



AIKIDO CENTER OF LOS ANGELES

NEWSLETTER

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Los Angeles, California
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December, 1988
Volume 3. Number 12.

MERRY CHRISTMAS AND SEASONS GREETINGS

THE AIKIDO CENTER OF LOS ANGELES WISHES EVERYONE, STUDENTS AND FRIENDS, OLD AND NEW, THE HAPPIEST MERRY CHRISTMAS AND THE BEST OF THE HOLIDAY SEASON.

WISHING EVERYONE WILL CONTINUE TO PRACTICE DILIGENTLY AND DEVOTE HIS ENERGY TO BUILDING UP OUR DOJO IN THE NEW YEAR.

I PRAY FOR EACH AND EVERY STUDENT'S HAPPINESS, SUCCESS AND GOOD HEALTH IN THE NEW YEAR OF 1989.

Daniel M. Furuja,
Chief Instructor and Director

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REVIEWING THE MONTH OF NOVEMBER, 1988

Just returning from Japan at the beginning of the month, I have had a busy November trying to return to the normal routine of the dojo and recover from jet-lag and a very exhausting trip.

The membership shrunk in the last several months. It is difficult to say what caused this. I have been away for three weeks in Japan. Mr. Douglas Firestone suffered an injury to his leg and has been unable to teach regularly. Many students have become quite busy in their personal and professional lives. And, many students have just seemed to lose interest in their practice. It is probably not any one reason but a combination of all factors.

Since my return, however, many students have made their way back to the dojo and classes are crowded again. It is nice to see so many familiar faces again. Ms. Chris Prejean has volunteered to send out a letter to many of our recently missing and "inactive" students to see if they might re-continue their practice again.

Regretably, we had to temporarily close our morning classes. I have been so tired that it has become much too much for me. I hope we can start again when we have more interest and participation as

well to accommodate our morning people.

We closed the evening classes on Thanksgiving Day to give everyone a break and enjoy the holiday. We conducted a morning class from 9:00am to 10:00am for our more hard-core members.

Although November was a rather unevent month for the dojo, it was still quite busy and passed by so quickly.

DECEMBER SCHEDULE AND UPCOMING EVENTS

On December 2nd, Sensei leaves for Phoenix, Arizona to conduct a mini-seminar for local students there. He will return on the morning of December 5th.

December 13th is the celebration of the Founder's birthday. He would be one hundred and five years old if he were still with us. We will have a short memorial service for him.

December 25th is Christmas Day and will be a holiday for the dojo. We will have a morning class from 9:00am to 10:00am, however, but all evening classes are cancelled. Since Christmas is on a Sunday, the Saturday (Christmas Eve) and the Monday schedules will remain the same. There will be practice as usual on Monday, December 26th. Please do not miss too much training during the busy holiday season.

On December 26th, Sensei and the dojo will be featured on Channel 2 at 7:30pm in a special TV feature, "Clue You In," a new children's program. We will tape the program in the dojo.

December 31st, New Year's Eve, we will have our Special Practice to welcome in the New Year from 11:30pm to 12:30am of 1989. Everyone is invited. We will have a small party afterwards. Let's welcome in the New Year of 1989 together.

REFLECTIONS OF 1988:

1988 has been the most difficult year of my life dealing with the illnesses of my mother, father and grandmother and the final passing of both my mother and grandmother this year. My father still remains in a convalescent home in Pasadena completely paralyzed. The crisis has caused so many problems with my relatives that I now consider myself without any family at all. This year was quite traumatic for me. Every year since I was born, my mother has prepared Thanksgiving dinner for the family. She prepared Thanksgiving last year to keep up the tradition even when she was terminally ill. I cannot remember one Christmas morning when my mother did not prepare my favorite breakfast for me. It is quite interesting and human, I suppose, how we take so much for granted until they are taken away from us forever.

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At the same time, our dojo membership has grown steadily but surely and students have made great progress in their training. New students are demonstrating great potential as well.

