

羅府合氣道学院古屋道場



AIKIDO CENTER OF LOS ANGELES NEWSLETTER

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

Affiliation: Aikido World Headquarters So-Hombu Dojo Aikikai, 17-18 Wakamatsu-cho, Shinjuku-ku, Tokyo, Japan
United States Aikido Federation Eastern Region
Santa Monica Branch Dojo
Nihon Iaido Kenshinkai. Los Angeles Sword & Swordsmanship Society

October 1, 1995

Vol. XIII. Number 10.

In This Issue:

MASTER
ADAM
HSU
KUNG FU
SEMINAR

DR. UNNO
SPECIAL
LECTURE
PART II.



Dr. Taitetsu Unno lecturing to students August 16. This issue features Part II of this very special, important talk.



Children's Class receives their promotions.

Dear Students & Friends of the Dojo::

We are asking everyone's help in our current Dojo Fund Raiser to help the Dojo recover through recent difficult times over the last several years. The future looks very bright but we do need to catch up. So far, we have raised less a than \$1,500.00 in one month and we need to do very much better. Please support the Dojo and all the good work it is doing. Thank you very much. **ACLA**

Please help out with our Dojo Fund Raising Event



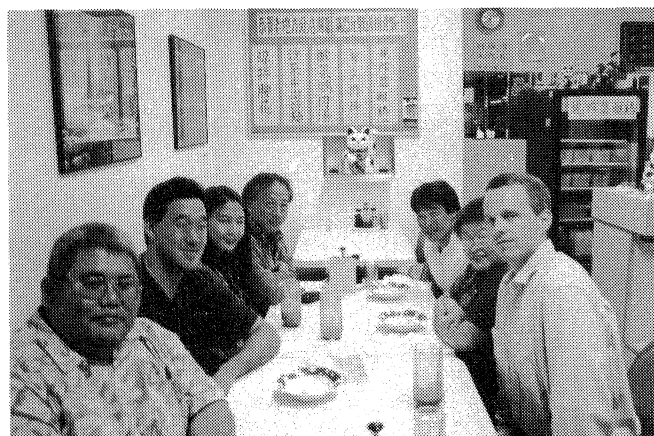
Master Hsu with some of the Workshop participants. Special guest was Sifu Helen Chu (center), a teacher of Tai Ji Chuan from mainland China, who recently competed and took gold medals in Baltimore, Seattle and Cupertino, CA., this month.

Master Hsu Workshop

Once again we were honored with Master Hsu's visit to our Dojo. This Seminar was very special entitled: "Multiple Forces in Single Movements: The Mental Aspects of Training" and covered many areas of internal Kung Fu and the concept of Ch'i (Ki) energy. Some of Master Hsu's students later remarked that he had never covered these areas before in his instruction. Master Hsu's Seminar was on September 9-10th, spending the following week carrying out business for his school and returning to his home in Cupertino on Sept. 16th with his daughter, Helen, who has just



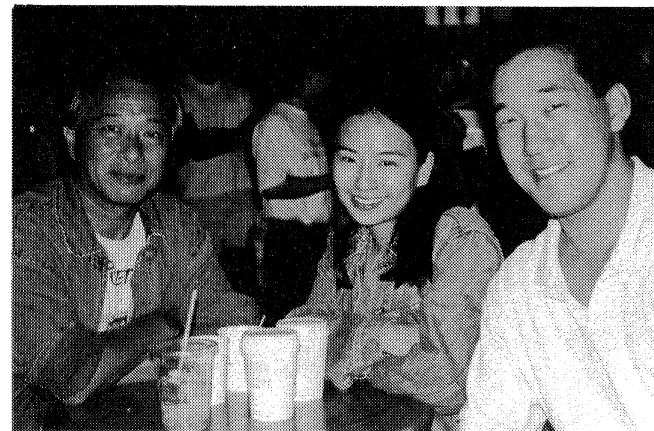
Master Hsu demonstrating with Dr. Jou from Orange County.



Dinner at a Taiwanese Coffee Shop with Sifu Harry Wong (right-rear)



Master Hsu with Sensei and Sifu Helen Chu from Mainland China.



With daughter, Helen, and Ken Watanabe at a UCLA coffee shop.

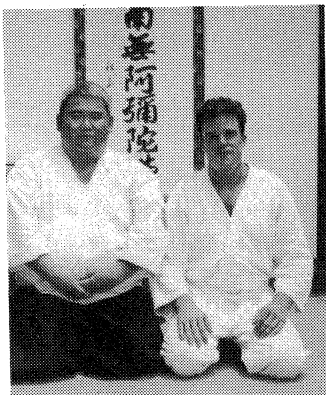
graduated from UCLA. Master Hsu spent most of his time in bookstores as usual and trying out restaurants that prepare cuisine from his old home-country in China. He spoke with Sensei a great deal about the current direction of martial arts, and the continual dilemma of art vs commercialism, committed students vs casual students, and finally, what is the best way to teach students successfully.

Sensei, again, was impressed with Master Hsu's knowledge and integrity in preserving true Kung Fu in this country and throughout the world. We anxiously look forward to his next visit to our Dojo. Many Thanks to Sifu Hsu.



Master Hsu's Workshop was Multiple Forces in Single Movements: The Mental Aspects of Training, covering Kung Fu's internal aspects. Master explaining the finer aspect of Chinese martial arts to avid students. This is Master Hsu's 8th seminar at our Dojo.

David Smith from the Omiya Dojo



David Smith, member of the Omiya Dojo, in Saitama Prefecture, under Isamu Ichizuka Sensei visited us again on Sept. 3rd. on his way back from France returning home to Japan. David helped us coordinating last year's joint practice with the Omiya Dojo in which 20 black belts trained with us for four days. David also trains at Hombu Dojo and will soon qualify for his black belt examination.



Welcome party for David at the Dojo. September 3rd.

Sensei's Message:

No Forest But the Trees:

One is the biggest issues man has encountered in this century is the issue of human rights. Even today, as far as we have come, the matter is far from resolved.

