

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

# Aikido Center of Los Angeles

## The Aiki Dojo

Affiliation: The Aikido World Headquarters, 17-18 Wakamatsu-cho, Shinjuku-ku, Tokyo, Japan  
Los Angeles Sword & Swordsmanship Society Kenshinkai Headquarters  
Office of the President: Nanka Yamanashi Kenjin Kai Southern California Yamanashi Prefectural Assoc.  
Member Los Angeles Police Department Martial Artist Advisory Panel

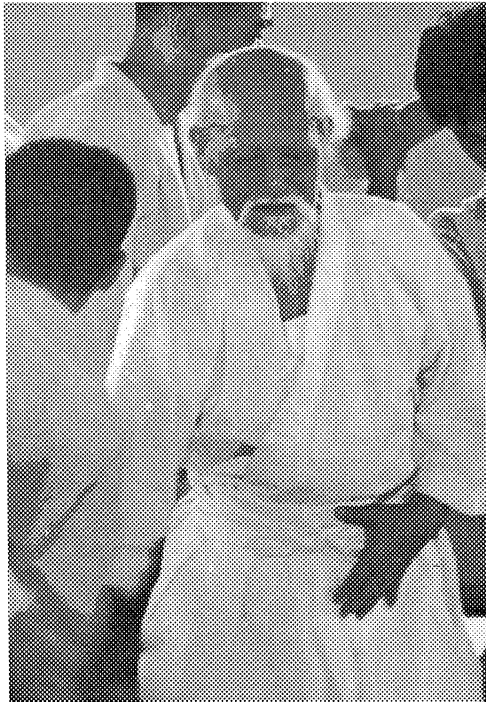
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April 1, 2001

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### O'Sensei's Sanjusan Kaiki 33rd Memorial Service April 26, 2001

Masatake Fujita Sensei's seminar has been cancelled because he must be in Japan earlier than scheduled. We will conduct O'Sensei's Memorial Service on April 26th, the true day of his passing. The Service will be at 11:30am sharp after practice. Everyone is encouraged to come and offer incense to O'Sensei's memory. We will take a group photo after the service. Please come for our special practice. Your friends & family are also welcome to the Service.

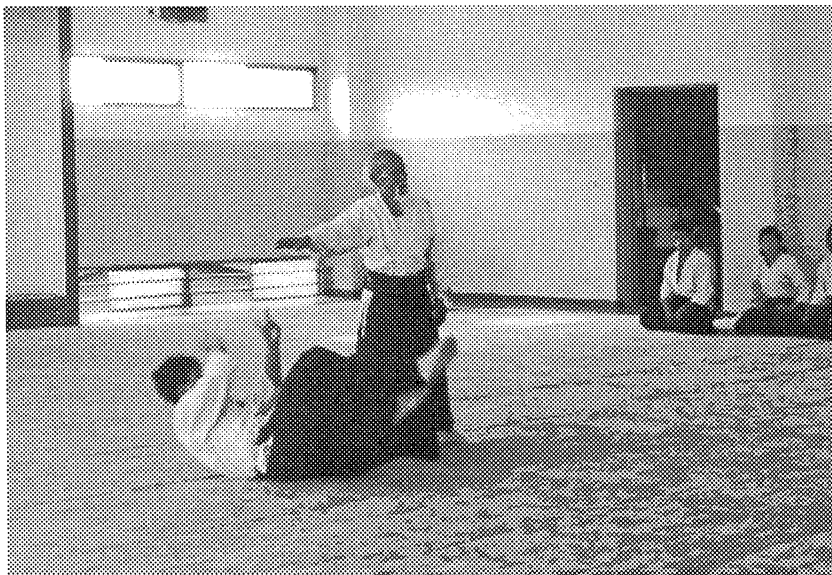


#### Sensei's Message:

### As The Road Gets Longer, Preserving Tradition & Wisdom

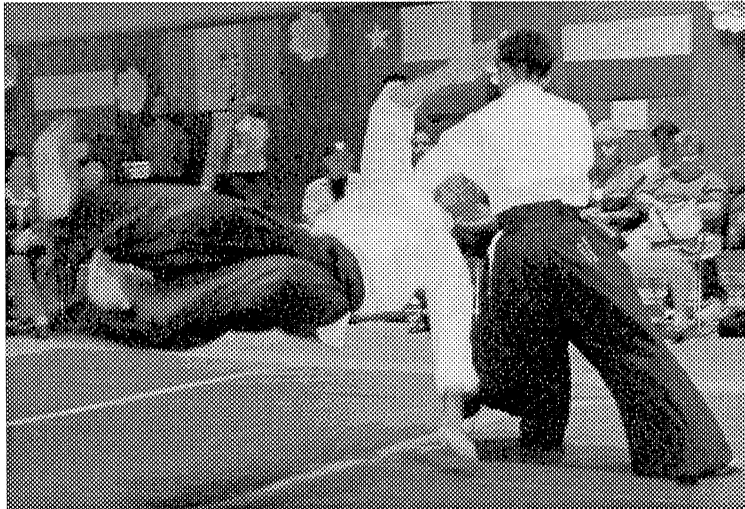
As we travel down a normal road, we look ahead to our destination and the road gets shorter. When we travel down the road of Life however, we are always looking back to where we have come from, and the road gets longer. We continually must reflect on our lives and shape our direction and goals for the future. Some of these must change with the times, but some things must not. And some things can not. There will only be one O'Sensei, no one can ever replace him. He is the founder and leader of the art we love and art we practice today. We try to shape our lives according to his teachings, we try to live our lives according to his wisdom. Although he has physically passed over, he still lives through the art. We should do everything to preserve his memory and, at the very least, carry out his wishes. One way is to

support his successors, the late 2nd Doshu and our present 3rd Doshu, Ueshiba Moriteru, O'Sensei's grandson. Although now it is rather hard to imagine, our Dojo has commemorated O'Sensei's passing for 33 years now. We have carried out this annual service for more years than many of you have lived. This is the way we say thank you to O'Sensei and this is the way we insure his soul is at peace. I hope this will become a Tradition that my students will carry on long after I am gone. I believe this is a very important part of our Aikido training. In this way, we can keep Aikido as a vital, living spiritual practice as well as a profound martial art.



Everyone in the dojo should do his best to continue to practice hard and, above all, learn to work together in harmony. One must not let his ego personal motives get in the way of penetrating deeply into the teachings of Aikido. The more one understands Aikido, the more he is a humble, self-less person dedicated to developing himself, at the same time, serving everyone around him. Thank you for your support.

## Pasadena City College Cultural Night Demonstration March 21.



Mark Ty throwing Mike Van Ruth during demonstration.

The Dojo presented a demonstration at the Continuing Education Center of Pasadena City College on March 21, Wednesday, to about 300 students. This was part of a grant received by the Center to introduce cultural programs into their curriculum. The program was very well received. Participants: Ken Watanabe, Gary Myers, James Doi, Kenny Furuya, Mark Ty, Mike Van Ruth, Norm Lew, and William D'Angelo III. Larry Armstrong & Cheryl Lew assisted.

## Japan Wonders Where Its Manners Went

*Asia: Some decry etiquette erosion. Others say it's time to end the excessive formality.*

*By Mark Magnier*

Reprinted from the Los Angeles Times, Feb. 21, 2001.

Tokyo. The Japanese are feeling under attack these days, less by a decade-long economic downturn or the threat of North Korean missiles than by the scourge of rudeness - a guerrilla hiding in their midst, infiltrating their institutions, kidnapping their children.

Young people have become an obvious target for people's ire at the insidious changes around them. Teachers complain that students refuse to sit, listen or stop their private conversations. And the media last month blasted the young when annual rite-of-passage ceremonies for 20-year-olds were marred by drunkenness, fistfights and taunts of "your speech is too long," "stuff it" and "go home."

"Are Good Manners a Thing of the Past?" blared a headline in the daily Yomiuri Shimbun.

Although elders everywhere complain about young people, the etiquette erosion here is not confined to "space aliens," the nickname many in Japan have given to their youth. Continued:

## Deepest Condolences

*Norihiko Ichihashi Sensei, 8th Dan, passed away on March 4, 2001, at the age of 60. Our deepest condolences to the family and to Hombu Dojo. Ichihashi visited our Dojo on several occasions and we took care of his son during his honeymoon in Los Angeles.*

## The Virtues of a Martial Artist

Jonathan Tien, 2nd Kyu

While attending graduate school in Boston, I befriended Colonel Chiyuan Shiung from the Army of the Republic of China (Taiwan). As our friendship grew, we affectionately addressed each other in Chinese as "older brother" and "younger brother". Despite brother Shiung was about 12 years senior, we always enjoyed seemingly endless conversations.

One day, the topic of our conversation came to martial arts. And, I expressed to him my deep interest and limited experiences. Perhaps noticing my disposition as a somewhat arrogant and aggressive young man, brother Shiung kindly advise me that "...to train in martial art is a good thing. But never forget, what is more important is knowing and practicing the virtues of a martial artist".

Without fully comprehending the profound meaning of this statement, I simply nodded my head. Because of my personality and upbringing, I think I always knew what the virtues of a martial artist are. But what I did not realize back then is just how hard it is to practice them.

The Chinese word for martial is pronounced "wu". I am sure many of you have heard the term "wushu", which is literally translated as "martial skills" or what we say in English as martial art. Another more common term is "wukung". Kung, of course, comes from the most familiar term "kung-fu".

Whenever we hear the term kung-fu, it is natural to conjure an image of Bruce Lee or some other flamboyant superman "kicking some bootie" (please excuse my Chinese), because of the influence of mass media. It is a real shame that martial art has degraded this way. The words kungfu and wushu are in our vocabulary and we certainly appreciate the pure physical agility displayed by a person who is well-trained in martial art. However, far too few people truly understand the meaning of martial art, or for that matter, being a martial artist.