Our annual Nisei Week demonstration in August was quite well received. We performed at the Little Tokyo Square and the Japanese Village Plaza. We also participated in the opening ceremonies of the Nisei Week Coronation Ball which is traditionally the biggest event of the entire festival. They are also asked us to expand our demonstration more for the next year.

In October, I returned to Japan for the first time in twenty years. I was able to see and talk with Doshu at Hombu Dojo. It has been quite a few years since I last saw him.

In my personal life, I have been writing my monthly column, "Ancient Ways," for Martial Arts Training magazine. I have also been elected to the Presidency of the Nanka Token Kai or Southern California Sword Society and have been appointed to the Board of Directors and the Publication Committee of the Japanese Sword Society of the United States (JSSUS). I now publish the Nanka Token Kai Newsletter which has been very well received.

From January, 1989, Yamada Sensei appointed me to edit and publish the United States Aikido Federation Newsletter for the East Coast as well. I am presently getting this underway.

My writing assignments will keep me busy in the New Year with one monthly column for Martial Arts Training and three newsletters a month. In 1988, I have also signed a contract for my book and must complete it in 1989. I am also appointed as a consultant and translator for a definitive book on the Japanese sword by Kajiwara Kotoken (Fukuoka, Japan) and will be re-editing the notes of a veteran sword collector, the late Yasu Kizu. This will be published by the Nana Token Kai.

In 1989, I hope to concentrate more on building up a stronger core of senior students and assistant instructors for the dojo. I also hope to draw in a greater range of students from the Los Angeles community and Southern California area in general. My goal is to build our membership up to 200 strong in the dojo. I also hope to travel more around the country to see what other dojos and teachers are doing.

In February, I have been invited by Yamada Sensei to New York for a seminar and will travel with him

to Montreal as well. This will be my first trip to Canada so I am quite excited about it. I will also take this opportunity to see Kanai Sensei, my old teacher, in Cambridge, Massachusetts, before my return to Los Angeles. I plan to be away from the dojo for ten days.

I have also resolved to return to my Zen and zazen training at Zenshuji if I can manage the time and energy.

THE BENEFITS OF AIKIDO TRAINING

If a prospective student were to come into the dojo and, before filling out the application and paying for the first month's dues, ask me, "What are the benefits of Aikido?" I would most assuredly and unhesitatingly answer, "None." Of course, the prospective student would politely put down the pen, make some appropriate excuse and leave, promising to be back "next week." This is a typical scenario.

I have told this story many times before but it is my favorite story and has always had great meaning for me personally. Sawaki Kodo Roshi, a great Zen master, was interviewed on television on one occasion not too long before he passed away. Sawaki Roshi became quite famous during his long career for continuously travelling across the country teaching and never settling down to a comfortable life. He gained the nickname, "Homeless Kodo" although he was very famous and any temple would welcome him as their teacher. The television interviewer asked him, "What benefits have you received from your long career in Zen?" Sawaki Roshi immediately replied, "I have been practicing Zen for over thirty years and have received no benefits at all." The television interviewer was stunned speechless and could not continue talking to him. This is a very famous story in Japanese television history.

Of course, I believe Sawaki Roshi received many benefits from his Zen training. He was a young man when he fought in the Japanese Russo War in the early 1900's. He was shot in the mouth and left for dead. Later, he was thrown into a pile of corpses for burial and lay there for three days. A doctor was making a final examination of each corpse and noticed that this young man was still breathing and saved his life. Believing that he had received a second chance at living, Sawaki Roshi immediately entered a temple and began training as a Zen monk. He taught many students including many famous martial artists during his career. He wrote extensively although, regrettably, only one book is in print at the moment. A memorial bust of him stands at the entrance of the Soto-shu Headquarters Training Center, the largest sect of Zen in Japan with over 53,000 temples. Ohsawa Sensei, Aikido 9th Dan, of Hombu Dojo, who retired last year, was a student of Sawaki Roshi for over nineteen years.

