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The Aikido Center of Los Angeles LLC

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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
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O'Sensei's 37th Memorial Service & Seminar. Mitsunari Kanai Sensei's 1st Year Service. April 23-24

THANK YOU: First of all, we would like to express our sincere thanks to all the participants for attending the 37th Annual Memorial Service for O'Sensei and our 1st Year Memorial Service for Mitsunari Kanai Sensei and our special seminar. We had many good friends coming from as far as Mexico, Canada, the East Coast, and many good friends from all over Southern California.

Special Thanks goes to our Special Guest Instructors, Kei Izawa Sensei and Mrs. Mariquita Izawa of the Tanshinjuku in Colorado and James Nakayama Sensei from the Chushinkan Dojo in Buena Park, California.



37th Annual Memorial Service for O'Sensei & 1st Year Memorial Service for Mitsunari Kanai Sensei. 04-23-05.

Izawa Sensei and Mrs. Mariquita Izawa arrived from Boulder, Colorado, on Friday afternoon of April 22nd. Steve Shaw arrived earlier in the afternoon and Dr. Roberto Magallanes and a few students arrived earlier on Thursday. We had a nice dinner that evening. The Seminar started early at 9:30am with Izawa Sensei, 5th Dan. The dojo was packed with many students. A student of Hiroshi Isoyama Sensei in Iwama, Jim Paulson Sensei, brought six of his students from Santa Clarita, Calif. We had another visitor from Calgary, Canada along with many local students. James Nakayama, 6th Dan, from the Chushinkan Dojo conducted the 2nd class.

Izawa Sensei emphasized strong, large movements and bold techniques so familiar of the late Kanai Sensei. Everyone enjoyed the rigorous practice. Nakayama Sensei emphasized a large variety of techniques with his usual excellent skill in blending and moving into the opponent's territory.

Rev. Shumyo Kojima of the Zenshuji Soto Mission conducted a beau-

tiful Memorial Service for O'Sensei and Mitsunari Kanai Sensei reading the Hannya Shingyo or Heart Sutra and all the students lined up and each offered incense to their memory. Furuya Sensei then treated his guests to Shanghai style luncheon.

Mariquita Izawa, 3rd Dan, taught the first afternoon class with beautiful, big flowing, circular movements which everyone enjoyed. I saw a great deal of Hombu Aikido in Mariquita Sensei's technique which reminded me a great deal of 2nd Doshu, Ueshiba Kisshomaru Sensei, where she studied while living in Japan. The last class of the day was taught by Kensho Furuya Sensei who reviewed atemi techniques against munetsuki. Everyone had a good practice, sweating hard and enjoying the positive energy and spirit of friendship in the air. Later that evening, Sensei took the Izawas to an Ecuadorian Restaurant in the Silverlake District near Downtown Los Angeles where we met with actor and martial artist, Shin Koyamada, co-star of "The Last Samurai." Izawa Sensei enjoyed chatting with Shin about martial arts and Aikido and various subjects along with Sensei.



Kei Izawa Sensei taught energetic classes which everyone thoroughly enjoyed.

Gary Myers, Iaido 5th Dan, and Mark Ty, Iaido 4th Dan, opened the 2nd day of the Seminar with an introductory class on Muso Shinden Ryu Iaido and Toyama Ryu Battodo demonstrating the basics of swordsmanship and Iaido.

The morning was exciting with an unexpected surprise visit by Good Morning Los Angeles News program who came to finish up taping a news program featuring the dojo on their program starring Susan Hirasuna on Channel 11.

The second class was conducted by Ken Watanabe, 5th Dan, Senior Assistant Instructor of the Aikido Center of Los Angeles followed by 2nd class with Izawa Sensei. Again, many wonderful techniques from Kanai Sensei's teachings were demonstrated.

Luncheon was followed by classes conducted by some of the senior instructors of the Dojo, James Doi, 5th Dan who has been with Sensei since 1968. Followed by Tom Williams, 4th Dan, who is also head of the La Puente Hacienda Branch Dojo. The Seminar concluded with David Ito's, 4th Dan, class with a full class of over 30 students.

Izawa Sensei had many very pleasant talks with Furuya Sensei and many projects were planned for the future, opening the doors for a long friendship and many more good hours of conversations about Aikido and our late dear teacher, Kanai Sensei.

Many thanks again to all the participants for making this such a successful and memorable seminar and we hope to see you all again soon in the near future.

And "yes" to several inquiries, each year about this time, we will conduct an annual Memorial Service for the late Kanai Sensei in combination with our Annual Memorial Service for O'Sensei.



James Nakayama Sensei, Chushinkan Dojo



Mariquita Izawa, Tanshinjuku Dojo, Colorado



Andres Bermudez, New England Aikikai.

Message From Izawa Sensei: Kodawari

It was a great pleasure to be part of the memorial service for O Sensei and one year service for Kanai Sensei. The seminar contributions by all the instructors and students alike made the seminar quite enjoyable and good practice.

I have attended many seminars but it is rare to be able to see such fine commitments to the Japanese traditions. Rev. Furuya Sensei did not try to conduct a seminar or services based on superficial formalities. The service and sermon by Rev. Kojima was quite moving. The Han-Nya Shingyou as chanted by Rev. Kojima and his sermon made the service quite worthwhile to be present.

The politeness and sincere willingness to learn by the students of Furuya Sensei was also very nice. I also had a lot to learn. Rev.

Furuya Sensei's class also brought back quite nice memories of Kanai Sensei techniques. This was even obvious for the students visiting from New England Aikikai. Tradition lives on and congratulations to Rev. Furuya Sensei for the nicely organized seminar.

I do not think that there is a word that can translate very well the concept of kodawari. You could say that it is somewhat like attention to details to make your actions as close and real to the original as possible. Rev. Furuya Sensei is dedicated to that spirit and it is sufficient to get to see his dojo, let him talk about swords and fittings and demonstrate his techniques of aikido. I was amazed that in spite of all the years that passed between his study under Kanai Sensei, his moves produced firm and powerful techniques based on quite detailed reproduction of Kanai Sensei techniques.

Besides the nicely arranged seminar, I had a great time talking and exchanging views with Rev. Furuya Sensei. We have lots of things in common or at least aspirations to do something positive to the cause of the Ueshiba family and the spread of good traditional aikido. I look forward to further exchanges to promote good spirit of aikido.

Kei Izawa

Chief Instructor, Aikikai Tanshinjuku Colorado

Many Thanks

I greatly appreciate Izawa Sensei's kind words and generous thoughts about our dojo. We have been isolated for so long here and I often worry that my students are not getting the proper training and continually worry about their level of practice. I am so glad to find such a supportive friend in Izawa Sensei who has, from the very beginning, been open and instructive, and has opened the doors of our dojo more to the world outside once again.

I have not practiced under Kanai Sensei for many years, but I have been closely guarding his instructions from many years ago to present. I am glad to see that they are still valid and relevant today. Chatting with Izawa Sensei has brought back many fond memories of



Aikido many years ago. I also share his conviction to support Hombu Dojo and the Ueshiba Family and I am just riding on the huge wave of his energy and enthusiasm. He has many, many projects for me, finally pulling me down from my isolated existence here, so now I guess I must try to get back into the battle-form of my old self. Many thanks again for your generous and much undeserved, kind thoughts. Rev. Kensho Furuya



Ken Watanabe demonstrating with Jim Macdonald.