The word "wu" is structured by two words, "ji" and "ge". "Ji" means to stop or to yield. And, "ge" means violence or conflict. Hence, the word wu (martial) means to stop violence or to yield conflict.

Sadly enough, violence is often required to stop violence. This means the infliction of serious injury or death, even on a large scale. It certainly takes courage to face and experience violence, injury, and death.

Therefore, courage is without a doubt one virtue of a martial artist.

**Aikido Center of Los Angeles**  
**NEWSLETTER**

**Virtues of the Martial Artist:**

Throughout history, all cultures admire courage. But, what kind of courage is deserving of our admiration and considered virtuous?

When professional wrestlers hurt each other on TV, it takes a degree of courage. When criminals kill innocent people, it takes a degree of courage. When soldiers are ordered to mass a frontal assault against the enemy, it takes a lot of courage. But, are these types of courage utilized to end violence for the sake of building a better world, or to satisfy people's twisted desires through entertainment, gain more possession at the expense of suffering, and prolong violence as the result of someone's selfish political agenda? In other words, having courage is one thing. How it is used is quite another.

As martial artists, we devote a significant part of our training to acquire the physical skill of efficiently and effectively defeat another individual if necessary. Along with this skill comes great responsibility and burden. In a way, we are always carrying an invisible weapon. What determines the time and circumstance this weapon is used is our spirit and mind. This is why training is never complete if we only learn to fight or defend ourselves physically, without developing our mind and spirit to acquire better judgment and ethical values at the same time.

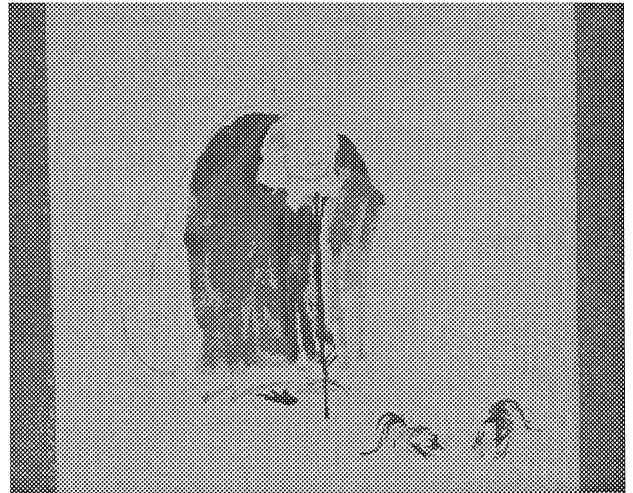
This is also why martial artists usually follow and promote certain societal rules and order, both written and unwritten, spoken and unspoken. After all, we should know the reasons for our dedication and sacrifice, and stop conflict before it occurs by preserving harmony that already exists.

Recently, Sensei hung a scroll in the dojo with the Chinese characters "loyalty" and "piety". When I discussed the scroll with Sensei, he told me many samurais used to have a scroll with these two words hanging at their homes to remind them of their duty. While loyalty and piety describes the values of respect, obedience, and love for our country and parents, their meanings are certainly not only restricted in these manners. It is only natural for someone who embraces these values to also cherish the relationships between teacher/student, superior/subordinate, parents/children, husband/wife, and friends/peers.

In the dojo, we practice these values everyday. We bow to show our appreciation to O'Sensei and Sensei for passing down their teachings, and to the dojo and each other for being there for our training. Consequently, it is imperative for us to train sincerely and responsibly, instead of just going through the motion. Those with better skills should always demonstrate to the less-experienced students how to improve without intentionally hurting their body or ego. In turn, students with less experience should receive instruction with modesty and an open mind.

In order to maintain modesty and an open mind, we must reduce our ego. To me, this is the most challenging part of martial art training. Perhaps, this is what practitioners of swordsmanship refer as "cutting down one's ego". I don't think anyone enjoys having his or her weakness revealed, nonetheless criticized. But in martial art, this revelation and criticism is a constant and integral part of our training. Without the willingness and perseverance to overcome this almost cruel reminder, not only will we not improve, it is likely that we will give-up altogether. Thus, it is impossible to end conflicts around us without first ending it within ourselves.

## Musashi's Hotei



Partial photo of a reproduction of Miyamoto Musashi's Hotei, hand painted around the 1900's, decorating our Dojo recently. Hotei is popularly called the "god of happiness" or "god of wealth" and often seen in Asian restaurants and businesses, but was a legendary Zen priest of the Tang Dynasty in China. Here, the famous 17th century swordsman depicts Hotei viewing two fighting cocks.

Even the "god of happiness" must contemplate the real world of fighting, conflict and violence. I like this painting very much and over the years of viewing it, I have come to believe that enlightenment means that we must see the world as it is but enlightenment also means that we must bring happiness and joy into the world.

In the popular movie "Crouching Tiger, Hidden Dragon", the character Jen (the sword thief) rebelled against all sacred values that bind us as people. She wished to be free, but failed to realize she only did whatever she desired without any concern for others. In the end, her actions not only lead to the tragic deaths of the hero Lee Mubai and herself, but also left Yu and Lo without their true loves. Jen's martial art skill was extraordinary, but she neglected to practice the virtues of a martial artist.

PS: Brother Shiung passed away of cancer at the young age of 40, one year after he received a Ph.D. Degree in Political Science from Boston University and achieved the rank of full Colonel. As he and I visited the site of first battle in the American Revolutionary War in Lexington, Massachusetts on a fresh spring morning, he shared a poem with me that described the heart and predicament of a battle-wary soldier. To this day, this is my favorite poem.

I would like to take this opportunity to share it with you. Since the poem is in Chinese, I hope my translation is able to maintain its essence.

*Tasty grape wine nestles in a nocturnal reflective cup.*

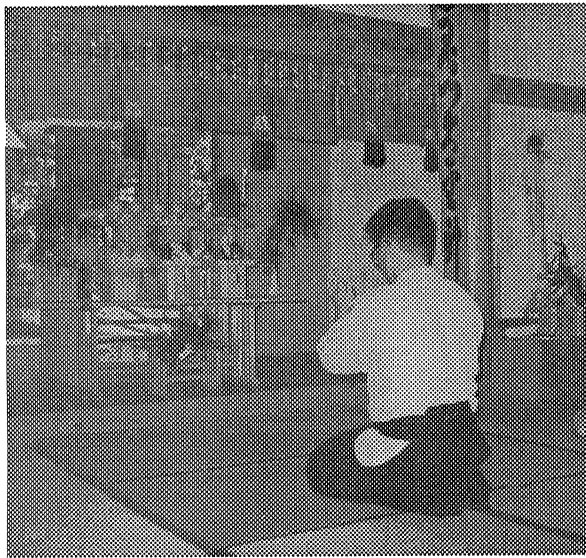
*The sound of instrument hurries me onto horseback just as I was about to sip.*

*Sir, please don't laugh at me if I crouch intoxicated on the battlefield.*

*How many of us return from war since the ancient days?*

Brother Shiung, thank you for all your kind words. You were a real friend and are always dearly missed. Jonathan Tien.

**Aikido Center of Los Angeles**  
**NEWSLETTER**



Sensei offering a prayer at the Aiki Shrine, Ibaragi Prefecture. July, 1969, installation of O'Sensei's spirit into the Shrine. April 26, 2001 will be the 33rd year we observe O'Sensei's Passing.

**Japan Wonders Where Its Manners Went continued:**

Japanese airlines report a five-fold increase in highly inappropriate behavior by passengers during the past three years. Trains, restaurants and television stations have taken to lecturing the masses on how to be considerate.

And parliament recently compiled a primer on decorum after one lawmaker doused another with water. "Don't heckle," the work advises, "Stay in your seat unless called upon."

By global standards, this island nation is still incredibly polite. Indeed, Westerners inured by road rage and soccer hooliganism may wonder what all the fuss is about.

For those brought up in one of the world's most refined cultures, however, the changes threaten to undermine a core value: the willingness to put aside individual differences in favor of group harmony.

At Tokyo's Seishinkai finishing school, students face their kimono-clad teacher on tatami mats and practice their bows - a 15 degree tilt for routine greetings, 30 for entering a room or greeting VIP's, 45 for apologies or heartfelt gratitude.

Manners have been on a steady slide since the school opened 25 years ago, said Principal Tamami Kondo, but in the past few years they've hit rock bottom. "Japanese have been such nice people," she said, "What a shame."

A generation ago, most students enrolled to learn about such refined arts as the tea ceremony, but in recent years far more time has been devoted to basics once considered common sense.

"I got very embarrassed when I started working and realized I didn't even know how to be polite on the phone," said Kyoko Izawa, a 33-year-old advertising employee. "I suddenly realized just how much I didn't know."

Continued:

## Upcoming Events

**April 7. World Taiji Day. Brookside Park, Pasadena.**

**April 11. Monthly General Meeting.**

**April 22. Cherry Blossom Festival in Monterey Park. Aikido & Iaido Demonstration.**

**April 25. Sensei's Birthday.**

**April 26. Founder of Aikido, Morihei Ueshiba O'Sensei's 33rd Memorial Service.**

**May 5-6. Fujita Sensei Seminar postponed.**

## Happy Returns:

**J. Chris Manlapaz**

03-21-01 Dear Furuya Sensei, I am an old student of yours. Several years ago I attended your school for 3 months. For that short period I have learned a lot about Aikido. I also read your book KODO. I also learned a lot from your book.

I missed the training and the school and the other students because when I was practicing Aikido then I truly understood why I wanted to study martial arts. Even though I am not practicing Aikido physically I still practice the philosophy that I've learned from you, from the students, and from the school.