During these summer months, there was big controversy about Yosemite Park which could not handle all the visitors and many were refused entrance and turned away. I thought that it was so nice that so many people wanted to get back to Nature and enjoy all of its beauty and splendor. I thought it was a big shame that, due to budget cuts and lack of adequate staff, not everyone was accomodated and could enjoy this famous national park, a wonder of Nature.

Recently, at the close of the summer season, Yosemite was once again in the news. This time, the news featured all the trash and garbage, over one million pounds of garbage, that is now littered all over the park. What a crime. Is it the same people who want to enjoy the beauty of Nature, the same people who trashed the park with all their garbage, litter and trash? What a big shame!

Continued Pg. 5.

Dojo Fund Raising Event

Our Goal is:
\$10,000.00

We still need
your help!

Thank you.

Welcome Back:

We welcome back **Joe Quinn**, an LAPD officer of the Rampart Division who recently returned to the Dojo. Joe moved to the Simi Valley last year.

We welcome back **Frances Yokota** who spent one year in Japan and recently returned home to Los Angeles. Frances also had the opportunity to train at Hombu Dojo.

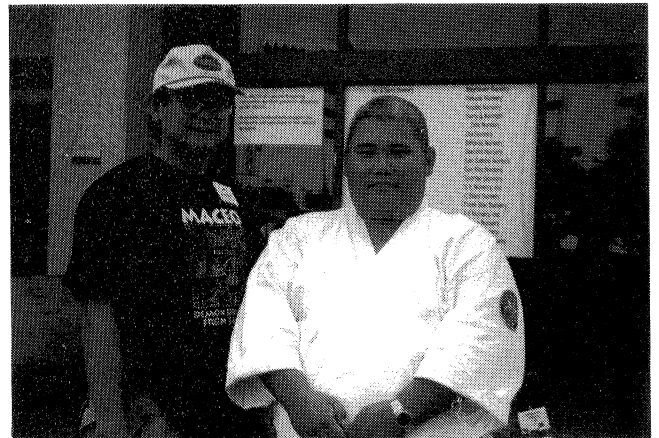
We welcome back **Ricardo Villaverde** who returned after recovery from an accident at work.

Many Thanks: New Water Cooler

Thanks to a donation by Jim Evans, Curtis Westfall and Bill Gillespie, we now have a new water cooler for the Dojo. Just in time too when our old one broke down during this summer's heat spell. Our old water cooler was also a donation about 12 years ago.

Please keep our new water cooler neat and clean. We need to put the cup towards the back of the spout and press gently. Many thanks.

New Dojo T-Shirts



Miles Hamada, Print Master of the Little Tokyo Art Workshop, and Sensei, during the recent Nisei Week Festival. Mr. Hamada designed our new T-shirts and also directed the coordination of our Children's Day Asian Pacific Martial Arts Festival and our Nisei Week Demonstration. He recently held a show at the JACCC exhibiting his prints along with many other well-known local artists.

T-Shirt sales are doing very well. Please purchase your official Dojo t-shirt early. This is part of our Fund-raising Event for the Dojo. Thank you for your support and generous donations.

STAR QUALITY: MORGAN WEISSER

Morgan Weisser, 1st degree black belt, an old member of the Dojo, will be starring in the new 1995-1996 series, "Space: Above and Beyond," Fox's new science fiction drama. Congratulations and much success for Morgan's in his latest project.

No Forest But the Trees continued:

We talk about our own rights and even invoke the name of God saying we are His creation so we deserve certain "unalienable" rights. Obviously, these rights and considerations do not extend to the rest of God's creations.

As human beings, we have become too self-centered, too concerned with our own human condition, that we have lost our awareness of Nature. We are only a small part of this world. We are only a small part of Nature. When we lose our place in Nature, we will, like the dinosaur, soon disappear.

Probably the least popular part of training in the Dojo is clean-up before and after class. Even most black belts and senior students avoid it and make any excuse to escape. Yet, for the last two thousand years or so, it has always been an essential part of our spiritual discipline. We know how to use things to our advantage but, we don't know how to take care of things. We don't know how to be careful and respectful of our environment. And finally, we have begun to treat other people as carelessly as we treat the things around us. Profound spiritual training ultimately leads us back to our proper place in Nature.

Black belts need to be much more conscientious in their training. Wearing the black belt is not simply status but a heavy responsibility as well to the art of Aikido and you are required to keep up your training. Several years ago, I asked a student to increase his practice in the Dojo. He said: "Oh, Sensei, I am just so busy that I don't even have one minute to spare!" I replied: "Since you're so busy to do any practice, let's go see a movie and have dinner." "Okay!"

Very Special People:

Rev. Dr. Kathy Nolan from the Zen Mountain Monastery & Woodstock Dojo visited during the last week of August while she was in town to attend the funeral service of the Late Reverend Hakuyu Maezumi of the Zen Center of Los Angeles. Rev. Nolan made a donation of \$100.00 to our Dojo's Fund Raising Event.

Mr. & Mrs. Adolph Dulan of Aunt Kizzy's Back Porch Restaurant in Marina Del Rey visited Sensei and invited him to dinner recently. Adolph is a well known Black entrepreneur in Los Angeles who also does a great deal of community work for up and coming young Blacks in the community. His restaurant specializes in Southern style-pure American-homestyle cooking. Sensei's photo has a place of honor on the wall of the restaurant as you enter.



Mr. Gary Myers and the Mrs. and Dr. Cheryl Lew having dinner in Hawaii. Both coincidentally took their vacations at the same time in the same place. Gary is senior instructor for the Iaido Dept.



Members of the recent Nisei Week Aikido & Sword Demonstration at the JACCC. Richard Eloriagga demonstrates excellent Iaido form. The annual demonstration was co-sponsored with the JACCC and held on August 20, 1995, in the JACCC Plaza.