Rev. Shumyo Kojima's Memorial Service Sermon: O'Hana - Flowers

Izawa Sensei mentioned Kojima Sensei's sermon during our Memorial Service so I thought I would present a little brief outline.

As Izawa Sensei intuitively sensed, Kojima Sensei's sermon was very special and very moving. This was due to many special circumstances and odd karma. Even for me, who trained at the same temple as Kojima Sensei and am familiar with many of his sermons (sermons are like Aikido techniques for us and they are judged by school and effectiveness, etc.), I was quite moved and impressed with his words.

Usually, for the memorial service, white flowers (white is the Japanese color of mourning) are most appropriate. However, when we went to pick up the flowers, there were no fresh white flowers available so my student bought the next best and freshest flowers there which were multi-colored with much pink, purples, yellows, etc. It couldn't be helped so the butsudan, Buddhist altar, and Kanai Sensei's photo was decorated with very colorful flowers instead of the usual white. When Kojima Sensei presented himself before the their photos and memorial tablets, he must have been quite surprised to see this - so it stuck in his mind and he gave a special talk which he called, "Flowers."

Kojima Sensei: "Flowers are so beautiful in themselves, they do not need to compete or fight with the other beautiful flowers surrounding them. Of course, all the flowers together, so different in shape and color, are beautiful together but they do not fight. . . each flower has their own beauty and each flowers lives and flourishes with its own beauty just as nature has intended.

Each human being has his own beauty and individuality as well. We all flourish together but we need not compete against each other comparing better or worse, rich or poor, strong or weak, and on and on - we also have our own individual beauty which exists uniquely and independent from all others.

Recently, we just celebrated "Hanamatsuri" of the "Festival of Flowers." This is why i am thinking about flowers today. The Festival of Flowers is actually the birthday of the Buddha. When the Buddha was born, beautiful flowers rained down from Heaven, it is said. The Buddha took seven steps and declared, "Tenjo Tenge Yuiga Dokuson" which means, "In Heaven and Earth, I alone am the world revered One!" In one sense, he is talking about himself but actually he is talking about every single person at the same time. Not only the Buddha himself, we are all the "world honored One in both heaven and earth."

We must all exist together in harmony, and we must all exist as individual as the same time as well. Thank you very much for listening to my poor English."



Rev. Shumyo Kojima giving sermon after performing the Memorial Service.



Butsudan where the Memorial Tablets for O'Sensei, 2nd Doshu and Kanai Sensei were placed during the annual Memorial Service. Kojima Sensei of the Zenshuji Soto Mission conducted the service and gave a sermon on "Flowers." Everyone lined up and individually offered incense to their memories.

This was a traditional Zen service and maybe many experienced this for their very first time. Everyone commented on the beauty of the service.



Towards the finish of the 2nd Day of Seminar with Izawa Sensei conducting class

Many Thanks:

I would like to take this opportunity to thank all of our special guest instructors and all of our participants who came together to honor O'Sensei and remember Kanai Sensei and create a seminar of good spirit and friendship. I hope that we will all soon meet again and continue to develop ourselves through correct Aikido principles. Best wishes and many thanks again,

Rev. Kensho Furuya
Aikido Center of Los Angeles
Furuya Dojo



During Memorial Service.

The Traditional Memorial Service:

Ueshiba Morihei O'Sensei, the True Founder of Aikido, passed away on April 26, 1969. As per Japanese custom, we commemorate his passing each year on April 26, which we call, "Meinichi," or rather "O'Sensei's Meinichi." This year we coordinated his Memorial Service on April 23 on the weekend for the convenience of many guests and held a seminar at the same time. This was a special occasion to include Kanai Sensei's One Year Service.

3rd Doshu will conduct an "O-Matsuri" or "Great Service" for O'Sensei at the Aiki Jinja in Iwama on April 29, this Friday. Today,

Good Morning LA News

In April, the Dojo was interviewed by Susan Hirasuna of the Good Morning Los Angeles News, Channel 11, for their morning news program which should air sometime in May.

Many Thanks!

Pre-Seminar Clean-Up Crew

Many thanks for the following members who helped out with the Dojo Clean-up on April 16: James Doi, Larry Armstrong; Ken Watanabe, Mark Ty, Bill Allen, Michael Vance, Kevin Hoffer, Sara Newey, Paul Major, Jim Basset, Mike Hatfield, Maria Ferrarri.

April 26, we will have another Incense offering (O-Shoko) during practice. There are many ways to commemorate this day to honor O'Sensei. Offering incense, a prayer in the religion of your faith, an offering of a flower, or apple or orange, etc., by his photo. Perhaps, a moment of silence or prayer in class, or at work, or in the home. . .

At the same time, we remember O'Sensei, we should always take a small moment to think of the late Kisshomaru Ueshiba Doshu who passed away on January 4th and pray for the good health and happiness of Moriteru Ueshiba, the grandson, who is presently working so hard for Aikido and all Aikido students over the entire world today.

I have included a translation of the Hannya Shingyo or Heart Sutra which was read at the Memorial Service in the Dojo for O'Sensei on April 23, this year. This is the custom to be read during all memorial services. It is considered words of the highest wisdom explaining "wisdom beyond wisdom" as part of the last sermon of the historical Shakyamuni Buddha. Some believe that reciting this sutra has great power and excellent karma. This English translation can also be read as a part of your memorial to O'Sensei.

Please understand that the Hannya Shingyo is difficult to translate and very difficult to understand. Please do not think you may understand these words at the first reading, many very complex ideas are expressed here in just a few words and many priests spend a lifetime to attain a glimmer of understanding. Many thanks!

HANNYA SHINGYO

Great Wisdom Beyond Wisdom Heart Sutra

Avalokiteshvara Bodhisattva, when practicing deeply the Prajna Paramita, perceived that all five skandhas in their own being are empty and was saved from all suffering.

O Shariputra, form does not differ from emptiness; emptiness does not differ from form. That which is form is emptiness; that which is emptiness form. The same is true of feelings, perceptions, formations, consciousness.

O Shariputra, all dharmas are marked with emptiness. they do not appear nor disappear, are not tainted nor pure, do not increase nor decrease. Therefore in emptiness: no form, no feelings, no perceptions, no formations, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no color, no sound, no smell, no taste, no touch, no object of mind; no realm of eyes...until no realm of mind-consciousness; no ignorance and also no extinction of it...until no old-age and death and also no extinction of it; no suffering, no origination, no stopping, no path, no cognition, also no attainment with nothing to attain.