It is logical that we should be paid for what we do. Why should you do something, if you would not get anything

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out of it? This makes sense and this is how we rule our lives today. Although it makes great sense, it also means that we work only for money, we have friends only to give ourselves company and someone to talk to when we feel lonely and we love only to have security and pleasure. Few people have friends because they just like them. Few people work because they love their work and few people love only because they love that person and not because there is a return of the same love.

When I have a free moment, I attend lectures and visit many philosophical and religious groups around Los Angeles. These are not large organizations but small individual groups within local communities. I am interested in how religion is practiced outside of the established traditions (or bureaucracies) in Southern California. I found that without the promise or the "benefit," religion or faith becomes meaningless for many people. In one group, they said to pray for everything you want in life and, by prayer, you will receive it. Several members were praying for new cars. One member prayed for a better job and got it. One woman counted all of her miracles through prayer on a weekly basis. I am always surprised when I attend these meetings and I wonder what happens to faith or our beliefs when we pray and don't receive more money or new cars or whatever we want? What happens when prayer doesn't work?

I am not trying to criticize religion (please do not misunderstand me) but I am concerned how we have become so materialistic in our thinking. In many ways, I do believe that we have forgotten what happiness is. Perhaps, we have forgotten what we really want in life. I am probably the last person to speak of happiness; yet, I still must consider that I have received many benefits from my training in Aikido and I don't know how I could have got along in life without it. And, teaching Aikido has (along with all of its sacrifices) been very fulfilling for me. Yet, to say this or that makes me happy or this or that makes me sad is impossible. It is hard to say what specifically in my life is happiness and sadness. Perhaps, our lives cannot really be defined in such black and white terms.

We really don't know what we are going to get out of our lives until we live it. Making aimless predictions is futile in most cases. I doubt if a student knows what he is really going to get out of Aikido until he practices for ten, twenty or thirty years. The most important point, I believe, is to practice for the love of the practice of Aikido. Perhaps, in the same way, we should live simply for the love of life.

I wonder what my students, think about this.

At this point, we must become very careful. To eliminate our goals or self-centered desires to practice simply for the sake of practice is again to create another kind of self-centered practice if we don't study the problem very carefully and honestly within ourselves. It is important to create a strong community of students to test our training against ourselves and others. An eye cannot see itself, it needs a mirror or another eye to act as a mirror. A student can easily delude himself but it's more difficult to delude himself in the eyes for others. Therefore, each student must develop his fellow students so that each person can become a good mirror for each other. In this respect, the development of a good, strong core membership is of utmost importance to progress in training.

Practice without any benefit does not mean that there are no benefits. It means that we must direct our energies correctly. It means that we must see ourselves clearly. Easier said than done. I often think that we need to "practice" how to practice correctly.

DYING ISAGI YOKU (Continuation from November Issue)
By Miyuki Mokusen

Russel Noyes, Jr., (1973) who has written several articles on death, calls attention to the stoic philosopher, Seneca's view that one must prepare for death each day if one is to die happily. According to Kishimoto, this attitude was the only way he could face the physical fear of death and best live his given life. Like Seneca, Kishimoto submitted himself to the necessity of death and demonstrated the freedom of the human will in choosing his attitude in confronting death. As McKissack (1974) has suggested, fear of death can provide the impetus for further growth. Thus, Kishimoto's efforts to live consciously and fully in the present began as soon as he was sentenced to death by his terminal illness, and his stance of constantly dying to his previous self seems to have enabled him to exist in the immediate present (see Eigen, 1974).

Kishimoto's attitude of being ready to confront death with a calm and serene mind, as the result of his effort to experience each and every moment of living as the last moment, reminds me of the story about the famous *haiku* poet Basho (Iwami, 1958). Basho (1643-1694) when he was about to die at the age of fifty-one, composed a *haiku* which can be translated:

In my journey
I suffer from sickness.
And yet my dreams
Are running in the withered fields (p.44).

