



AIKIDO CENTER OF LOS ANGELES

NEWSLETTER

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Los Angeles, California
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TONY GONSALVES LEAVES FOR FLORIDA

February 28, 1989 marks the last day of one of our senior students, Mr. Tony Gonsalves. He trained hard everyday and was very devoted to building up and supporting the dojo, so we will miss him very badly. He has been promoted in his company and is relocating to Florida to fill his new position. We wish him much success and the best of luck.

"WHAT ARE OUR REAL VALUES?"

Reprinted from Newsweek, February 13, 1989, Page 8. By Nicols Fox.

... We value, so we like to think, families and fireplaces and front porches with swings; a picture-perfect landscape in which people sit down to eat together and worship together; a place where old folks live at home and young folks don't talk back. We value friendships. We value thrift. We value history and tradition, culture and continuity. We value childhood - a wonderful and mysterious period free from care and full of optimism. We value baseball games on hot summer nights and high-school reunions and holidays.

It is a healthy and a happy vision. but like most of the fantasies conjured up by the advertising world, it doesn't really exist. Not really - not in America in the 1980's. And maybe it never existed. What we have come to love is an image of ourselves created by artists like Winslow Homer and Norman Rockwell. And the nostalgia for this America is so strong that for those who have no genuine memory of it, we have created one. Through advertising, even the young can participate in the dream they cannot recall - a pretelevision era where lemonade came from real lemons and pizza was an exotic dish, where Grandmother hadn't had a face-lift and Dad didn't have a girlfriend and 7-year olds had no idea what a condom was. And the greater the gulf between reality and fantasy, the more we seem drawn to the dream.

The trouble is, real American values are expressed not by what we say we wish for, but by what we really do. We love our families but we can't count many friends with intact ones anymore. We love our old people but not for more than an hour or two at a time. And they don't care much for us, either. They seem to prefer their child-free retirement communities to life in extended families. We are a people full of compassion but it extends more freely to three trapped whales than to the homeless huddled over heat grates on the streets of our richest cities.

We love our children, but how many children come home to empty houses during the day? We believe in families, but how many families sit down to eat together anymore? Although more of us today say we believe in God, how many of us attend church regularly? We believe in fiscal responsibility but our own balance sheets look pretty much like the federal government's.

What are the real American values?

Look who our heroes are. They aren't the people who volunteer in the soup kitchens; they aren't struggling writers and artists; they aren't the librarians or the nurses of the social workers. Mainly they are the rich and the famous and the successful and the beautiful, the film and sports stars, the Wall Street barons, even the articulate convicts who charm us on talk shows once they've done their time. Perhaps the best indicator of what we really are is what we spend money on or what we watch on television. Look at what we read. Look at what we choose to do with our spare time. That's what we value.

We complain about the invasion of drugs but our culture tells us that no discomfort can be tolerated and that every desire deserves to be satisfied. We complain about crime but our system demonstrates that good guys finish last - that crime pays. We complain about the moral decadence of our young and the high incidence of teen pregnancies but our young have been carefully taught, by example, that responsibility is old-fashioned. We'd like to do something about pornography and violence but we buy it and we tolerate it and that makes our protests pretty empty.

The problem is, changing things is a problem. It's not a question of hoeing at the weeds on the surface of society, but of a real root job. Who makes the rules these days that determine how our society is going to work - the code of ethics behind the laws that determines our values and decides how we are going to live together in community?

Judgement Day: It isn't the churches. It's not so much that their moral leadership is being ignored as that, to a great extent, they've abdicated the role. Collectively they seem to exude the same relativism and insecurity about right and wrong as the rest of us. The fact is, we all have a pretty good idea of what is right and what is wrong, but deprived - as the 20th century is - of the ever-handy threat of Judgement Day, we just can't seem to find a good enough explanation for why we should do one thing and not do another. Simply saying "Because God says so" doesn't work very well anymore.

And so we are left yearning for the old order. And

"What Are Our Real Values? continued.

yearning seems all we are capable of. . . . we do seem to have lost our wills. What we'd really like is for someone else to do something about the homeless and the violence and the drugs and the sick and the old. And we'd like for it to be done without a tax increase because we don't want to pay for it. "I share your values," . . . (he) said time and time again. . . but I suspect what he was really saying was "I share your dreams, I share your nostalgia, I share your fantasies and your wishful thinking." . . . It is ours to do with as we will, to shape and form with our collective resources in order to create a real American Dream - not a hazy, romantic vision from the past to which we pay read-my-lips service.