Aikido & Human Spirituality Part II

Dr. Taitetsu Unno

.....And I get this from various hints. I still remember the first time I took my 5th Kyu test . . . I don't know what Kyu you begin with here? 6th? I was so nervous. I told my teacher--they used to have test every month at the Headquarters Dojo--I told my teacher, "I think I'll take it next month." He says, "Nah, nah, you got to take it now." I said, "Aw, gee, really, I can't figure out all these different movements." The Doshu watched all these tests--Doshu is Mr. (Kissho-maru) Ueshiba, the son of the Founder, who is Head of Aikido International--he would sit and watch. I said, "Why, I can't do it." And you know what my teacher said? When I said, "You taught us several movements, and I know in the 5th Kyu, you have to master these, and I can do it, but if I have to do it in front of all these people, I'm going to forget." He said, "Well, no, we don't care (laughter) . . . we don't care whether you know the movements or not. Even monkeys could do that. We watch you, from the moment your name is called, and you stand up, and we watch you how you bow, and when you're finished, we watch you how you bow and walk back. He said, in Japanese, "I don't want you to say, "Oh, shit, I f___ed up' or something like that." (laughter)

And I think the comment by the visiting teacher from Japan at the East Coast Summer Camp, this is several years ago, that he

doesn't understand why martial arts are called "self"-defense because the purpose of martial arts training is to realize that there is no "self" to defend. And I take that to mean, going beyond the subject-object competition. And as you know, of all the martial arts, Aikido is the only one that does not have tournaments. Because of what tournaments are. The tournaments are good tests, but also we begin to compete with each other. And rather than reducing arrogance, it builds up arrogance.

Now, some of you may have read *D. T. Suzuki's Zen and Japanese Culture*. And in that work, he talks about the training in swordsmanship to go beyond six kinds of diseases. Do some of you remember that? There was a great swordsman named Yagyu Tajima no Kami. Yagyu. And he said to really become a master swordsman, you have to get rid of six kinds of diseases.

The first disease is wanting to win in a victory--the disease of wanting victory. The second disease is the disease of relying on technical cunning. The third disease is the disease of overcoming the opponent psychologically, using psychological tricks. The fourth kind, if I remember correctly, is using guile, which means tricks other than martial arts, to distract the opponent. The fifth is doing nothing, trying to wait for an opening so that one can attack. And the sixth disease is the disease of wanting to get rid of the five kinds of diseases. And all these diseases are enumerated on what I call the subject-object duality.

You know, wanting to win, overcoming the opponent psychologically, striking fear, doing nothing. See, they are all built on the subject-object dichotomy. Even wanting to get rid of these diseases because one wants to become better is also based on the subject-object dichotomy.

Now, the question is, are there people who

really overcome these six diseases? I think I've known teachers who've overcome them. And one of the ways of overcoming them is to come to admit that one cannot ever overcome the diseases of wanting victory, of beating the other and so forth. But with full awareness of that, one may become released from being caught up with winning, with beating others, with relying on technical cunning, etc. And this, I think, is not just a matter of determination, will-power. This overcoming comes from the training of the body. The body teaches us this, eventually to overcome. And, as you know, what we learn, master with the intellect, with the mind, we forget. But what we learn with the body, we never forget. And that is what knowledge is in the Asian tradition. **To know with the head is one kind of knowledge. But true knowledge is knowing with one's body.** And Aikido, I think, brings all these things together.

At Smith College in 1986, we built a Japanese garden right next to what we call Paradise Pond in the center of campus. We brought in 70 tons of rocks. The rock formations depicted different scenes from the life of Buddha: Birth, Renunciation, Enlightenment, First Sermon, Four Noble Truths, and the Parinirvana of the Death Scene. And I had my geologist friend come to the garden and tell me about the rocks. And he said, "You know, these rocks. . . ." But first I should say, I live in Western Massachusetts. In the center of what we call the Pioneer Valley is the Connecticut River that comes from Canada and goes into the bay in New York. It is a very fertile valley, but it was during the glacial period, movements of the earth created a lot of rocks, so gathering 70 tons of rocks was nothing--just go to the neighborhood, go to these rock pits and bring them up. But my geologist friend said, "These rocks are 300-400 million years old." And he gave me these technical names which I've forgotten. 300-400 million years

he said, "You know, there are two rocks. . . ." --we found one rock for the meditation scene, and then the reclining Buddha rock-- He said, "These rocks are at least one billion years old." And we got them from a different area. And I was thinking, "One billion years old--wow!"

And then I remembered the story told by a Buddhist teacher in Chicago--his name is Kurose. He has a little book called *Every Day Suchness*. And in that book he says, something to the effect that, the essence of Buddhism is found in a round smooth stone. And he said, "When I see a round smooth stone, I ask myself, how many millions of years did it take for this, probably a jagged rock--piece of rock from a huge boulder--tossed by the wind, moved by the earth, washed by torrents of water, became round and smooth. How many millions of years did it take?" And he says, "My ego is very jagged and it may take millions of years to become round and smooth." And I think in Aikido--the ultimate goal is to become round and smooth. Not only in physical movement but in ego--they are not separate. The point of this story is--Don't rush." You have millions of years to develop proficiency in Aikido. And you have a very good teacher in Furuya Sensei. End of talk.

Any comments or questions? by the way, what I talked about, the physical, psychological, spiritual, are mentioned in the forward of the translation I did.

Q: Would you repeat that quote from T. S. Eliot?

A: It's in the *Four Quartets*. I think in the last of the *Four Quartets*. . . . I think it's called "Burnt Norton." (Actually, "The Dry Salvages") Towards the end, there's a line that says: "Music heard so deeply, it is not heard at all; and you are the Music while the Music lasts."

Continued:

Q: You said there is no self to defend--that's when the Ki of the other person blends with yours. . . .