Basho's disciple asked him: "Can we consider this *haiku* as the last one that you leave to us?" He answered: "this *haiku* cannot be considered as either the last, or not the last. Each and every *haiku* that I composed throughout

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DYING ISAGI YOKU con't.

my life is no other than my last (p. 46)." Thus, Basho referred to his attitude or way of living in the presence of death. Basho was not a hermit nor did he abhor life; rather, he loved life deeply, and all the more so by living his life in the presence of death. With the conviction that one travels through life as if it were a journey, one becomes aware that each and every stage of the journey is the ultimate in itself and should be lived with one's entire being and effort in the expectation of death.

In the eyes of the man with this conviction, the world he lives in appears of eternal life itself. Like the following poem translated by Suzuki (1970), many of Basho's *haiku* express this feeling:

Of an approaching death
Showing no signs
The cicada's droning (p. 252).

Short a short lived insect that puts all of its efforts into singing in harmony with the forest intrigued the mind of the poet. As a nature poet, Basho does not speak of the cicada as outside of himself but as his inner reality through which he experiences the approach of death. Suzuki has commented on this poem saying: "The cicada is perfect, content with itself and with the world. . . . As long as it can sing it is alive, and while alive there is an eternal life and what is the use of worrying about transitoriness (p. 252)"? In hearing the cicada's drone perhaps Kishimoto would have felt that even the cicada was saying goodbye to its life by living each moment with great intensity, or, while "showing no signs" of approaching death.

The question then arises, Why was it so desirable for Kishimoto and the poet Basho to have a calm mind, undisturbed by the fear of death? To find an answer to this question, we must consider the Japanese cultural tradition. According to Kishimoto, the place occupied by death in the East and West differs because of the socio-cultural traditions involved. In the West death is outside of life as well as the negation of life, and people tend to make an issue of whether or not the dying person physically suffered. In the East death or dying is regarded as one's last enterprise in life; death exists inside, or as a part of the journey of life. The concern is therefore not with physical pain or suffering, as in the West, but rather with the kind of attitude the person had when he or she met death. What is most important for the Easterner is the demonstration of control over the fear of death, and this control is considered to be the result of a lifelong effort to keep the mind calm and serene in the face of any

emotional experiences. "If a person died in despair feeling deserted by his God as in the case of Christ, it could never be considered a good death in the East (Kishimoto & Mansutani (sic), 1955)." It would seem that Kishimoto understands Christ as being filled with agony at the time of his death and in the East this would not be an appropriate death for one who is spiritually matured. For the death of Buddha, found in the *Maha-parimibhana Suttanta*. Buddha passed away while experiencing *samadhi*, or the calmness and peacefulness of mind, which was the result of his lifelong meditation practice (see Phys-Davids, 1969, pp. 114-116). Also, the account of the deaths of the great Zen masters who passed away in Zen meditation, as a result of the virtue of their life's efforts, is greatly admired by the Japanese (Miyuki, 1976 p. 258). Thus, in death the Easterner is concerned with inner attitude, or readiness to confront the horror of death, and in conducting oneself well in these last moments of life.

The Japanese would appreciate Montaigne (1948) who maintained, "He who would teach men to die would teach them to live (p. 62)." Being able to meet death in an admirable manner is considered to be the result of one's lifelong endeavor and discipline. Self-discipline, or mind cultivation (*kokoro no shuyō*), in order to achieve tranquility, calmness, and impartiality, is developed in many ways for the Japanese.

(Continued in the next issue.)

THE SPIRIT OF AIKIDO

By Doshu Kisshomaru Ueshiba

Excerpts from *The Spirit of Aikido*, by Kisshomaru Ueshiba. Kodansha Press, 1984. Trans. Taitetsu Unno.

Through the genius of Master Ueshiba the first principle of budo, as formulated by him - the constant training of mind and body as a basic discipline for human beings walking the spiritual path - was transformed into a contemporary martial art, aikido. Today, it is found in all levels and classes of society and is embraced by countless people all over the world as the martial discipline most suited to our age.