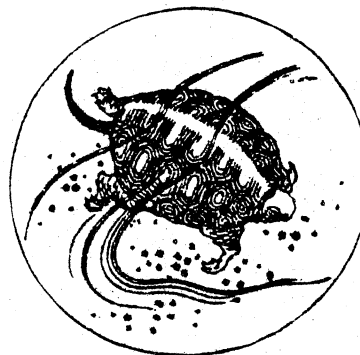
It's time that we started looking at ourselves as we really are because a healthy future will be based on reality, not on ad copy.

Sensei's Commentary:

I was very much struck by this article. I do alot of reading from day to day and I would like to share with you what really leaves an impression on me. This writer has really come down to the nitty-gritty of our society. I think she has struck the target in saying that we often wait for the other person to act, although we certainly complain freely enough about injustice, and we have an idea about our lives (how we live) and ourselves but it is, for the most part, caught up or confused with some "hazy, romantic" dream. We are not prepared (perhaps we just lack the courage) to face ourselves and see, very clearly, what we are doing with our lives from day to day, from one moment to the next. Nowadays, I notice that many people never find anything wrong with themselves and they are always so quick to blame others. I know we are often caught up in circumstances which we cannot control but, at the same time, we don't do what we can do about the situation with our best effort and total concentration.

The Founder said that "Aikido is never losing." I don't think this means that we must do anything and everything to win at all costs. I believe it means that we must make the best of every situation and occurrence in our lives. This requires careful examination of who we are and what we are doing. This is what makes Aikido so valuable. Aikido gives us the valuable opportunity for training ourselves, the opportunity to seeing ourselves closely, mentally and physically. In Aikido we must always respond to the reality of the attack (situation). If we don't act spontaneously, naturally and reasonably, we collide or get stuck. We see how important it is not to procrastinate or deliberate but to keep moving forward. We must have this same spiritual courage in our lives as well as on the mats. Finally, we may be

able to see the meaning and value of our lives.



SAWAKI KODO ROSHI

Article by Zen Master Sawaki Kodo reprinted from the Zen Newsletter, Paris, France. 1989.

People only grow angry because they think of their five feet eight inches of body as a possession. Yet when the sutras talk about it, all they say is that it is a big bag of stinking skin.

When somebody in a rage shouts, "Who do you take me for?" or "Who do you think you're talking to?" I think to myself, "To a big bag of stinking skin."

Human beings tear each other apart because of their opinions, politicians tear each other apart, husband and wife tear each other apart. The whole world is full of tearing. Why? Just because of the vanity of our egos. Even monks and nuns and priests tear each other apart. Is there life after death? Is the soul eternal or not? All of that is nothing but trivial jokes, ego-stories. If we stop paying attention to the ego, such nonsense as eternity or not eternity ceases to exist, for the soul.

This degenerate world is the reason why professional liars succeed today. But if we observe impermanence, there are no more lies, and where there are no more lies, religion appears.

You can see your image in a mirror, but how can you see the mind that not even a mirror can reflect?

Our corruption is that we are cut off from the universe, and our illusion is that we confuse the cut-off ego with the one that, originally, is not separate from the cosmic system. The roots of that true ego are the same as those of sky and earth, the same body and same mind as all sentient beings.

This true religion, which has no right side or wrong side, no inside or outside, is transparent from sky to earth, is the secret of Zen. Everything must become completely transparent, me and you, past and present and future. In terms of reality this means that our life today, our attitude now, gives life to the past. If our attitude is false

Sawaki Kodo continued.

then all those who have fed us and taught us, all those we have met and known, have acted solely in order to produce that falseness. If our attitude is right, whatever they have done they did solely in order to produce that rightness. The limits of the Self are truly beyond any imagining, and fill sky, earth and the whole universe.

In terms of religious faith, space and time have nothing to do with it. It is only right now that we can use this ordinary human body. . . .

"Living by ordinary social or worldly values is a typical example of what I mean by living in a realm of fabricated thoughts and ideas, and relative values. That is why our practice consists of cutting through the ordinary social and market values of things and human beings, and of practicing with a life attitude based upon the practice of the reality of the life of one's total self."

