

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



# The Aikido Center of Los Angeles LLC

道の為、世の為、人の為 合気道

## The Aiki Dojo

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

\$5.25  
Donation

September-October 1, 2005

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### 65th Annual Nisei Week Japanese Festival Aikido & Iaido Exhibition. August 6-7

We had a beautiful Nisei Week this year with a wonderful and supportive audience and great demonstrations by all of the participants.



Ken Watanabe, 5th Dan. Kote-gaeshi..



Maria Murakawa demonstrating Ikkyo at our Nisei Week Demo.



David Ito, 4th Dan. Irimi-nage.



Jim MacDonald, 3rd Dan. Irimi-nage.



Mark Ty, 3rd Dan. Koshi-nage.



Tom Williams, 4th Dan. Koshi-nage.



Front: Gary Myers, Sensei, Kyra Page, Mackenzie Dowling, Ken Watanabe, Mark Ty, Maria Murakawa, David Ito. Back row: Jim Macdonald, James Doi, Tom Williams, Kevin Hoffer, Paul Major, Michael Vance, Anatoli Savtchenkov & Bill Allen. (Also the Okuno kids.)

### Masatake Fujita Sensei: In Israel, August 2005. By Ze'ev Erlich, Aikikan Dojo.



Aikikan Dojo (Rehovot, Aikikan) hosted a seminar with Masatake Fujita Shihan (8th dan) from Aikikai Hombu Dojo, Tokyo, Japan.

As a direct pupil of the founder for over a decade, Fujita Shihan possesses 50 years of extensive Aikido training, knowledge and teaching. Joining Aikikai Hombu Dojo in 1956, his current

**Nisei Week Continued:**

Aikiken Kunitachi: Watanabe & Ty.



More Aikido: Jim Macdonald, David Ito.



Sensei's Lecture on Miyamoto Musashi



Iaido Demonstration. Gyakuto Chiburi.



**Masatake Fujita Sensei In Israel At Aikikan. August '05**



Fujita Sensei teaching on his first trip to Israel. Ze'ev & Fujita Sensei are both old friends of our Dojo.

**Nisei Week Children's Demonstration**



capacity, Fujita Shihan tends to travel a lot abroad mainly supporting the development of Aikido in Eastern European countries, Brazil, Russia and the USA for the last decade. Shihan also supports numerous Dojos in Japan. One of them is Kyoto Aikikai where I learned Aikido from 1992 to 1999. In 1999 I returned to Israel and established Aikikan dojo where now about 150 people train. Every year I spend a month with my sensei in Kyoto (Koyama Teruo Shihan 7th dan Aikikai).

The Seminar here was fantastic. Fujita talked and taught the ideas behind the three shapes : triangle, circle and square. Fujita sensei also taught us the four main Tai Sabaki and also let us practices a lot of basic and advanced techniques.

It was the biggest seminar ever in Israel – almost 500 people attended.

It was amazing to see how a person at his level and age is being able to be so modest and friendly. He is willing to share his knowledge with us.

When I told him that Furuya Sensei asked to send his regards, Fujita Sensei was very glad and he told me that he knows Furuya Sensei since the time Furuya Sensei was practicing at the Hombu dojo in Tokyo.

We all hope that this visit will help us to improve our Aikido and to bring more people to this wonderful art which can actually help to promote peace in our difficult region. Yours, Ze'ev Erlich, Israel.

**Hacienda La Puente Aikikai  
10th Anniversary Practice  
October 8, 2005  
1:00-2:30pm**



Fujita Sensei & Ze'ev and members of the seminar. Over 500 attended, the largest Aikido seminar to date in Israel. Congratulations!



Fujita Sensei teaching at the Aikikan Dojo in Israel. Above: Writing name in Japanese on child's uniform.

## Steven Shaw's New Dojo, Colorado. August 27.



Children doing well in Steve's dojo in Colorado. Ms. Cyan Shaw throwing Kote-gaeshi at left. Many congratulations!

## Nick Kiritz, Washington, DC, Visits Dojo in Sept.



Nick has his own dojo in Washington, DC, and often visits the Dojo for training.

## On Compassion:

**09-12-05:** Dear Sensei: Thank you for your time. Recently, I have been thinking and contemplating about compassion. If you feel like it, I was wondering if you would write a little on the Buddhist and or Zen perspective on compassion. Thank You, Dennis Long, Santa Monica, CA

### Sensei: Regarding Compassion:

I think we all have our personal views and interpretation of "what is compassion." Most of us are brought up our Judeo-Christian culture here in this country, in this age, so we have this view instilled within us through nurture.

Here, I just want to talk a little about the traditional views of compassion in Japan, especially within the context of the Samurai which you can relate directly to your Aikido, Iaido and martial arts training. It is from these images, that the Samurai warrior understood the meaning of compassion or modeled his behavior in accord within this context. From this image, and from your practice, you will catch a glimmering of compassion as it has been passed down through the ages in our tradition.

## Origins Of The Jo:

**08-29-05:** Sensei, Thank you for beginning Jo class, in the first class I found that it is extremely challenging but also very interesting. I was wondering if you could tell me or the group about the origins of the jo staff. Was it always a weapon or did it have more humble origins, for example? Was it considered a practical weapon when paired against a swordsman? Thanks! -Paul Major

**Briefly On The Origins Of The Jo:** The "jo" or staff is a universal weapon and we see it used in almost all early cultures and in all periods of man's history. It appears to be one of the earliest of primitive man's weapon when he first picked up a stick to defend himself against a predator or other person or when he first decided it was easier to hit his neighborhood on the head and take his food rather than go out an gather it himself.

In primitive stone-age groups today, we still see the use of the staff. One obvious evolution of the staff is to add a sharp point to one end creating a spear. In China, the spear is called, "the king of the weapons" and we also see the spear in almost all pre-modern and feudal cultures and the spear today is still used among stone-age societies around

Continued:

Continued:

**Pasadena Obon Demonstration.  
July 16.**



L to R: Michael Vance, Maria Murakawa, Tom Williams, David Ito, Jim Macdonald, James Doi, Mark Ty, and Ken Watanabe.



Mark Ty, Michael Vance



Mark Ty. Irimi-nage.

**More From Our  
Lotus Festival.  
July 10.**



Ken Watanabe, Mark Ty



Maria Murakawa, James Doi



Michael Vance. Shomen-uchi Irimi-nage.



Michael Vance, Tom Williams



James Doi, Mark Ty



Mark Ty - Hasegawa Eishin Ryu Iaido.



Michael Vance, Tom Williams



Ken Watanabe, Mark Ty, Maria Murakawa.



David Ito, Mark Ty. Ushiro-waza.



**Many Congratulations!**

*10th Anniversary of the Veracruz Aikikai, Veracruz, Mexico.*

*7th Anniversary of the Salamanca Aikikai under Santiago Almaraz, Spain.*

*100th Issue of Aikido Today ends magazine with celebration on September 24. After the close of the magazine, they plan to start an online store.*

*10th Anniversary of the Hacienda La Puente Aikikai under Tom Williams.*

**Join Our Yahoo Group at:  
Aikido-laido-KODO@ya-  
hoogroups.com**

For Sensei's Daily Message and discussion, please tell your friends about it too. Introduce someone to the Dojo today.