Everyday I read your daily message for your students. Even though I don't attend the school anymore I feel that the school is still part of me. I appreciate so much what I have learned from you and the school for a short period of time. I may not be a strong warrior physically but I am a strong warrior mentally.

I hope that I could come back soon. I know that I will start from the beginning again which I don't mind. I think that everyone, advanced or not should always go back and start over to learn how to appreciate the knowledge given to them. I met an Aikidoist from my previous work. . . He used to tell me that a lot of Aikidoists forget their foundation because they are so advanced already. He finds them not to understand what Aikido is and why they practice Aikido. In short they don't appreciate what they are learning and they are not mastering what they are practicing. This takes me back to your book KODO. I totally understand what he meant. He became my best friend. I have so much respect for him because he is humble and he's a true Aikidoist. He was promoted to 3rd Dan last month but he says that he doesn't feel he has reached that level fully. And he also said that he accepts his promotion with great honor.

I just wanted to acknowledge and appreciate the impact of your teachings and of your school. Everyone has their own great teacher or teachers and I have you. I am proud to say that it was my privilege to have studied from one of the great teachers of martial arts and it was an honor for me when you picked me to demonstrate to class one of the techniques in Aikido. I will always remember that day. I will always have great respect for you and the school, Aikido Center of Los Angeles. Your student, J.Chris "JC" Manlapaz

## Report From Montreal:

03-21-01

Dear Reverend Furuya, Greetings from Montreal. I hope that you are well and that your work on Kodo II is progressing to your satisfaction. Have you ever thought of having your works translated into French, for the Quebec and France markets? If not, maybe you can speak to your publisher. I'd be willing to do the work.

These past several months have been very hard for me in my martial arts life, as it were. I've always tried to teach my students that the principles behind karate and all other martial arts are what distinguish what we do from other fighting arts such as boxing. Why do we dress in a gi, wear belts, learn katas, learn about control and respect. Why bother. Why not just learn how to kick and punch and be done with the rest. Are not martial arts more that callisthenics, more than the superficial copying of techniques on the pretext of emulating some inner-truth seeking process?

My so-called master, the leader, locally, of one of the styles of Karate I practice ( Kyokushin) talks only about money, about HIS organization and rules, and quite frankly, talks the talk but certainly does not lead by example. I've had a number of questions about certain of his decisions, and impositions he places on his affiliated schools. Anyway, I won't bore you with details. Suffice it to say that I have seen true colours shown by many people, afraid to stand up for what is right, all looking for their own little interests, afraid of speaking up for fear of hurting their chances for higher belt gradings, afraid to get up and say that the treatment I got was plainly wrong. Because I dared take him up on his offer to disaffiliate myself, I am being treated as if I had leprosy. He's afraid that I might set a precedent, and yet he's the one who offered that I go independent.

I'm saddened that I spent 9 years believing in what was being taught to us, only to realize now that it all was a house of cards. I still believe in martial arts and I know, deep down that the recent events will only strengthen my resolve and conviction to do the right thing, to train for the sake of training, and to not get caught up in money grabbing matters that have very little to do with true martial arts. I realize that, insofar as principles go, I have little if anything to learn from him and so, I hope to break away, do my thing, and train and teach the way I hoped to be taught, but have not been since associating with this current bunch.

For what it's worth, and I really don't mean or want to sound sucky, I have gained quite a bit of comfort, over these past few difficult weeks, by rereading parts of Kodo I. It gives me hope that the thoughts and attitudes you commented upon and succeeded in illustrating and expressing in accessible language, do in fact exist "out there" if only we took the time to open our eyes and minds, eliminate thoughts about money, fees and so on, and let go of the race for belts and awards. My resolve, to weather the storm and come out of all of this in a more focused and positive frame of mind, is stronger than ever. Even if I have to sell my school, and start up again in my garage, I will not succumb to the bad vibes, and will not let a diluted martial art product win out.

It's amazing, really. People I trusted have turned on me, there is lack of official support although everyone knows that I did nothing wrong. What's with these people, wanting to hurt me, put me out of business, dirtying my name and reputation. All I ever wanted was to have fun

## New Thursday Schedule:

Open Beginning Classes, everyone is welcome:  
12noon-1:00pm. Mr. Jim MacDonald, 2nd Dan  
5:15-6:15pm. Mr. Mike Van Ruth, 3rd Dan  
6:30-7:30pm. Mr. James Doi, 4th Dan, others.

and train. I sincerely wish to thank you for your support. I know that you do not know me, and you have no reason to believe what I say, but I assure you that I've learned a valuable lesson in all of this. True martial artists with integrity and a certain degree of detachment, are few and far between. In your own way, through your writings, you have given me hope, and a light at the end of the tunnel which is not an oncoming train.

Please accept once again my sincerest regards, and I hope to hear from you soon on your Kodo II. Respectfully yours, as always.  
**Ronald Auclair, Montreal, Canada.**

## From Washington State: John Townsend, Author of the Dancing Buddha:

02-25-01

Dear Reverend Furuya:

This letter is an attempt to thank you for writing KODO Ancient Ways. These simple words on paper, however, scarcely begin to convey the depth of my appreciation for your generosity of spirit in sharing the essence of true budo practice, or my admiration for the skill with which you have conveyed this wonderful gift so cleanly, clearly and succinctly. I hope someday for an opportunity to better convey my respect and gratitude with a proper bow, but for now, all I can offer is the words, thank you, sir. The martial arts community is greatly in your debt.

My reasons for taking this lonely and seemingly audacious and presumptuous road were many, and compelling. As one with the highest regard for tradition (and little illusion as to my own very modest talents) the decision was taken neither quickly nor lightly.

Without presuming on your patience to belabor those reasons here, kindly permit me only to note that prominently among them was a profound disappointment with what I can only characterize as the *trivialization* of the martial arts as they have come to be practiced in far too many of the commercial schools in America.

In my view, the martial arts may be many things to many people, but they most emphatically are not sports or games. The - pardon me - silliness I have witnessed at various "martial arts" competitions seemed to me to miss most of, if not the entire, point. Moreover, I was saddened to see a tradition that I cherish so deeply cheapened (in my view) in what I felt were little more than carnival displays.

For this reason, and others (I promise not to bore you further with the others), I wanted to teach a system that focused on classical traditional budo. . . .

That is enough of my background for you to perhaps understand how  
Continued:

## Aikido Center of Los Angeles NEWSLETTER

### John Townsend:

important (and reaffirming) it was to discover your sensible, down-to-earth, and realistic writing on the true nature, purpose, and conduct of legitimate traditional budo. Can you imagine, sir, what it is like, to think of yourself alone in the sports-addled commercial circus of contemporary American "martial arts," and then to stumble onto a book like KODO - and come nearly to tears of joy and relief to find that someone else also understands - and still respects and honors - the old ways?

If, sir, you truly can imagine that, then my inadequate words will not matter, you will understand the depth of my gratitude to you.

It is a habit of mine to use a yellow "highlighter" to mark particularly pithy passages in my books - I reread the best of them from time to time, and, because I am very busy, the highlights direct my attention to the "good parts" quickly. This technique has proved useless with KODO, however, most of the book is yellow.

I have taken the liberty of recommending KODO to my students, and would like your permission to use it as one of four required texts for students at our academy. The other three are the *Tao Te Ching* (Stephen Mitchell's translation from Harper & Row), Adam Hsu's *Sword Polisher's Record*, and my own book, *The Dancing Buddha* (not nearly so good as yours, but specifically tailored to our techniques).

You may recall my telephone call last summer to thank you for writing KODO, we spoke briefly, and I believe that I mentioned then that I would very much like to come to LA to pay my respects at some future time.

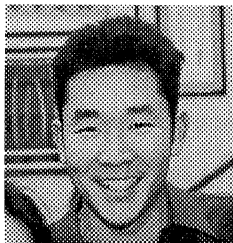
While I take considerable pains to stay sequestered away in my little dojang here in the northwest woods, rarely venturing further a field than the occasional ferry-ride to Seattle, as fate has it, a long-lost uncle whom I have not seen in nearly forty years has found me. He is getting on in years, and I expect to visit him during the last week in March of this year. He lives in North Hollywood.

I would be deeply honored, sir, if it should be convenient to you, to pay you a brief visit to pay my respects in person, while I am in the area. On the other hand, I am sure that your students and your community require much of your time, and if this would not be convenient for you, I will certainly understand.

Again, Reverend Furuya, thank you for the great gift you have given to the martial arts; KODO is a rare jewel. Most cordially yours,  
John Townsend, Poulsbo, Washington

## One Year Is Three Years Old

James Takata, 3rd Kyu  
*Reflections On My First Year In Aikido*



My first days in Aikido and Iaido were like becoming 3 years old again. Suddenly I couldn't move correctly, I couldn't dress myself, and I was in a world where I knew none of the rules. Figuratively speaking, I am still crawling, but with the help of my fellow students

and the teaching of Furuya Sensei I am slowly learning to walk. I can only guess at Aikido's depth, but I marvel at how I learn something each practice. In the dojo, all pretense is put aside. Practice is truth. There is no faking a technique. You can't pretend that you didn't just fall awkwardly on your butt. No one has designer label uniforms. No matter who you might be in the world: rich or poor, young or old on the mat all that matters is Aikido. The white uniform is pure and humble, functional and symbolic. Changing out of my street clothes and putting on the same white gi as everyone else is both a shedding of ego and a basic recognition of something shared with my fellow students. Since the first time I visited the dojo a year ago, Aikido has become a very important part of my life. It rewards me spiritually, physically, and culturally. Spiritually, my soul is as calm and nourished as ever. On a basic physical level I am definitely more flexible, stronger, and in better cardiovascular shape than when I joined the dojo. My posture is better. Mentally, I feel sharp. As an artist I was naturally attuned to my surroundings, but I believe that my focus and awareness have improved.

