**DOSHU RECEIVES IMPERIAL HONORS**

(From *The Aikido*, Vol. 24, No. 2.)

Some three thousand gathered on the afternoon of March 29th at the New Otani Hotel in Akasaka, Tokyo to join in celebrating Aikido Doshu, Kisshomaru Ueshiba's (sic) being awarded the Ranjuhosho Medal. While the skies were somewhat overcast, the cherries atop the moats of the nearby Imperial Palace provided a splendid backdrop for the occasion.

Doshu received the prestigious Ranjuhosho Medal on Cultural Day (November 3, 1986), thereby becoming the second member of the Ueshiba Family to be awarded an Imperial Medal, following his father and founder of Aikido, Morihei Ueshiba's, (sic) reception of the Purple Medal. The number of Imperial medals granted to martial arts practitioners are few, and to have two received by father and son is extremely rare. Receipt of the prestigious medal will doubtless bring Aikido and Japanese Martial Arts increased recognition.

**Doshu's Address:**

"Thank you all for gathering today to join in this celebration. As you know, I was honored last fall with the Ranjuhosho Medal. Last year was the 60th year of the Emperor's reign, and to receive his words of encouragement during the awards ceremony was a most moving experience. Needless to say, this Medal was granted in recognition for the work originated by the Founder of Aikido, Morihei Ueshiba, and further developed by myself. And yet, this medal is really one that should be shared by all of the people involved with Aikido for their understanding, promotion and support over the years. In this sense, I really only see myself as having represented all of you when receiving the Medal. I thank you all from the bottom of my heart.

People often think that to be awarded an Imperial Medal is a sign that that person is nearing the end of his productive career. The number of people active in their 80's, 90's or even 100's has recently been on the increase, however, I am still only 65. Viewed from the perspective of a century, 65 is still only a 'youngster.' Beginning, not tomorrow, but today, I intend to continue to devote myself as 'a youngster' to my training in the Way while, at the same time, continuing to work for the betterment of society and the promotion of world peace.

Thank you again for today's splendid celebration."

**NAMU-ABUDABUTSU - I PUT MY FAITH IN THE HORSEFLY-BUDDHA**

(This is reprinted with the kind permission of Tozen Akiyama Sensei from *The Milwaukee Zen Center Newsletter*, Vol. 2, No. 3.) Note: There is a play on words in the similar sounding Amidabutsu (Amida Buddha) and Abuda-buttsu ("Horsefly"-Buddha).

The hot summer has come again. This is the season of Obon ceremonies and carnival(s) at Buddhist temples in Los Angeles. It was a very hot day as usual when, as a priest at Zenshuji, I attended the carnival at a nearby temple with my family and young members of our temple. My daughter was very happy with the goldfish in a vinyl bag that she had won in a game. After returning to Zenshuji we were taking a rest and drinking cold soda when I noticed that the vinyl bag, put on the table, had flattened and the water had become shallow. The goldfish, swimming painfully in the shallow water, came to the edge of the bag and started pushing at the vinyl wall. The repetitive, fruitless pushing of the goldfish reminded me of a story.

Honko Fugai became the resident priest of a shabby temple called Etsuin in Osaka, Japan in 1818. One day a millionaire, Tabei Kawakatsu, came to consult with him about a problem in his life, but the priest seemed to have no enthusiasm for listening to the wealthy man while the latter poured out his problem. Kawakatsu followed Fugai's eyes and saw a horsefly run into a spot on the shoji (rice paper) window and fall onto the tatami unconscious. The horsefly repeated its action again and again. The priest was captivated by it. Kawakatsu impatiently said to Fugai, "You seem to like the horsefly, don't you?" Fugai started as though awakening from a dream and said, "Oh, I am sorry. The horsefly was so interesting that I forgot you were here. He must want to go out to the wide, free world. However, he thinks the exit is only at that spot on the shoji and he hits his head repeatedly. Poor horsefly. He will soon die if he continues to do that. He could find cracks to leave through anywhere in the building because this temple is famous for being shabby." Looking into the wealthy man's face, he continued, "But what is pitiful is not only the horsefly. Human beings do the

same thing, don't they?" Kawakatsu broke into a cold sweat.