## 2006: 25th Anniversary Of Aikido Ai, Whittier, Under Frank McGouirk Sensei, 6th Dan.



Frank McGouirk will celebrate the 25th anniversary of his dojo in Whittier next year. Sensei has been invited to teach a two-hour class on September 30, 2006 at his dojo. Everyone, please mark your calendars for next year.

## Dojo Appears On USA Channel, Ready For The Weekend Movie. July 28.

USA Channel filmed a short segment on Aikido in the Dojo for their weekly program. The brief introduction to Aikido aired on July 28.

## CSI New York Films Episode In The Dojo. August 18.

It was a long and hectic day when 40 members of the film crew for CSI New York filmed a segment in the Dojo from 8:30am in the morning to about 9:00pm at night. Many, many thanks to all of the volunteers who helped to protect the Dojo during the filming. Gary Myers, Paul Majors, Kevin Hoffer, Ken Watanabe, Mark Ty, Carol Tanita,



The film crew covering the mats with cardboard for protection against all kinds of people running in and out and back & forth. This was one of the biggest film projects ever done in the dojo to date. The popular tv series stars Gary Sinise and Eddie Cahill who is a former student of the Dojo.

## CONGRATULATIONS! Hacienda La Puente Aikikai Special 10th Anniversary Practice on October 8.



*Many congratulations to Tom Williams 4th Dan, on the 10th Anniversary of the Hacienda La Puente Aikikai under the direction of Tom Williams, 4th Dan. Special with Furuya Sensei on October 8, from 1:00-2:30pm Everyone invited. Maps will be provided. Let's all celebrate this important event.*

## Karita Naoji Sensei Visits From Tokyo. August 21-23.

The well-known Japanese sword polisher made his annual visit with Sensei this year with his daughter. Karita Sensei spent the



day finishing an "oshigata" of one of Sensei's swords. His son, Naoki, is succeeding him as a 4th generation sword polisher and is undergoing a 10-year apprenticeship.



At the Shanghai Restaurant in Alhambra.

## Special Upcoming Events:

### Children's Halloween Party. October 30.

Costume party and party for our Children Class.

### Thanksgiving Holiday. November 24.

Dojo will be closed today only.

### Annual Christmas Party. December 3.

(Place to be determined.)

### Christmas Holiday. December 25.

Dojo closed today only.

### New Year's Holiday. December 31-Jan. 1.

### 2nd Doshu's Memorial Service. January.

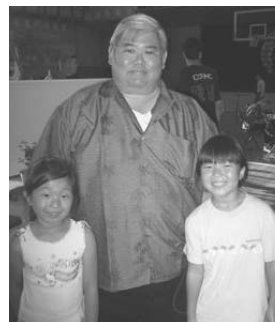
(Date to be determined by Zenshuji.)

### Mitsunari Kanai Sensei's Memorial Service. March 28.

### O-Sensei's Memorial Service. April 26.

### April Memorial Seminar with Itoh Yasumasa Sensei & Kei Izawa Sensei.

(Date not yet set.)



Two fans of Sensei asked for their photo to be taken at the Pasadena Obon Festival in July.

Future Aikidists, Sensei hopes!

## Students On Vacation:

Many students are taking nice vacations this year. Both Jake Gularian and Leonard Manoukian recently visited their homeland, Armenia, this summer. Bill Allen vacationed in Paris, France, in September, with the Mrs. David Ito took off for ten days to visit Japan & Korea. Both Michael Vance and Jim Macdonald toured the East Coast.

## Children's Summer Workshop-Camp Musubi. August 23.



Sponsored by the Little Tokyo Services Center and the Japanese American Cultural & Community Center, about 50 kids visited the Dojo and enjoyed a demonstration of Aikido and Iaido and a Q&A for Japanese culture and history with Sensei. Everyone had a great time. Many thanks to Kevin Hoffer and Ken Watanabe for helping out. Many thanks to Ms. Amy Phillips and Nancy Kikuchi, of the LTSC, for coordinating this event.

## Yamanashi Kenjinkai Memorial Service. September 11.

About 15 members gathered for the annual memorial service for Yamanashi Kenjinkai Members at the Zenshuji Temple. Luncheon was served afterwards, catered by Hata Restaurant in the Miyako Hotel. Sensei is the President.



## Little Tokyo "Ties That Bind" Conference. Centenary. Sept. 17

Sensei has been invited to attend the "Preserving Little Tokyo" conference at the Centenary Church in a panel discussion. This is sponsored by the Little Tokyo Services Center as "Strategies for the Preservation of Little Tokyo as an Historic Heritage Community."

## On Compassion Continued:

One of the most popular images of the East, including Japan is Kannon - often called the "goddess of mercy." She is the icon and epitome of compassion in East - a gentle, motherly quality of the face, wearing of white robes of a nun or holy person and usually holding a scroll which is the 'scroll of infinite wisdom (Hannya Shingyo)."

Actually, Kannon takes on many, many forms. Sometimes she is holding a bottle of sacred water which is the essence of Life. In this pose she is the guardian of children and mothers who are about to give birth always protecting and promising an easy labor. Then again, sometimes she is not even recognized as the "Eleven Headed Kannon" who has many heads and has a ferocious look - angry and menacing. The "Senju Kannon" is the "thousand-armed Kannon" with many arms, all to help the poor and weak and those in need. Kannon is not really a "goddess" but a Bodhisattva who, in Buddhism, is a "near-Buddha." These are beings who have reached the final step to become a complete, enlightened Buddha but before taking this final step towards their own enlightenment, they decide to stay behind, vowing "to save all sentient beings first before themselves." This is known as the "Bosatsu-gyo," of "vow of the Bodhisattva to save beings before one's self. The role of teacher is considered only fulfilled as "Bosatsu-gyo," who must "save" or teach his students and put their welfare before his own. The Bosatsu Gyo is often considered to be like a "vow of a teacher" in the East.

Kannon means, "seeing the sound," he hears all cries for help and comes to their aid - it is for this that "she" has become so popular that one sees her image everywhere in Asian countries.

Kannon is also mentioned in the Hannya Shingyo, considered one of the most powerful, and most enlightened words of the Buddha. The Hannya Shingyo starts off with the words, "While Kannon was in deep meditation. . . ."

Where Kannon abides, there is a stone bridge to be crossed guarded by two "shishi" lions, fierce beasts. Continued:

## Sword Oshigata



Oshigata is the traditional method of recording swords by making an impression of the shape and drawing in the temper line and other characteristics of the blade. Special hand-made Japanese paper and sumi charcoal is used to make these records which become works of the art. One oshigata of the entire takes about one day, according to Karita Sensei.



Karita Sensei is making a record Oshigata of a well known Kawachi no Kami Nagakuni blade once owned by Miyamoto Musashi, the swordsman. The Oshigata was taken back to Japan where it will be mounted as a hanging scroll.

## Letters & Correspondence:

**07-18-05: Split Second Training:** Hello Sensei. I have been thinking about your "One Second" message and I have a question.

How do you know what attack is being launched in that split second before the attack is initiated?

In my Iwama style dojo we practice the ken kumitachi that Saito Sensei developed in order to help with sword practice. Each kumitachi has a set pattern of cuts and also a number of variations.

