently at the two dojos in hopes that when he was gone the hunger of each dojo to learn what he had taught the other would bring them together. How disappointed he would be today to see what has happened to his life's work. Anyway, thank you in advance for your reply. Respectfully, A HUNGRY STUDENT, Jason P.

Sensei's Reply: Why don't you ask your own teacher first? As before, you haven't given me enough information to answer your questions properly and so, of course, you will not be happy or satisfied with what I have to say.

Beginning Aikido: 09-19-02: Hello Rev. Kensho Furuya, My name is Patrick Shepherd... I am very interested to study Aikido under your teaching... I have been an admirer of Aikido for many years... I was on the Aikido Club in college for a year. At the same time I was on the ShotoKan Karate Club as well..... I have never been an admirer of violent martial arts although I do like Bruce Lee, Chuck Norris, Jet Lee and a few others to name a few... On the other hand I have always liked the flow and the graceful martial arts like Ti-Chi and Aikido. The ability to blend with your opponent's power and use it effectively against him is more fascinating to me than kicking him or pushing him in the face, to say it like it is... To me Aikido is a deep spiritual form of martial arts that goes closely with my personality and nature. A few years ago I was going to start to train at the Yoshinkan Kenshu Center in Irvine until I moved to another job, which made it very difficult for me to start and continue to train... I even got a chance to meet and eat sushi with Ando Tsuneo Shihan from Japan who was here for grading at the Yoshinkan Center. I told his translator that I would visit him one day in Japan and show him all that I have learned in Aikido.. I want to train with you and learn how Aikido can improve my inner peace.. I would like to train on Saturdays and

Sundays for a few months to see how it is working in my Schedule.. I currently work 40 hours a week and go to school taking 2 classes in the Santa Monica area.. And I have a girlfriend so you know how time can go by quickly... Hope to meet you soon and look forward to reading your response to my email... bye now Patrick Shepherd

10-05-02: Good morning, Sensei. Thank you for your story of the prayer and the coffee: I am sitting up straighter, too!

Reading your comments about "mu" in Sensei Nakayama Hakudo's Hannya Shingyo made me want to take back up the brush. I studied briefly with Hisako Gleason, who was at that time married to Sensei Bill Gleason. Sword, brush, and taijitsu: indistinguishable, I'd say. RE: kokyū -- isn't it cutting? Nine bows, Fusho (New York)

10-20-02: Dear Sensei: In reading your message re training and our discussion last Friday night during the study class, I was struck by your remarks about student embarrassment on discussing their personal technical issues in front of others. In music performance, at the semi-professional and professional level, students (both singers and instrumentalists) give their eye teeth and considerable personal resources to go and be active (as opposed to observers) in master classes. During these classes, the instruction is individual and in front of not only the other performing students but often hundreds of observers (who are the future paying patrons). I can assure you, having been a playing/performing participant myself in such master classes, that nothing like the deeply emotional stripping away that occurs in such master classes is even approached during your personal instruction or even discussion in the Dojo. Master class students look at such opportunities as the gateways to their reaching their maximal potential. They see these as opportunities to increase the efficiency of their learning, since the expectation is to be focused on the class, both during playing and observation. Probably the focus is greater during observation rather than while playing. And woe be it to the student who does not pick up on and incorporate a correction or nuance from another student's performance.

What I'm trying to say is that I view your willingness to look at each student's capacity and potential in both Aikido and Iaido to be the most valuable core of your teaching. And it sure is a good demonstration that we students do need to accept that the teaching is not about us personally but about how to accomplish the art. We have an obligation as students to move in the direction of accomplishing the art as opposed to being worried about our personal esteem. Cheryl (Dr. Cheryl Lew, 3rd Dan)

10-25-02: Dear Sensei: I thought about what you wrote regarding the Dojo and the Kensho Furuya Foundation and whether I had anything of value to contribute.