A bodhisattva depends on Prajna Paramita and the mind is no hindrance. Without any hindrance no fears exist. Far apart from every perverted view one dwells in nirvana. In the three worlds all buddhas depend on Prajna Paramita and attain unsurpassed complete perfect enlightenment. Therefore, know the Prajna Paramita is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra which is able to relieve all suffering and is true not false; so proclaim the Prajna Paramita mantra, proclaim the

Photo of Kanai Sensei in the April Issue was kindly supplied by Mariquita Izawa. Thank you.

mantra that says: Gate Gate Paragate Parasamgate Bodhi Svaha
All buddhas ten directions three times
All beings bodhisattvas mahasattvas
Wisdom beyond wisdom Maha Prajna Paramita

(Reprinted courtesy of San Francisco Zen Center)

Mitsunari Kanai Sensei: A Thought on Reigi Saho

Fundamental Philosophy of Reigi

The motivating principle of human survival, based upon the instinctual needs of food and sex, is power. The ability to effectively use power is crucial for the sustenance of life itself. The technology of fighting, pre-modern and modern, is an expression of this power, and the human race has survived to this point in history because of the ability to properly use this power. In fact, the development of this technology has given rise to new ideas, scientific advances, civilization, and culture. The basic principle of power is deeply rooted in life itself, and it is still the basis of human society as we know it today.

The student of Aikido, regardless of the reason, has chosen this particular form of martial art as his or her path, seeking to integrate it into daily life and undertaking the practice with dedication and constancy. Some people get enjoyment out of the Aikido training while some others get lost and fall into confusion. Some approach the training selfishly while others approach with modesty. Each person's approach to the training is a personal expression of his or her suffering and conflicts as a human being. Thus, the person applies his or her own judgment to Aikido and tries to give his or her own meaning to Aikido. The significance of Aikido, first of all, is that it is a martial art, but it also has meaning as the manifestation of natural laws and as a psychological, sociological, physiological, ethical, and religious phenomenon. All of these are overlapping, although each has its own unique identity, and together they constitute what we call Aikido.

If we pursue the combative aspect Aikido in our training, we can find extremely lethal and destructive power in Aikido. Therefore, if Aikido is misused, it can become a martial art of incomparable danger. Originally, martial arts meant this dangerous aspect. Aikido is no exception. Thus, any combative art unaccompanied by a strict philosophical discipline of life and death is nothing but a competitive sport.

While sports do not deal directly with life-or-death situations, they nevertheless advocate certain values necessary for building of character, for example, the observance of rules, respect for others, sportsmanship, proper dress and manners. This should be even more true and essential in the art of Aikido because Aikido deals with the question of life or death and insists on the preservation of life. In such an art is it not unquestionably appropriate to emphasize the need of dignified Rei in human interactions? Therefore, it is said that Rei is the origin and final goal of budo.

Some people may react negatively to this emphasis on etiquette as old-fashioned, conservative, and even feudalistic in some societies, and this is quite understandable. But we must never lose sight of the essence of Rei. Students of Aikido are especially required to appreciate the reason for and the meaning of Reigi-saho, for it becomes an important step towards misogi, which is at the heart of Aikido practice. I hope to discuss misogi in a future article.

At any rate, people working in martial arts tend to become attached to technical strength. They become arrogant and boorish, bragging of their accomplishments. They tend to make unpolished statements based on egoism. They immerse themselves in self-satisfaction. They not only fail to contribute anything to society but, as human beings, their attitudes are under-developed and their actions are childish. What is important about Reigi-saho is that it is not simply a matter of bowing properly. The basis of Reigi-saho is the accomplishment of the purified inner self and the personal dignity essential to the martial artist.

If we advance this way of thinking, the matter of Reigi-saho becomes the question of how one should live life itself. It determines what one's mental frame and physical posture should be prior to any conflict situation; the guard-posture must have no openings. Thus, Reigi-saho originates in a sincere and serious confrontation with life and death. Above all, Reigi-saho is an expression of mutual respect in person-to-person encounters, a respect for each other's personalities, a respect which results from the martial artist's confrontations with life-or-death situations. The culmination of the martial artist's experience is the expression of love for all of humanity. This expression of love for all of humanity is Reigi-saho.

The martial artist's respect for the self and for others easily tends to become coarse and unpolished. So the idea of Reigi-saho, that each person is important, functions as a filter to purify and sublimate the martial artist's personality and dignity. Reigi-saho thus melts into a harmonious whole with the personal power and confidence that the martial artist possesses. This coming together establishes a peaceful, secure, and stable inner self which appears externally as the martial artist's personal dignity. Hence, a respectful personality with strength and independence is actualized. Therefore, Reigi-saho is a form of self-expression. The formalized actions of Reigi-saho reveal the total knowledge and personality of the martial artist.

We who are trying to actualize ourselves through Aikido should recognize that we are each independent. Only with such deep awareness of the self, can we carry out a highly polished Rei with confidence.

In short, Reigi-saho is to sit and bow perfectly and with dignity. In this formalized expression of Rei, there exists the martial artist's expression of self resulting from his or her philosophy of life and death. And, for this reason, the martial artist shows merciful care and concern for those who walk on the same path. The martial artist shows merciful care and concern for all who seek to develop themselves in mind, body, and spirit, with sincere respect for other human lives.

In order for any external, physical act to be complete, it must be an expression of the total person. Abstractly, the external form includes the inside. This is a complete form. For Reigi-saho, that means that the external act was from the deep heart or mind. Also, the heart or mind was using the external act for its expression. This is a complete act. The formalized expression of the inner and outer person harmonized is the Saho of Reigi.

Saho (Formalized expression of Rei)

Reigi-saho thus contains varied implications regarding the inner life, but the observable form is a straightforward expression of respect for others, eliminating all unnecessary motions and leaving no trace of inattention. In the handling of martial art weapons the safest and most

rational procedure has been formalized so that injury will not fall upon others as well as on oneself. Ultimately the formalized movements become a natural movement of the martial artist who has become one with the particular weapon. Below is an outline of the basics of Saho which I consider necessary knowledge for the martial artist.

1. Seiza (formal, Japanese-style sitting)

From your natural standing position draw your left leg slightly backwards (in some cases the right leg), kneel down on your left knee while staying on your toes. then kneel on your right knee, lining up both feet while on your toes. Sit down slowly on both heels, as you straighten your toes, placing them flat on the floor so that you sit on the soles of your feet. Place either your left big toe on the right big toe, or have both big toes lightly touch each other side by side.

Next, place both hands on your thighs with fingers pointing slightly inward. Spread out both elbows very slightly but naturally, dropping the tension in your shoulders into the tanden or the pit of the stomach. Raise your sternum which will naturally straighten your back (do not stiffen your back), look straight ahead of you, and calm your body and mind for proper breathing. The space between the knees on the floor should be about the width of two or three fists.

2. Rei before the Kamiza (front altar)

From the seiza position slide both palms of your hands forward to the floor about a foot in front of you, forming a triangle, and then bow by lowering your face slowly and quietly towards the center of the triangle. Do not raise your hip or round your back as you do so; it is important to bend your body at the waist, keeping the back straight as possible. After a brief pause gradually raise your bowed head, pulling up both hands at the same time. Return both hands to the original seiza position and look straight forward.

3. Rei toward fellow students

From the position of the seiza first slide your left hand forward slowly, followed by the right hand, and place them on the floor about a foot in front of you and form a triangle, identical to the procedures described above. Following the bow, pull back your right hand while raising the body, followed by the left hand, and return to the original seiza position.

4. Rei towards teachers

The same etiquette as above is observed for bowing to your teacher, but the student should remember to lower his or her head in a bow before the teacher does, and to raise his or her own head after the teacher raises his or hers. Please remember that your bow shows your mental readiness.