The problem I find is that once you learn the pattern you don't respond with a 'beginners mind' but rather in anticipation of the attack you know will follow. It can look very pretty but has really become a dance.

I think the variations that you can introduce can help to prevent this - they help to prevent anticipation.

However it does seem to me that you have to watch what cut or thrust or sword taking technique your partner is going to launch before choosing the proper response. If you assume at the very initiation of the attack that they will do one cut and so begin your defense the they have time to adjust - or perhaps they are clever and moved in such a way as to deceive you?

So is the answer to my question that you sense the vital moment before the attack is initiated and begin to blend with there movement, extending your feeling or ki and blending with whatever attack evolves? Your movement and your mental state is always that split second ahead of theirs - whatever movement they initiate? And ultimately with that split second advantage you can lead them into the movement you want them to make?

If it is something like that then it calls for extraordinary sensitivity, softness, pliability, and yet a strong centre and balance. That sounds like Aikido to me! I hope I have grasped at least a little of what you were pointing to in your "One second" message. Best wishes, Ambrose Merrill, England

**07-23-05: National Geographic Taping in Venice on July 22nd:** Hello Sensei, It was funny. Shorty the costume Lady after you did some Aikido with Ken kept saying to me "how does he do that?" " I've never seen anything like that before." She said, "can you do that?" I just laughed and said "maybe in another forty years, that's how long Sensei's been studying Aikido." She just stared at me and said, "but where does it come from?" I told her a little bit about O'Sensei and she just smiled and said, "this is the coolest thing I've seen." JM

**07-26-05: Sensei Furuya, Konnichiwa!!!** My name is Jeremy Schmidt!! I'm 26 years old and live in Placedo, Texas. I've been involved in the martial arts for nearly 13 years now!! I've had training in Judo, Budoshin Jujitsu, Aikido, Brazilian Jiu-Jitsu, Tae-Kwon-Do, Kukishinden-Ryu Kenjutsu, and Shorin Ryu Karate. For the past 5 years, I have been focusing hard on Ninjutsu!! I have a shodan in both Tai-Jin Bugei Ryu Ninjutsu and Koga Hai-Lung Ryu Ninjutsu!! I also have a background in Bujinkan Ninpo Taijutsu!! I'm really into Japanese Warrior Arts like you!! You're really into the Samurai and that's awesome!! You once said that you played Samurai when you were a kid!! I played Ninja LOL!! First I want to say that I'm impressed with many things about you and your system!! I've only seen you on T.V. on documentaries and videos, but I'm impressed!!! I really like how you teach in the TRADITIONAL Japanese Manner!! Also how you have set up your dojo to look like Feudal Japan!! I hope I can have a school like your's some day!! I also really like your Aikido techniques!! Very fluid and awesome!! Your Iaido techniques are also awesome!! I want to ask you, do you think that it could be possible to arrange an Aikido Seminar or Iaido Seminar with yourself sometime next year in my area? I know of a dojo that does Aikijujitsu and Jujitsu that I know would love to have one!! I work with them alot and we're always looking for better information!! If you need it, I can get the information from the Sensei and so on, just let me know!! This would really be something that I would love to see!! Plus, that you teach TRADITIONAL!!! Well, I hope to hear from you soon!! PEACE!!! Sincerely Yours, Jeremy Schmidt (Sensei: Yikes!)

**08-08-05: About Arikawa Sensei:** Dear Sensei: I am writing you from Argentina after read the articles you wrote about Arikawa Sadateru Sensei because I am interested about him and I would

like to know more about him. But I don't know how or where I can find more information and even material about him. Can you help me? Sincerely yours, Luis.

**08-09-05: About Kanai Sensei:** I friend of mine forwarded your e-mail concerning Kanai Sensei and the sword. I was very touched and saddened by the article.

I studied Iaido with Kanai Sensei from 1993 until he passed away last year. I have been struggling with my training since he passed. For 11 years I used to count down the days until Iaido class, but now it has become difficult to enter the dojo. It feels like it the dojo has lost it's heart and soul.

I have just recently had my second child and now I face the prospect of returning to practice with a heavy heart. While I was out on maternity leave, I have had some time to reflect on why Iaido has become such an important part of my life. The main reason was Kanai Sensei's gentle (but firm guidance) over the years. It was never about reaching a certain goal or obtaining certain skills, as it was about what we learn during the journey. It has been a wonderful journey with Kanai Sensei leading the way. I hope that I can continue to practice and train in a manner that will honor my teacher. Yours, Julie McKeon, New England

**08-10-05: KODO Fan:** Sensei- You have never met me or heard of me, though I feel it right to call you "Sensei", having never met you (I live on the east coast), but having read your book "Kodo -Ancient Ways" and your continuing teachings on Aikido-Iaido-KODO Digest, you have filled that roll for me for some time now, through this electronic media of the Internet.

I have studied the Japanese sword and swordsmanship and the European sword - "French Small sword" and swordsmanship in traditional and formal settings for years now, going from the Japanese to the French over a course of some +10 years. To just try to put myself in the mindset of a Victorian Gentleman on a dawn morning preparing to fight a duel of honor, whose culture is a hair's breath away from my own and it's direct predecessor, is on the verge of impossible for me (the world has changed so much in 2 generations). My understanding of Japanese culture is less, but I feel kinship there and things seem strangely familiar and seem to come to me with an odd comfort and ease, sorry, I feel I digress from my point, there can be no comparisons of any merit,

### **Aikido-Iaido-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.

technically (my opinion only, but I have thought long on the subject ). A universal code of a warrior conduct and honor does however appear to make it's self known (again only my humble view)Perhaps the things make us try to make ourselves better human beings,through the martial arts,are a universal ones, I don't really know, I got the same sense of "responsibility"/"giri" to each culture when I studied the sword, on a spiritual level, that things needed to be done right, without excuse, alot of people are watching, always.

Anyhow I hope I did not bore you, my going on and on.Thought I'd drop you a note, since the subject comes close to my heart, and oh, don't stop....please, we are out here. Hope to meet you someday. SC

**08-15-05: Ma-Ai As Encounter:** What is ma-ai? What is it for me, you, or the opponent? My understanding of personal space (western understanding) varies from person to person, sometimes cross-cultural. I have met persons who are very comfortable with a very small or close personal space, where others require a greater space. Yet in combat terms, spacing should be six feet, distance to allow perception and reaction time. So how is ma-ai determined? Ed

**08-17-05: From Ze'ev In Israel:** Dear Furuya Sensei, How are you? Fujita Shihan came back to Japan. He stayed here with me for five days and conducted here a seven classes seminar. It was a marvelous seminar. He learned Aikido for 13 years from O-Sensei (as you probably know).

I told him that you sent your warm regards to him and he was very happy to hear about it. He said that you have a very good dojo. He only said good things about you.

He taught so much and now we practice hard and try to make the best out of it. Take care, Ze'ev Erlich - Rehovot, Israel.

**08-19-05: Many Thanks!** Hello Sensei I am glad that I brightened your day just a little bit.

I think about you a lot. I think of the sacrifices you have made and the decades of hard work you have endured for Aikido.

When I play with my children or hug my wife I know that you have sacrificed this and the enormity of what you have done almost seems the enormity of what you have done

almost seems overwhelming. When I dither over whether to spend an hour practicing with the weapons or watch TV or whether to go to a lesson or go to the pub with a friend I think of you and I think of O'Sensei.