Culturally, I've found a link to my Japanese heritage. From the architecture of the dojo, to the seemingly endless collection of scrolls displayed in the tokonoma, to Sensei's breathtaking tsuba collection, to the swords of the Iaido students, to our practice itself - I am immersed in beautiful and profound art when I visit the dojo. Beyond that, however, I've found a connection with the past. Jonathan Tien wrote about feeling out of place in this modern world that deems values like honor, integrity, moral courage, and selflessness irrelevant. I fully understand. To be a part of a great tradition is to swim in the great river of history. I truly feel blessed.

When I attended John Wooden's basketball camp as a young teenager, he stressed fundamentals. Basic fundamentals. Behind the back, no-look, flashy showboat moves were not acceptable. I find that our training, in its fundamental approach and sometimes exacting mechanics, reminds me of lessons learned at that camp. If you don't learn a technique correctly in the beginning it will fail you when you need it later (so I'm told) whether it's a jump shot or iriminage.

I come to the dojo to try to become my best self, as Sensei so often implores us to do. I've mentioned many benefits of practicing Aikido, but like anything worthwhile in this world it comes at a price. Practice is demanding. It requires discipline, energy, concentration, and commitment.

I sometimes miss watching a "big game" on TV. I wake up far earlier than I would like. As rewarding as a good practice can be, there are also I've made conscious decisions to "go out" less and to practice more. I sometimes miss watching a "big game" on TV. I wake up far earlier than I would like. As rewarding as a good practice can be, there are also moments of great frustration and confusion. I try to accept it all as a part of training.

In closing, I'd like to mention that it was a great moment in my life when I was able to show my short film, Remember Pearl Harbor, at the dojo in January. I was so honored and excited to share the film and the beautiful place where we practice our Aikido with friends and family and the public. I think it's rare when different parts of our lives can merge so naturally. In this case, two things in my life which I truly love: film and Aikido. Thank you again, Sensei, for hosting my film premiere and for teaching with such passion and dedication to your humble students.

## Aikido Center of Los Angeles NEWSLETTER

### Japan Wonder Where Its Manners Went continued:

#### Public Actions that Top the List of Offenses

High on the list of offenses in various surveys these days are people who eat or kiss on the street or openly discuss intimate details of their lives on cell phones.

For a culture steeped in form and the value of privacy, treating public areas like your kitchen or bedroom is highly offensive. And watching people kiss, in particular, can be as shocking to many older Japanese as seeing sex in the open might be for Europeans or Americans.

"I know it's a Western way to express yourself," said Katsue Tanaka, a 50-year-old restaurant owner, "But I always find myself thinking, 'Oh my God, isn't that disgusting.'"

Also not appreciated are young women applying their make-up on crowded trains. For Miyuki Okada, a 20-year-old college student with artificially tanned skin and dyed brown hair, however, it's natural.

"I'd do it at home if I had the time, but I just can't bear the thought of meeting someone without my make-up," she said as she touched up her mascara between stops on Tokyo's Chiyoda Line one afternoon.

Nearby, 68-year-old Tokie Ishii looked on perplexed, "I just can't understand their behavior," she said. "Aren't they embarrassed? In my childhood, people learned how to behave."

The decline in social decency has prompted various countermeasures. Hirohisa Nemoto, a 46-year-old salaryman, said he tries single-handedly to exert social pressure, "I give them the evil eye," he said. Several rail and subway operators have banned cell phone use on their lines, with limited effect. And a series of campaigns tries to teach people how to behave in public, although sponsors concede that they're in a losing battle.

The 1,300-member Ad Council has launched a television campaign depicting animated insects - in Japanese the words for *bug* and *egotistical* rhyme - making annoying phone calls on trains, parking their cars illegally, throwing garbage and spitting. "the increase of bugs disguised as human beings has become a social problem," the narrator says, "Watch out for them!"

Companies, meanwhile, complain that recruits have no idea how to be polite, treat customers or make eye contact." Fast-food and other service industries with high employee turnover say even teaching basic skills can be difficult given ever-shorter attention spans. Some chains recently replaced written instructions with simple pictures of rude behavior, each overlaid with an X.

Along with the decline in basic courtesy, traditionalists say, is a deterioration in this society's subtle, complex and highly refined language. In one recent survey, 81% of respondents felt that Japanese was being corrupted, with most concerned in particular about the rapid erosion of polite language.

There are few swear words in Japanese. But the language's levels of formality are determined by increasingly complex verb endings. Simply using lower form than is appropriate can be insulting. Many young people apparently don't even realize that they are being offen-

sive.

"It has come to the point that teaching polite language to Japanese is like teaching a foreign language," management consultant Chieko Genma told the Yomiuri Weekly magazine.

Sociologists blame the loss of manners on factors such as economic pressures, the advent of cell phones, the emphasis on wealth and changes in the family structure that include more absentee fathers and indulgent mothers. A survey last year by the Japan Youth Research Institute found that only 27.4% of families stress the importance of politeness with their children, compared with 61.4% in China.

Although most fret over eroding social values, some analysts see a silver lining: a subtle rebellion by young Japanese against the excessive formality of past generations. In effect, they're saying that Japan can no longer afford in today's global economy to engage in highly ritualistic behavior based on complicated, unspoken rules.

#### A Culture Steeped in Unspoken Customs

In Kyoto, for instance, it was customary until recently for an unexpected guest to decline the host's invitation to enter at least three times before crossing the threshold. And visitors were expected to know that a serving of brown tea rather than green tea meant that it was time to leave. Subtleties such as these have terrified generations of foreigners afraid that they might blink the wrong way and insult their host's great-grandmother.

Many Japanese niceties - including the tea ceremony - originated in China and were subsequently refined by samurai elites during Japan's two centuries of isolation. The subsequent push to become a modern, culturally unified nation state after the 1850's arrival of Commodore Perry's Black Ships in turn saw many of these customs disseminated across the country.

Embedded in traditional mores and faux pas are values that may not match the times. Finishing school principal Kondo said that traditionally it was acceptable to be dismissive of those seen as below you socially, given this nation's past obsession with hierarchy. The practice of saying, "yes" when intending "no" and relying on hidden meanings - sometimes known as *tatemae* - also is under pressure as Japanese increasingly come into contact with people from overseas," she added.

"Japanese hate to say 'no' because they don't want to hurt someone's feelings," she said. "but foreigners have difficulty understanding this. We can't continue *tatemae* in the 21st century."

#### Women Expected to Be More Polite Than Men

Levels of politeness based on a Confucian hierarchy, with the emperor at the top, also helped control members of society, especially women, who were expected to be far more polite than men, said Ochonomizu University sociologist Katsuko Makino. The narrowing gap between the way young women and men use language and behave may therefore represent a positive development, said Makino, author of a study of Japanese manners.

Midori Okauchi, a 17-year-old high school student, is worried less about all that than the apparent hypocrisy when it comes to Japanese society. "Adults always criticize young people," she said. "but there Continued:

## Aikido Center of Los Angeles NEWSLETTER

are a lot of really rude adults out there as well.”

*Rie Sasaki in The times tokyo Bureau contributed to this report.*

Editor's Note: The Japanese have always been known to be a very polite people. In fact, it is impossible to swear or “cuss” in Japanese. In early Japanese cinema, when Japanese-style swearing was translated into English in the sub-titles, it always came out as “you cheeky bum!” This is about as potent as it gets. Americans in Japan were always considered very rude. Today, when Japanese swear, they use American words. When I see Japanese tourists visit this country in recent years, I am shocked at how rude and inconsiderate they have become. My acquaintances of the older generation are extremely polite as usual and it is always a pleasure and honor to associate with them. But nowadays, the younger generation in Japan is particularly something to behold. I am shocked. Even the Japanese language has been degraded by the younger generation in recent years and it is becoming a very critical cultural problem in Japan. Younger Japanese are called, “gendai-jin” or “modern people,” to distinguish them from “Nihon-jin” or “Japanese people.”

About ten years ago, at the LAX, I was escorting my friend on his way back to Japan. As we were standing in the ticket line, a young Japanese man butted in front of us with no shame or embarrassment at all. When I told him he couldn't do this, I got a lecture on “how we should help each other out.” I asked my Japanese friend what he would normally do if this were Japan and he said, “Nothing!” No wonder things are getting out of hand today. As we stood there waiting, this person tried to start up a friendly conversation with us so he could pass the time. I have heard in many Asian countries where Japanese tourist frequent, there are signs in store windows clearly stating, “Japanese must wait in line like the others.”

The complex and sometimes mystifying etiquette and manners which many Japanese complain about today are acutally part of the charm and elegance of Japanese culture. In Japan, groups are important. It is easy to tell a well trained Aikidoist from any other martial artists. It is easy to distinguish the school or style of one swordsman from another just by the way he holds or wears his sword. I think this is wonderful! Today, this is all disappearing and everything gets jumbled into one generic package. These subtle differences and secret signs are disappearing.

One time, I heard a Japanese friend make the comment, “Nowadays, you can get anything you want in Tokyo.” I misunderstood him when I thought this was a comment on how Japan has progressed in the modern age. No, it was a complaint about how Japan has fallen down! Everything is becoming mass-produced, packaged, and mass-marketed, so all of the local specialties around Japan and famous foods are in Tokyo in the market and they all taste the same - they have all lost their distinctiveness and uniqueness. Nowadays, this applies to martial arts and everything as well.