5. Standing from the seiza position

First get on your toes, then begin to stand as you move your right foot (or left foot) half a step forward. Stand up slowly and quietly and pull back the right foot (or left foot) so that you are standing naturally.

6. Saho when holding sword (applies also to other weapons such

as bokken, jo, etc.)

The sword is normally placed on the sword stand with the handle to the left of you and the blade facing upward. (The side of the sword thus seen is called the front of the sword.) The placement of the sword is reversed for self-protection in cases of emergencies and when retiring at night.

(a) Rei to the sword (standing)

Take the sword from the sword stand with your right hand grasping the scabbard near the sword guard with the right thumb pressing the sword guard. Then turn up your right hand, placing the handle to your right. Open your right palm holding the sword with the blade turned upwards, while at the same time the thumb of the left hand, palm down, holds the scabbard closer to the tip. The sword should be held up at eye level and the bow should be made slowly from the waist with the back kept straight. The sword is raised slightly during the bow.

(b) Rei to the Kamiza (standing)

From the standing bow to the sword, lower the sword in front of you thus bringing it closer to your body. With your right hand turn the handle upward

with the blade facing you. The sword is held vertically with the right hand in front of your center, and the left hand now grasps the scabbard immediately below the right hand. The right hand then is freed, permitting it to grasp the backside of the sword blade from above. The right hand thus grasping the scabbard should have its index finger placed on the back side pointing towards the sword's tip. Hold the sword close to the right side of your body with the tip turned towards the front at a 35-degree angle with your right hand at your hip bone. Stand erectly and piously make your bow to the Kamiza. The bow should be about 45 degrees and you should pull your chin in while you bow.

(c) Rei in front of the Kamiza (sitting)

Sit in seiza. Place the sword on the floor on the right side of your body with the blade pointing toward you. The sword should be parallel to your body. Slide both hands simultaneously down from your thighs to the floor and bow to the Kamiza.

(d) Rei toward fellow students and teachers (sitting)

The same procedure should be followed as in the case above, except for the different sequence of putting your left hand down on the floor first when bowing and pulling up the right hand first when rising from the bowing position.

This concludes the description of the minimally required basics of Reigi-saho. The brevity of the explanations was intended to avoid possible confusion, but it may also have led to lack of clarity and thoroughness of explanation concerning certain procedures. If I have not been generous enough in writing my description of Reigi-saho, then I hope that you will forgive me and give to me and others the chance to teach you more in the future.

Reprinted from Aikidoonline.



Izawa Sensei throwing Ken Watanabe during Seminar.

Memorial Seminar Review:

Many thanks to all my students who participated in our Seminar. it was a big success because of your support and participation.

I have many senior students who did a lot of work for me to help the Seminar go very smoothly. Many junior students who participated and practiced so hard on the mat and enjoyed the friendship of members of other dojos are also a very big part of this success.

Among the Samurai of old, there is a well-known saying: "After the victory, tighten the cords of our helmet." After a good and very successful seminar, it is not the time to relax and enjoy kudos but to seriously review our seminar and practice and see where we can improve and refine and develop ourselves further.

Yesterday, I mentioned a few observations about the seminar practice. Please don't take this as some personal criticism which comes from the ego and pride. I myself am not trying to put down or criticize anyone but analyzing how to improve ourselves and do a better job the next time around. More than anyone, I criticize and analyze myself more than anyone else. In the same respect, you must think about your own practice and see points that you yourself can improve.

Was your ukemi up to standard? Did you have trouble understanding new techniques? How was your stamina? How was working with members of other dojos? Did you feel confident in your practice, or were you confused? These are just general questions to ask one's self.

You must also be more specific and think to yourselves, "Hmmm, I definitely need more ukemi practice." Or, "I couldn't keep up with the others, I need more practice to develop my stamina." Or, "I was confused, I need more time in the basics. . . ." And on and on. I do this for myself, please try this as one method of training for yourselves.

From today, please tighten your helmet cords, and start your Aikido practice today based on many new experiences and instructions received over this last weekend seminar.

Letters & Correspondence:

03-22-05: Dear Rev. Furuya -Thank you for your kind words. Aikido has been a major part of my life for almost 30 years and be assured that a little face wash on AikiWeb will do nothing to discourage me. Sincerely, Ron Ragusa, Berkshire Hills Aikido

Sword Handle Wrap: 03-23-05: Sensei, I would like to ask you a question concerning my sword grip, both in practice and the actual tsuka-ito itself. Lately my iaito is sort of falling apart. The Tsuka-ito is loosening and I am also noticing the tsuba is getting a bit loose. I have written to the maker of my sword and asked them why this is happening and how to correct it. He replied that the problem with my handle wrapping loosening may be due to improper cutting technique. He says he has seen this before. I don't doubt that my cut could be the problem since I have only been training in Iaido for a couple of years and this didn't insult my ego at all. I was just wondering if this sounds like a legitimate reason for this problem or if it is possible they are just trying to escape any blame for the sword coming apart? Any insight on this would be appreciated. Thank you as always, respectfully, Jason P.

Reply: In actual usage in combat in feudal times, and today, in our modern Iaido practice, the handle wrap is one of the most important considerations of a Japanese sword. The handle wrap, of course, keeps the handle together which secures the blade, in addition, the shape of the handle and how it is tied also greatly affects how effectively it can be used in training. Experts prefer particular shapes of the handle and how it is tied because it more perfectly matches with their grip. Most people familiar with swords can recognize two general types of handle wrap or tsuka-maki. The two most commonly seen types are hineri-maki or "twisted" style and tsumami-maki or "pinched" style. This refers to the method the wrap crosses over each other on the handle. However, there are at least several dozen of styles of handle wrap. Some are known from their strength and utility in usage and some are more decorative and generally for looks. Some represent native localities and some styles represent a particular school of swordsmanship. Some styles even distinguish the samurai class from the merchant or non-samurai class. In addition to the styles of handle wrap, there are many materials which are used. Generally, we most often see silk tape. Most of the silk tape used today is of a single weave, however, in the feudal ages, the silk was always hand woven by craftsmen and the tape was "double-weaved" in a special way for handle wrap. This means that the silk was woven so that it was like two tapes woven together giving great strength and durability to the silk. Doe skin is often used because of its durability. Leather is often seen. Ganpi, a specially made paper of great strength is sometimes seen. Many times, the wrap is lacquered for additional strength and for water-proofing, especially for battle conditions. Before, the handle wrap, the shape of the handle is very crucial and this is one of the great skills of the artist. Very few artists today can make the perfectly shaped handle - but the perfect handle is absolutely wonderful to hold and use. I only very rarely see perfect handle shapes today. There are about six basic handle shapes depending on the style of the sword mountings. This is also a subject of deep study. The wood handle is wrapped with very tough, hard ray or shark skin. This is glued to the wood and bound very, very tightly to strengthen the handle. More often than not, the handle is not wrapped entirely with ray-skin, but two separate panels are placed on either side of the handle, so that the ray-skin will show through at the exposed portions of the handle wrap. This does not afford any strength or reinforcement to the handle at all and is purely decorative.

This is often done because of the high price of good same.