As I look to my future in Vancouver I think of you. I am trying to work out how I can build a dojo and some accommodation and have a small holding and invite Aikidoka from around the world to come and train together and work the land as 'payment'. I often reflect on what O'Sensei said about the importance of being close to the land and how Iwama was his perfect environment to develop Aikido. I read a lovely anecdote on <http://www.SaitoSensei.com/> of how Saito Sensei and O'Sensei would be working in the fields and suddenly O'Sensei would have an idea and would call Saito Sensei over to try the technique on him. I would like to create a similar environment, one where I can lead a simple life of working the land (probably supplemented by other work to pay the mortgage) and training in Aikido. Others can come and train and work the land and we would be a community brought together by Aikido. One of my teachers here is interested in the idea and he would be the chief instructor if he were to join me.

It is a dream at the moment but as a try to work out how to make it a reality I think of you and your long struggle with your dojo and O'Sensei's struggle to create Aikido.

You have had a profound effect on my life and you continue to do so. I pray that the day will come that we may meet and I can thank you personally for your help.

In the meantime I try to honor O'Sensei's dedication as well as the dedication of you and the other great teachers past and present by dedicating myself to my Aikido training. Best wishes, Ambrose

PS Lady Margaret Beaufort founded St Johns College in Cambridge in 1511. The original gate remains unchanged and on it you can see her motto "Souvent me souvient" or "Remember me often".

**08-19-05: Strengthening Abdominal Muscles After Pregnancy:** Hi Sensei, The inevitable stretching, separation and weakening of abdominal muscles during pregnancy have been affecting my ability to effectively do certain Iaido movements. The way I got around it during pregnancy was by applying additional pressure on the tsuka

with the palm of my left hand in order to control the descent of the Iaido at the end of movements such as shomen (right palm for movements such as chiburi). Now 8 weeks after the birth of my daughter, I am more able to utilize my abdominal muscles, but I was wondering if there are any good Iaido drills or movements that might help. Thanks in advance and have a nice weekend! Sincerely, Julie McKeon, New England

**Sensei's Reply:** Hello again! For the moment, please do not worry about your abdominal muscles, work on your legs and feet. Gentle walking and more suburi, changing right foot and left foot in various combinations as you make each cut as in suburi styles taught in Saito Sensei's book. First make your legs stronger and later you will find your abs are naturally getting stronger. Once you feel this, you can focus a little more on your ab muscles. The purpose for this is to avoid back problems. Many people in this country work on their stomach muscles without developing their legs and feet - this is the cause of many back problems in this country because it creates an imbalanced body. Take it easy at first, no hurry in your recovery. Hope this helps, best wishes always, Sensei

**08-20-05: From Stockton Aikido (Joining Yahoo Group):** With great respect sir, I say thank you. I have been studying martial arts for a number of years, but am by no means an expert in any of them. I consider myself, now and always only shiro obi, despite whatever rank is bestowed on me.

I have only recently begun to formally study Aikido. I am quite taken not only with the movements and elegant practicality, but also the glorious message throughout. I am quite lucky that my local Aikido dojo is quite excellent and the instructors are particularly thoughtful. Thank you again for the unexpected response sir, and feel free always to contact me. Be well.~ Walt Vancil, Stockton

**08-23-05: About Buddhism:** Dear Sensei, Some time ago, I discovered budism, and surprisedly found that it was the way I was following for a long time without knowing it, so I was very interested and started to read some sutras. I found that one of the "rules" of Buddha was not to make him a god, so, how can there be a full "religion" of that? I think it's a kind of contradiction. Maybe it's just a way to make people know its teachings, like I think Aikido is a way of "war" (it's martial, but also a do) to make Con't.



peace. If this is the case, how can somebody get in touch with, I mean, to become a monk or just to know more about Budha's sutras? Thankfully, Javier, South America

**08-24-05: Thank You:** Sensei. I am very grateful to be a part of the dojo and your teaching. I have truly enjoyed reading your website, book and training since I joined the dojo. Thank you for this opportunity, and I appreciate how helpful your students have been in introducing me to Aikido and your beautiful school. Brett Rushworth

**08-25-05: From Our Veracruz Dojo:** Dear Sensei: It has been a while since I wrote to you last time but I think of you and your students and Dojo every day during our classes and remember you with love and joy and especially with gratitude for allowing us to be your students though I have not been the best student and I apologize for it. But, be certain I learned the lesson and hope to be with you next year again if you invite us. Obviously will depend on money to go, things here have not been easy at all. We and I mean my students and I thank you for the distinction of publishing our small ceremony foto on the August magazine, also thank you for your congratulations on our next 10th anniversary this coming October.

It was a surprise to read on your daily writings August 12 about Kodo and mastering in Spanish. I'm starting teaching at the medical school this summer and if you allow me and do not mind would like to give a copy of it to my medical students since they need to know what a teacher represents for them, (they behave like junior high instead of university level, no manners no respect, no consideration, etc. so it would be very handy. Once again thank you indeed and keep working hard as you always do, that we appreciate what you do for us, My best wishes to you all. Robeto Magallanes, Veracruz, Mexico

**08-26-05: From Eastern Europe:** Dear Sensei I am studying Goju-Ryu Karate and Jui-jutsu in my dojo. My Sensei is related to Dentokan Hombu Dojo. Also I will be able to study iaijutsu and jo. Practicing makes people feel so good. I also read your letters everyday. So Much Thanks for your sharings and attention. Ozgur Ercelik. Eastern Europe

**08-27-05: From Sweden:** Sensei. Rev. Furuya: Thank's a lot for bringing to the

world your nice "A Cup of Tea" I really appreciate it a lot and I also assume that you have a lot of other people thinking the same.

The spiritual and philosophical side of budo and sometimes how to interpret situations and aikido techniques and how to, so to speak "make It your own" bringing it into your daily life. Once again, Thank you very much. Sincere Peter Nyberg, Sweden, 1st Dan, Aikikai

**08-29-05: From Belgium:** Hi Sensei, So far I've translated 12 chapters of KODO. Ten of them have already been "published" on our website ([www.aikido-aalter.be](http://www.aikido-aalter.be)), the two others still not to be checked for spelling errors. I have had nothing but positive reactions from other dojo-members who have read the translations, which has made me even more persistent in translating the complete book. Thanks for your interest in this. Should you have any other questions or remarks on the translation, don't hesitate to contact me. Best wishes, Bart Schoonaert

**08-29-05: From Sweden:** Rev. Kensho Furuya: I do practice in the country of Sweden since 1991 and our dojo lays in the city of Norrköping <http://www.aikidodojo.nu/> Our dojoclubleader has Leif Kinnersjö 5th Dan, Aikikai and he used to have a lot of training camps with Sensei Takeji Tomita 7 Dan Aikikai and 8 Dan IMAF, in Norrköping.

But our dojo is an independent dojo who invites others too, like Ulf Evenås 7 dan, Urban Aldenklint 6 Dan among others. Mr. Leif knows most of the Aikido-olddimers in Sweden personally so that makes things go smooth. Our club, Aikidodojo Norrköping is going to have a blackgradingcamp 22-23 Oktober.