Tadao Tanaka, a modern author who has written much about Zen, was so impressed with the story that he lectured on it throughout the country. One day he received a letter from a young woman working in an office who wrote that she had decided to commit suicide because she had been betrayed by the man she loved and had become deeply despondent. She had put everything in order before leaving the office thinking that it would be the last day, when her boss asked her to be a receptionist at Mr. Tanaka's lecture. She thought she did not have to be in a hurry to die so she accepted the offer. While sitting at the reception table, she heard the story of the horsefly. Realizing she herself was the horsefly she decided not to kill herself. She thanked Mr. Tanaka for saving her life. Tanaka replied, "It is not me, but the horsefly who saved your life. From now on, recite, 'Namu Abudabutsu' - I put my faith in (the) Horseflybuddha - instead of 'Namu-Amidabutsu' - I put my faith in Amitabuddha."

As human beings we are always trying to grasp what we think is "happiness" or escape from what we think is "unhappiness." We are attracted to this thought too much to allow other thoughts in. But the world does not go as we wish. In most cases we are unable to catch "happiness" or escape from "unhappiness." As a result we think that the only gate out is impossible to open, and we suffer and struggle.

However, only if we let go of thoughts so tightly grasped by our small minds and look around, we will find the world to be so vast that there are ways and openings everywhere. The "wall" is not vinyl or shoji, but the mental obstruction in our heads. Zazen is to let go of thoughts entrenched by clinging to our desire or our small self and have our minds open to the whole universe.

**COMMENTARY:** I have heard this story many times before but when I read it again recently in Akiyama Sensei's newsletter from Milwaukee, it suddenly made a very deep impression on me and that is why I wish to share this interesting article with you.

We have a very fine dojo now and many students enjoy coming for training everyday. Our dojo is unique because it resembles a traditional dojo of ancient Ja-

pan although it is in the middle of present-day metropolitan Los Angeles. When we were building the dojo, no one had a concept of a traditional Japanese dojo, so I had a very difficult time to explain my ideas. Everyone was fixed on their own concept of what a dojo should look like and could not accept a new idea. After the dojo was completed, everyone said, "Oh, now I understand!"

One day during the construction, I wanted to install traditional shoji at the entrance of one room. The carpenter from Japan was accustomed to building the frame and having a shoji specialist come afterwards to build and fit the shoji to the frame. However, I had already purchased antique shoji and had asked the carpenter to build the frame to fit the shoji which is backwards to the customary method. He just couldn't understand and kept telling me that it was impossible. Finally, after much argument, I asked him to trust me and just build it to my instructions and I will take all responsibility. When we were finished, he said, "What a clever idea, I never thought of that!"

This reminded me so much of the horsefly banging his head against the shoji. In this country, we have the saying of banging one's head against a stone wall. Sometimes, we lock ourselves into a particular idea or habit, and because, consciously or subconsciously, we refuse to recognize the alternatives, we feel ourselves losing our freedom and begin to struggle.

I have often seen students begin Aikido training already locked into their own concept of what they think Aikido is. They always have a difficult time because they are too busy trying to prove their own theories or prove that they are right than taking time to learn. In many ways, they remind me of the horsefly hitting his head against the spot in the shoji believing it is an opening. Learning the techniques of Aikido is not a really difficult task, but cultivating a learning attitude is very difficult, I believe. A learning attitude means that we must cultivate an open mind and that entails letting go of a lot of garbage we store in our heads. In martial arts, as well as Aikido, there are the words, "shoshin," which means to have the "beginner's mind." The "beginner's mind" means an open, inquisitive, inquiring, interested and eager mind.

I think it is okay to want to become successful, to want to be loved, to want to be accepted, to want to

have friends, to want to have a nice home and a nice family and to want to have money. However, for some temporary or material gain, we often become blind to everything else in this world, clinging to our small desires. When this happens, I think our lives become very shallow. And, when we lose our money, and lose our friends, and lose our love, and lose our homes, we are destined to spend our lives banging our heads against the shoji.

When it comes to street fighting, the situation is very simple. It is simply kill or be killed. You only try to knock him down and hurt him. We never consider that it may happen to ourselves. If we do, life becomes much too violent and much too painful. In Aikido, we try to blend with the opponent's attack. This may not seem the most direct or the most practical method at first, but through our training, we begin to see infinite ways of handling any particular situation, especially when we let go of the idea of hurting the other person. We "go with the flow", more or less. In this way, through our training, we cultivate the infinite applicability of Aikido in all aspects of our lives. By studying this well, I believe many new perspectives and opportunities will open up for each individual student. Perhaps, if the horsefly could practice Aikido, he could easily find the cracks in the wall and fly to freedom.