I run my own business but from day one (almost 7 years ago - where does the time go?) I didn't want the focus to be making money. I felt that for me and for the team who work with me we should be looking for more than just financial reward. To that end we debated long and hard and created the following ideology:

Core Values

- * Integrity, honesty and responsibility - as individuals and as a company.
- * We strive for excellence and the only true victory of self-mastery.
- * Hard work - because we are passionate about what we do and we

Aikido Center of Los Angeles

www.aikidocenterla.com

Continued:

remember to keep it fun.

*Innovation, creativity and change - never accept 'how it is', explore, dream discover!

*Meritocracy - the more you contribute to our success the more you share in it.

*Delighted customers and healthy profits as an indication that we are doing it right.

Core Purpose

"To help people become the best they can possibly be"

I had to fight hard for the 'one true victory of self-mastery' but I felt that ultimately if you become the best you can possibly be then you must have achieved self mastery and so it had to be in there. My colleagues who do not practice Aikido and do not read O'Sensei's writings thought it was too 'weird'!

In addition we have set a 10 year goal to "become the best company in the work to work for". Our measures for this do include financial reward but it is certainly not the primary measure.

I have found that it is an extremely difficult line to walk trying to balance managing a profitable business and yet still focusing on helping people to become the best they can possibly be.

Either Mr Hewlett or Mr Packard said something like "Money for HP is like the air that we breathe. We don't live to breathe but we have to breathe to live."

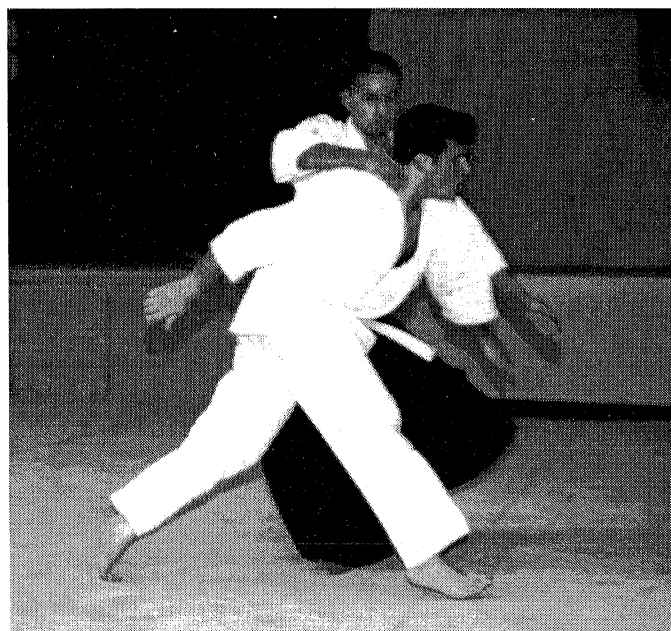
I hope that that is useful to you. As ever, thank you for the daily message. I still don't practice even remotely close to the minimum due to very difficult times with the business and two young children who are not sleeping well. Of course this is only a feeble excuse but whilst I might not get much mat practice in a try to practice Aikido in all that I do.

I wish you the best of luck with the Dojo and with the Kensho Furuya Foundation and maybe one day my business will be successful enough to allow me to contribute to both as a small way of repaying you for your teaching. All the best, Ambrose Media Paradigm Ltd., Cambridge England
www.media-paradigm.com

Reads Daily Message in Utah: 10-29-02: Sir: I have never had the opportunity to practice Aikido. I read your messages each week and just wanted you to know that I appreciate and enjoy them. Today we hear little of honor, integrity and courtesy, and even less regarding the honor of a good work ethic, the enjoyment of self improvement or accomplishing a task. Your students should consider it a great honor to be associated with such teacher. Thank you, Jack P. Brooks, Centerville, Utah

Sensei's Reply: Many thanks for your encouraging words!

Visit Our Website Daily!
www.aikidocenterla.com
For Sensei's Daily Message



Mark Ty throwing Steven Shaw during demonstration in Pasadena.