. . . . **"The fact that we are all just ordinary people is really the closest to the truth. That kind of understanding is surely more important than being obsessively bound to one's own ideas of justice or rightness, which will only lead to discord, fighting and war."**

- Uchiyama Kosho Roshi.

From Refining Your Life, Page 30.

MESSAGE FROM SENSEI:

February 24, 1989 was the funeral for Emperor Hirohito. During that entire week, news magazines and television have concentrated on Japan. They did not focus so much on the late Emperor as they did on the Japanese people themselves and their incredible growth since the War. On the day of the funeral (which is one day earlier here because of the time change) I was opening a package which arrived in the mail. I thought it was a photo of Doshu which I had ordered from the US Aikido Federation but it turned out to be my promotional certificate for fifth degree from Japan. It goes without saying that my promotion means that my responsibility and duties for the growth of Aikido in this country become much heavier. I thought it was fateful to arrive on the day of the Emperor's funeral. His funeral does not have so much importance for me from a political or historical standpoint but it does, for many people, especially the Japanese, mark the beginning of a "new age." I don't know how welcome this "new age" is for me. On one hand, my promotion only means that I must work harder towards developing good students of Aikido and, on the other hand, it comes at a time when we are entering a new age where tradition and old values are rapidly dis-

appearing.

We are asking a lot of questions about ourselves today in our society. We are especially concerned with the problem of education which is at an all time low. Nowadays it is common to find high school and college graduates who are illiterate. We are behind other countries in science and mathematics. Our drop-out rate in many areas of this country is 30% and most teachers are not qualified to teach and qualified teachers are discouraged with their jobs. New teachers are not filling in the gap. As one teacher stated in one television program, "My cousin's starting pay in his airline job as a ticket salesman is more than what I am making after 35 years as a teacher." Our educational system is 16th in the world. The president of the Carnegie Project for Higher Education was interviewed and stated that we have all of the best facilities for the best educational system in the world but we are not taking advantage of it and it is crumbling before our very eyes. In Georgia, they are debating making physical education classes in high school optional to allow more time for mathematics and science classes. The opposition is arguing that children today are more uncoordinated than they ever were and need even more classes in P.E. This is typical of the state of affairs around our country today.

We are concerned with the drug problem and the violence it brings into our lives. The divorce rate is up and we are finding more and more who need mental care. Even as I write, our city may be closing down badly needed mental care centers. The list goes on and on. We see it everyday in the news and in every magazine we read, we see it on the streets and in the eyes of the people we meet from day to day.

On the other hand, we are so impressed with the "miracle" of Japan. They seem to have the best educational system in the world. They are producing, along with many other Asian countries, a future generation of top class scientists and engineers, etc. They work harder than us and have built up a nation totally destroyed in the War to a number one power in less than fifty years. Some economists say that they have surpassed us in many ways. Look how powerful the yen is to the dollar and they seem to be buying up everything in sight. They own so much of America now, in December of 1988, they can enter the country without a visa as freely as we fly back and forth from Hawaii. We helped them to rebuild their country and now they finance our national debt. It seems like a rather sad state of affairs.

During the week of the Emperor's funeral, magazines and news programs on television asked why this is so. Two very interesting points were brought out regarding the phenomenal success of the Japanese people. In general, experts have concluded (including the President of the Carnegie Project of Higher Learning and the President of Cal Tech, Pasadena) that people in this country today do not have respect for education and their

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teachers as they do in Japan and many Asian countries. Apparently, this has made a big difference in the results of the students. Parents are more concerned about their children's education than in this country. Mothers often go to school with their children, take special courses to know what their children are studying to help them with their homework every night and meet with their children's teachers at least once a week to keep a tab on their children's progress. Children devote their entire day to studying, in Japan, they believe that a normal child need only sleep from 1:00am to 6:00am or five hours a day. The child becomes extremely disciplined to study. I think that it is not a perfect system because it does cause great pressure on the child to achieve good results which does not always have a good result and it causes a great deal of stress. At the same time, however, I believe that children and young people today are not disciplined enough in this country to concentrate on their studies. In the television industry here, they change the scene or action of the program at least every five seconds for fear of losing the attention of their audience. That is as long as most people can concentrate nowadays!

The second point attributed to the success of Japan is that people know how to work together better. Everything they do is a community effort including decision making at the executive levels of many typical Japanese businesses and corporations.