Today, many use artificial same skin. Sometimes made of plastic or sometimes, inferior same is ground into powder, mixed with glue and molded to look like the real stuff. Artificial and resin based same often discolor with age or do not give proper strength to the handle. The handle wrap comes last and is the final step in making the handle. Most professional handle-wrappers come of a lineage of several generations of masters and their training starts when they are just babies, building up strength to tie the handle and their technique. I am afraid that many handle-wrappers do not undergo such life-long training, and take up the work late in life, I fear that the strength of the wrap is not like that of ancient times. Today, much of the handle wrap is secured with glue, especially if it is done by non-traditionally trained handle wrappers. Nowadays, this work is farmed out to Korea, China, Taiwan, Thailand and in this country. Of course, they are not traditionally trained as well. By looks, it is hard to tell the difference by an amateur, but an expert can tell the quality of the work at a glance.

Most people who practice iaido or who appreciate swords rarely study the handle wrap. Because of this, they only order the most common types of handle wrap for their swords and some of the rare styles are never order. Because of this lack of knowledge, handle wrappers today are losing their skills and techniques to do the rare styles and these are gradually being lost in time. Several years ago, I requested the style of handle wrap used by Miyamoto Musashi for a sword I was reconstructing in the true Musashi style. I requested this work from a friend who is designated as an Intangible Cultural Asset or Living National Treasure. He told me that no one has ever requested this style from him and he needed time to study and research this. I sent him several photos of early Musashi handle wrapped swords. He researched this himself for two years before the work was finally completed. It was a wait worthwhile because the work was a masterpiece of the art and this can be passed down and enjoyed for many generations to come.

03-24-05: Dear Sensei, Between this type of information and you discussions about the intangibles of Aikido, this group is priceless. Thank you, Best regards, Leonard

RE: Reply 03-24-05: Sensei, Thank you as always for your answer. I guess I will send the sword back to the company and have them look it over so no one gets injured. I did send you the name of the company but maybe you did not receive it. If you did, would you mind saying if you think they are reputable? Everyone in my dojo uses this company and Sensei really doesn't seem to have a preference. If it is time to purchase a new iaito I don't want to make the same mistake twice. Respectfully Jason

Wooden Sword Bokken 03-24-05: Dear Sensei: My name is Jako Cohen and live in Venezuela. Actually I handmade bokkens. Constantly my clients required me one type of bokken different that mines, they said that the type of bokken that require is the only type of bokken that exists.

I want to ask if you can help me with arguments or some draws or designs or book or anything that can help me to improve my bokkens.

Mines are made with a hard type of wood, light and antihumidity and insect attach. The name of this wood in Venezuela is "chupon"; i real

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I don't know how to translate it to English or the scientific name.

Another thing, I hope you understand me because my write English is not very good.

03-24-05: Hello Sensei - Could you please provide some insight into the nature of tenkan? Specifically, is tenkan only executed at the beginning of a technique or is any turning motion executed during a technique considered tenkan? For example the turning motion in kata tori ikkyo tenkan that is used to bring uke to the mat. Thank you. Ron Ragusa

03-27-05: Merits Of Temple Cleaning Warm Greetings, Sensei Months ago you wrote about the importance and value of cleaning the dojo, and I have been meaning to send you this Tibetan teaching* on cleaning the temple, which seems to reflect your views. I hope its length/format will not cause you any technical problems in terms of downloading, nor your precious time, and apologise for the delay, not that you knew there was one! I hope you will find it inspiring, as I did, as it is partly thanks to what you said that I read it myself. It is freely available from a web-site. Meantime I am very slowly 'spring-cleaning' my little flat! I have a lot of cleaning to do! :) Best, Jennie

*The Merits of Cleaning a Temple by Tulku Thondup Rinpoche 2004 based on a text by Jigme Tenpe Nyima (1865 - 1926) the Third Dordrupchen Rinpoche

03-28-05: Thank you Sensei for this story...It was so lovely. Sometimes when we think we need to kiss-ass to move ahead in the so-called real world; we're reminded in these instances that sincerity can only be felt in action and not words.

Personally I have friends who only call me when they seek my help. I used to be really hurt about it, but now I just choose to focus my time on people that we both have an interactive relationship based not purely on giving but care & concern. In aikido classes as well, I have met people who I've felt more comfortable with than people I meet in university. Some of these friends in aikido are perhaps not what the Singapore society would deem 'successes' but who cares.

Sorry I digressed from Aikido practice. I would like your permission to post in yahoo groups a photo of my Sensei's dojo though, to share with you all where the head dojo looks like in Singapore. It's really nice & serene. Best wishes & have a great day! Keyue

03-28-05: Reigi Saho & Misogi Dear Sensei, In his article on Reigi Saho, Kanai Sensei pointed to the connection between Reigi Saho and misogi. In addition, he went on to state that misogi is at the heart of Aikido. When you see fit, could you please discuss misogi in Aikido (or perhaps Aikido as misogi) and the interplay between Reigi Saho and misogi. Best regards, Leonard

03-29-05: Thank you Sensei for this story...I will post all future messages here first. It was so lovely. Sometimes when we think we need to kiss-ass to move ahead in the so-called real world; we're reminded in these instances that sincerity can only be felt in action and not words. Personally I have friends who only call me when they seek my help. I used to be really hurt about it, but now I just choose to focus my time on people that we both have an interactive relationship based not purely on giving but care & concern. In aikido classes as well, I have met people who I've felt more comfortable with than people I

meet in university. Some of these friends in aikido are perhaps not what the Singapore society would deem 'successes' but who cares. Sorry I digressed from Aikido practice. Yes...I will send you the pictures first. I can understand uploading files is tricky & it may not be suitable here. Best wishes & have a great day! Keyue

04-02-05: From Salamanca Kodokai: Sensei, How are you? I see you on the Aiki-News (March) and look more happy and healthy so I supposed that everything go well.

I see the pictures from the last seminar in your Dojo looks very good. Also the pictures with your "famous friends" Russell Wong etc.. Me - I fell better last week I was little cold and with head each I had to stop two days to practice (Monday morning when I wake up of my bed falling on the floor) nothing happened to me just a big scare of Susana but now everything is ok I feel better, I went to the doctor to check and everything is good just should stop to train for a couple of days) I send you too pictures

One is from my son and my (birthday one year) And the other is a present, I know that you like a good bamboo so I was in a park here in Salamanca and they had a very nice bamboo I take that picture for you. Hope enjoy it. Always, Santiago



Santiago with his son who is one year's old. Salamanca, Spain.

04-03-05: Congratulations! - #200 On Yahoo Hi Furuya Sensei, It looks like I am your 200th member. I am an Iaido-ka from Scotland and I am always interested in what is happening in Iaido all around the world, look forward to chatting with you all.

yours in Budo

David McLean

Edinburgh Genbukan Iaido Club
Scotland.