**SUGANO SENSEI WILL CONDUCT A SEMINAR ON OCTOBER 24TH AND 25TH**  
Seiichiro Sugano Sensei will be conducting an important seminar at our San Fernando Valley Aiki-kai dojo on the weekend of October 24th and 25th. Sugano Sensei, 7th dan, recently settled down in New York after devoting many years to developing Aikido in Belgium and Europe. He will be assisting Yamada Sensei at the New York Aiki-kai. This is an important seminar for us and Sugano Sensei's first visit to the West Coast. Everyone is invited and encouraged to participate. The fee is \$40.00 for the weekend.

#### **TENTATIVE SEMINAR SCHEDULE**

Friday, October 23, 1987  
Sugano Sensei's arrival.  
Hotel check-in.

Saturday, October 24, 1987  
9:00am to 10:00am First Class-open.  
10:30am to 11:30am Second Class-open.  
12:00pm to 1:00pm - Luncheon.  
2:00pm to 3:00pm - Third Class-weapons.  
6:00pm to 9:00pm - Welcome to LA party.

Sunday, October 25, 1987  
10:00am to 11:00am - First Class-open.  
11:30am to 12:30pm - Second Class-open.  
1:00pm to 2:00pm - Children's Class.  
2:30pm to 3:30pm - Brunch.

There will be three classes scheduled for Saturday and two for Sunday. Everyone is invited to the Saturday night Welcome Party for Sugano Sensei and asked to help out. Students are asked to help prepare the dojo before his arrival. For more information, please see any of the instructors.

#### **ACLA HEALTH CORNER: HEADACHES DEMANDING MEDICAL ATTENTION**

Most people who develop an especially severe headache wonder whether their symptom is a warning of serious trouble and whether to call a doctor. Could it be a brain tumor, a blood clot, or meningitis?

Although it is difficult to give absolute guidelines, here are some situations that demand early medical attention:

A severe headache accompanied by fever and a stiff neck that resists being flexed forward means meningitis until proven otherwise. A medical assessment should not be delayed.

Any headache accompanied by impairment of function, such as difficulty with speech, paralysis, imbalance, double vision, could be caused by bleeding, a clot, an abscess, or another process impinging on a portion of the brain.

Sudden excruciating head pain, sometimes referred to as a "thunderclap headache," deserves an immediate check for bleeding into the head, a possibility that can be assessed with a CT scan.

A headache that slowly but inexorably worsens over days or weeks, especially if it is felt in one particular region of the head, deserves medical attention. Blood clots or tumors may announce their presence this way.

Pain at the temple in people over the age of 60 raises the question of cranial arteritis, a treatable condition. If ignored, it may lead to blindness. A simple blood test, the erythrocyte sedimentation rate, can be used to screen for this ailment.

A headache, especially at the back of the head, that is worse in the early morning and gets better as the day goes on can be a sign of elevated blood pressure. This feature contrasts with tension headache, which is more common late in the day. High blood pressure does not cause headache nearly as often as most people think—in fact, dangerously high blood pressure often occurs in people who feel fine. But when new headaches make an appearance, the blood pressure should be checked—it's easy to do, and the returns can be high.

(From: *Harvard Medical School Health Letter*, July 1987, Vol. 12, No. 9.)

Note: The above symptoms describe serious types of headaches. As with all injuries during practice, please see the instructor immediately.

### **THE WIDE WORLD OF WATER**

There's a bar in Beverly Hills that serves only water. Here you can sample waters from Sweden, the Soviet Union, and China, for instance, as well as dozens of domestic brands. That's how far we've come in the bottled water boom that began a decade ago when the importers of Perrier started marketing it as a no-calorie, no-caffeine, wholesome alternative to alcoholic beverages and soda pop. Today supermarket shelves are packed with hundreds of brands of deluxe mineral waters, "bulk" waters, club sodas, seltzers, and the newest variant, flavored seltzers. How do these bottled waters differ, and what are their advantages, if any, over tap water?