I think our society needs to concentrate in these areas. We need to become more concerned with our education and we need to work together more constructively. These are important elements in our Aikido training. From my experience in teaching, I have found that it is important to learn Aikido and it is sometimes more important to learn "how to learn" Aikido. We need to develop our ability to concentrate and improve our learning skills greatly. It may be very difficult in our present state of affairs today, but I think it is being done quite well in our dojo.

In working together, this is what we learn as we help each other to clean up the dojo after practice. Clean-up has always been an important spiritual training for the last thousand years in most disciplines.

I heard that one of our neighbors saw the students cleaning up after practice and remarked to one of the students: "Why do you do that? It's slave labor!" What a sad statement it is. Cleaning is a simple job and really doesn't require much effort but it is important to learn how to take care of what we use and everything around us. We don't have a strong sense of this and that is why we have destroyed the air,

water, earth, and trees around us. If everybody respected what they had and took care of everything around them, we would not have so many problems today. At the same time, it teaches us how to work together and help each other. In cleaning, there is no reward and there is no result. If you rake the leaves, there are only more leaves to rake on the next day. That is the important spiritual training of clean-up. To do something without a reward. At the same time, I think it is a good way to develop ourselves and control our own selfish desires. I remember one student who could not sweep the floor. He said: "This jeopardizes my personal integrity." He always had a difficult time to learn because he was so filled with his own ideas and he thought so much of himself that I always suspected that deep inside he was very unhappy and, on the contrary, felt very little of himself.

I notice many people today say: "Why do I have to do this? or What do I get out of this?" Immediately, at that moment, the whole process of learning ceases. One expert tried to analyze why Japan has cornered the market in many electronic devices. He concluded that although we have better research facilities here, the Japanese are willing to work for smaller immediate gain for long term profits. The Japanese readily invest in research and research departments immediately put their efforts into production. He concluded that people here do not invest in long term investments and are only concerned with immediate gain. Also, we sit on a project too long. He mentioned that we developed high-resolution television several years ago but the Japanese picked it up and are already way ahead in research and beginning production. He believes that they will corner the market in this area. He said that we are too slow in research because of lack of investors and we have not even begun to think of production. We are about ten years behind of them although we developed the idea two years earlier. This is only one example.

If we pay more attention to our studies (or research), we can have more confidence in what we do and act more quickly. It is all a matter of discipline and training. A student performs well because he works harder at it. It is never a question of natural ability or talent. When my Zen teacher began to study Zen, he said he could not sit in the lotus position for meditation for more than a couple of minutes. He said he practiced every day for a couple of minutes until, after four years, he can sit for two to three hours with no problem at all.

When I was teaching at the Police Academy, one young lady was going to be dismissed from training because she could not do a chin-up. Women are required to perform two chin-ups for graduation but they must do one in order to stay in the course. I gave her a few exercises to do at home and in two weeks she surprised everyone in the Academy by doing seven chin-ups. She almost broke a record. Although everyone said it was quite a "miracle" it was nothing more than what we normally

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do in practice in the dojo.

I think the students receive many, many benefits through his Aikido training here in the dojo. It is not only a matter of learning an art of self-defense, I believe one learns how to learn, learns respect and learns how to work with other people. In this way he learns a lot about himself.

In this "new age," we may lose even more of what is valuable to our humanity. The Japanese enjoy great success but they are also becoming very materialistic. I think that we do not enjoy our materialism any more and are searching for more important answers to our lives. However, we are in a society, which generally ignores this point or has become much too self-deluded.

Although no one is calling for a return to the "old ways," in many ways, it may be necessary for us. We concentrate on "gain" so we always think we are "gaining" something. We don't realize that we are actually "losing" it.

A friend of mine went to Japan recently. I asked him what he liked the best and he surprised me by say: "The tomatoes!" He said the tomatoes there are so tasty and juicy just like he remembers as a kid thirty or forty years ago in this country. He said nowadays, because of so many chemicals and such, tomatoes taste like pulp and he refuses to eat them.

There is a joke in sushi-bars among the old timers. Nowadays the hot "wasabi" mustard comes in a tube like toothpaste and looks quite awful. So, young people ask: "Do you have 'real' wasabi?" referring to the "wasabi" which comes in powdered form and is mixed with water. This is what most people are accustomed to. Everyone laughs because the powdered form is a lousy but convenient substitute for the real wasabi which is a fresh root which is ground up before eating. The fresh root is very juicy refreshing to the taste and cuts the oily taste of the fish. The powder is used because it keeps forever in a small can and is cheaper. Now, people have become too lazy to mix the powder with water so it now comes in a tube and looks like green toothpaste. People spend so much money on sushi and ruin with such a mess which does not make much sense at all.