10-30-02: Sir, A few month's ago i saw a documentary on tv about Martial Arts and i believethey showed your Dojo also. When the items Aikido and Iaido came up i was verry much impressed. Especially the sensei impressed me (please forgive me my poor English writing). I have a question, do you get students from foreign countries who stay in LA for a certain period so they get tought in Aikido and Iaido? I am verry curious....

m.v.g.

Alfred kramer

AtosOrigin End User Services, Lokatie Groningen

050 58 82828

a.a.g.Kramer@kpn.com <<mailto:a.a.g.Kramer@kpn.com>>

Sensei's Reply: We have low cost apartments close to the Dojo and we have classes going on everyday. Private and special training classes are also available. Everyone is welcome to train in our Dojo and receive guests from all over the world continually.

From Israel:

10-21-02: Dear Rev. Kensho Furuya, WOW, what a surprise. I opened the parcel and I found very nice t-shirts from you. How kind of you? It is exactly my birthday this month. What a nice coincidence. The t-shirts are very beautifully designed. I am wearing one of them now. I am so happy to feel your kindness. I am sending you a t-shirts of my dojo. I don't know your size, so if they do not fit you, you can give them to someone you like. They are now so nicely designed as your t-shirts but I hope they are not ugly...

Some of my students ordered recently your book "Kodo" from Amazon (I think). We are waiting for "Kodo 2" with great expectation. I wish you best of luck.

It is 99% hard work, and then there is that tricky 1% of fortune, which is so essential for a successful combining of the hard work of many people in the publication of a book. I am sure it is going to be again a present of teachings and wisdom for us Aikidoka all over the world. Thank you, Ze'ev Erlich,
Aikikan Dojo, Rehovot Aikikai. Israel Aikikai.

From Milan, Italy:

09-17-02: Dear Reverend Kensho Furuya, My name is Marco M, and I write from Italy. Sorry, for my bad English! I have known your Center through Discovery Channel. I'm a young Aikido's student (I'm 37 year old!). For me this martial artist is a new life way: I think is very important know himself, our energy, our Ki. I'm very glad to know school's models like your Center: in Italy is not the same. In fact, we have many problems, because is not applied the Aikido's philosophy. Unfortunately Los Angeles is not near Italy, but you must know you have many fans in Milano (Italy).

If you think to come in Italy write me, we can organize a stage, and we can also build a Aikido's group "Los Angeles-Milano". I hope to receive your news. Many compliments! Best Regards Marco Marangoni

09-19-02: Dear Rev. Kensho Furuya, it's a great pleasure receive your e-mail! I confirm, I want to keep in touch! For me, this is a big experience opportunity. In this moment, we are living a strange situation, because, I feel the lack of the real Aikido's values. The Dojo's rules are precise, but here they are continuously treaded on: when I practical Aikido, I search my knowledge and my energy through my body. All this, is not applicable, because the techniques are "only simply movements", and I can not "feel" that is right to learn, and KI? And our energy? Where are, in the techniques this fundamental element?

About the Master, I have a great respect, for me he is a behavior model, because his experience comes from ancient founders. If my Master is not moral (in and out Dojo), he can not expect our attention. Often, is very difficult attend the lessons! This situation is dif-fused in many centers.

My job is marketing and public relation's adviser, so I have proposed corrections for respect of the dojo's rules, because we need to study, to meditate, to learn. I feel we are removing from the main road.

My dream is learn this magnificent art of life, and apply the instructions every day. Keep in touch, will be an honor, receive councils and opinions from you. Best Regards, Marco Marangoni & Italian Aikido's friends

From Salamanca, Spain

10-07-02: Dear Sensei, How is everything? Hope well, and the Dojo? sure you are busy, as usual. He I finish my preparatory, for the wed-ding and plane the days for the Honey moon, so I little bit strees.