Recently, I went to a very good International Iwama Takemusu Aikido camp in Göteborg 20-21 August 2005 with Hiroshi Isoyama 8 Dan and Hideo Yonemochi 8 Dan

Me, myself runs a one-year-project directed to function disablepeople 16-25 year old and me and my assistant plan is that most of them should take 6:kuy aikikaidiploma autum 2005 or spring 2006. Short of me: 43 years old, married with two small children Emma 5 years and Viktor 7 years. Used to work in psychiatric care as a mentalcaretaker (It is a lot of sad souls out there!) but nowadays are working as a Ortope dichsoetechnician. I use to say if the building is buildt on

a solid ground it stands a lifetime otherwise the building are soon falling apart when I give my customers their orthopedic inlays to have in their shoes. The similarity a likewise in Aikido.

And I think and when you have a aikidoka who is technical very good and another who is`nt but who have a budospirit within and nice manner outside of the mats The late one I rather prefer. I used to have 7 different near-death experiences but that's another story. Thank you again, Peter Nyberg

**08-31-05: LA Loft Living Book Comes Out In Spring 2006:** Book comes out spring of 06. I just saw the galleys and it's really beautiful. I especially liked the ones on your studio. I'll keep you posted. Barbara Thornberg

**09-02-05: About Arikawa Sensei:** Dear Sensei: Thank you very much for your answer. I really enjoyed all you wrote about Arikawa Sensei and, as well as happened to you before, you particularly surprised me with your comments about his very high culture level. Because his way of practice I didn't imagine him this way but it was very good it happened this way either. There are a lot of things to learn from this kind of episodes.

Anyway, I have no more specific question to you about him because I haven't got the fortune you had to know him personally. When I write to you about him I just had in mind ask you about him "openly", to you can write to me about him more about your experience with him, or about him. But, if you tell all you live with him on this very good open letters, it is just fine to me. As you wrote you before, it was a pleasure and a surprise to me too write them. I've been heard a lot about him that he was a wild person, without limits, very violent, including a mad one (and I am just telling some things I've heard from people how knew him and take uke me with him in USA). But you let me see another person on Arikawa Sensei. A very intelligent one, not a crazy guy how was broken bones everywhere. And thank you very much for it. It is good to me. Anyway, if you want to let me know more about him, or some about I am writing to you right know, of course it will be a pleasure for me and I'll really appreciate. Thank you very much. From Argentina. Luis.Colalillo

**09-04-05: About Yamaguchi Seigo Sensei:**

**Yamaguchi Sensei:** of connection because, after our yesterday's mails, I was thinking to ask you about Yamaguchi Sensei. Incredible, no? Or maybe not. Anyway I would like to ask you if I can print your experience to share with my friends and students. I really would like to do it if you are agree. Sincerely yours, Luis Colalillo, Argentina.

**Sensei's Reply:** Yamaguchi Sensei was another of one of my most beloved and respected Teachers but I can hardly say that I knew him well. We hardly ever spoke together at all. I never missed his class and he was always very unusual. Most teachers made a kind of "entrance" so that we knew class was about to start, But Yamaguchi Sensei would always enter the mat area rather quietly and often would be sitting at the back of the dojo before class started. Sometimes, if we were not on the ball, we did not notice Yamaguchi Sensei was there at all.

His class was always wonderful and inspiring and watching him very intently, my only thought was, "How did he do that?" I tried to copy him exactly as he would do the techniques but it was very difficult. His techniques involved a great deal of perfect timing and spacing - beyond what we can figure out, it was beyond reason or analysis. He was always a very quiet and gentle teacher, always smiling and when he talked, it seemed like he was talking to everyone and no one at the same time. . . . Even when I asked others about what he said, most people could not understand exactly what he was talking about.

After the mid-morning class at Hombu, he would practice with his bokken by himself. I would always sit there and watch him intently trying to memorize his every move. After a while, he would simply hold out his hand at me and as I tried to grab it, he would throw me around the mats like a rag-doll until I was too tired to even get up. Then, he would just kind of do his little smile and walk away. . . . I love these moments in my life the most. It was a moment when I could actually feel his technique first hand. . . . I always tried to remember the feeling of his technique when he threw you but this was difficult too, still after all of these years, I still have not forgotten his touch. Such a great teacher that we all sorely miss.

**09-06-05: From Loren Johnson:** Hello Sensei: I am indeed doing much better. It's been about 10 months now and I consider

myself to be fully recovered. I can't quite run full speed yet, but I have resumed most activities I was formerly engaged in. I have also relocated to the Valley (in a nice 1st floor unit to be sure). None the less my gratitude and respect for you and the dojo is remains the same. Thanks again for your well wishes. Be well Sensei, Loren

**09-08-05: From Palo Alto, CA:** I am finding your book, Kodo, very inspiring -- thank you so much for making this available.

I am also very interested in Aikido. I live in Palo Alto, CA -- do you have any teacher recommendations for this area? Close cities in my area are: Redwood City, Mountain View, Menlo Park, Sunnyvale. Gassho Amy Rainbow

**09-08-05: On Zen:** Dear Sensei: First of all I would like to say I wish you had a very happy birthday and, after it, I really enjoy you let us know your experiences about the Aikido and another related things as the iaido, kenjutsu and the zazen practice. And I appreciate you do it this way.

And, especially taking some aspects of this last one, I would like to say I think I can understand your preoccupation about the problems than very often carry the fact of speak about of somethings (like the Aikido or the Zen practice) which are much more experiences of life than things to speak about (because a lot of people just speak about, tends to take it in a very superficial way, etc.). And, even I haven't got your experience about, for the things I lived until today I am completely agree with you.

Anyway, I think sometimes, when the persons practice serious, constant and intensively, the "theory" about this very "practical" and "untransferible" experiences it could help to the individuals in someways. The words cannot replace the experiences. But maybe it could have good influence on them in the future. Of course there are risks. Always they are present. But, for the right person at the right time, it could be very useful. Don't you think? At least this is the sensation I have about.

I practice Aikido just since 9 years ago. And for sometime I practiced quite regularly, taking 3 or 4 hours of class by week. But since 5 years until the present day, I practice almost daily (from Monday to Friday, and Saturday sometimes), "use" my work's holidays since then only to travel to France

especially to take classes and seminars with my Aikido's Teacher (Christian Tissier) and, from the year 2.000, I hadn't take any kind of "Aikido's vacances" (including in this "section" the injuries I had during this last years because I do not stop even in this cases). Anyway, I have to say I had very strong sensations, experiences and even lessons outside the tatami (very useful of of them to me) "just" talking or writing about the Aikido, or the Aikido's practice. For these reason, I can say you in my case I feel when you share with us your (very rich) experiences you "complete" in someways "mines". I hope I could be clear enough. Sincerely yours, Luis. Colalillo, Argentina

PD: I want to practice Zen since a lot of time but I could not find anyplace to do it here, in my Country. Can you recommend me some? One of my french friends how live in Paris do zazen regularly with the Deshimaru's Group. But I could not find any place like this here.