Aikido may become like "real" wasabi as well. I see so many people mixing up Aikido with everything else today that they will eventually lose sight of what real Aikido is.

We see beautiful apples in the market today but we are actually looking at the wax sprayed on apples

to make them look shiney. Apples don't taste like they used to. I left an apple in the refrigerator for many months one time and it did not spoil at all. I wonder what kind of apple it is because a real apple would spoil. If it doesn't spoil, then what is it? It is certainly not a fresh apple. It sounds silly but we may, one day, be showing a picture in a book to our grandchildren saying: "That's an apple. We used to eat them as fruit but now there are extinct like dinosaurs."

**WELCOMING NEW STUDENTS JOINING US
IN FEBRUARY.**

Scott E. Moon
Pat Monahan
Art McBreen
Lamberto Castillo
Jim Webb
Gerard Dinardi
Chris Kendrick
Noel Montes
Ed Jasso
Art Paez
Al Quervalu
John Dillon (former student)
Michael Daugherti
Leonard Anderson
Kenny Shrieves

MEMBERSHIP DRIVE

We will have a membership drive for March. Students should try to get their friends to join our practice. Students who bring in a new student this month will receive a gift of a new uniform.

SPECIAL AFTERNOON CLASSES FORMING

Mr. Douglas Firestone will be conducting special afternoon classes in the dojo for adults working in the downtown Little Tokyo community. These classes are designed for students who cannot practice during the regular evening schedule and wish to work-out during their lunch break. The classes are held Tuesday and Thursday afternoons from 1:00pm to 2:00pm. The fee is \$40.00 per month. Regular students who wish to practice during the afternoon classes in addition to the regular schedule will receive a special rate to their regular dues (\$60.00 plus \$20.00).

Please tell your friends about our new afternoon program.

SENSEI LECTURES ON JAPANESE SWORDS

Sensei travelled to Houston, Texas on February 24 through the 26th to lecture on Japanese swords at the Houston Sword Convention. He will also lecture in Dallas, Texas in May and in Chicago in October. Sensei is the President of the Southern California Sword Society and on the Board of Directors and the Publication Committee of the Japanese Sword Society of the United States.

ANCIENT WAYS: Returning to the Source.
Reprinted from Martial Arts Magazine, May 1989.

ANCIENT WAYS

by Daniel M. Furuya

Returning to the Source



I recently conducted a tour of Japan for sword connoisseurs during which I was able to visit a number of private collections of famous swords, armor and weapons. I also had the opportunity to visit with several martial arts masters, including Grandmaster Kisshomaru Ueshiba of the Aikido World Headquarters and Master Akio Mitani, head of the Muso Jikiden Eishin Ryu Iaido School.

While in Japan, several techniques in *setei iaido* swordsmanship were changed by the ruling federation of iaido artists. Historically, in *setei* swordsmanship, the cord attached to the scabbard is not used. Under the new rules, the cord is now used during sword techniques and must be properly attached to the scabbard.

As this instance demonstrates, in the martial arts, change must be made where change is indeed necessary. One great martial artist once advised to "absorb what is useful" and to "discard what is useless." But all too often, change is made simply for the sake of change itself. To absorb what is useful, I believe, means first knowing what "useful" really is. To discard what is use-

less requires first investigating and then understanding thoroughly what is truly useless.

As a young aikido teacher, there were several techniques I would practice daily. At the time, I thought they were pointless because they were much too formalized. Although I did not understand the meaning of the techniques, I continued to teach them to my students just as I had learned them in Japan 20 years earlier. After a period of time, I began to understand the meaning of these techniques and noticed that my students were actually making terrific progress from learning them. In turn, I learned to have faith in the wisdom of my own teacher.

It is popular in the martial arts today to break with tradition. However, there must first be an understanding of what tradition really means. In the martial arts, we generally think of something traditional as a technique or move that is formalized or out-of-date. As a result, breaking with tradition means bringing techniques up-to-date in order to give them validity or to make them more efficient.