The Dojo is Ok, this 15 of October we start with the University pro-gram and we plane a practice with some universitys close to Salamanca. Before I fly to Japan I will writte you to any recomenda-tion for the Aikikai. Always, Santiago

From Germany

10-11-02: Dear Sensei, today I recieved the very nice T-shirts. I was very surprised to get them, because I am actually not member of your Dojo and everything is expensive today. I will wear them with remembering the good time I had at your place. I hope this message finds you well. Here it goes difficult. The owner of the building where our Dojo is in, cancelled our contract finally to March next

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**

**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**

Monthly Dues: Please pay your monthly dues on time. If you are not able to be in the Dojo at the first of the month, please send them in by post. Many thanks for your attention and cooperation in this matter. Your dues go to support the Dojo and we appreciate this very much. Thank you. *ACLA*

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.

Please attend Aikido Study Class on Fridays to gain essential background knowledge in the traditions, roots, and philosophy of Aikido.

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

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 should all help out in this project.

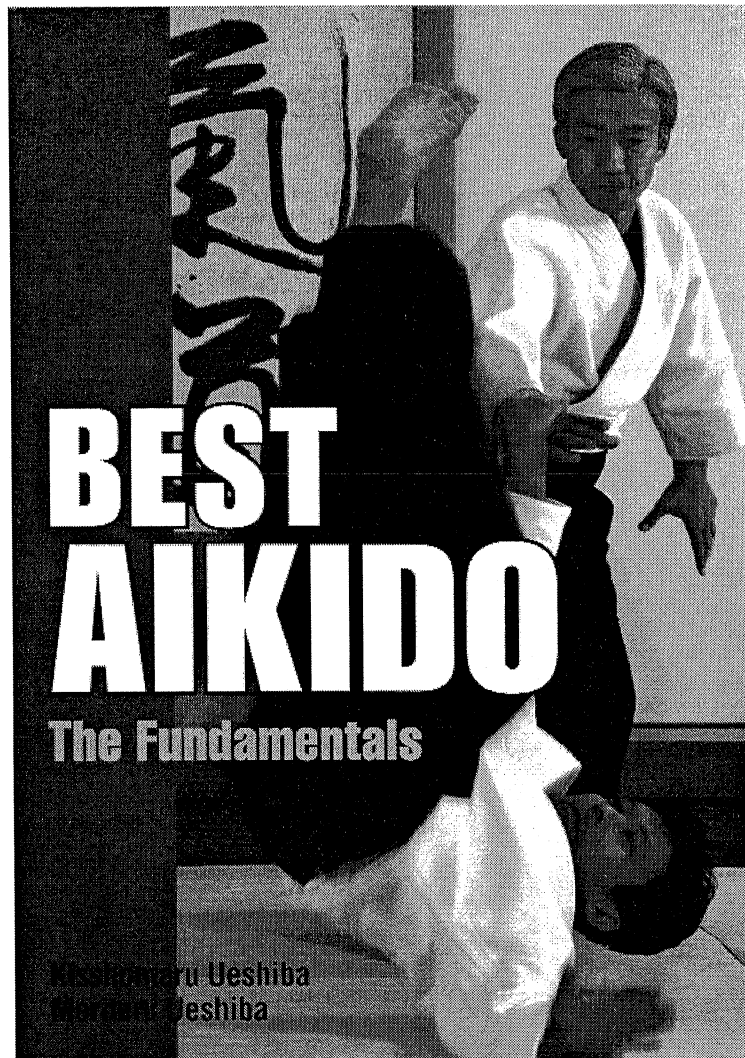
From Germany continued:

next year. We searched for a place anyway, but hesitated because of money and the areas we get offered. Now we have to find a good place and this is difficult in Hamburg, because of the Multimedienbranche is very big and strong, and they are taking the same spaces like we do, old factoryhalls or similars. But, it could be a new start in a new time for our Seishinkan. Personally I'm happy, I'm going to marry in November my girlfriend. I lived for 6 years with her and we thought thats a good time to become married. I'm looking forward to have the possibillity to see you again and send you the very best regards from the sunny but cold Hamburg. This weekend we will have a seminar with a lady, who lived for more than 7 years in Japan and studied Aikido with Shimizu Sensei. She holds the rank of 4. Dan and is a nice person. So we are busy in any case. Best regards to everybody and all the best, sincerely yours, Eckhardt

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 natrual 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.