A: The point this young man made was, when we say there is no self, it means our Ki and the other's Ki blend together in one movement. There is a very interesting point that I recently discovered. I was writing another article. I decided to look up compounds of "self." I have a Random Dictionary Unabridged. I found 1,100, approximately 1,100 words with "self" hyphen. Beginning with . . . what was the first one? I can't remember now. But the last one was "self-route" . . . the first one was maybe "self (analysis)." ha, ha, ". . . -achievement" or something. But can you imagine--1,100 words? 1,100 compounds? In Japanese, there is none (Ooooh!) You know what the Japanese say? "The subject is not the self, but the subject is Ki." And sometimes it's really convenient. Because in this country, you're supposed to go to a meeting or something, and people say, "How come you didn't come to the meeting?" And I say, "Ah, ah, I (I'm lying) was busy, or I...I...I... You know what the Japanese say? "How come you didn't come to the meeting . . . or the party?" The Japanese say, "My Ki didn't want to come." (Laughter) You don't feel guilty at all, you know? "My Ki didn't want to move." I found at least 250 phrases using Ki. For example, when two people get along well, they say, "Our Ki matches" --matching Ki. When one is magnanimous, really open hearted, magnanimous, they say, "He has big Ki." Or when one is timid, they say, "He has very thin Ki." Anyway, I'm not a linguist so I don't know what to make of this, but I thought this was very interesting. And I think that the comment that this teacher from Japan made, "How come in America, Martial Arts is self-

defense?" Because we have 1,100 compounds with "self," So you gotta defend yourself! (Laughter). But the training of Ki as you just said is not to defend the self but to match the Ki, to unite the Ki with the other. That's a good point. So there is a cultural difference involved in this kind of discussion. But to balance things, I do think the Japanese have to develop a real sense of selfhood rather than just going with Ki and putting the responsibility on Ki. Heh. Heh.

Q: Do you think or what do you think the essence of Aikido is? The practice of spirituality or philosophy or do you think you can develop this through just the physical practice. Or do you need to do other things to research these aspect of it?

A: No, I think you can't separate those. And so, if you really practice hard, just the physical training, it does make a difference in the psychological and spiritual, I think. But because I happen to teach religion and philosophy, my interest is not just in the physical but in the other aspects.

Q: Should you ever be excited about Aikido? Or should Aikido bore you enough to express all the other things?

A: An interesting question. There is a small book called, *Zen Mind Beginner's Mind*. Do you know this book? It's a very good book by the Zen teacher who started the Zen Center in San Francisco. But he says, for people who are interested in Zen, "If you look for excitement in Zen, you will never get it." And I think it's true of Aikido--if you think by taking one month's lessons, that you could do something with it, you're missing the point. Because the goal is never "How much I learn, what can I do with it, and so forth." The training is reforming the body, which is reforming the mind and the spirit--that's the purpose. There's another interesting thing. Maybe you have noticed this also.

When I first began Aikido, my teacher always said, "You know, Unno, we try to develop ambidexterity. Instead of your right, your left is much better!" You see, right--I'm stronger so I tend to use strength; left--I'm not as strong, so it's weaker. And my teacher said, women are better in the beginning, because they don't try to use a lot of physical strength. I think that's true. Why did I bring that point out? (. . .) of consciousness and subconscious, of the left brain and the right brain, it's centering. And that's why it's important to be able to move with equal fluidity in both the right and the left. My wife does a lot of Tea Ceremony, and she says, "That's the same thing we teach in Tea Ceremony--to be agile, both with the right and the left." They don't have the same kind of training, but to be able to use right and left. Isn't it interesting? Don't you want to take Aikido?

Q: Do you encourage Western Aikido students to study Buddhism?

A: The reason I hesitate to answer immediately . . . It depends on the teacher. Because just as, and I shouldn't say this so lightly, but just as there are very good American teachers of Aikido in terms of the physical, for me, sometimes I encounter Ego problems. And this is the same with the Buddhist teachers. There are some very fine Buddhist teachers, and there are other fine Buddhist teachers but who have Ego problems. So it depends on who you study with. It's better to study with a teacher purely in Aikido who is really on the right path than to study with a Buddhist teacher who is nothing but Ego. And the reverse may be true too.

Q: It would seem to me that it would be pretty difficult to teach about the Heart Sutra to someone who comes from a background of Christianity which is ten miles away. The basic tenets of the Heart Sutra run through Aikido and not to be able to understand it through the act of practicing meditation, one

wouldn't be able really to sink into that state. Anyone of a different religious background, or someone who didn't want to look into the Heart Sutra which is really the basis of the consciousness which Aikido has. That's what I think.

A: Yeah, and if we had more time, I would have you explain to me your understanding of the Heart Sutra, your understanding of Christianity, and your understanding of Aikido. But, in my interpretation of Christianity, at the core of Christianity, I don't find that much difference with the core of Buddhism. Just to give you an example, Paul Tillich is one of the leading theologians of this century, and we used his book called *The Theology of Culture* last year in one of my classes. And you know what he says? "If you think God exists, you'll never get it." It's better. . . people who don't believe that God exists may be closer to understanding Christianity. If a person believes God exists, that's subject-object dichotomy, so you start looking all over: "Where's God?"

(More incomprehensible comments from questioner re: Heart Sutra and Aikido. . .)

A: Yeah, sure, I understand and I appreciate that, but what I'm trying to say is, when Tillich says, "if you think God exists, you'll never make it . . ." That's what the Heart Sutra is saying. Then, you know he says, "The real God is the God beyond the God of theism." The God of theism is, you know when politicians say "I believe in God" --that's the God of theism, that's an objectified God. And Tillich says that the real God is beyond that. And that's like the Heart Sutra--except they don't explain it that clearly. And people never accept that: "You mean God doesn't exist?" See, if God exists somewhere, okay? Then He doesn't exist everywhere. Heh, heh. I think if you really study Buddhism, or you really penetrate Aikido, you understand Christianity better. See, that's a kind of arro-

Continued:

gance I have. (Laughter).

You know there was another interesting. . . maybe some of you have sensed this, but, I asked, when I was teaching Aikido on a regular basis, I used to ask my students, "Why are you taking Aikido?" Invariably they said, "Well, we looked into different Dojos--Karate, Judo, Tae Kwon Do--there was a different atmosphere in the Aikido Dojo." And I do think it comes from no competition, no tournaments, stress on developing your Ki, rather than beating up the opponent. Now, real good karate teachers, real good Judo teachers, real good Tae Kwon Do teachers are very much like what Aikido is teaching. But so many appeal to the macho culture we have, they miss the point, I think. This is way out of my field, but I feel that way.

Q: I wondered if you could expand on the concept you brought up that mental knowledge you forget, but true knowledge is knowledge of the body. It seems to me that there is a duality there. The mind is part of the body. And also I find it interesting--most of your teaching is in the classroom, and that is mental knowledge. How do you see that distinction?