It is not only the romance of the secret teachings or individual schools, but in Japan, there is the deep affection for the Zen ideal, “i-shin, den-shin.” “Everything communicated directly from mind to mind.” It is said in the Buddha's very final sermon, at the very end he simply held up a flower without saying anything. Mahakasyapa, his most senior student, understood the final, silent teaching and the Buddha simply smiled back at him. Mahakasyapa became his transmitter of the teachings. Japanese love this story and it pervades all of the Japanese arts. This is the “silent teaching from heart to heart”

This also fits the Japanese penchant for poetry in which everything is suggestion and nuance. In Japanese art, it is the importance of the unpainted, blank spaces and in Japanese living, the importance of simplicity and space.

I disagree with the cliché that Japanese women are “more polite” than Japanese men. Japanese men and women have their own standards of etiquette, quite different from each other. Women have an etiquette which at first may seem humbling or express an inferior social station, but it does not. It gives them a great sense of grace and nobility which is extremely romantic and beautiful. Mens' standards of etiquette are much more demanding and strict because they are born out of a long samurai ethic. It does not mean to be loud and pushy. This is the-manner of gamblers and pimps. Japanese men have a very subtle and quiet refinement which expresses the dignity of the warrior and Confucian sage or gentlemen-scholar. This is also extremely noble and dignified and extremely beautiful.

I think, in this country and in our culture today, we see etiquette or politeness as a form of “weakness.” In Japan, one's etiquette distinguishes one's station in life. Here, we are concerned as martial artists and warriors. Even shop clerks and street entertainers have their own strict etiquette and rules in Japanese culture. Even beggars and homeless people in Japan have their own set of standards of behavior.

Finally, although we criticize the subtleness of Japanese etiquette, as much as we wag our tongues and shout at each other all day long, we are still not communicating very well. There is nothing more special and more wonderful, in my own mind, than the heart to heart communication between teacher and student - a tradition and teaching which goes all the way back to the Buddha himself. We call this the “secret transmission of the flower.”

## What Is Better Than Martial Arts?

03-24-01 RE: Centerfolds in Sports Afield Magazine.

Groovy! I've always wanted to be accused of "rapism." This must mean I'm officially part of the oppressive predatory white male heterosexual ruling class! At last. I love the peasants-but not that way! Tom Williams, Wyoming Aikikai, Editor for Sports Afield

Editor's Reply: Yes, you must accept this as the current trend in publishing nowadays. I wrote 50 installments of Ancient Ways over a 14 year period for Martial Arts Training Magazine and its predecessors. It is the longest running column in a martial arts magazine ever and was twice voted, in a national survey, as the most popular and most widely read column in all of Black Belt Ohara Publications. As popular as it was, Ancient Ways was canned because they wanted the magazine to take “more health oriented” direction. It was not that they were particularly interested in “health” issues in relation to martial arts, it was the only way they could justify large color photos of women in bathing suits in the magazine. Unfortunately, it didn't work but they also found that you don't need a legitimate reason to have scantily-clad women in any magazine for any reason. Ancient Ways ultimately proved its point when it got its head cut off in the end. I know how you feel.

There is an old Chinese saying: Brave warriors can kill with their mighty spears, but nothing kills better than a beautiful woman with her sexy eyes.



## Interesting Inquiry About Practice:

02-19-01

Sensei: Hello, my name is Ken P. I have been looking for an aikido dojo for quite a while now, and I am very impressed with what your web-site shows. I will be moving to the area very soon, and would like to come and see your dojo, but not at a time which could interfere with practices, tests, and other important events you may be having.

Usually, when I find places of martial art instruction, they are taught by enthusiastic and of course, very talented individuals, but in my experiences, they have always been missing some critical element which until now has remained unclear. My technique would be sloppy, and they would help me "fix" it, but my heart was never in it. You probably know where I am going with this already. It turns out, that although my body was tuning itself, my mind remained ablaze with whatever stresses I carried in to practice. Pretty soon, I had reached my limits of improvement.

When reading your "thoughts of the day" page, I realized that I might benefit a great deal more from your instruction, as opposed to others in the past whose hearts were in the right place, but could not help "still the storm" as it were, with spiritual advice. I have always had an interest in Zen and Eastern thought in general, but never found much of a source from which to develop wisdom. Although I don't consider myself hot-tempered, I am a spiritual person who prefers an "inside-out" approach to correcting mistakes, and oftentimes I have gotten quite frustrated when forced to simply match-up moves and mimic motions.

I also have a great interest in Iaijutsu and Iado (sic), although I have no formal training. When the time is right, I would someday like to include that as well, pending the interview process of course. When I found that you also teach that on weekends, I was simply delighted at having found your dojo.

Please respond at your convenience as to how you think I may benefit from your instruction, as well as proper times in the afternoon (on Mondays, Wednesdays, or Fridays if possible) that I may be able to speak with you in person, and look around if I may. For what it's worth, I am currently a "2nd level White-Belt" according to USC's Aikido Club, but I have been out of practice for two years, and I believe that as an aikidoka, I should instead start from the very beginning. Thank you for your time and consideration, Ken

*I have asked my black belts for their opinion on how to handle such an inquiry. This type of inquiry is very common but difficult.*

02-22-01: Hi Sensei, In response to your inquiry about letting in certain students who appear to be misguided, misinformed and just plain crazy here's what I think: Emails give you another avenue of insight into their personalities before meeting them. It provides you with a prescreening process before you either talk to them on the phone or have to meet them in person. In some respects you may get more of an insight of them than you would over the phone. If you believe that someone wishing to join the dojo is just misguided or misinformed then a follow up phone call might be in order to get more information on him or her, or have them come in to observe classes. . . .

02-22-01: Sensei: Personally, I don't think you should grant this person a private interview immediately. Despite his patina of humility, it sounds to me as if he really thinks he's special and therefore due special consideration. He should observe a couple of classes and decide whether he wants to join the Dojo. Some of his remarks strike me as trying to excuse himself from the physical aspects of training. I fear that if you meet with him privately initially and he joins the Dojo, he'll expect to have immediate private access to you at any time he wants in order to deal with the spiritual side of his person. It would probably be better for him to speak with one of the blackbelts after he has observed class. I would suggest informing him that as a matter of policy, prospective students must be interviewed by the blackbelts--NOT the applicant interviewing the Sensei.

02-22-01: Hello Sensei, It seems at times this person has some type of grasp in areas of etiquette, but his attitude toward practice is lacking. He doesn't have an understanding of how the training "program" works. Of course you have to mirror the technique of your teacher. How else are you to do it? That part of his e-mail is strange to me. His internal stresses he speaks of are his own problem. He has to be the one to set them aside. All one can tell him is to do it. There isn't a magic pill. Part of our training is to deal with issues of mental focus and discipline.

He can come training with us. But he may have some strange misconceptions of what the dojo is about and what we can offer him. It is up to him to decide after training a while, whether we are the school for him.

02-22-01: This reminds me of the Zen story, which I'm sure you've heard. Two monks were arguing over what was making a flag blow in the wind. One said the flag was moving, and the other said it was the wind. Then their master came along and said "both of you are wrong it is your minds that are moving". This person has a busy mind. He might not even know good Aikido if he saw it. I would tell him if he wants to learn aikido he should come sweat and train. Only then will he understand the simplest things you say. You are a great teacher Sensei. He need do nothing more than train with you then all his useless questions will stop.

Dear Sensei: The prospective student seems to be raising a very fundamental issue about Aikido (in fact all the more traditional martial arts). Without putting words in his mouth, or trying to psychoanalyze him, he seems to share a sense that many students bring, which is what will Aikido do for me? Ironically, I believe all students begin, at least partially, with this sense, that the martial art exists to "improve" or "enlighten" them. It will, of course, do these things, but that is not what it is there for. It is there, it exists, as an art. I cannot imagine anyone approaching classical dance or music and wanting to know what they will get out of it. What they will get, with proper study and practice, is an eventual understanding of dance or music, and this is what will "improve" them. It's simply the cart before the horse to want to know what the benefits of studying the art will be before studying the art. I don't believe there is any way of telling a student what or how you will teach him other than sound, fundamental Aikido techniques. A student is not in a position to ask, let alone comprehend, how he will be instructed. If an infant were capable of asking how he is going to be taught how to walk, and a teacher (i.e., the parent) tried to explain it all to him ahead of time (instead of helping him practice the art of walking), that child would still be crawling at 10.

Continued:

**Aikido Center of Los Angeles**  
**NEWSLETTER**

A student has to be willing to come to you empty, or if he cannot do that, then willing to be willing to be emptied. Whatever, or however, you teach him, if he is unable to let go of his preconceptions, then it will be impossible for him to learn or be satisfied with his instruction. Better to make that clear to him from the outset than trying to explain too much beforehand. Yours truly,

02-22-01: Sensei: Here is what my advice to Mr. . . . would be. He should observe our practice. No special meetings with you alone to soul search. Our practice is strict and disciplined and occurs in an incredibly beautiful dojo. His technique will improve with practice, he won't be "fixed" by anyone, his technique will improve itself through a focused vigorous practice and trying hard to catch the instruction. This in itself leaves little time to think about the stresses of the day. At least that has been my experience. Simply transitioning from the street through the garden and into the dojo, one feels relief from the day's tension and the mind starts to think about training and aikido. In time he will experience a real sense of spirituality, achieved not through lectures or advice, but through daily training. It is so simple in its development, that the realization is astonishing.

I think he would benefit from your instruction by simply catching what you have to teach. Starting from the very beginning is what our school is all about, Even the yondans try to start at the beginning with each class and technique. I think our school tries to really embody the sense of beginner's mind.

I know this advice seems perfunctory, but in many ways our practice is quite simple and the results are quite marvelous. I'm concerned, by the notions and expectations in his letter, that he may be bringing a lot of complexity to such a simple practice.