Tap water from a well-regulated municipal source is as good a way to rehydrate your body as any. There are no health benefits from bottled water. Still, in some areas tap water may be temporarily contaminated or taste "off", making bottled water a likely option. Europeans have trekked to famous spas for centuries, hoping to renew themselves, cure a variety of diseases, or lose weight by bathing in the mineral waters or drinking them. Many Americans also believed in "taking the waters." However, claims for the "restorative" or medicinal qualities of mineral water have never been proven.

Today the FDA prohibits health claims on bottled waters, but the myths live on. The mineral content of water is not nutritionally significant for healthy individuals, except for the tooth-protecting fluoride that is either naturally present in or added to most communities' water supplies. Unfortunately, some

bottled waters lack fluoride, and some are comparatively high in sodium. On the plus side, bottled waters are not allowed to contain appreciable amounts of lead or any other heavy metal.

Despite what some of their ads may suggest, bottled waters are no "purer," more wholesome, or more "natural" than the water in most American municipal systems. Bottled waters must conform to FDA quality regulations, just as public water supplies must meet health department regulations. Choosing a bottled water is therefore mostly a matter of personal taste. Water's taste depends on its mineral content and whether it's carbonated ("sparkling") or not ("still"). The harder the water, generally the more minerals it contains and the more pronounced its taste.

Soft water, in contrast, may be high in sodium but low in other minerals. Bottled water doesn't necessarily taste better than tap: a recent taste test of various waters rated New York City and some Los Angeles municipal water among the best.

### **Deciphering Water Labels.**

The labels on bottled water generally provide little information about chemical content. Moreover, labeling terminology can be confusing. Here are some definitions:

*Bulk Water:* sold in one-gallon plastic jugs or large carboys for water coolers, constitutes 90% of all bottled water sold in the U.S. Some brands come from springs or wells; others are just processed tap water.

*Mineral Water:* is, in general terms, any water that contains dissolved minerals. This is true of all water except distilled or purified water, which has had all solid matter removed. But water labeled "mineral water" must not go over the FDA's upper limits for certain minerals and organic compounds (unless so labeled); however, there are no upper limits for calcium, magnesium and sodium. In addition, some states have set minimum levels for the total amount of minerals in such waters. In some cases local water supplies may contain more minerals than some so-called mineral waters. Mineral water labeled "natural" contains just the minerals present in the water as it comes from the ground; otherwise minerals may have been added or removed. Despite some bottlers' claims, there's no evidence that any one mix of minerals is more easily absorbed by the body than another.

*Spring Water:* rises naturally from underground reservoirs. "Natural spring water" must not have been processed in any way. Like any groundwater, spring water may be contaminated, though it's less likely to be. However, when bottled, it must meet FDA standards.

*Sparkling Water:* is a generic term for any carbonated water. The carbonization can be "natural" (believe it or not, sometimes the gases are captured as they escape from water and later reinjected during bottling) or be added artificially. The results are the same. Most are relatively high in sodium.

*Club Soda:* (also called soda water or plain soda) is filtered, carbonated tap water to which a mix of mineral salts is usually added to give it the distinctive taste associated with its brand. Most are fairly high in sodium - 30 to 65 milligrams per eight ounces. People on sodium restricted diets should stick to seltzer.

*Seltzer:* is the popular name for filtered, carbonated tap water that usually has no added mineral salts. Oddly enough, a few so-called "seltzers" contain sweeteners such as sucrose or corn syrup, giving them up to 100 calories per eight ounces. Diabetics and other people trying to avoid sugar should therefore always read the ingredients list of any seltzer. In contrast, flavored seltzer contains a minuscule amount, or essence, of fruit juice, usually equal to one-tenth of 1% of total volume. It contains no calories, sugar, or mineral salts. You can, of course, make your own by squeezing a little fruit juice into plain seltzer.

(From: *University of California, Berkeley Wellness Letter*, August 1987, Vol. 3, issue 11.)

Note: Published as a result of an inquiry from a student of the dojo.