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.

Received Dojo's Wedding Present. 10-15-02: Dear Sensei, Yesterday we received your dojo's wedding present, and It's a beutyful scroll, thank you very much. I wrote to Mark, to send you a Picture with susana and me with your presents.

I received the Aiki-News too, I will writte an article about my experience in Japan and at the Hombu when I regret from there.

Again thank you very much to you all the students help you with this beautiful present. Always, Santiago (Salamanca, Spain)

From Oregon: 10-30-02: Dear Sensei: We would like to thank your fine students for a lovely and spirited Saturday morning! They are an inspiration to us and a reminder of the honor of the Aiki spirit on and off the mat. Very Gratefully, Lorn Razzano, Ashland, Oregon
Brian Razzano, Sherman Oaks

Sensei's Reply: Many thanks and please come again.

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.

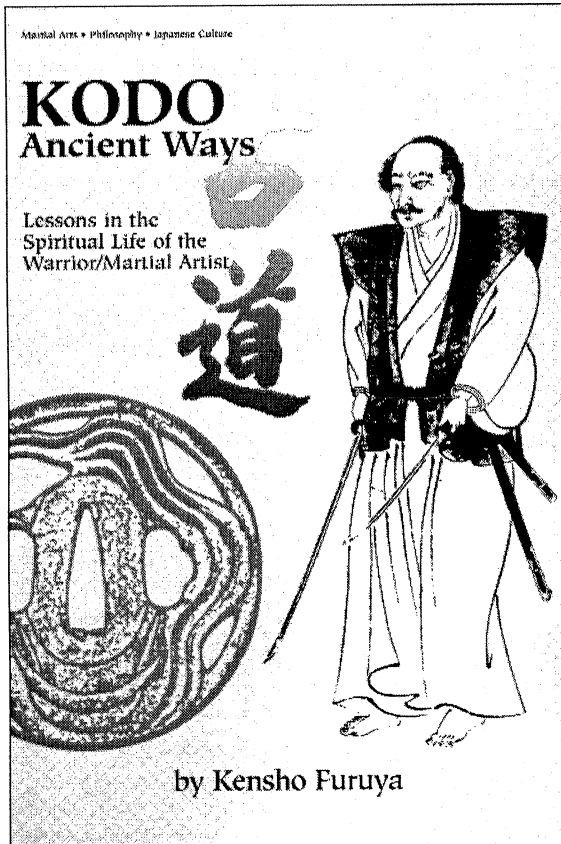
*JAPANESE SWORDS & BOUGHT & SOLD
By appointment only.*



Japanese Swordsmanship: Muso Shinden Ryu Iaido & Toyama Ryu Batto Iaido

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

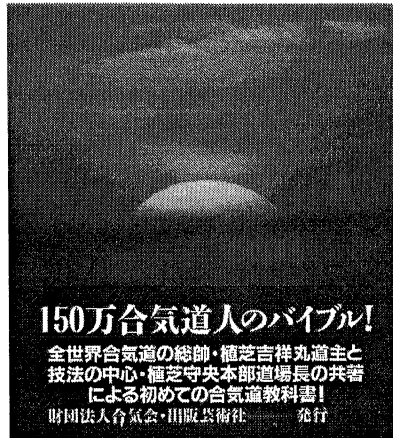
Please place your orders through:
Aikido Center of Los Angeles,
940 E. 2nd St., #7, LA, CA 90012

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

Recommended Readings:

規範 合気道 基本編

合気道 植芝居神丸 著
規範 植芝守央



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."

aikido

by Kisshomaru Ueshiba



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.

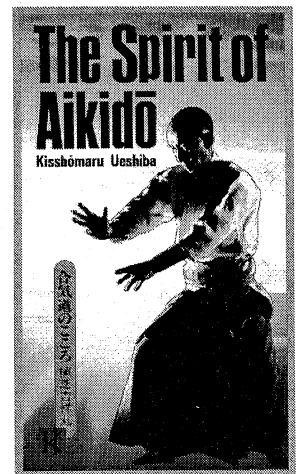
The Book of Five Rings. Musashi Miyamoto.