## **Serial Processing Aikido Videos:**

**Albert Sawano, New Student**  
03-21-01

Sensei: . . . The Aikido videos are wonderful. I especially like the sections where you explain some of the philosophy and traditions. As far as learning Aikido from them, for me they seem best as a supplement to help remember the lessons in class. The moves are generally difficult enough to try to absorb in the dojo and I would think more so if they are learned through viewing on the video alone.

I have used the slow motion function of my VCR for the first time and this helps. I'm sure people vary in their ability to see a movement visually and repeat it physically. For me my mind is kept fully occupied, if not overloaded, trying to perceive the steps, remember the steps, translate the steps into my own physical movement, and finally to try to execute the movements properly. If the tape could be slowed down to, say, one frame per 10 seconds, this may allow my poor "serial processing" unit time to catch up.

I have a feeling I will get to Tape 9 in about nine years. I have plenty to learn from Tape 1. Thank you for asking. Regards, Albert S.

Editor's Note: Many thanks and I am glad video tapes help you and supplement your training. I wish more students would use the tapes in this way. You will reach Volume 9 soon enough! Keep up your training. Sensei

## **Salamanca, Spain Aikido Seminar September 1-2, 2001**

**GUEST INSTRUCTORS:**  
**Kenny Furuya, 4th Dan**  
**Mark Ty, 2nd Dan**

**Hosted by the Salamanca Kodokai**  
**Santiago Almaraz, 2nd Dan**

## **Congratulations!** **John Katagi**

Many congratulations to John Katagi who has assumed the position of Assistant Deputy Director of the Japanese American National Museum in Little Tokyo on March 3rd at their annual fund raiser at the Palladium.

## **A Wonderful Guide to Life:**

**Joe Akins, 5th Kyu**  
03-21-01

The poem, *Desiderata*, was written by Max Ehrman (1872-1945, a Harvard philosopher and lawyer) in 1927 and published in 1948 after his death by his widow in "The poems of Max Ehrman":

*Go placidly amid the noise and haste, and remember what peace there may be in silence. As far as possible, without surrender, be on good terms with all persons. Speak your truth quietly and clearly; and listen to others, even to the dull and ignorant; they too have their story. Avoid loud and aggressive persons; they are vexations to the spirit. If you compare yourself with others, you may become vain or bitter; for always there will be greater and lesser persons than yourself. Enjoy your achievements as well as your plans. Keep interested in your own career; however humble, it's a real possession in the changing fortunes of time. Exercise caution in your business affairs, for the world is full of trickery. But let this not blind you to what virtue there is; many persons strive for high ideals, and everywhere life is full of heroism. Be yourself. Especially do not feign affection. Neither be cynical about love; for in the face of all aridity and disenchantment, it is as perennial as the grass. Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with dark imaginings. Many fears are born of fatigue and loneliness. Beyond a wholesome discipline, be gentle with yourself. You are a child of the universe no less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should. Therefore be at peace with God, whatever you conceive him to be. And whatever your labors and aspirations, in the noisy confusion of life, keep peace in your soul. With all its sham, drudgery and broken dreams, it is still a beautiful world. Be cheerful. Strive to be happy.*

Editor's Note: I like this poem very much! Thanks.

## Letters:

03-05-01

Hello Sensei, I am so sorry to hear about the cancellation of Fujita Sensei's Seminar. I know it meant a great deal to you, and how wonderful it would have been for the Dojo. Is there any way someone can sell the airfare for you in Japan, or are they non-transferable tickets??? I do not know how the other students feel, but I enjoy the "non-commercialism" of your Dojo. Sometimes, cultural groups and organizations are so caught up into making money for profit, the sole purpose and heart of the matter gets lost along the way. I can see from week to week that your Dojo is gaining new students, and I am happy, so long as these students are serious learners. Because of my schedule with Nicholas, I miss the the times I cannot come to practice. But, I miss it because I enjoy the traditional way, and the way you teach it. . . . I will continue to practice in earnest. Itsumo Arigato-Gozaimasu..... Carol

### From the Bay Area

03-08-01

Sensei, I had the opportunity to train at your dojo for several months, before having to move. This was several years ago. I have not had the time, or rather the will to get back into training since then. Now that I am older, and hopefully a little more wiser, I am seeking to go back to training. . . . I also wish to thank you for the experience, albeit it is late in coming. Darren Lee Ang

" As scarce as truth is, the supply has always been in excess of demand. " -- Josh Billings

### From Jakarta, Indonesia

03-08-01

Dear Kensho Furuya, Thank you very much for writing back to us. We are very glad to know that we are welcome to visit your Aikido Center of Los Angeles. For your information, our Aikido club was founded in 1995 and in the year 2001 we already have more than 100 members in Jakarta only. We would be very thankful if we can share our skill to each other and learn much more about Aikido from you. That is the reason why plan to visit you as soon as possible, whether in April or May. Please let us know when you will be ready for our visit. We look forward to receiving your respond soon. Thank you very much for your co-operation. Yours faithfully, Satrio Herlambang  
Education Manager

### From Hamburg Germany

03-08-01

Dear Furuya Sensei, I'm sorry to do not write for a long time. I do organize a big Seminar with Shimizu Sensei for April, so there was not as much time. I hope you have got the letter from me, in which I send some dollars, dont wonder the summ, but it was 100 DM, for sending more of your monthly newspaper. If not, let me know please. I always remember my good time in your Dojo, and, anyway I'm so far away, I try to participate a little bit to your Dojo. One day I will come back to see you and your students, you have, since I've read your book Kodo, always been a spiritual leader to me. I don't forget such helpfull advices. I would like to hear some news from you, the very best regards, yours Eckhardt (Hamburg, Germany)

03-11-01

Master Furuya I'M CHRISTOPER AN AIKIDOKA OF MASTER KEN OTA I SAW YOUR WEB PAGE IT LOOKS VERY NICE. I'M ALSO A 5TH DAN IN AIKIDO I'VE BEEN A STUDENT OF THE ART FOR 20YRS AND I LOVE IT. AIKIDO TEACHINGS HAVE

## Useful Information For (From) The Heart:

### Edilberto Gopez, 6th Kyu

2-24-01

Sensei, A friend sent me this e-mail. THIS IS WORTH PASSING ON Let's say it's 6:15 p.m. and you're driving home (alone of course), after an unusually hard day on the job. You're really tired, upset and frustrated. Suddenly you start experiencing severe pain in your chest that starts to radiate out into your arm and up into your jaw. You are only about five miles from the hospital nearest your home, unfortunately you don't know if you'll be able to make it that far. What can you do? You've been trained in CPR but the guy that taught the course neglected to tell you how to perform it on yourself.

#### HOW TO SURVIVE A HEART ATTACK WHEN ALONE.

Since many people are alone when they suffer a heart attack, this article seemed in order. Without help, the person whose heart stops beating properly and who begins to feel faint, has only about 10 seconds left before losing consciousness.

However, these victims can help themselves by coughing repeatedly and very vigorously. A deep breath should be taken before each cough, and the cough must be deep and prolonged, as when producing sputum from deep inside the chest. A breath and a cough must be repeated about every two seconds without let up until help arrives, or until the heart is beating normally again. Deep breaths get oxygen into the lungs and coughing movements squeeze the heart and keep the blood circulating. The squeezing pressure on the heart also helps it regain normal rhythm. In this way, heart attack victims can get to a hospital.

From Health Cares, Rochester General Hospital via Chapter 240's newsletter AND THE BEAT GOES ON ... (reprint from The Mended Hearts, Inc. publication, Heart Response)

### Dr. Cheryl Lew, 3rd Dan

02-27-01

Yes, that would work if you are having an arrhythmia--i.e. ventricular or atrial tachycardia. Since many times a "heart attack" is accompanied by an arrhythmia--couldn't hurt to do what is more commonly known as a valsalva maneuver (what is described). Gulping down ice water or rubbing ice cubes over your eyeballs would also work (don't laugh--the latter is what we do with children). Why did Edie give you this article?

Editor's Note: Many thanks for the great information.

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CHANGED ALOT, YOUNGER TEACHERS AREN'T TEACHING. TECHNIQUES THE WAY THEY ARE MEANT TO BE TAUGHT I'M FROM CAPE COD MASS I'M GOING TO BE OPENING AN AIKIDO DOJO DOWN HERE TO SPEAD THE TRUE TEACHINGS OF MORIHIE UESHIBA . WHEN MORIHIE UESHIBA HAD COME TO HIS FINAL PASSING HE SAID TO HIS SON TAKE CARE OF THINGS AND THEN MADE HIS PASSING. I'M JUST WRITTING TO INTRODUCE MYSELF AND SAY HELLO. I WILL BE COMMING TO L.A SOON IF IT IS ALRIGHT WITH YOU I WOULD LIKE TO COME BY THE SCHOOL AND OBSERVE YOUR INTRUCTION. PLEASE WRITE BACK SOON.

Reply: You are always welcome to visit our Dojo to practice.

## From Chihuahua, Mexico:

03-80-01

Sensei: Thank you for your kind words, any correspondence can be sent both to the U.S. to my sister house (which I think is faster and "safer" to arrive) at: 1626 Phil Gibbs, El Paso Texas 79936 or to Juarez Mexico at:

c. Profr. Jesus Chavez Orozco #9354

Fraccionamiento Educacion

Cd. Juarez Chihuahua, Mexico

C.P. 32300 Phone (011 52 16) 33 01 81 please do not include phone number in envelope. I'm having some difficulty with the correspondence sent to Mexico, I recommend using the El Paso Texas address, also there is a possibility of changing my work place, so I would please ask for you to also send a copy of future email to aikiach@yahoo.com .