## NEWS ITEMS

### **Nisei Week Aikido & Iaido Demonstration.**

On August 16, 1987, members of the ACLA demonstrated Aikido and Iaido at our 5th Annual Aikido Nisei Week Demonstration held at the Little Tokyo Plaza, Yaohan Mall, in Little Tokyo. The demonstration was well attended by about 300-400 people. Among the participants were Douglas Firestone, Kathy

Heinemann, Brian Reverman, Kaz Nishida, Mitsuko Yoshimoto, Tony Gonsalves, and the children's class which included Keith, Vincent, Ryoji, Daphne, Christian, Ken, Timi and Mitsuru. We also had Mr. Larry Reynosa of the Makoto Dojo in Ventura participate with his students as our honored guests.

### **New Mats for Demonstrations**

This year, everyone may have noticed that our mat area for the demonstration was twice as big as before.

Kaz Nishida and Kathy Heinemann donated two more mats to the dojo. Thank you so much. They are greatly appreciated. Also, Harry Mott IV was kind enough to take videos of the demonstration. Copies of the video are available at the dojo.

### **1987 Martial Arts Festival at the Japanese Village Plaza**

Sensei is in charge of this year's Martial Arts Festival to be held at the Japanese Village Mall on October 17 and 18. Some of the top martial artists in the country will be demonstrating as well as our own ACLA members. Please mark your calendars.

### **New Dojo Patches**

We will be ordering more patches soon for your uniforms. We need to take in advanced orders to cover the deposit. Please order your patches now. For further information, please see the instructors. Patches are \$5.00 each and are to be sewn on the left sleeve of the uniform just below shoulder level.

### **The Honorable Trogawa Rinpoche**

In 1989, the Honorable Trogawa Rinpoche will be touring North America lecturing on Tibetan medicine.

He is a good friend of the dojo and blessed the dojo with his prayers on his first visit to this country. He is one of the personal physicians to the Dalai Lama and one of the most imminent doctors of traditional Tibetan medicine living today. I am interested in inviting him to the dojo again to teach philosophy and medicine during his tour. Interested parties should see Sensei.

### **THE DHAMMAPADA: THE MIND**

The mind is wavering and restless, difficult to guard and restrain: let the wise man straighten his mind as a maker of arrows makes his arrows straight.

Like a fish which is thrown on dry land, taken from his home in the waters, the mind strives and struggles to get free from the power of Death.



The mind is fickle and flighty, it flies after fancies wherever it likes: it is difficult indeed to restrain. But it is a great good to control the mind; a mind self-controlled is a source of great joy.

Invisible and subtle is the mind, and it flies after fancies wherever it likes; but let the wise man guard well his mind, for a mind well guarded is a source of great joy.

Hidden in the mystery of consciousness, the mind, incorporeal, flies alone far away. Those who set their mind in harmony become free from the bonds of Death.

He whose mind is unsteady, who knows not the path of Truth, whose faith and peace are ever wavering, he shall never reach fullness of wisdom.

But he whose mind in calm self-control is free from the lust of desires, who has risen above good and evil, he is awake and has no fear.

Considering that this body is frail like a jar, make your mind strong like a fortress and fight the great fight against MARA, all evil temptations. After victory guard well your conquests, and ever forever watch.

For before long, how sad! This body will lifeless lie on the earth, cast aside like a useless log.

An enemy can hurt an enemy, and a man who hates can harm another man; but a man's own mind, if wrongly directed, can do him a far greater harm.

A father or a mother, or a relative, can indeed do good to a man; but his own right-directed mind can do to him a far greater good.

(From: *The Dhammapada*, trans. by Juan Mascaro, Penguin Classics, 1973.)

Note: *The Dhammapada* is a collection of 423 aphorisms compiled around the 3rd century B. C. This collection is highly revered by the Theravada Buddhists or the Southern School of Buddhism as the basis of their moral and ethical philosophy.

#### **YUDANSHA-KAI NOW ESTABLISHED**

The Yudansha-kai is an association of black belt holders in the dojo which will meet once a month to discuss administrative matters but, more importantly,

to discuss our teaching program. In addition, this association will create closer communication among the instructors and encourage better instruction. The Yudansha-kai membership now includes in order of seniority Mr. Ben Suyenobu, Mr. Douglas Firestone, Ms. Kathy Heinemann, Mr. Kaz Nishida and Mr. Brian Reverman. The Yudansha-kai will be supervised by Sensei.