Aikido Center of Los Angeles

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04-07-05: Good morning, Sensei, I've been reading a wonderful little book I bought over a year ago called "KODO: Ancient Ways" and very much enjoying it. Then this morning, it finally dawned on me who that light hearted poet on AikiWeb was. Thanks, Sensei! Take care and keep rhyming, Paula Lydon, Colorado

04-07-05: Endless Sadness ~~Yes, I'm slowwww....:) Yes, unhappy people with the same thoughts going round endlessly on AikiWeb; I've stayed away these past eight months or so, also. And perhaps a glass of wine for me should we ever meet. - Sunlight lancing through me, dazzling my soul; Winter's cocoon shed. Joy and laughter! Paula

04-07-05: Sensei Kensho Furuya, I was wondering if you have ever done Acupuncture or taken herbs to improve your body in training? Rick

04-08-05: Dear Sensei, Please indulge a novice and forgive his insolence. Aikido can be as much or as little as one wants it to be. It can be as simple as getting one's face slammed into a mat or it can be the hub around which the wheel of one's life revolves. Ultimately, Aikido is the Way; how little or how far one chooses to travel on this path, is up to the traveler. Regard, Leonard

04-08-05: Little Tokyo Services Center: Hi Sensei, I wanted to thank you, again, for inviting me to speak with your class on Wednesday night. I enjoyed our dinner at Sushi Gen, as well.

I went on Patrol last night with the Public Safety Association. Our original plan was to walk mostly the Artist Loft area, and stop by the dojo to say "hello". However, we had LAPD with us, and they asked us to concentrate on Little Tokyo. . . . I will let you know when there are community service opportunities available for your students. Thank you. Take care. Nancy (Kikuchi)

04-09-05: From Turkey: thanx for accepting me to your group. i am from turkey. ozgur ercelik

04-10-05 Thanks For The Harvard Mug: YES I left the red Harvard mug right from the Coop in Cambridge. Hope you enjoy it...do not put it in the microwave. sorry to have missed you...it was a quick visit to LA area with my husband and son. thank you for your continued inspiration. Lisa Gambuzza TKDKC 3B, Massachusetts

04-13-05 Hagakure: Hello Sensei Would you recommend one reading the Hagakure? I have found translations on various Web sites and at first glance it looks like I could learn much from it. Best wishes as always Ambrose

Sensei's Reply: I am glad to hear that you are studying the Hagakure. Yes, you are right - the Samurai led very hard, tough lives. If we had to live like they did, I know many of us would be complaining left and right, up and down, about unfair, too hard, not reasonable, and on and on. . . .

This is what made the Samurai such excellent warriors and the object of great respect that even today, long after they are gone, many people aspire to follow in their footsteps.

If you have questions, please ask me. I am glad to help you in your studies because I know that you are very sincere about your practice.

I am also interested to know what points you do not understand. If you do not understand some areas, it will indicate that others may not understand the same points. I started to study the Hagakure as a child because I wanted to understand the tradition and heart of the Samurai. After many years, I have memorized all of the Hagakure thru continual study.

Much of what you read in the Hagakure seems like it would not make any sense at all in our world today. However, when you think about it carefully, you will realize that it addresses aspects of our lives which we have neglected or forgotten and these are, afterall, very important. Today, I rarely meet people who truly understand Honor, Respect and Gratitude. Without these, how can one understand compassion and love? And without compassion and love, there is no way to pursue the Way.

Further On The Hagakure: The idea of dying each day is a "spiritual" death in the mind which continually reminds us of our mortality. By understanding that we are limited in what we can do and how long we are on this earth to do it, we gain a clarity of perspective and an urgency of life to go ahead and do what we need to do.

In regards to "setting one's mind," there are several other passages in the Hagakure which talks about reflection on one's purpose in life each day so we know exactly how we will act and respond. The idea here is that in a sudden crisis we have no time to calculate or ponder right and wrong, we must act immediately without any hesitation at all. Each day, we must determine in our minds what is right and wrong in our lives beforehand so we know how to act spontaneously and freely. In modern day life, we must set the standards of what we will do and not do - or in other words, always make it very clear to ourselves our own ethical and moral standards in life so when the time comes to make such a decision, we already know our course of action. Generally, we hesitate and lose the opportunity. Most of the time, we are only motivated by instant profit or instant self-gratification.

Today, everyone is afraid of this word, loyalty - I think it is because this word might appear to take away our freedom. By being loyal, we feel that we must be subservient to another cause outside of ourselves and therefore, we are no longer on top of the hill. I often think this is a cause of our self-centered world today.

There is loyalty to your family, to your home, to your job and company, to your country. There is loyalty to your friends, your dojo, your teacher, the art you practice. There is loyalty to your own beliefs and causes. There is loyalty to yourself.

Please look at loyalty as a form of committment and responsibility. You will see that loyalty plays a very important aspect of our lives despite the fact that we hate this word. You are loyal to your friends and you expect loyalty in return. You do not expect your friends or family to sell you out. Because there is trust between yourself and others, you can create a lasting and meaningful relationship. You expect a little loyalty from your company and hope that they or others do not betray your own loyalty to them.

Loyalty is a form of trust, it means committment to a cause and to your own beliefs.

Of course, in the Hagakure, there is also an idea of loyalty to one's lord in a feudal age. However, more than anything, the Nabeshima

lords were most committed to raising brave and courageous warriors.

When O'Sensei passed away, he asked everyone to support Aikido and the Ueshiba Family as successors to his legacy. Many people went off on their own to start their own styles and schools and abandoned O'Sensei's dying wish. This is why we have so much contentious factions, division, chaos, rivalry and fighting among ourselves. Even after his passing, we should all think of ourselves as his students and he is our teacher.

Sometimes, loyalty means being loyal above the fact of right or wrong. This is very hard to understand. For instance, many students feel - "as long as my teacher agrees with me, I am loyal. If he disagrees with me, I don't care anymore and I am out of here." We all feel this way. Many think, "as long as the government does what I like, I support my government, but if they do otherwise, I hate them."

Of course, we have our own ideas. Most of the time it is whether people agree with us or disagree - this is not loyalty at all. There is no such thing as "conditional loyalty" which is what most people practice today. As an example, what if your own child did something very bad? Do you still accept your child, right or wrong, or do you say, "You are bad, I throw you away!" Because there is the bond of love and compassion, we accept our child whether he is good or bad. Our love for our own children transcends our own personal values. Perhaps, in the case of our wife or relative or good friend. We don't say (I hope), you are bad, so I don't know you, good bye. . . . Loyalty goes beyond our own thoughts and beliefs in our sacrifice to others or putting them before ourselves. This is not only loyalty, but love - "undying love" or "unconditional love" is simply loyalty and nothing more. . . . This is what is greatly missing in our society today. People today no longer know how to love, they only see themselves and focus of self-fulfillment.

Everyday, I think to myself, "if I have to, I will die for my students and for my friends." If I have to, I will die for my dojo and for my Aikido." "If I have to, I will die for my beliefs and no one can compromise me or sway me away from my Path in life." Of course, like myself, you become very hardheaded and uncompromising in life (haha!) and this, in my own case, has caused me a great deal of grief and loneliness, but a little disappointment and sadness is not much to pay for showing one's love and loyalty and compassion for others. This is the meaning of loyalty.

Today, students bounce from one dojo to the next. There is no time to develop any loyalty at all. Because teachers never feels a loyalty from the students, many teachers loose their commitment to teach their students well. Teachers think, "why should I make a big effort for this student when he will be gone tomorrow!"