A: You've asked two questions. the second part, how do I teach it? --I have my own style of teaching in which I talk to my class like I talk here, in which I make the point that the mind-body can never be separated. So, that's my answer to the second part. The first part, is a little more complex. In Western civilization since the time of Aristotle, it reaches a peak with Descartes in the 17th century, the mind-body separation is clearly there. And Christian theologians will also, today, say that in Biblical literature, there was a separation of mind and body, where the body is the source of sin. Now, I don't think that's necessarily true in the case of

Jesus, what we find in the New Testament. But anyway, that division is found both in the Greek tradition and the Christian tradition. Now, in the Asian tradition, not just Buddhism or Aikido, but in the entire Asian tradition--Hinduism, Taoism, Confucianism--



the question is not, "Is mind and body related?"; the question is "How can a human being operate at maximum efficiency by training the mind and body together?" I don't know if that is too clear. Let me give you a different example. Next spring I'm going to teach a course called *"The Body in Buddhist Philosophical and Religious Thought."* In one of the texts I'm using--written by a Japanese scholar, but translated into English--he talks about two kinds of consciousness that we have. He calls: bright consciousness and dark consciousness. Bright consciousness is disembodied, is separated from the body: this is rationality; seeks clarity; right on the surface. Dark consciousness is like the subconscious; it's the body. Bright consciousness immediately understands things. Dark consciousness, the body, takes a long time to acquire knowledge. But bright consciousness also forgets things; but once the body learns, it doesn't forget.

Q: It's like swimming and bicycle riding . . .

A: That's right, that's right. And so you could read all the books on Aikido--Furuya Sensei has quite a collection of Aikido books--and remember all the moves, but if you are

suddenly confronted -- "which one? (pointing to the hands). Which one should I use?" (Laughter) But with the body, you react immediately. Kanai Sensei tells a funny story: a young woman came to the Dojo and was just beginning to learn, you know, kotegaeshi. One day she was going home, she was confronted by her mother who put a pistol in her face--she went "ker-whop!" Heh, heh She learned with the body!



Dr. Unno enjoying the beautiful Japanese garden, Seiryu-en (Garden of the Pure Stream), at the Japanese-American Cultural & Community Center in Little Tokyo.

Oh yeah. The teaching in a college or university setting is imparting information. But it's up to the individual if they want to go to a Zen center and meditate--it's up to that person. Or some kind of Aikido training--it's up to that person. But I feel that my role is not just to impart knowledge but to inspire students to take their own path. And if I get students from a Christian background, I also encourage them to find new ways of understanding Christianity than what they have been taught.

Thank you.

(Applause)

Editor's Note: Transcription of the lecture was kindly done by Dr. Cheryl Lew.

Important Dates:

Oct. 6th. Sword Study Class
7:30pm.

Oct. 12th. Greater Little Tokyo
Anti-Crime Meeting. 12:00 noon.

Oct. 13th. Budo Study Class
7:30pm.

Oct. 14th. Sensei's Magazine Signing
Party at the Japan Expo, Los
Angeles Convention Center from 2-
4:00pm.

Oct. 21st. Iaido Intensive Seminar
6:30am. Meeting follows.

Oct. 28th. Black Belt Intensive
Seminar 6:30am. Meeting follows.
Attendance by prior approval only.

Please subscribe to the
ACLA Newsletter. \$30.00
annual subscription donation
to the Dojo. \$3.00 per issue
purchased monthly. Don't
miss an issue, send in your
donation now.

© Copyrighted 1995 by the Aikido Center of
Los Angeles. All Rights Reserved.

The Newsletter is published monthly by the
ACLA and Rev. Kensho Furuya, 940 E. 2nd
Street #7, Los Angeles, CA 90012, USA. (213)
687-3673

More Scenes from the JACCC Kid's Discovery Workshop



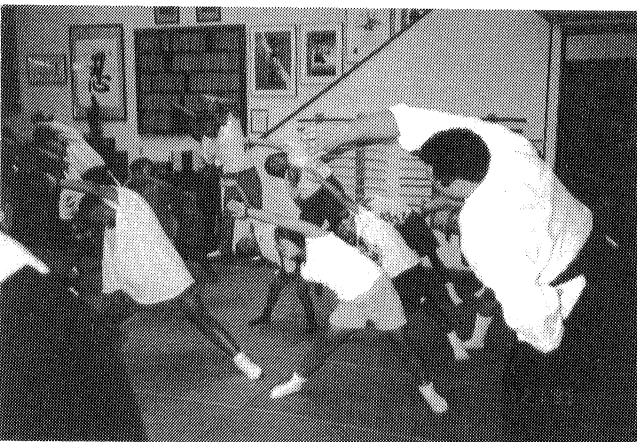
Sensei tackles worthy opponents.



Learning to bow & preserving the traditional ways.



Learning ukemi.



Warming up before practice.



Sensei helping with long staff technique. "It's easy!"

Where Angels Walk

Reprinted from the Rafu Shimpō, September 8, 1995 issue.

A proposed pedestrian walkway from the Metro Red Line's Little Tokyo/Arts District Station is hoped to help revitalize the area on 3rd St. and Santa Fe St.

Can you see our Dojo?



Los Angeles County Metropolitan Transportation Authority
METRO RED LINE EASTSIDE EXTENSION

PORTAL LOCATION VIEW
TRANSIT-ORIENTED DISTRICT & VICINITY

LITTLE TOKYO / ARTS DISTRICT
COMMUNITY LINKAGES PROGRAM

In MTA plans, plum trees will grace the Little Tokyo/Arts District subway station. A pedestrian walkway, called "Omatsuri Lane" and part of the MTA's "Angels Walk" plan, will encourage visitors to come into the center of Little Tokyo.

Sandy Bleifer hopes that someday Little Tokyo and its neighboring artists loft area can join together, akin to New York City's Little Italy and SoHo art gallery district.

"I see this as attracting tourists and being an active hub for businesses. The whole area will be revitalized," said Bleifer, board member of LA Artcore Center, located in the loft district just east of Little Tokyo.