**09-08-05: From Argentina:** I like web! *saludos del Centro de Dif. del aikido Mar del plata*, Juan Manuel Spalletti [www.aikidomdq.com.ar](http://www.aikidomdq.com.ar)

**09-09-05: On Bokken:** I have heard discussions in my training and seen blogs and forum topics on the use of Tsuba on Bokken, and would really like some 'authoritative' information. My teachers never used them, either in Aiki ken or Kenjutsu. Unfortunately, I don't remember it ever coming up and I never asked. I just went on with my training. Yet I often see talk nowadays on its importance or value in training. The shape or design of my "quality" bokken don't seem to allow for tsuba placement, whereas the factory made have a distinct ridgeline and an optional hard rubber tsuba. I have also seen very thick, tough leather tsuba available for quality bokken if one so desires.

Further information- for safety reasons we practice and exercise control. Of course this does not eliminate the occasional "tap" on the finger, but it serves as a valuable learning experience. My teachers always taught that control was to be valued over mere execution of power and technique. Also, in those techniques where one employs the opponent's tsuba we use the leading edge of the hand, which would be gripping just below the tsuba anyway.

I wonder what your experience has been,

and just wondered if this is something modern or if there is a genuine history with regard to ryu or style. I would greatly appreciate your forum's insight. I hope this finds you all well and in good spirit. Regards,  
Mike Schmidt, Four Seasons Dojo

**Sensei's Reply On Bokken:** As you mentioned, today, it is a "modern" thing and most bokken made conform to customer preference, popular trends or simply marketing and do not adhere to traditional standards for bokken. In an earlier time, bokken usually were made to the strict specifications of the current head teacher or school. This is in terms of length, shape, curvature, sometimes weight, type of material, shape of the kissaki and whether or not a tsuba is used. The use of the tsuba on bokken usually depends on the particular school and teacher of that school.

By the type of materials and the use of tsuba we can, in an older time, easily determine the particular school. We see that tsuba have been used since early times on bokken. I have been collecting various styles of bokken for many years now and have a vast collection of bokken from the mid-Edo Period onwards. On many of these, the tsuba is made of wood, sometimes, toughened leather which is dried and sometimes lacquered. Occasionally, we see tsuba made of many layers of cloth which has been tightly sewn together. As I mentioned before, some are made to have tsuba and some are not. Today, Japanese white oak is the most popular material for bokken as in the past. Loquat wood is also used from the Edo Period. It is quite costly and legend has it that it was this type of bokken favored by Miyamoto Musashi. Sunuke and other types of wood are often used. I have one rare example, made in the early 1800's, made from the giant rib bone of a whale.

Nowadays, martial arts supply stores in Japan sell a variety of bokken according to various schools. I do not know how accurate these are and may be according to present tastes in bokken. Most people use a "standard" bokken. Teachers, like Saito Morihiro Sensei, designed their own style of bokken for their own practice. I think other teachers in other schools and martial arts have also done this. Traditional schools, like the Yagyū Shinkage Ryu and Itto Ryu and others, rather stick to their traditional standards for bokken. In

Aikido, we usually follow the example of

O'Sensei and he used a bokken without a tsuba. I hope this answers your question, many best wishes and have a great day!

**09-09-05: Bokken: Thank You!** Dear Sensei, Thank you very much for your reply. You answered all my questions. I think it is wonderful you have a place on the internet so informative and free of myths and rumors and rudeness. It's almost a shame that it is the exception rather than the norm. Best wishes and thanks again, Mike Schmidt

### **On Compassion Continued:**

We often see these lions guarding the entrance of many houses in China and the East. These lions continually "wash their manes" in the "river of great wisdom" which passes under this stone bridge, and achieve great wisdom themselves. In this image, Kannon and the shishi - "compassion" is always a product of or the same as "enlightened wisdom."

There is an interesting story of these shishi lions. When the mother shishi has cubs, the first thing she does is to toss them down a steep cliff. She watches to see which ones try to survive and which ones do not. The ones who survive, she saves and raises them for the world ahead. Compassion, in its infinite wisdom, also has tough, "hard" side and this has been one of the most popular motifs of the Samurai since ages past.

For the Samurai, compassion in the form of Kannon, is infinite wisdom and, at the same time, there is also in a rather severe form of wisdom-compassion to survive and live in this world. In the Dojo, as in the Samurai tradition, practice is often very tough and severe - but this must always manifest itself as a product of compassion and wisdom and not a desire for authority or power or prestige as many can and do easily misunderstand.

In the Dojo, you see the large, celadon (green ceramic) shishi lion overseeing our practice each day. We often think he is simply a guardian of the Dojo but actually, his fierce expression (actually it is a female, mother lion) is the representation of compassion and wisdom, as frightening as she looks, which we must always embrace in our practice and in our daily lives. This is the traditional, Samurai warrior view of compassion . . . . .

**09-13-05:** Dear Sensei: Thank you for your

musings on compassion. My thoughts on compassion (a work in progress):

I had been wondering if compassion and empathy are related. For the moment, my thinking is that empathy is passive, it is when we become aligned (in harmony with, in tune with) another's emotions, or feelings, or being. Compassion is the active component of empathy, where we act from that place of harmony. Dennis Long

**09-13-05: Sensei:** . . . I have dealing with this subject for many years in my practice and study but still have not found the answer to compassion. It has not been an easy question to answer at all! Of course, intellectual "musings" are easy, but compassion in Real Life which is Real Compassion is very difficult to understand or realize. After all, we, as human beings, as so self-centered! I mentioned Kannon Bosatsu because as the "epitome" of compassion in Eastern thought, he (she) takes on so many forms, male and female, compassionate and ferocious, looking like a human being and often not - either with so many heads looking every which way or thousands of arms holding so many different things, waving about . . . . . What is the True Form compassion?

In Zen, we sit still and try to become the Buddha without moving or talking or anything. In Aikido, we move and move interacting with others trying to understand harmony and oneness. In Iaido, we try to become one with the sword . . . . All are forms of compassion, I believe, - this is, I think, what I are trying to realize in my life.

**09-13-05: Dennis Long:** Dear Sensei: . . . on the contrary, I have read your posting 4 or 5 times and I feel like there is still, a great deal more there, to digest. Thank You.

**09-13-05: Paul Major:** Sensei, As someone who was raised in the 'bible belt' of America my experience of peoples definition of compassion was that it was often seen as something synonymous with 'sympathy' or a very motherly or feminine caring for others. The more varied definition as you've presented would probably really surprise a lot of the people I grew up around in Oklahoma and West Virginia.

I suspect a very large percent of the population, particularly in middle America as I've observed, sort of lumps compassion in with other terms like love, empathy, and sympathy, and  
Continued:

## Origins Of Jo Continued:

the Amazon and other groups existing today.

In Asia, the staff is a common weapon in all countries. In China which had the greatest influence of their martial culture on surrounding nations, we see the staff in many forms and lengths, shapes and sizes.

The staff is one of the main weapons in "kobudo" or the weapons systems in Okinawan Karate. In the case of Okinawan kobudo, they relate that, because the people were not allowed the use of weapons, their staff evolved from a common farming tool. It is from this, that I think many believe that the staff comes from "humble origins," and, of course, because the staff is such a simple weapon, we assume that it is also a "lowly" weapon.

However, this concept only develop in Okinawa in the mid 1700's and is a rather late evolution. As I mentioned before, the staff is one of the oldest weapons in mans' arsenal.