A short history lesson may also be helpful at this point in understanding the deeper meaning of tradition in the martial arts. In the early age of Japan when the emperor and his imperial court were in power, culture and learning were introduced through China and Korea. Later, during the 12th century, the warrior class came to power and introduced the feudal system. The warrior elite sought out the displaced aristocrats and applied to them as students, in order to gain prestige by learning arts and letters. As students of the displaced aristocrats, the feudal Japanese warriors were required to undergo a period of apprenticeship and were eventually initiated into the higher aspects of the art. This approach was also used by martial arts masters of a later age who began accepting students with the hope that one student would ultimately display enough talent to be qualified to carry on the master's art.

There is a famous account from the tea

ANCIENT WAYS continued.

ceremony which illustrates this point very well. Sen-no-Rikyu, the famous tea master, taught his two sons the art of the tea ceremony. One son built a beautiful tea garden strictly according to the teachings of his father and then invited his father to the premiere viewing of his new masterpiece. The father took one look and frowned. The son was shocked, because everything was in perfect order as he looked across the new garden. Suddenly, a realization dawned on him. He ran to a nearby cherry tree and shook the branches, letting the exquisite cherry blossoms fall to the ground. His father smiled, recognizing his son's mastery of the art.

It could be said that the son "broke with tradition" by allowing the cherry blossoms to carpet the garden, but this really isn't the case. The son finally understood that the key to his father's tea ceremony tradition was the creation of beauty. In short, it had nothing to do with technique—the master was not interested in how well the student had learned the technique as much as how well the student understood the true essence of the art itself.

In trying to change or adapt the traditional techniques of the martial arts, we are viewing the techniques as ends in themselves. Formalized techniques preserve an "inner teaching" which the student is required to dig out and absorb if he is to gain deeper understanding. In the case of the martial arts, the issue is not how we change the techniques as much as it is in how we change ourselves by *understanding* these techniques.

When we break with tradition, we are in danger of breaking away from the art itself. This question requires a great deal of study and reflection on the part of every martial artist. By making haphazard changes in techniques, we might end up breaking the arrows that our teachers gave us to point the way to mastery. ★

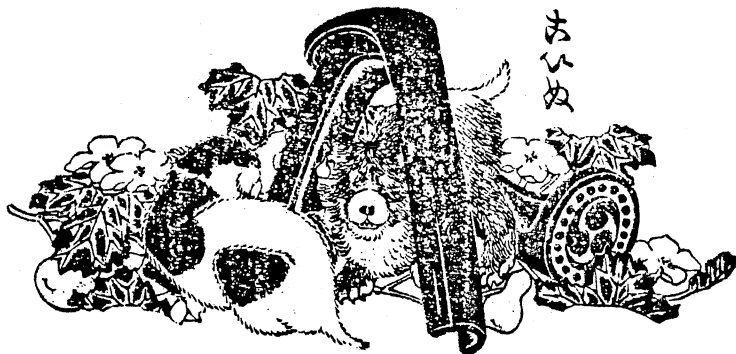
About the Author: Daniel M. Furuya is a contributing editor of M.A. TRAINING and runs an aikido school in Los Angeles.

It's Tradition That Matters

Just a short note to say that M.A. TRAINING is really on the right track. Daniel Furuya's Ancient Ways column, in particular, is excellent. His article "Tests of Time" in the Winter, 1988, issue struck a blow for traditionalism and proper attitude in a martial arts world inhabited by Hollywood fakes and charlatans. Remember, even a monkey can be trained to kick and punch. The soul and spirit of the warrior are what make him what he is.

Peter Kealoha
Kealeakekua, HI

Martial Arts Training: Letters to the Editor.



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USAF NEWSLETTER

The Newsletter of the United States Aikido Federation, Eastern Region, is published at our dojo and is available on a subscription basis for \$15.00 a year which includes six bi-monthly issues. You may see Douglas, if you are interested in subscribing. The March 1st issue has just come out. This newsletter has many, many interesting articles about Aikido.

NEW AIKIDO VIDEO OUT

Yoshimitsu Yamada Sensei, 7th Dan, Chief Instructor of the New York Aikikai, has produced his first Aikido video and will be available very soon. It is \$29.00 plus postage. This will be the first in a series of videos. Many basic Aikido techniques are demonstrated.

The video may be ordered by sending your remittance to the New York Aikikai, 142 West 18th Street, New York, New York 10011. Please write: "Yamada Sensei's Video," on the envelope of your order.