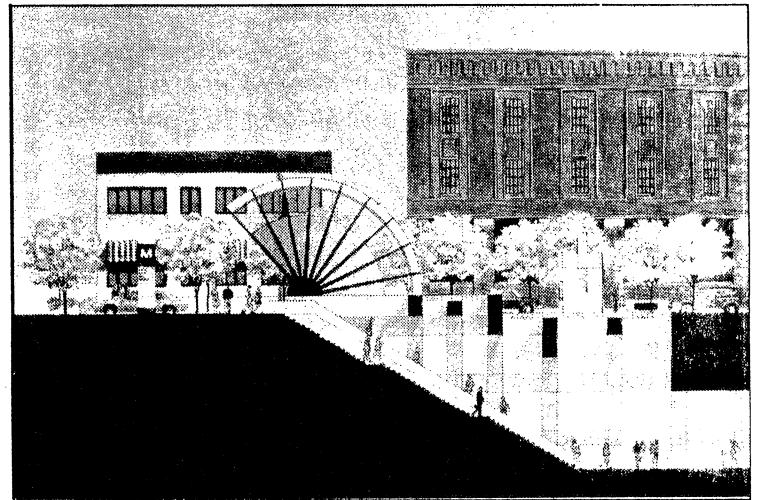
Linking these two area will be "Angel Walk," a pedestrian walkway lined with plum trees, which will take tourists and business people pass Japanese artisans and perhaps even a Godzilla theatre. At the center of this plan is the Little Tokyo/Arts District Station of the Metro Red Line, which will transport passengers into downtown Los Angeles. . . .

Since millions of dollars will be going toward the eastern expansion of the Metro Red Line, "we need to create an area that is safe and friendly, or else no one is going to use the subway."

A highlight is the possible planting of 250 plum trees donated by the Plum Society of Los Angeles. Plans for the tree planting, however, have not been finalized. In addition the area around the station will be named Omatsuri Plaza. "Little Tokyo needs some kind of attraction. . . ."

The station is currently scheduled to be completed in

five to six years, the first one in the Metro Red Line Eastern Extension.



The subway station is scheduled to be completed in five, six years.

The new station and park will be built just across the street, on 3rd Street, from the Dojo. It will be very convenient for students to use the Metro Red Line with the Dojo right in front of its entrance, only a minute walk distance across the street.

Kodo Ancient Ways

Lessons in the Spiritual Life of the Warrior

Coming soon from Rainbow
Publications.

Please help a friend.

ASIANS FOR MIRACLE MARROW MATCHES

Please contact Tony Osumi,
Japanese Task Force Coordina-
tor at (213) 626-3406, 626-3827

Asian bone marrow donors are
in great need. Make an appoint-
ment for their simple test and
help to save a life.

Please help or Dojo Fund
Raising Event. Your
donations will be greatly
appreciated. Thank you.

Art of Aikido Aikido Shoshinshu

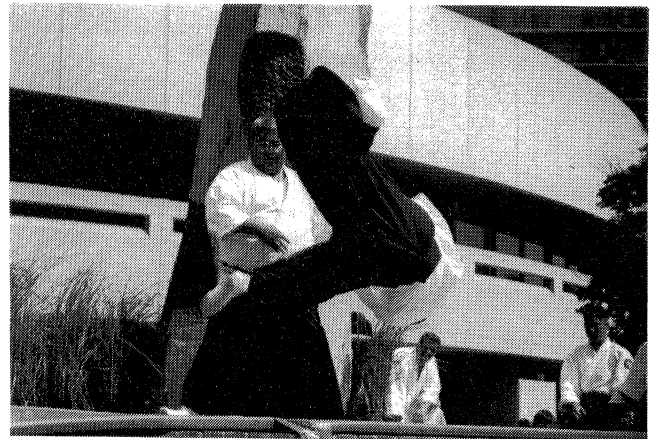
Nine Volumes, Nine Hours, Complete

*Nine hours of of comprehensive,
very detailed, instruction in
traditional Hombu Aikido by
Kensho Furuya*

*\$39.95 per volume plus \$5.00
for shipping & handling.*

*\$300.00 for the complete set
special discount rate.*

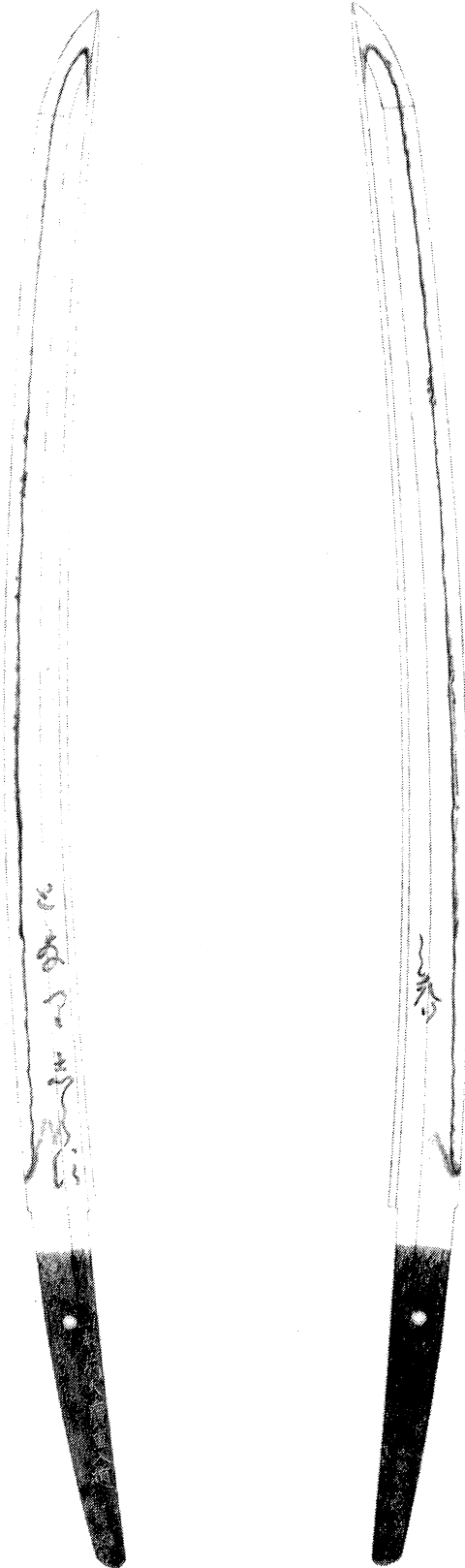
Please order now!