In the case of Japanese martial arts, because the staff is a weapon among the ruling Samurai class, it was never assigned any "humble origin" such as a farming tool but always considered as a "formal" weapon. The staff is one of among a dozen or so weapons that a samurai warrior was to be familiar with. Lower class samurai and commoners employed by the police forces commonly used the staff because the weapon was easy to learn and its length gave some advantage against a trained swordsman.

One early theory of the origins of the Japanese staff is that it was developed from the "shaku-jo" or staff carried by priests when they traveled. It is said that the staff was used also as a weapon of defense for the priests. The shaku-jo has an ornament of rings at one end. These rings rattle as the priests walk and it is said the noise is to warn all animals and insects that someone is walking by and to avoid being killed by their steps.

Under the long, over-hanging eaves of Buddhist temples, long poles are hung at various intervals. In the case of a fire, these poles were used to support the over hanging eaves to prevent them from collapsing. This was the case of the famous Hozo-in Temple in Nara.

It is said that the early priests used to take these poles and use them for exercise and martial arts training. This is also one legend of the origin of the staff. Of course, Buddhist temples in the early days had considerable wealth and land holdings and temple created armies of "warrior priests" to protect their material holdings. Later in Japanese feudal history, these armies began to take a part in the politics and warfare of the local warlords.

It was for this reason that Oda Nobunaga fought against such priestly armies and turned to Christianity as a protest against them. In the case of Hozo-in, it is said that Inei-bo, one of the priests particularly skilled in the staff, after practice, was leaning down taking a drink of water from a stream. In the reflection of the water, he saw the crescent moon cross over his staff and was inspired to create the cross-bladed spear.

In feudal Japan, the staff was much longer and heavier, often reinforced with bands and large knobs of iron. Some of these staffs were over 6 feet in length and used to simply crush in the helmeted heads of the enemy on the battlefield or swung to break the legs of the horses in order to fell a mounted warrior.

After the 1600's, the staff become smaller and simpler and used as a "weapon-traveling stick." In the early 1600's, Japan entered a period of peace and there were many battle-experienced warriors travelling across Japan to perfect their art or to seek out employment as a martial arts instructor with some powerful warlord. One such person was Muso Gonnosuke who was an expert with the staff. Gonnosuke is said to be the only person to "win" over Miyamoto Musashi or at least, "tie" with Musashi in a duel. It is said that in the first duel with Musashi, he lost and tried hard to figure out a way to beat him on the next encounter, according to the legend. As legend goes, with the help and advice of his mother who apparently travelled with him, he developed the long staff and beat or tied with Musashi on the 2nd duel. Today, his school of staff, the Shinto Muso Ryu, is still widely practiced today and considered the top school of staff work in Japan. In Japan, police officers are still trained in the use of the staff.

In O'Sensei's case, the staff evolved from his spear work rather than Japanese formal staff and still today has many characteristics of Japanese spear technique.

## On Compassion Continued:

'they' don't necessarily think a great deal on it. Thank you for your thought-provoking article! - Paul Major

**09-13-05: From Jason Perma:** It has been a while since I have contributed to the discussions here, and I would like to chime in on this subject if I may. In my limited research and study of society and faith I believe that compassion can be defined in the West in much the same way it is looked at in the East. The problem is that it only manifests itself after something like "Katrina" or 9/11. We in the west simply do not treat one another in a compassionate manor on a daily basis. We are predominately a Christian society and there is certainly no shortage of compassionate lessons in the Bible or the Quran or whatever you like. The problem in the west is that many of us seem to have trouble actually living the teachings of our particular faith. Perhaps if we had a "Kannon" of our own it would serve to remind us of our obligations to be compassionate much as it does in the East. When we look at the life of the Samurai it is clear that it was a life dedicated to manifesting bushido in every moment. Here we are likely to listen to an hour long lecture on compassion by our local priest, pastor, rabbi, etc... and then try to figure out how we can cheat you the very next day. I don't mean to make this sound like a strictly East vs. West debate, it is also very much a question of yesterday vs. today. There seems to be a growing shortage of honor, nobility, and compassionate pursuits these days. I have seen this country produce many great acts of compassion following the recent disaster, I only wish we were able to hold on to this idea long after the dust has settled. Ultimately, it is up to each one of us individually to develop compassion in our lives no matter what our culture or race. It is ironic that this topic is being discussed as I am so close to seeing his holiness the Dalai Lama at a local university next month. He is someone who could surely lend quite a bit to this topic!!

**09-13-05: Sensei:** I think that your observations are correct. Whether East or West, the teachings are about the same in any culture, age and school of thought or religion, however, whether East or West, the complaint is all the same lamenting the lack of compassion in our daily lives.

Whenever I go out on rare occasions, I am always dismayed at the lack of consideration for others when entering

Continued:

## On Compassion Continued:

stores, or on the street or on the roads. Especially on the road, I am always amazed how rude and pushy people become without any consideration how dangerous it is to be so aggressive and pushy while driving. This lack of consideration comes from a lack of respect for others and all of this falls under the umbrella of no -compassion. I think one reason for this is that we now use money as an ethical standard. In the past, we used God, or Jesus Christ or Allah or the Buddha or Confucius or some guru or great teacher as a standard of conduct or followed their ideals. But today, "money" is the god we worship and this has no basis for ethical or compassionate behavior at all. As long as we make a profit - however people may suffer or be damaged - we are a success. If we show a loss, we fail. Of course, we have boiled down our ethical values simply to "success (profit) is good" and "failure (loss) is bad." It is no wonder that we seem to have more problems with body and soul today more than ever before.

Yet, as much as we try to avoid this, we have made the almighty dollar such an almighty and all encompassing god that there is almost no where to escape in this world. . . . Eventually, I believe, somehow this thinking must change in order to understand higher levels of thinking and behavior in this world. I lament that even today, martial arts, even in Aikido, many use money as the rule of thumb. The transformation of a human being is not the same as turning one dollar into ten .

**09-13-05: From Tim Tucker:** The comment made earlier about compassion being the active expression and empathy being the more passive are in concordance with the dictionary definitions. The American Heritage dictionary defines compassion as, "Deep awareness of the suffering of another coupled with the wish to relieve it". The definition to empathy is similar, but it leaves out the action part. At least in western thought, compassion and empathy are almost always used in conjunction with a negative situation that another is facing. As such, consideration and respect toward others are different attitudes along the continuum of humanity. It is common and highly likely that well mannered individuals will exhibit consideration or respect toward others and yet feel no obligation to express compassion or empathy for their plight. For example, it is quite possible to maintain respect and exhibit consideration toward a political figure without an inkling of compassion toward him when he is impeached from office! Another way to think of it is that consideration and respect are actions that can be performed devoid of emotion, while compassion and empathy are emotions that can result in action.

Concerning the topic of money: This is not a new problem. In the bible, the apostle Paul wrote to Timothy, "For the love of money is the root of all evil..." (1 Timothy 6:10). However, this concept is not unique to Christian beliefs. If I remember correctly, many of Confucius' teachings dealt with the same topic. The philosophy presented is that making a profit is not evil per se, but if allowed, it can become a powerful, overwhelming force in one's life. Some thoughts that I hope add to the discussion....