KANAI SENSEI'S BIRTHDAY

Mitsunari Kanai Sensei, 7th Dan, Chief Instructor of the New England Aikikai, is celebrating his 50th birthday next month in April. Kanai Sensei is one of Sensei's early teachers. Congratulations and Best Wishes to Kanai Sensei!



O-SENSEI'S MEMORIAL DAY

Next month on April 26, 1989, Wednesday evening, we will celebrate the 20th anniversary of the Founder's Passing (April 26, 1969).

There will be a special practice from 6:00pm to 7:00pm. This will be followed by a short Zen Memorial Service by the priests of the Zenshuji Temple from 7:10pm to 7:30pm. Afterwards, we will all have dinner at the Regent Seafood Restaurant in Chinatown.

The service is very short and strictly voluntary, you may just observe or offer incense as well. The dinner will be a very nice Chinese dinner with many special seafood dishes and will cost about \$11.00 per person (Please buy your own drinks.).

This has become a tradition at our dojo and we conduct this small service every year. Everyone is cordially invited to attend. Please make advanced dinner reservations with the senior students.

There will be no second 7:30pm class on that day.

TRAINING SCHEDULE

BEGINNING AND OPEN CLASSES

Mondays through Friday Evenings
6:15pm to 7:15pm

Monday, Wednesday & Friday Evenings
7:30pm to 8:30pm

Saturdays Mornings
11:30am to 12:30pm

Sunday Mornings
10:15am to 11:30am

ADVANCED CLASSES

Tuesday and Thursday Evenings
7:30pm to 8:30pm

Saturday Mornings
10:15am to 11:15am

CHILDREN'S CLASSES

Sunday Noon
12:00pm to 1:00pm

SPECIAL AFTERNOON CLASSES
(Separate Fees)

Tuesday and Thursday Afternoons
1:00pm to 2:00pm

**THE AIKIDO CENTER OF LOS ANGELES
NEWSLETTER**

The ACLA Newsletter is published monthly for members of the the Aikido Center of Los Angeles. Subscriptions for non-members is \$25.00 per year (12 issues). Aikidoists and interested parties, not active members of the dojo, may subscribe by sending their remittance to the Aikido Center of Los Angeles, 940 East 2nd Street #7, Los Angeles, California 90012. For further information: please call: (213) 687-3673.

The Aikido Center of Los Angeles is directly affiliated with the United States Aikido Federation, Eastern Region, and the Aikido World Headquarters-Aikido So-Hombu Dojo, 17-18 Wakamatsu-cho, Shinjuku-ku, Tokyo, Japan.

SENSEI'S OCTOBER 1988 JAPAN TOUR
Reprinted from the Nippon Bijutsu Token
Hozonkai Newsletter, Tokyo, Japan. Autumn 1988
Issue.

The Sword Museum Visited by Overseas Members

During the months of October and November we were visited by a number of our overseas members. Most of them had scheduled their Japan trips to coincide with the Society's annual convention. Unfortunately, the Society canceled it because of the Emperor's grave condition. We instead held some informal sword and sword-fittings appreciation meetings adjusted to the itineraries of respective group or individual visitors.

The group of 15 Society members from different parts of the U. S. A. chaperoned by Mr. Daniel M. Furuya visited the Sword Museum first on October 15. Mr. Furuya is a student of the late Mr. John Yumoto.



M. Tanobe and the American group which included :

Mr. Daniel M. Furuya
Dr. John Nettles
Mr. Robert Wainwright
Mr. Blaine Navroth
Mr. George Schattle
Mr. Sid Pogue
Mr. Mike Quigley
Mr. William Miller
Dr. Robert Lewert
Mr. Robert Coleman
Mrs. Chizuko Coleman
Mr. Burnie M. Craig
Mr. Burnie A. Craig
Mr. James Jacks
Mr. Paul Davidson

We displayed for them a collection of masterpieces representing some of the major Kotō and Shintō schools. They repeated their visit a few more times, during which their requests to view works of swordsmiths and schools of their interest, as well as various questions on them, were answered. The questions posed by them showed remarkably improved sophistication proving how well they have taught themselves in the difficult subjects since their previous visits.

In addition to the sword study, they also had a special lecture of Mr. Taikō Sasano, Japan's foremost *tsuba* expert and collector, along with the opportunity to study first hand a collection of some of the most famous and best iron *tsuba*, such as Nobuie, Kaneie, Myōju, Katchū-shi, and Miyamoto Musashi, which Mr. Sasano brought for them.