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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Published by Rev. Kensho Furuya
The Aikido Center of Los Angeles
940 E. 2nd Street #7, Los Angeles, CA 90012
Tel: (213) 687-3673

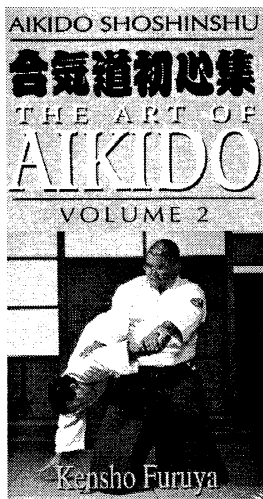
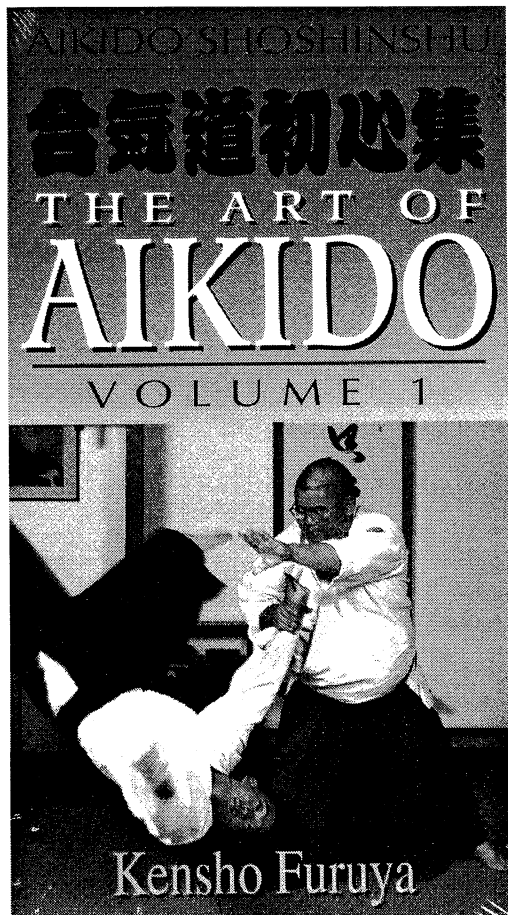
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The Art of AIKIDO

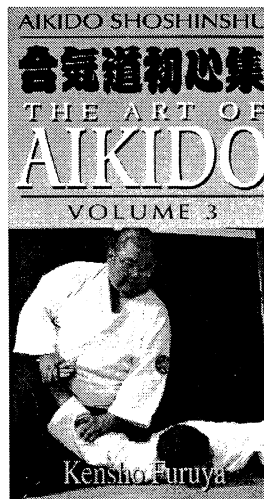
Aikido Instructional Video Series in Nine Volumes

"Top Rated" - Karate Illustrated, *"Impressive Scope"* - Aikido Today, *"Exhaustive"* - Aikido Journal *"One of the Best"*

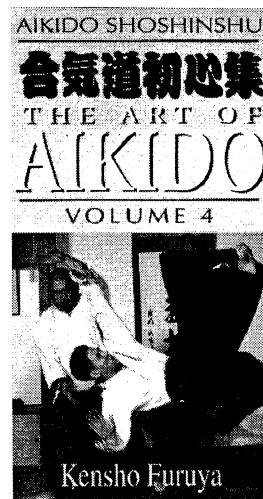
This video series is considered to be the most comprehensive and detailed instructional video on Aikido available today. Rev. Kensho Furuya, 6th Dan, Chief Instructor of the Aikido Center of Los Angeles, is a student of the late Kisshomaru Ueshiba Doshu of the Aikido World Headquarters. He began his 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.