Mr. Michael Moreno Sensei is here visiting in Juarez and sends a warm hello, also I'm trying to program an International Seminar (Juarez Mexico / El Paso Texas) from you or any of your Sempai, a time line would be of great help if this is possible, our goal is to learn more about your teachings on Aikido, Iaido, and BuDo philosophy, I'm using Kodo as a guide line with my students and hope some day Kodo would be available in Spanish (I would be honored to help you in achieving this) and in so, do it mandatory reading, I'm attaching some pictures from Tucson and Chihuahua Capital City 1st Aikido seminar which is about 230 miles south of Juarez (remember Aikido is still in "diapers" in Chihuahua State). Again thank you for writing me and hope to see you soon, se despide su amigo en Mexico.

**Fernando Villa**

Su Atento y Seguro Servidor

Luis Fernando Villa Wences

Ingenieria de proyectos/Project Engineer

email : fervil@smallpartsinc.com

Editor's Note: Fernando visited our Dojo recently and said he enjoyed the practice very much. Sensei presented him with our Aikido video and a signed copy of KODO for his dojo.

## Visit Our Website Often!

Be sure to visit our website often for the latest Dojo news and upcoming events. Also see Sensei's Forum for letters and correspondence from all over the world to our Dojo. Also, a special feature is Sensei's Message. Tell your family and friends!

**[www.aikidocenterla.com](http://www.aikidocenterla.com)**

## New Dues Policy

Monthly dues are due at the first of the month. If you cannot be in the Dojo by the 1st, please mail in your dues directly to the Dojo.

**Monthly Dues: 1st of the Month.**

**Late Fees:**

If not paid by the 5th: \$20.00

If one month dues are missed:

First & Last Month's Dues required to rejoin Dojo.

### Leave of Absence:

Leave of Absence notice is required for absences more than one week. This is strictly required for Black Belts. For Black Belts: Months counted as late will NOT be counted as attendance towards their Dan promotion. No exceptions. Attendance at monthly seminars, meetings, events and Budo Study Classes will also be counted towards your promotion.

## Something to Think About:

**Alok Gupta, New Student**

03-01-01

..Something To Think About..

1. Name the five wealthiest people in the world.
  2. Name the last five Heisman trophy winners.
  3. Name the last five winners of the Miss America contest.
  4. Name ten people who have won the Nobel or Pulitzer prize.
  5. Name the last half dozen Academy Award winners for Best Actor and Actress.
  6. Name the last decade's worth of World Series Winners.
- How did you do?

The point is, none of us remembers the headliners of yesterday. These are no second-rate achievers. They're the best in their fields. But the applause dies. Awards tarnish. Achievements are forgotten. Accolades and certificates are buried with their owners.

Now here's another quiz. See how you do on this one:

1. List a few teachers who aided your journey through school.
  2. Name three friends who have helped you through a difficult time.
  3. Name five people who have taught you something worthwhile.
  4. Think of a few people who have made you feel appreciated and special.
  5. Think of five people you enjoy spending time with.
  6. Name a half dozen heroes whose stories have inspired you.
- Easier? The lesson? The people who make a difference in your life aren't the ones with the most credentials, the most money, or the most awards. They're the ones who care. When you have a chance, pass this on to people who've made a difference in your life. I just did.

## LA Downtown Art Studios Tour Scheduled June

We will be scheduling our Aikido & Iaido Demonstration, including Dojo Open House, Sale and Display by Yoshino Japanese Antiques and a ceramics sale by Mike Van Ruth. Next year, they are including a "Critics Choice" bus tour. Tell and friends, bring them to the Dojo and joinin the fun!!!

## New! Dojo Email Express:

Join our new Dojo Email Express and get all the latest news in the Dojo. Just email to Sensei at [aclafuruya@earthlink.net](mailto:aclafuruya@earthlink.net).

## Affiliated Branch Dojos

**Kodokai Salamanca**

*Santiago Garcia Almaraz, 2nd Dan*

**Hacienda La Puente Aikikai**

*Tom Williams, 3rd Dan*

**Wyoming Aikikai**

*Tom McIntrye, 2nd Dan*

**Bahamas Aikikai**

*Seymour Clay*

**International Martial Arts Academy**

**Aikido Center of Los Angeles  
NEWSLETTER**

## Welcome To The Aikido Center of Los Angeles



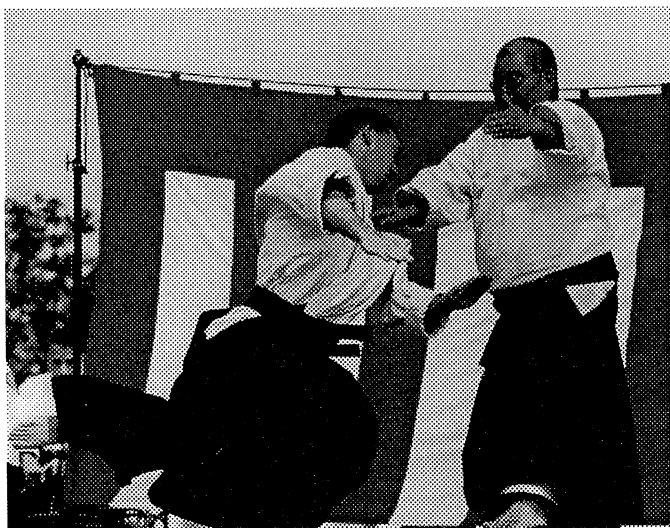
Aikido Center of Los Angeles

## Our Dojo's 27th Year, 1974-2001.

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 Aikidoinists are welcome to train with us or observe our training.

**Please Visit Our Website:  
[www.aikidocenterla.com](http://www.aikidocenterla.com).**



Reverend Kensho Furuya, 6th Dan

### Dojo Supplies

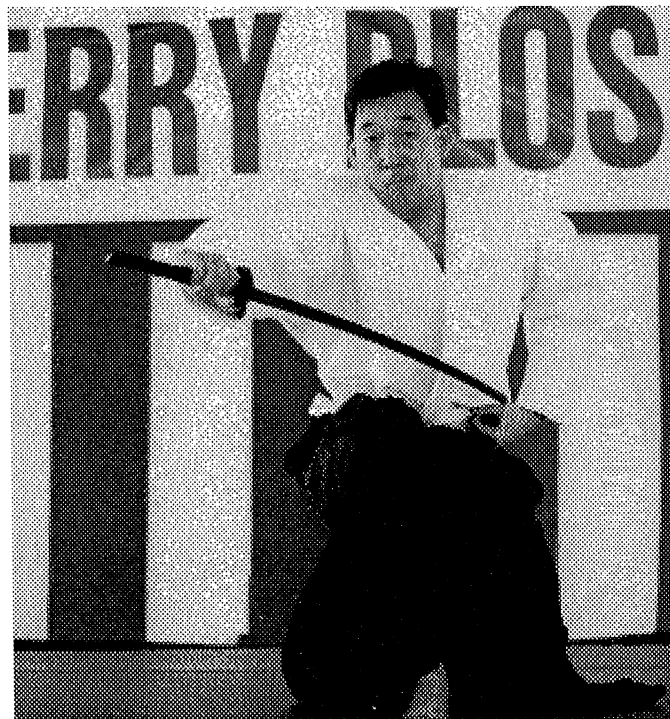
#### Official Dojo Jackets

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

### Japanese Swords: Purchase, Appraisal & Restoration

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

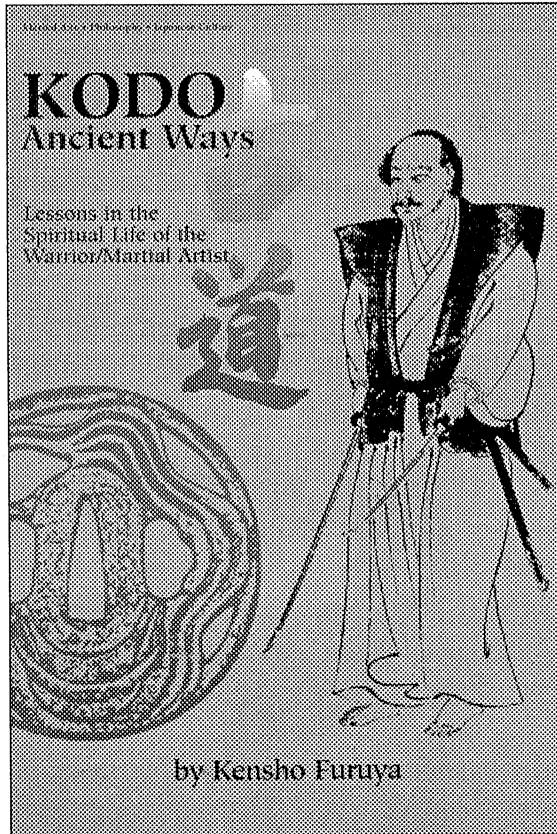
**JAPANESE SWORDS & BOUGHT & SOLD**  
*By appointment only.*



## Japanese Swordsmanship Musō Shinden Ryū Iaido

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

*Furuya Sensei's Bestseller  
Highly Recommended For All Dojo  
Students & Friends:*



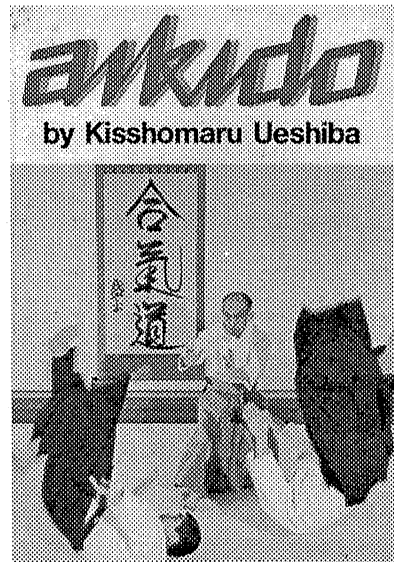
**KODO**  
Ancient Ways:  
Lessons in the Spiritual Life  
of the Warrior-Martial Artist

Rev. Kensho Furuya

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

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

## Recommended Studies:



*Highly Recommended Reading:*

### AIKIDO

By Doshu Kisshomaru Ueshiba

Doshu's book is one of the best books available today on Aikido technique. Strongly recommended.