That aikido is a modern budo does not simply mean that a traditional martial art has taken on contemporary features found in other "modernized" forms of budo, such as judo, karate and kendo. While inheriting the spiritual aspects of martial arts and emphasizing the training of mind and body, the others have emphasized competition and tournaments, stressing their athletic nature, placing priority on winning, and thus securing a place in the world of sports.

In contrast, aikido refuses to become a competitive sport and rejects all forms of contests or tournaments, including weight divisions, rankings based on the number of wins and the crowning of champions. Such things are

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seen as fueling only egotism, self-concern and disregard for others. A great temptation lures people into combative sports - everyone wants to be a winner - but there is nothing more detrimental to budo, whose ultimate aim is to become free of self, attain no-self, and thus realize what is truly human. . . .

In the tradition of budo strict adherence^s to the Founder's ideals and commitment to the Way take precedence over all other considerations. The very reason for aikido's existence in the present world is because of its identification with the ideals of Master Ueshiba, even though the public may regard it as merely another form of combative martial art.

At one time or another all practitioners have been asked the question, "What is aikido?" Even advanced students have difficulty in providing a straightforward answer. Moreover, people who see aikido movements and techniques for the first time are confounded or skeptical and have many doubts and questions. Such people fall into either one or two groups.

The first group consists of those who watch aikido with certain assumptions about martial arts, based upon what they have heard or read. On seeing aikido demonstrations their general reaction is one of disappointment, because they expect to see a display of brute force, combat, violence- and even lethal techniques. At first glance aikido, with its beautiful flowing movements, appears to be non-violent, even passive. Frequently overheard are such comments as: "Everything seems to be choreographed and planned." "There's no climax, no high point, in the movements." "In a critical situation it would be useless," and so on. These criticisms are understandable and come especially from the young who seek thrills in victory and conquest or from those who have stereotypes of martial arts as consisting of shouting, hissing, kicking, hitting and destroying people.

In the second group are those who have become acquainted with modernized martial arts, especially their competitive forms, and view aikido from that vantage point. Their criticisms are various: "Why doesn't aikido hold championship tournaments, like judo, karate and kendo?" "Why is it limited to public demonstrations which become boring once you've seen one?" "Since there are no tournaments, it's impossible to tell who is strong and who is weak, who are beginners and who are advanced students." "Without tournaments no one practices and trains seriously." Again, the criticism is understandable, since people generally want to see who has the best technique and who is the strongest.

Another naive but commonly asked question is, "Can one win a fight if he knows aikido?"

All of these questions and criticisms are simplistic and superficial, revealing ignorance of the basic principle of aikido and misunderstanding of the chief characteristic of martial arts: the training of the spirit. If a person who has no self-discipline wants to show off his physical prowess and seeks to learn aikido simply for its fighting technique, he will be asked to leave. Without actually practicing aikido with some patience and experiencing this art firsthand, the questions will never be answered to full satisfaction.

(The Spirit of Aikido is available in paperback through Kodansha Press. Please ask your local bookstore.)

UNITED STATES AIKIDO FEDERATION NEWSLETTER EASTERN REGION

The premiere issue of the United States Aikido Federation Newsletter for the Eastern Region will be published on January 1, 1989. The Publisher is Yoshimitsu Yamada Sensei of the New York Aikikai and will be published and edited by Sensei here at the Aikido Center of Los Angeles. The newsletter will be published bi-monthly and the subscription fee is \$15.00 per year. Each member should be sure to subscribe to the newsletter. Do not miss the premiere issue in January, 1989!

To subscribe, submit your name and address, printed clearly, along with a check for \$15.00. Please give the checks to Mr. Douglas Firestone.

MEMBERSHIP DRIVE

Each member should try their best to bring in new students to the dojo. We should try to build up our membership, especially in 1989.