Sensei at the Nisei Week Demonstration

1st Asian Pacific Martial Arts
Festival Demonstration Video
available soon. Limited copies.

Please reserve your order now!



Japanese Sword Oshigata Exhibition: Shitahara School

Sword rubbings of 30 famous examples of the Shitahara School of sword making.

This Special Exhibition will debut at the JACCC North Gallery in November, 1995

The examples exhibited are executed by Master Polisher Naoji Karita Sensei and researched over a period of 20 years.

Sword rubbings or oshigata is the old method of recording a sword by making a rubbing of the original sword with thin handmade paper and sumi or black ink. Although rubbings are usually of the signature only. This exhibition shows rubbings of the entire blade including the depiction of the full temper line which is very rarely done. The oshigata themselves become great works of art.



Submissions of newly published books and videos, and the most recent issues of magazines and newsletters may be sent to: The Book Page, 5-11-21-106 Koenji Minami, Suginami-ku, Tokyo 166 Japan.

Reviews

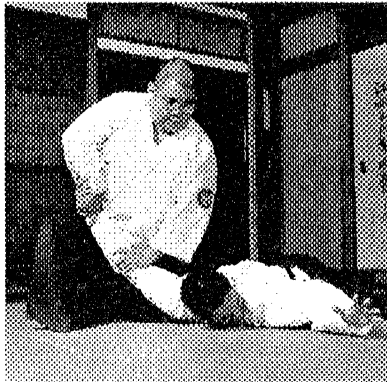
Aikido Shoshinshu: The Art of Aikido. Produced by Unique Publications. Presented by Kensho Furuya. Burbank, CA: Unique Publications, 1994. Color VHS. 9 vols. US\$39.95 (+ shipping & handling) each. Available from 1-800-332-3330, Unique Publications Video, 4201 Vanowen Place, Burbank, CA 91505. Special set discount is available. Kensho Furuya may be contacted at the Aikido Center of Los Angeles, 940 East Second St #7, Los Angeles, CA 90012, or call 213-687-3673.

I first met Kensho Furuya about 1964 at the Los Angeles Aikikai while he was still a teenager. I remember too that we took our shodan tests together in front of Koichi Tohei Sensei in August of 1965. Furuya later spent time at the Aikikai Hombu Dojo in Tokyo for intensive training in 1969. Along the way he received college degrees from the University of Southern California and Harvard.

Furuya has devoted himself to aikido for over thirty years and presently operates a full-time dojo in Los Angeles. He is also adept at iaido, an ordained Zen priest and frequent contributor to several martial arts magazines.

Furuya's latest project has been the production of a comprehensive nine-volume video series called "The Art of Aikido." The tapes cover a wide range of subjects from warm-ups, fundamental movements, basic and advanced techniques, atemi, aiki ken and jo, defenses against kicks and knives, as well as lectures on history, etiquette and the principles of aikido.

With cordless microphone pinned to his keikogi, Furuya explains in detail as he performs the scores of techniques included in



Rev. Kensho Furuya

these tapes as though conducting a class in his dojo. Several camera angles and close-up shots focus on important details. His explanations are conversational in tone and consequently easily followed. The camera work is excellent throughout and there is sufficient repetition of techniques to allow one to thoroughly grasp essential points.

Furuya's aikido shows the influence of several teachers who have had prominent roles in his aikido formation. In particular, I noticed movements and explanations drawn from Koichi Tohei Sensei's teachings of the 1960s. Also, the influence of Aikido Doshu Kisshomaru Ueshiba and other Hombu Dojo shihan is evident. Emphasis on ki no nagare or flowing movements is seen in his techniques and explanations.

It is hard to find fault with this new video series since it has been put together in a professional way in every respect even down to the beautiful packaging with individual full-cover photos. Anyone interested in an exhaustive introduction to the subject of aikido or those studying the Aikikai style of the art will derive great benefit from these tapes.

Stanley A. Pratin

Aikido: The Heavenly Road. Kenji Shimizu. Chicago, Berlin, Tokyo, and Moscow: edition q, inc., 1994. ISBN 1-883695-02-3. 175 p. Illustrated with photos. 8½" x 12" hardbd. \$29.95. To

order call 1-800-421-0387.

Technical volumes are a real challenge to produce, and an even greater challenge to produce successfully. Kenji Shimizu's *Aikido: The Heavenly Road* is particularly successful in its presentation and selection of technique—nearly one hundred are included—and less so in its text and translation. The technical photographs are well reproduced and easy to follow, and the explanations, though sketchy, connect clearly with the illustrations. I especially like the occasional use of overhead sequences. The photos are presented as cut-out from their backgrounds, which reduces distractions, but sometimes results in very blocky silhouettes of fine details such as fingers. Some readers may not be happy with the paucity of detailed explanation in the technical text, but for those who would use this book as a memory-jogger or as supplemental study to a well-supervised training program, this should present no problem. I found the selection of techniques very interesting, since many correspond to ones that appear in Tomiki aikido's series of *koryu no kata* (classical forms). Those who are studying these forms might benefit from comparing our versions of the techniques with the way Shimizu Sensei performs them. The group of escapes/releases provided at the very end also provide quite good study material.

Given that the bulk of the volume is its pictures (in addition to the technical sequences, there are a number of quite beautiful aikido photographs), perhaps the textual shortcomings can be excused. The very brief history of aiki-jujutsu that Shimizu provides is not based on the most recent historical evidence, and could be misleading. The translations are sometimes a bit strange, for example "blade-hand" for *tegatana* (hand-blade), or "passive body movement" for *ukemi* (receiving technique). And in the introduction, we have a discussion of "atemi-

NEW FROM UNIQUE PUBLICATIONS!

Aikido Shoshinshu

THE ART OF AIKIDO

A Nine Volume Video Series Featuring
Kensho Furuya

Kensho Furuya, Aikido 5th Dan brings over thirty-five years of experience in Aikido to a monumental nine volume series of highly instructional videos. Detailed, step-by-step instruction is easy to follow and clearly understandable. Furuya Sensei covers all aspects of training and takes the beginning student on an enriching journey through the physical and spiritual "Art of Aikido." Furuya Sensei is a student of Doshu Kisshomaru Ueshiba of the Aikido World Headquarters in Tokyo, Japan and is the resident Chief Instructor of the Aikido Center of Los Angeles. He is an ordained Zen priest, scholar and laido master of the sword.