We held an informal gathering on August 15, 1987 at the City Restaurant on the occasion of Douglas Firestone's birthday. We were also honored with a special guest, Ms. Sanae Yamazaki, Director of Art for People's Magazine in New York. Coincidentally, it was Ms. Yamazaki's birthday as well.

Our first formal meeting was held on August 22, 1987 after the Advanced Class. Topics of discussion were the upcoming CPR Course for the dojo, the Martial Arts Festival on October 24-25, Sugano Sensei's Seminar and the production of video tapes of demonstrations and seminars for the dojo members. Instructors will also be concentrating on ukemi skills and basic techniques in preparation for Sugano Sensei's upcoming seminar.

#### **TECHNICAL CORNER - YONKYO**

Yonkyo means the "fourth technique" and is the fourth type of "katame-waza" or pinning technique in Aikido. (Please refer to Vol. 2, No. 2.) Yonkyo is also called "tekubi-osae" which means wrist control. Yonkyo is also a "painful" hold but not practiced as much as "nikyo" or "sankyo." Students should study yonkyo well. The grip of yonkyo is exactly like the grip for holding the bokken or wooden sword.

#### **KATATORI YONKYO (IRIMI)**

The initial movement is exactly like katatori ikkyo. In applying yonkyo, press the kyusho or vital point right at the location of the pulse. The pain should paralyze the opponent's movement. As you practice, you will strengthen your own vital points to withstand the pain. This illustrates the importance of daily training. (See Illustration 1 on next page.)

#### **KATATETORI (AIHAMMI) YONKYO**

Sweep your partner's hand over his head to break his balance before bringing him down into ikkyo before applying yonkyo. Be careful not to let go of the opponent as you change your grip to yonkyo. It is important to hold your opponent down low while mak-



*Illustration 1*

ing the change over (see Illustration 2).

**SHOMEN TSUKI YONKYO (TENKAN)**

Step back well out of line of the opponent's attack before gripping his hand. Move like ikkyo. In tenkan, apply pressure to the radial bone at the side of the wrist. Be sure that the opponent is unable to stand up or regain his balance as you make the change over into yonkyo. Apply pressure the hold him down well until he hits the mat. (See Illustration 3 on next page.)

**WORDS TO THINK ABOUT:**

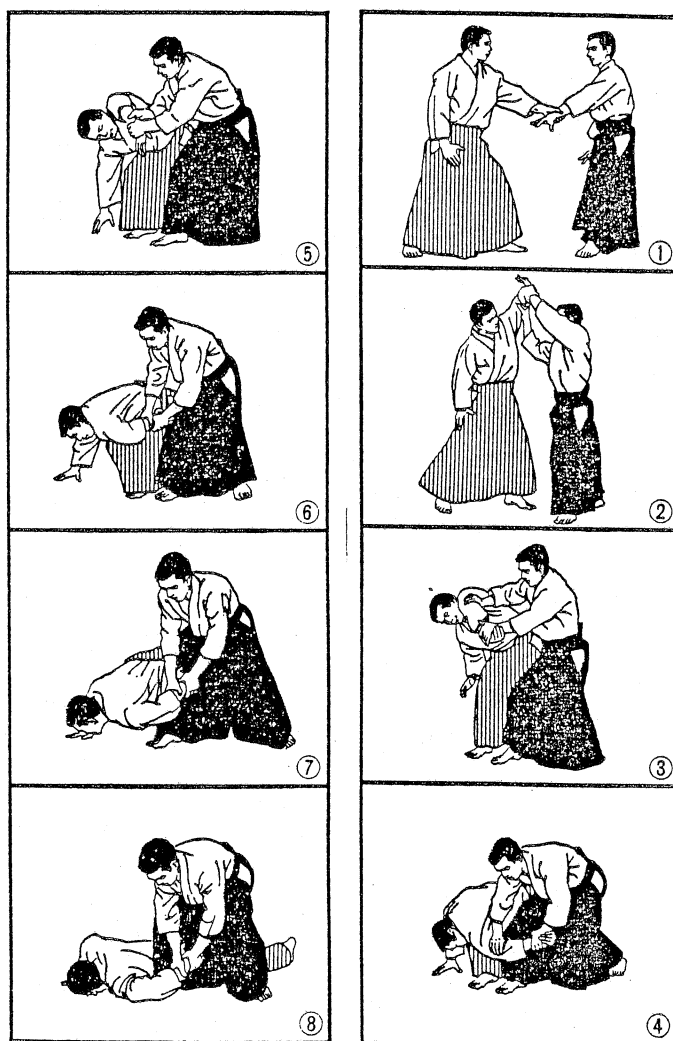
It appears that things go better when the farmer applies "scientific" techniques (to farming), but this does not mean that science must come to the rescue because the natural fertility is inherently insufficient.