**09-14-05: From Leonard Manoukian:** Dear Sensei, You asked "...does compassion breed respect or does respect nurture compassion?". I think "respect" can be exhibited, if only superficially, through correct "form" - bowing, obeying one's elders, referring to them appropriately, etc. Compassion, on the other hand, is an emotion which requires a deeper, more involved, response. As such respect is simpler to practice in daily life. Due to its simpler nature, respect can be engendered in an individual first, at childhood. When raising a child, he can first be taught the mere actions of respect and later the meaning of respect. Eventually, he will both understand what to do and the reason for his actions. With a bit more maturity, he will see that respect is not something only for a few people around him- parents, teachers, friends, etc. Rather, respect is something that everyone, indeed everything, has an entitlement to. From here, he can progress to the notion that "a person/thing deserving respect should not suffer, or suffer as little as possible." Ultimately, and hopefully, he will transition to a point where he will take action to alleviate others' suffering. At this point he can be called compassionate...I think. Best regards, Leonard

**09-14-05: From Brett Rushworth:** Hello Sensei, this has been such an interesting discussion. What it has brought to mind for myself is that compassion brings a certain sense of responsibility for others and the world we live. and the universe we live. Compassion seems to be a difficult thing to grasp. I guess, like nature or experiencing nature or acts of nature and actually becoming the experience we can begin to understand it and there is less question of what it is. Especially when it can be so big and so small at the same time. Like having compassion for an ant when people are suffering and dying in war. I feel that through this conscious effort of becoming something we become responsible for this thing or act it becomes more than an emotional response to someone's suffering. It seems more powerful this way, being more conscious. I wonder too, is it enough just to feel compassion? It becomes a question to me of how to help or heal and care for the whole, and not be selective. I hope this makes sense. To relate this to martial arts: I see that a teachers ability to connect with and have compassion for a student makes it possible to perform potentially lethal techniques without causing harm. and in my experience it's not a question of the technique "not working" but the reason there is not harm is that the teacher envelopes or becomes one with the student and can sense exactly how the student will react. Another thought is the way to become the opponent or see the experience right before it happens. to be connected before it happens. to be able to enter and change the opponents intent before the attack happens. to envelope the opponent with Ki and compassion. I also enjoyed your discussion on Zen and have a question. You mentioned that the essence of Zen is to bring you back to a "normal" every day state of mind. Can you expand on this for me please. It seems funny to me as I ask about a normal state of mind. what's most normal to me is when there is clarity. and I am most clear after and sometimes during practice. Is there a difference between normal mind and no-mind or sometimes I've heard 0-mind. Thank you, Sensei, Brett Rushworth

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**Dr. Cheryl Lew - Senior Counsel**  
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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:

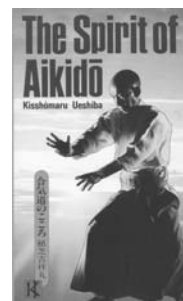
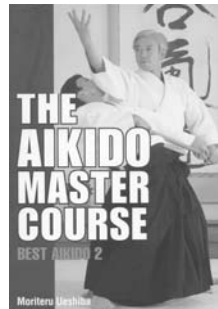
#### Traditional Muso Shinden Ryu Iaido

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.

Visit our official website daily at [www.aikidocenterla.com](http://www.aikidocenterla.com)  
Become a member of [Aikido-laido-KODO@yahoo.group](mailto:aikido-laido-KODO@yahoo.group)  
For Sensei's Daily Message and current news & postings.

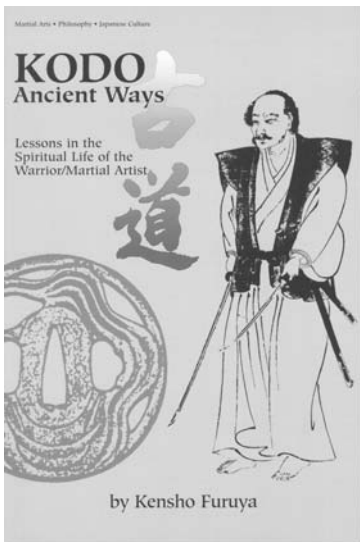
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Published by Rev. Kensho Furuya, The Aikido Center of Los Angeles, 940 E. 2nd Street #7, Los Angeles, CA 90012

Tel: (213) 687-3673. Email: [aclafuruya@earthlink.net](mailto:aclafuruya@earthlink.net)

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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

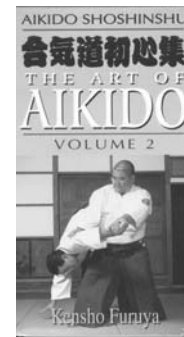
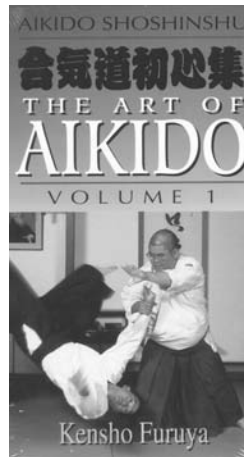
"Impressive Scope" Aikido Today,

"Exhaustive" Aikido Journal" "Best

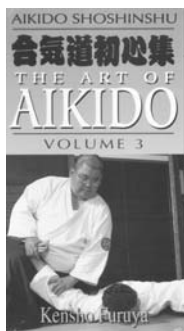
in the English language on the mar-

ket today," Budovideos.com.

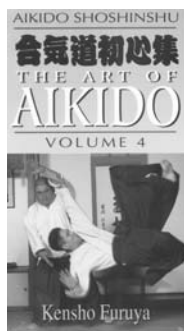
This video series is considered to be the most comprehensive and detailed instructional video on Aikido available today. Clear depiction of each technique and very detailed explanation of all of the fine points.



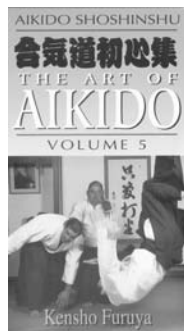
Basic Techniques  
Throwing & Joint  
Techniques, Ikkyo, Nikyo,  
Sankyo, Yonkyo & Gokyo



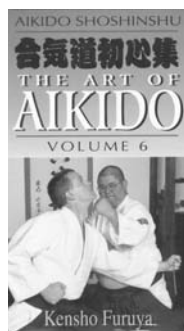
Ukemi-Breakfalling  
Basics Continued  
Free Style Techniques  
Tenshin. Ki. Breathing.



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



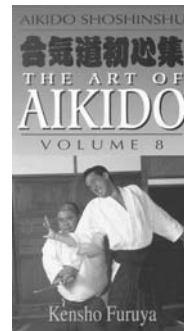
Suwari-waza. Gokyo.  
Hanmi-handachi. Kokyu-  
dosa. Katatori: Shoulder.  
Multiple attackers.  
Five-man Freestyle.



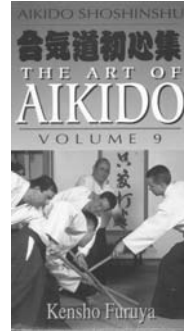
Tsuki: Strikes &  
Punches  
Yokomenuchi: Strikes  
to the side of the head &  
neck.



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

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

Tel: (213) 687-3673

Email: aclafuruya@earthlink.net

**www.aikidocenterla.com**

## Iaido TRAINING SCHEDULE

### TRADITIONAL JAPANESE IAIDO SWORDSMANSHIP

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

**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.