Although we advertise frequently and conduct many Aikido demonstrations throughout the year, the best advertisement is through "word of mouth." The best and most effective method to bring in students is by talking with them and encouraging them to begin training. If you have a friend who has not been to practice for a while, give him a call and encourage to begin again. Please do not push too hard but many students need encouragement every once and a while. Please help them to come back soon.

CHRISTMAS PARTY

We are planning a Christmas Party this month. We need volunteers and helpers. Please see Douglas Firestone.

NEW YEAR'S PRACTICE

We will be conducting a traditional New Year's Eve Practice on December 31, 1988 from 11:30pm in the New Year of 1989 finishing about 12:30am. There will be a little celebration afterwards. All students are invited. Students may bring refreshments and drinks (soft drinks, juices, beer or wine).

ANCIENT WAYS

by Daniel M. Furuya

Tests of Time



Illustration courtesy of Daniel Furuya

Testing has always been a clear-cut method to evaluate the results of a student's training. However, the method of testing today's students is considerably updated and very much different from the "ancient ways."

In the 16th century, Ito Ittosai Kagehisa, the founder of the Ito School of Swordsmanship, had to decide the succession of his school between his two top students. He put them to the ultimate test, a duel to the death, and unfortunately, the more evil student won decisively.

Another well-known master wanted to evaluate the skill of his three sons and put them to an unusual test. He placed a small ball delicately balanced on a narrow ledge above the door and called each one of his sons into his private quarters. The youngest son entered first. As he pulled back the door to enter, the ball fell and hit him on the head. Although he was caught by surprise, he was able to draw his sword and cut the ball in half before it hit the floor.

The test was repeated for the second son. As he entered the door, he was able to

catch the ball as it fell. In the case of the third son, however, he carefully opened the door, removed the threatening ball from its ledge, carefully placed it on the floor, sat down, adjusted his posture, and calmly awaited his father's inquiry. The father reprimanded the youngest son for lack of training. The second son was encouraged to double his efforts in his training and the third son was complimented on his great skill and eventually inherited the school.

Ultimate Test

Sometimes, the "ultimate" test comes from our peers rather than our teachers. Saigo Takamori was one of the great warriors during the 19th-century struggle to end the Tokugawa reign and re-establish Emperor Meiji to power. As a youth, he was a page to a powerful feudal lord in the Satsuma province, and showed great talent, courage and skill in martial arts. This, of course, caused a great deal of jealousy among his peers and they decided to put him to a true test of courage.

On an order to serve tea to his lord,

Saigo proceeded down the long corridor of the castle holding his lord's afternoon drink on a small tray respectfully above his head. Of course, the tea was always served in his lord's favorite tea bowl, a priceless antique from China known as "Heaven's Eye." Suddenly, the other pages ambushed him around a dark corner hoping Saigo would drop the tea bowl, smash it, and get into big trouble. When the other pages leaped out at him, Saigo calmly moved to the edge of the corridor, placed the tea and the tray in a safe place, stood up, faced his opponents, and said: "Boy, did you surprise me! OK, now let's fight!"

Water Bucket Training

However, the most unusual test, I believe, was known as "water bucket" training. A teacher who had no heirs wanted to decide which of his students would best succeed him. He finally narrowed it down to three students, but the decision was still a difficult one to make. He finally asked all three of these students to come to the backyard of his home early the next morning. He explained to them that they were about to undergo an unusual form of training and the one who succeeded would eventually become his heir. The students were, of course, rather pleased and excited about this prospect.

Each of the three students was handed a water bucket and in front of each one of them was placed a huge water barrel. The teacher explained that the first one to fill up his barrel with water from a nearby well would win. On the order to start, all three ran to the well to draw water to fill up his barrel. Much to their surprise however, when they poured the water into the barrels, they found the water rushing out at the bottom. When they looked inside, they discovered, much to their shock and anger, the barrels had no bottoms! "What a hopeless test," they thought. Still, each student decided to humor the teacher, so they all exhausted themselves throughout the day and night pouring water into the bottomless barrels. At dawn of the next day, the teacher came out to inspect the results and declared that each one failed because not one barrel had been filled to the top with water.