It means that rescue is necessary because the natural fertility has been destroyed.

The fact of the matter is that whatever we do, the situation gets worse. The more elaborate the counter-measures, the more complicated the problems become.

To say in a word, until there is a reversal of the sense of values which cares more for size and appearance than for quality, there will be no solving the problem.

Extravagance of desire is the fundamental cause which has led the world into its present predicament. Fast rather than slow, more rather than less - this flashy "development" is linked directly to society's



*Illustration 2*



Illustration 3

impending collapse. It has only served to separate man from nature. Humanity must stop indulging the desire for material possessions and personal gain and move instead toward spiritual awareness.

To break experience in half and call one side physical and the other spiritual is narrowing and confusing. Similarly, it would be well if people stopped troubling themselves about discovering the "true meaning of life." We can never know the answers to great spiritual questions, but it's all right not to understand. We have been born and are living on the earth to face directly the reality of living.

The tragedy is that in their unfounded arrogance people attempt to bend nature to their will. Human beings can destroy natural forms, but they cannot create them. Discrimination, a fragmented and incomplete understanding, always forms the starting point of human knowledge.

All someone has to do to know nature is to realize that he does not really know anything, that he is unable to know anything. It can be expected that he will lose interest in discriminating knowledge. When he abandons discriminating knowledge, non-discriminating knowledge of itself arises within him. If he does not try to think about knowing, if he does not care about understanding, the time will come when he will understand. There is no other way than through the destruction of the ego, casting aside the thought that humans exist apart from heaven and earth.

Originally human beings had no purpose. Now, dreaming up some purpose or other, they struggle away trying to find the meaning of life. It is a one-man wrestling match. There is no other purpose one has to think about, or go out in search of. You would do well to ask the children whether or not life without purpose is meaningless.

In nature there is life and death, and nature is joyful.

In human society there is life and death, and people live in sorrow.

In nature, the world of relativity does not exist. The idea of relative phenomena is a structure given to experience by the human intellect. Other animals live in a world of undivided reality. To the extent that one lives in the relative world of the intellect, one loses sight of time that is beyond time and of space that is beyond space.

The world itself never asks whether it is based upon a principle of competition or of cooperation. When seen from the relative perspective of the human intellect, there are those who are strong and there are those who are weak, there is large and there is small.

The act of self-defense is already an attack. Weapons for self-defense always give a pretext to those who instigate wars. The calamity of war comes from the strengthening and magnifying of empty distinctions of self/other, strong/weak, attack/defense.

(From: *The One-Straw Revolution*, Masanobu Fukuoka, Rodale Press, 1978.)

Personal note: This book was written by a natural farmer in Japan. I hope it may some day be recognized as one of the greatest sources of wisdom for modern day living in this century.



AIKIDO CENTER OF LOS ANGELES  
**NEWSLETTER**

**FRIENDS OF THE AIKIDO CENTER OF LA**

Students and friends of the dojo who may wish to make a contribution to the dojo of any amount, at any time and for any occasion, may fill out the form and send it in. All of the contributions will go towards continuing our newsletter and covering our yellow pages ad which is a very big but necessary expense for the dojo. Those who wish to become "Friends of the ACLA" may also check the appropriate category.

**AIKIDO CENTER OF LOS ANGELES  
940 EAST SECOND STREET #7  
LOS ANGELES, CALIFORNIA 90012  
(213) 687-3673**

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

\_\_\_ Contribution \$ \_\_\_\_\_

\_\_\_ Per month pledge \$ \_\_\_\_\_

"Friends of the ACLA" membership categories.

\_\_\_ \$15.00/month - California resident.

\_\_\_ \$10.00/month - Out-of-town friend.

\_\_\_ Please send reminder card each month.

\_\_\_ Please send newsletter and seminar information.

\_\_\_ I am unable to make a contribution, but please send me my newsletter.

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