If you married someone whom you thought would take off at any day at the next best opportunity, how much love and commitment would you feel for them? If you had a friend whom you thought would betray you at the first opportunity, how do you feel towards them? We cannot establish loyalty when loyalty is broken.

On the other hand, even if our own children betrayed us, we still feel love for our children. This is the meaning of loyalty.

This is very difficult and something you have to think about a great deal and very seriously in order to understand for yourself and most

of the time, I know, it doesn't make sense at all yet it is your own decision which you have determined as to how you will live your life. Others may disagree, still others may call you "stupid," yet it is your way you have come to understand as your Path in life. This is the meaning of "setting one's mind straight."

Ethics In The Hagakure: What may help you to understand the Hagakure is that much of the theme is based on Confucian ethics which had one of the greatest influences on Eastern thought than any other ideological system. Much of the education of the Samurai warrior was based on the teachings of Confucius and his successors.

The basic teachings are contained the "Four Books," consisting of the Lun Yu (Analects of Confucius), Mencius, The Great Learning, and The Great Mean.

Much of Orthodox Confucianism is based on the teachings of Chi Hsi and others in the Neo Confucian philosophical movement in the 10-11th centuries. Very simply, in Chu Hsi's thought - social order follows Natural order which is the way of the universe. We understand this order through the "study of things (ge wu)." This order or law of Nature is called "ri" or "reason" and the interaction or movement of reason as the form of the Universe is called "ki" as in the word, Aikido. His famous proclamation was "ri soku ki" or "the way of nature is Ki."

04-15-05: Expressing Power Is Not The Desire For Power: Martial arts trains us to develop power within ourselves. This is a special power beyond mere physical power as most people know it. In Aikido, we develop ourselves through the technique and understanding this flow of movement and the direction of ki energy. it is a very special power which must be refined through the "purity" of one's self according O'Sensei's teachings.

However, it is very common that most people misunderstand this or miss the point of our practice. If both teachers and students move away from the correct form of practice, or compromise the high ideals and standards of behavior that Aikido sets for us, we are in great danger of missing what Aikido means altogether.

Many teachers and students, today, get much too involved in politics. I think that perhaps politics might be a "necessary evil" we must employ to organize ourselves or create a form of leadership by which we can move forward effectively. Personal politics in which we lord our ranks or seniority over others to push people around or dominate others is not the correct form of Aikido practice. Dojos and organizations fighting and competing with others in efforts to enhance one's personal fame or position, to create profits is also not the correct form of practice. Over the years, I have seen and suffered through so many unpleasant moments seeing how Aikido can be distorted into a desire for personal fame and fortune.

We use politics to justify our "desire" for power but we must clearly understand that this is "expressing" power in our Aikido practice.

Aikido-laido-KODO@Yahoo.groups.

Please join us in our Yahoo group for daily discussions and the latest updates in our dojo. Your participation, questions and inquiries are welcome and greatly appreciated. Please have all your friends join us as well. We welcome everyone here and would like to see our membership grow. See you soon!

They cannot be a substitute for one another. They cannot replace one another and they are not the same thing.

Organizations abusing their power and students not following the proper rules of etiquette on the mats is all the same conflict and chaos we bring onto the mats and takes us away from the true spirit of our practice.

Students should find their teacher and practice Aikido devotedly in their dojos. Teachers should spend all of their time caring and guiding their own students in the correct principles of Aikido. Of course, this is not an easy task, but, at the same time, it is this challenge that forges our inner strength.

When I hear of chaos in dojos, when I see organizations vying for power, when I see people bossing others around or using Aikido as a mere tool for personal advancement, it makes me very sad.

We have been speaking of the Hagakure in recent days. Many of the ideas seem very out-dated or feudalistic, I am sure. Yet, such ideals of loyalty, compassion, duty, truth, righteousness, and courage may be just as applicable and valid today, just as they were for the last three thousands years. . . . if not for any other reason, that these ideals bring us closer to our inner selves more so than our modern worship of money and desire for personal power.

04-13-05: From Germany: I am a student of Philosophy from Mainz, Germany and will attend the conference of the Academic Society for the Study of Consciousness at Caltech, Pasadena from June 24-27.

I am also learning Aikido from my teacher Anita Koehler (4th Dan Aikikai) in Mainz and Darmstadt, Germany, who once borrowed me her autographed copy of Reverend Kensho Furuya's book KODO - Ancient Ways, which I read with great interest and admiration. It nourished my interest in Japanese culture and often made me reflect my own attitude towards the dojo and the learning of Aikido. I also frequently get to your site to read the Sensei's message, which I understand as a kind of continuation of the invaluable columns printed in KODO. To learn more about the Japanese ways, I take a beginner's course in Japanese at the university this semester.

It would be a great honor for me to visit your dojo and see the Reverend and his Aikido at the end of June and it will probably be my only chance for years to get close to LA. Since I am only a student and my funding possibilities are very restricted, already burdened by the expenses for the conference, I cannot afford to live in a hotel and would therefore like to ask you whether I could stay at the dojo for the time of my visiting your place. Of course, I offer my time and capacities including a modest financial contribution, because this is all I can give you in return.

To get a better image of me I attached my CV and asked my teacher Anita Koehler to write a letter in support, which you should have received by now.

If this is not too long a period of time, I would like to ask to stay for a week at your place, that is from June 27 (Monday) to July 5 (Tuesday) (a little more than a week because flights are more expensive on weekends and holidays). I am looking forward to hearing from you soon. Stephan Schlein

Sensei's Reply: Everyone is always most welcome to train in our Dojo. We will have to make arrangements for your living quarters. I prefer to live in the Dojo by myself and my late hours working through the night would disturb anyone's rest. Are there any volunteers in the Dojo?

Many thanks for all of your letters and inquiries. Please limit your questions to matters regarding your training, not politics or personal matters.

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Welcome To The Aikido Center of Los Angeles



Aikido Center of Los Angeles

Visiting Our Dojo:

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. Interested students and visiting Aikidoists are always welcome to join our practice. We are directly affiliated with Aikikai Hombu, Tokyo, Japan. Please make inquiries by email: aclafuruya@earthlink.net.

Please Visit Our Website:
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Rev. Kensho Furuya, 6th Dan

The Kensho Furuya Foundation:

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The Furuya Foundation is dedicated to preserving the Dojo and its continued operation maintaining the highest standards of practice and the work of Furuya Sensei in research and education in Aikido, the traditional Japanese sword & related arts and their history, culture and traditions. Your donations & contributions are welcome.

Japanese Swords: 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 Swordsmanship:

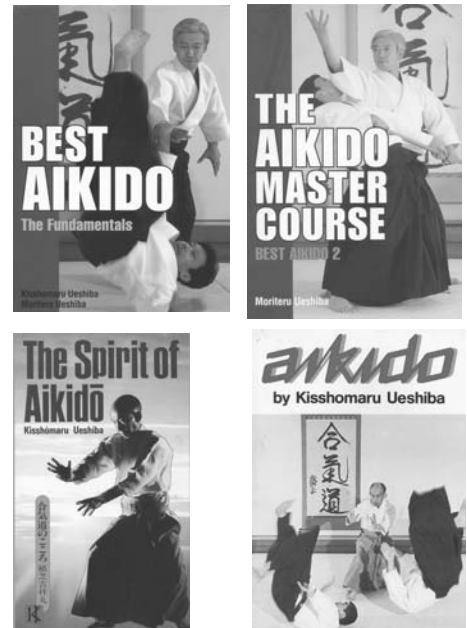
Traditional Muso Shinden Ryu Iaido

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 fine hundred years. It is an art which is rapidly disappearing in our modern world today. We welcome all interested students to join our training. You will learn the proper etiquette and handling of the Samurai sword and its usage as a real weapon. This is not sword play, movie stunt action or performance-competition. This is a real, traditional martial art discipline.