### KIHAN AIKIDO

Fundamental of Aikido

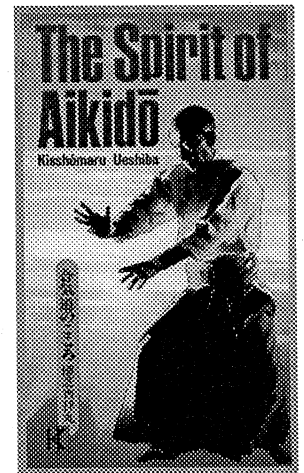
By Doshu & Dojocho Moriteru Ueshiba

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



### ACLADOJO NEWSLETTER

Published monthly by the Aikido Center of Los Angeles. Annual subscriptions are available for a donation of \$36.00 which will be used towards printing costs and supporting the practice of the students.



### THE SPIRIT OF AIKIDO

By Doshu Kisshomaru Ueshiba

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

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

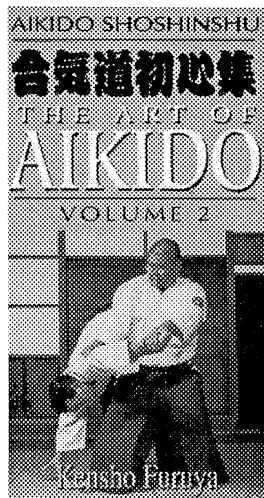
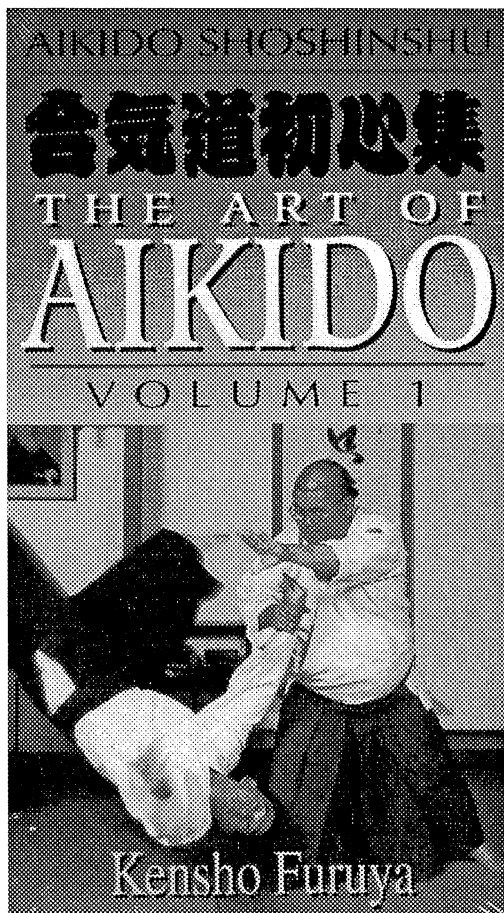
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# The Art of AIKIDO

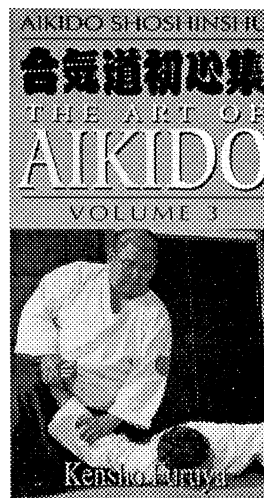
## Aikido Instructional Video Series in Nine Volumes

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

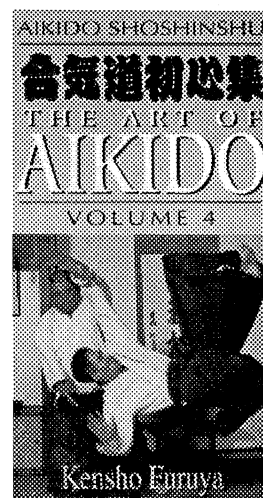
This video series is considered to be the most comprehensive and detailed instructional video on Aikido available today. Rev. Kensho Furuya, 6th Dan, Chief Instructor of the Aikido Center of Los Angeles, is a student of the late Kisshomaru Ueshiba Doshu of the Aikido World Headquarters. He began his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



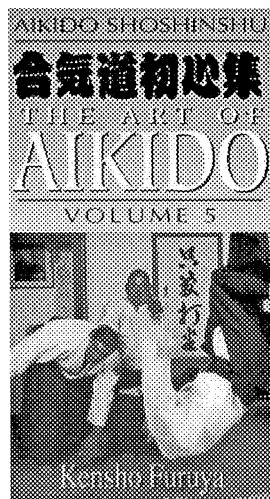
Basic Techniques  
Throwing & Joint Techniques  
Ikkyo, Nikyo, Sankyo, Yonkyo & Gokyo



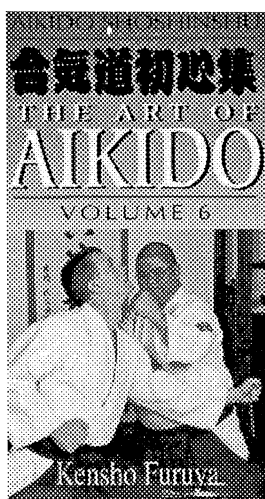
Ukemi-Breakfalling  
Basics Continued  
Free Style Techniques  
Tenshin. Ki. Breathing.



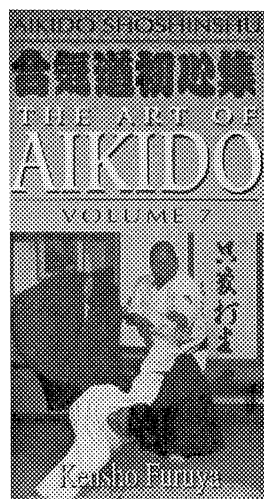
Katatetori Ryotemochi:  
Ryotetori: 2-hand.  
Reigi-saho: Etiquette.  
Koshinage-Hip throws.



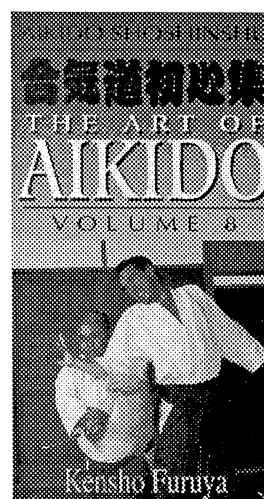
Suwari-waza. Gokyo.  
Hanmi-handachi. Kokyu-dosa.  
Katatori: Shoulder.  
Multiple attackers.  
Five-man Freestyle.



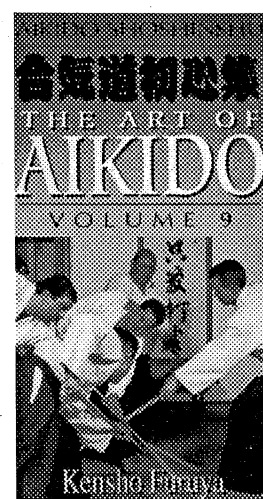
Tsuki: Strikes & Punches  
Yokomenuchi: Strikes to the side  
of the head & neck.



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



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



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

# Aikido

## TRAINING SCHEDULE

### Adults OPEN BEGINNING

Tuesday, Thursday, Fridays:  
5:15pm-6:15pm

Monday thru Friday Evenings:  
(No Tuesdays)  
6:30pm-7:30pm

Thursdays: 12noon-1:00pm

Saturday Weapons:  
9:30am-10:10am

Saturday & Sunday Mornings:  
10:15am-11:30am

## CHILDREN'S CLASSES

5 - 16 yrs old

Sunday Mornings 9:00 10:00am

*Affiliation*

### AIKIDO WORLD HEADQUARTERS

Aikido So-Hombu Dojo - Aikikai  
17-18 Wakamatsu-cho  
Shinjuku-ku, Tokyo, JAPAN

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

### Aikido Center of Los Angeles

940 E. 2nd St. #7, Little Tokyo,  
Los Angeles, CA 90012  
Tel: (213) 687-3673

Email: [aclafuruya@earthlink.net](mailto:aclafuruya@earthlink.net)

[www.aikidocenterla.com](http://www.aikidocenterla.com)

# Iaido

## TRAINING SCHEDULE

### TRADITIONAL JAPANESE IAIDO SWORDSMANSHIP

Saturday Mornings: 8:00am-9:15am

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

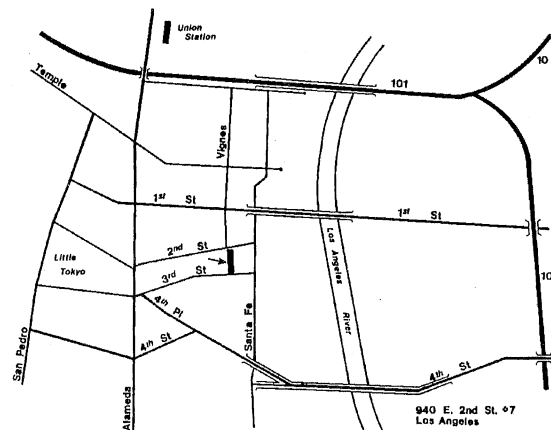
Every 2nd, 3rd, & 4th Wednesdays:  
7:45pm-8:45pm

### Intensive Iaido

Every 2nd Saturday of the month.  
6:30am-8:00am

## 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.