The students protested angrily and final-

ly the teacher conceded, saying "I am willing to give each one of you one more chance, everyone come tomorrow morning." They all arrived early the next day. As before, the huge water barrels were brought before them. They immediately checked the barrels and found that they had been fixed with bottoms. They all felt assured. They were shocked, however, when they were handed the buckets which had no bottoms. It was humiliating enough to try to fill a barrel with no bottom, but now they had to use bottomless buckets! How can anyone carry water in a bucket with no bottom? Two students threw down the buckets and left in disappointment. The third student decided to follow his teacher's instructions and began to lower the bucket into the well and carry it over to the barrel. Although a bottomless bucket can't carry much water, a few drops remained on the side and went into the barrel. After great effort, a few drops at a time, the barrel was filled with water. He was chosen as the successor and indeed, he was the best choice after all.

Nowadays, teachers normally judge the *results* of training. In ancient days, I think, teachers judged the students' *capacity* for training. A student without the proper attitude for training is like the bottomless barrel. He retains nothing. A student with the proper attitude toward training, even if he is nourished with a bottomless bucket—a few drops at a time—retains the tiniest bit of knowledge and eventually attains mastery. Years ago, teachers did not train many students and sometimes they put everything at stake on one special student. It is because of this, the teachers of old continued to test the characters of the students so critically.

Each student achieves a mastery and understanding of the art which is always slightly different from his teacher. Eventually, the student may go his own way, but, at the same time, it is important to maintain the age-old traditions which helped cultivate the proper environment for learning and the fertile fields in which the student grows and matures. This is how it was done in the time of old. ★

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

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NEWSLETTER

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TRAINING SCHEDULE:

BEGINNING CLASSES

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

Monday, Wednesday, Thursday, Friday Evenings
7:30pm to 8:15pm

Saturday Mornings
11:30am to 12:30pm

Sunday Mornings
10:15am to 11:30am

ADVANCED CLASSES

Tuesday Evening
7:30pm to 8:30pm

Saturday Morning
10:15am to 11:30am

MUSO SHINDEN RYU IAIDO
NIPPON IAIDO KODO-KAI
Wednesday Evenings
8:45pm to 9:45pm

Saturday and Sunday Mornings
9:00am to 10:00am

MONTHLY DUES

Adults: \$60.00 per month
First Month: \$60.00 plus \$25.00 membership fee.

Discount Rates:

Three Months: \$160.00 (Save \$20.00)
Six Months: \$320.00 (Save \$40.00)
One Year: \$620.00 (Save \$100.00).

No refunds, exchanges or make-up classes.
No exceptions.

PROMOTIONS

As of December 1, 1988.

Candidates for Black Belt Test in 1989:

Dr. Michael Albertson
Ms. Mitsuko Yoshimoto
Mr. Tony Gonsalves
Mr. Manuel Almaguer
Mr. Tom McIntyre
Mr. Allan Hardy
Mr. Sunet Likhitsotthiwong

1st Kyu:
Mr. Yasushi Matsuki

2nd Kyu
Mr. Sukkoo Lee

3rd Kyu
Mr. William Gillespie
Mr. David Schweizer
Mr. Callahan Fitz-Cope
Mr. Henrique Morimura

4th Kyu
Mr. David Wisotzki
Mr. Tom Baker
Ms. Keiko Tomatsu
Mr. Kris Youngstrom
Mr. Koichi Matsumoto

5th Kyu
Mr. Curtis Westfall

6th Kyu
Mr. John Easton
Mr. Hieu T. Nguyen
Ms. Junko Sakai
Mr. Godo Astudillo
Mr. Ken Watanabe
Mr. Kenny Osaki
Mr. Seiji Takada
Mr. Rodin Porrata
Mr. Rodney Javier
Mr. Robert Wightman