Mission of the Aikido Center of Los Angeles:

We are not-for-profit, traditional Aikido dojo dedicated to preserve the honored values and traditions of the art. We are continually focused on maintaining the highest standards of the art in a Dojo which, itself is considered a work of art. With your continued understanding and support, we hope that you will dedicate yourself to your training, enjoying all the benefits Aikido can offer.

Recommended Readings:



International Aikido Kodo-Kai.

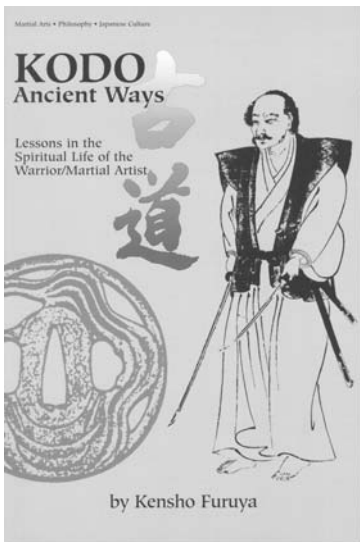
We do accept all Branch Dojo affiliations with any dojo who practices and wishes to follow the Aiki Kai Hombu Dojo training, rules and standards. This also includes commitment to 3rd Doshu and the Ueshiba Family as the Founding Family and Originator of our art. You are welcome to make inquires by email or letter. Our purpose is to help others in the correct practice of Aikido and to spread the correct transmission and understanding of O'Sensei's teachings.

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Become a member of [Aikido-laido-KODO@yahoo.group](mailto:aikido-laido-KODO@yahoo.group)
For Sensei's Daily Message and current news & postings.

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Published by Rev. Kensho Furuya, The Aikido Center of Los Angeles, 940 E. 2nd Street #7, Los Angeles, CA 90012
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Publications By Furuya Sensei:



Kodo: Ancient Ways: Lessons In The Spiritual Life Of the Warrior

By Kensho Furuya

\$16.95 plus tax.

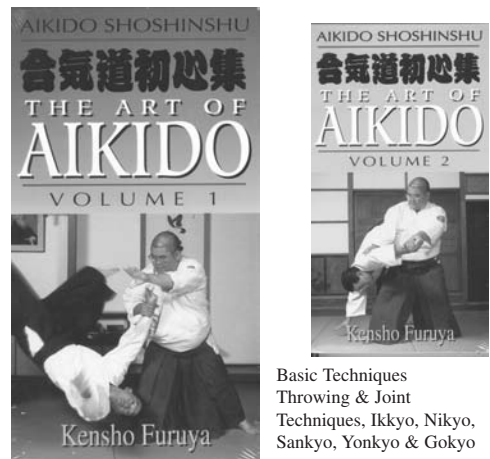
Highly recommended for all students of the Dojo. Please request for your autographed copy by Sensei.

The Art of AIKIDO

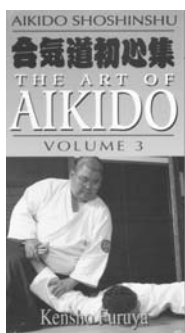
Instructional Video Series s Now Available in a new DVD format.

"Top Rated" Karate Illustrated
"Impressive Scope" Aikido Today,
"Exhaustive" Aikido Journal" "Best in the English language on the market today," Budovideos.com.

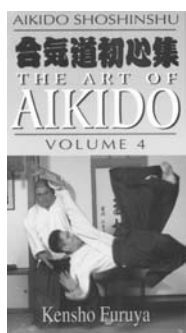
This video series is considered to be the most comprehensive and detailed instructional video on Aikido available today. Clear depiction of each technique and very detailed explanation of all of the fine points.



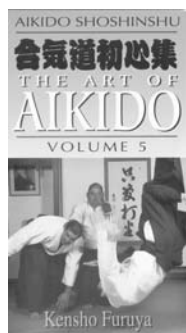
Basic Techniques
Throwing & Joint
Techniques, Ikkyo, Nikyo, Sankyo, Yonkyo & Gokyo



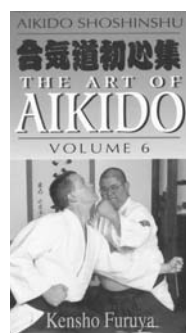
Ukemi-Breakfalling
Basics Continued
Free Style Techniques
Tenshin. Ki. Breathing.



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



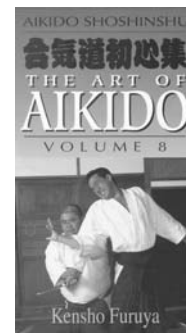
Suwari-waza. Gokyo.
Hanmi-handachi. Kokyudosa. Katatori: Shoulder.
Multiple attackers.
Five-man Freestyle.



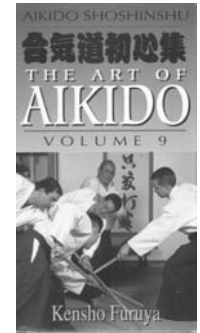
Tsuki: Strikes & Punches
Yokomenuchi: Strikes to the side of the head & neck.



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



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



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

Aikido TRAINING SCHEDULE

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

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

Tuesdays: Beginning Basics: 5:15-6:15pm.
Advanced Intensive 3rd & Up: 6:30-7:30pm.

Wednesdays: Beginners': 5:15- 6:15pm.
Open Beginning 6:30-7:30pm.
Aikiken & Weapons: 7:45-8:45pm.

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

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

Saturdays: Open Intermediate: 9:30-
10:30am. Open Beginning: 10:30-11:30pm.

Every 4th Saturday: Advanced Intensive
Aikido: 6:30-8:00am. 2nd Kyu & up.

CHILDREN'S CLASSES

7- 16 yrs old

Sunday Mornings 9:00 -10:00am

Sign-up anytime for on-going classes.

We are directly affiliated with:

AIKIDO WORLD HEADQUARTERS

Aikido So-Hombu Dojo - Aikikai

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

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

Aikido Center of Los Angeles

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Email: aclafuruya@earthlink.net

www.aikidocenterla.com

Iaido TRAINING SCHEDULE

TRADITIONAL JAPANESE IAIDO SWORDSMANSHIP

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

Wednesdays: 7:45-8:45pm (Weapons)

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

No Classes on the last weekend of the month.

Private Classes Available.

No Appointment Necessary To Join:

You are welcome to visit us anytime during our adult Open Beginning Classes. Signing up for classes is very easy and only takes a few minutes. We accept personal checks, MO and cash. Please bring valid ID such as your driver's license and the name of your insurance company. Many thanks and Welcome to the Dojo!

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.