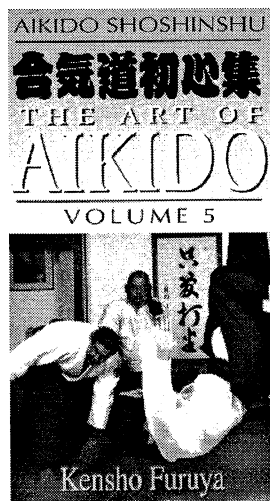
Basic Techniques
Throwing & Joint Techniques
Ikkyo, Nikyo, Sankyo, Yonkyo & Gokyo



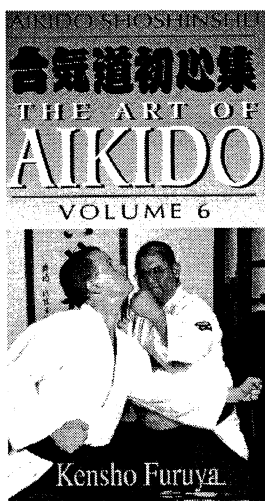
Ukemi-Breakfalling
Basics Continued
Free Style Techniques
Tenshin. Ki. Breathing.



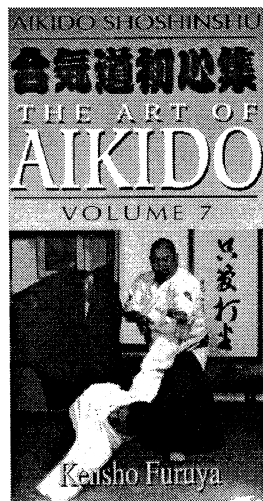
Katatetori Ryotemochi:
Ryotetori: 2-hand.
Reigi-saho: Etiquette.
Koshinage-Hip throws.



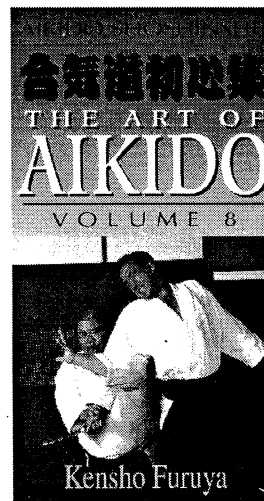
Suwari-waza. Gokyo.
Hanmi-handachi. Kokyu-dosa.
Katatori: Shoulder.
Multiple attackers.
Five-man Freestyle.



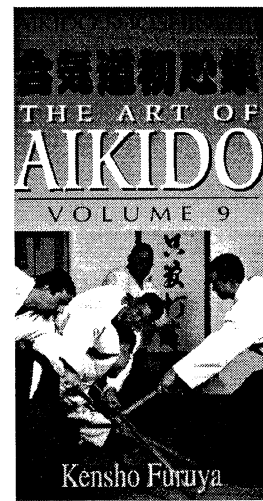
Tsuki: Strikes & Punches
Yokomenuchi: Strikes to the side
of the head & neck.



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

AIKIDO for ADULTS

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

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 Moriteru Ueshiba Doshu.

Aikido Center of Los Angeles

940 E. 2nd St. #7, Little Tokyo,
Los Angeles, CA 90012

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.

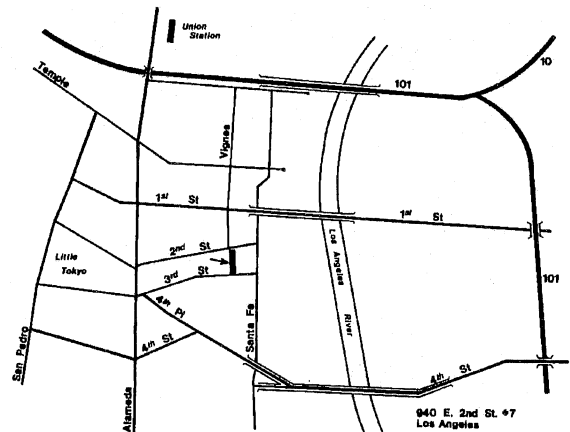
Intensive Iaido

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.