VOLUME 1 (#AIK01)

- Remembering the Founder of Aikido and Doshu
- General Introduction to Aikido Techniques
- The Principles of Entering and Turning
- Keiko-Gi—The Practice Uniform
- The Meaning of Practice

VOLUME 2 (#AIK02)

- Basic Techniques
- Throwing and Joint Techniques
- The 5 Controls: Ikkyo, Nikyo, Sankyo, Yonkyo and Gokyo

VOLUME 3 (#AIK03)

- Aikido is Commitment and Perseverance
- Ukemi—Breakfall Training
- More Basic Techniques and Freestyle Applications
- The Principle of Tenshin
- Ki—Vital Energy
- Internal Breathing Exercises
- Training is a Lifetime Study

VOLUME 4 (#AIK04)

- Katate Tori Ryote-Mochi—Against 2-Hand Grip
- Ryote Tori—Against 2-Hand Hold
- Practice Serenity
- Rei-Gi Saho—Etiquette in the Dojo
- Koshinage—The Hip Throw
- Words of a Zen Master
- Words of Tenshu the Swordsman

VOLUME 5 (#AIK05)

- Beginning Your Practice
- Going With the Flow
- Suwari-Waza Kihon—Basic Techniques from Sitting Position
- Gokyo—The 5th Control Against Knife Attacks
- Hanmi Handachi—Sitting Techniques Against Standing attacks
- Kokyu Dosa—Sitting Ki Development Exercise
- Katatori—Against Shoulder or Lapel Attacks
- Su-Nin-Kake—Negotiating Multiple Attackers
- Go-Nin-Kake-Randori—Freestyle Against 5-Man Attack

VOLUME 6 (#AIK06)

- Tsuki—Against Strikes and Punches
- Yokomenuchi—Against Strikes and Punches from the Side

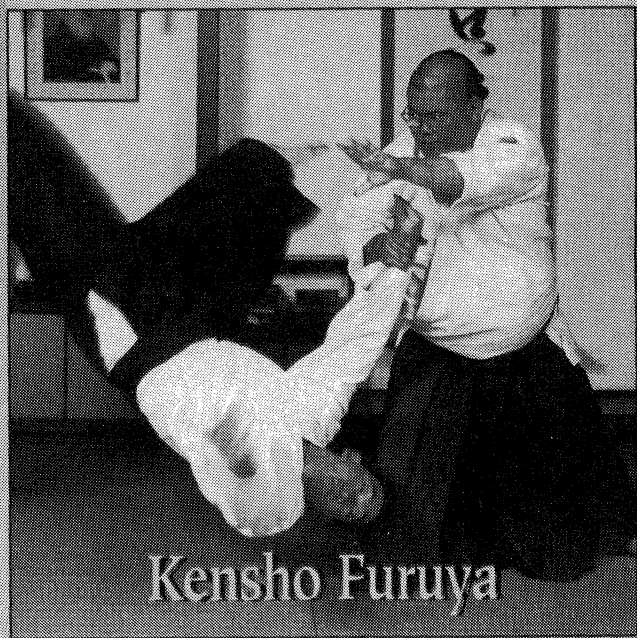
AIKIDO SHOSHINSHU

合気道初心集

THE ART OF

AIKIDO

VOLUME 1



VOLUME 7 (#AIK07)

- Shomenuchi—Against Direct Thrusts
- Ushiro-Waza—Basic Techniques Against Attacks from Behind
 - Ushiro Katatetori Kubishime—Choke from Behind
 - Ushiro Ryote-Tori—Both Hands from Behind
 - Ushiro Ryohiji-Tori—Both Elbows from Behind
 - Ushiro Ryokata-Tori—Both Shoulders from Behind

VOLUME 8 (#AIK08)

- Atemi Waza—Use of Striking in Execution of Techniques
- Negotiating Kicks
- Tanto-Tori—Strategy Against Knife Attacks
- Aiki-Ken—Sword Training Fundamentals

VOLUME 9 (#AIK09)

- Jo—Introduction to Long Staff Fundamentals
- Black Belt Examination Requirements

Only \$39.95 each

1-800-332-3330

AIKIDO

Training Schedule

BEGINING & OPEN CLASSES
Monday thru Friday Evenings
6:15pm-7:15pm

Monday & Thursday Evenings
7:30pm - 8:30pm

New ! Monday & Thursday Mornings
7:00am-8:00am

Saturday Mornings
10:15am - 11:15am

Sunday Mornings
9:45am - 10:45am

**ADVANCED & INSTRUCTOR'S
CLASSES**
Please bring bokken, jo & tanto.

Wednesday Evenings
7:30pm - 8:30pm

Saturday Mornings
11:30am - 12:30pm

**MONTHLY INSTRUCTOR'S
INTENSIVE SEMINAR**
Please bring bokken, jo & tanto.

Every 4th Saturday of the month
6:30am - 8:30am

CHILDREN'S AIKIDO CLASSES
7 - 17 yrs.

Sunday Mornings
8:30am - 9:30am

KENSHINKAI

Traditional Japanese Swordsmanship

Tuesday Evenings
7:30pm - 8:30pm

Saturday Mornings
9:00am - 10:00am

Sunday Mornings
7:30am - 8:30am

MONTHLY INTENSIVE IAIDO SEMINAR

Every 3rd Saturday of the month.
6:30am - 8:30am
Monthly Meeting follows.

Santa Monica Branch Dojo

Tuesdays & Thursdays
7:15pm - 8:15pm

Sundays
12:15pm - 1:15pm

2300 Santa Monica Blvd. at Cloverfield Blvd.
Santa Monica, California 90404

Special Monthly Study Class/Discussions

Japanese Sword Study Class
Every 1st Friday of the month from 7:30pm.

Budo Martial Arts Study Class
Every 2nd Friday of the month from 7:30pm.