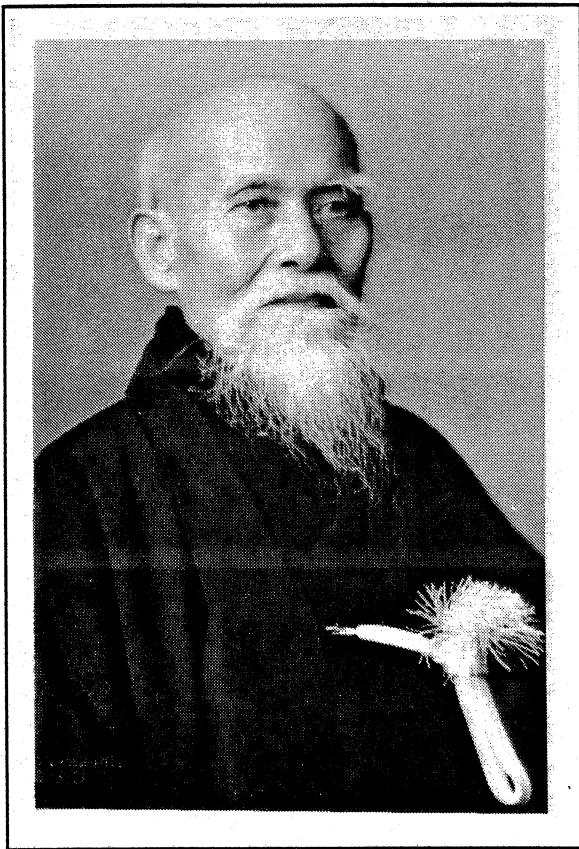




# AIKIDO CENTER OF LOS ANGELES NEWSLETTER

940 E. Second Street #7  
Los Angeles, California  
90012  
(213) 687-3673

May 1, 1989  
Volume 4. Number 5.



*Morihei Ueshiba O-Sensei*

## **MEMORIAL SERVICE FOR O-SENSEI**

On April 26, 1989, the dojo observed the 20th anniversary of the passing of the Founder of Aikido, Morihei Ueshiba O-Sensei. Furuya Sensei conducted a memorial practice for 6:15pm to 7:15pm and from 7:30pm, Reverend Nobuyoshi Fukushima, priest of the Zenshuji Soto Mission, conducted the memorial service of O-Sensei. Over forty students were in attendance and offered incense to his memory. After the service, all the members had a wonderful dinner at the Regency Restaurant in Chinatown. Dr. Larry Yoshioka of Pacific Palisades was able to attend the service for O-Sensei. Our special guests for the memorial dinner were Richard Bustillo and one of his assistant instructors and their wives. Bustillo Sensei is one of the head instructors of the IMB Academy in Carson and one of the original students of the late Bruce Lee. At the end of the dinner, Furuya Sensei passed out the promotional certificates to all of the members. Furuya Sensei asked all of the members to continue to practice hard and help the dojo to grow.



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### **WORDS FROM SENSEI:**

My birthday comes on the 25th of April and O-Sensei's meinichi (anniversary date of his passing) comes on the very next day, April 26th. Because of this, for many years, I never celebrated my birthday. As the years go by, however, we begin to count each passing year more carefully and we begin to think a little more about our lives and our goals. Nowadays, I appreciate a little birthday party each year to make up for the many birthday parties I missed as a youth.

This year marks the twentieth anniversary of the death of O-Sensei, the Founder of Aikido. There are many generations of Aikidoists practicing today for whom O-Sensei is just a vague memory, a myth or a picture hanging on a wall. Because of this, I think many Aikidoists do not appreciate the spirit, courage and self-sacrifice which O-Sensei underwent to create the wonderful art of Aikido which we have today. Each year, on at least one day (the day of his passing), we should make a special effort to keep his memory alive and observe a few moments of silence in his honor. At least, we can offer a little incense to him which I am sure he would appreciate.

Everyday, before we begin our training, we bow to his picture which is a small gesture of thanks. At the end of every practice, we say "thank you" again by bowing. For many students of Aikido, this is just a mere formality and over the years, I think people begin to do it out of habit more than for any other reason. Finally, after many years, the reason becomes lost, new students begin to question the practice and eventually the custom disappears. Within a mere twenty years of his passing, I see this happening already in many dojos. This makes me very sad.

Today, I think people may argue that bowing to a picture or photo of someone long gone is meaningless. Perhaps, they may think that paying respects to someone dead for over twenty years is a waste of time. This, I believe, indicates the sad state of our society today. It seems we cannot show respect to anyone or anything. What seem to have forgotten what respect really is.

When O-Sensei was alive, he would wake up about 3:30am or 4:00am in the morning, wash himself, put on his best clothes and go outside his home or visit the temple to pray and give thanks. He prayed to nature, to the four directions, to the mountains, the sky, the trees, the flowers, everything in this world. He prayed to show his gratitude. I know of no one who can keep up this kind of discipline today.

I heard an interesting story about O-Sensei many

ago when I was just a very young kid practicing Aikido but it is a story which I have never forgotten and always think about.

One day, O-Sensei was walking in the woods in Iwama, his country home and the location of the Aiki Shrine, when he came upon a young student who was practicing hard with his bokken (wooden sword) against the side of a tree. You must understand that the area around O-Sensei's home at that time was like a huge forest and even the grasses grew over five feet high. The trees were so thick that even the afternoon sun could not penetrate through all the branches to brighten the ground. O-Sensei was furious against the young student and accused him of murdering the tree. O-Sensei also screamed out that God was living inside of that tree and the student was killing God as well.

Not many people could understand this story at the time. Many could appreciate O-Sensei's sentiment and religious beliefs but I know many people thought that practicing with a bokken against one insignificant tree was not doing much harm.

Nowadays, I see people beginning to understand what O-Sensei was trying to teach so many years ago. We are killing our trees, polluting our waters, destroying the air we breath, decimating all the living creatures which inhabit this earth with us. And all we can say is: "What is happening?" "Whose fault is this?" It is our fault and only we can take all responsibility for the crisis we are finding ourselves in. We should take a good look at the world around us, we may not have it very much longer.

Nowadays, we only look at things materialistically from the standpoint of the dollar bill. But, if we think of this world as a gift from God or nature or whatever you may like to call it, we can only reap divine judgement for destroying and wasting such a precious gift. We must learn respect and appreciation.

There are many things we begin to understand through the correct practice of Aikido. As you continue to train I think you will be constantly amazed at what insight you will gain about yourself and the world around you. To appreciate what you are right now and to appreciate the world around you right now as it is is the wonderful gift of Aikido.

As more and more people begin to understand the meaning of Aikido, the world cannot help but become a better, healthier, place for everyone one of us.

I hope everyone will continue to train hard and help the dojo to grow.

Thank you.

Daniel M. Furuya

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### **SENSEI'S BIRTHDAY PARTY**

The dojo celebrated Sensei's 41st birthday on Sunday, April 23, 1989, at the dojo, after practice. About thirty five students attended class and enjoyed cake and soft drinks outside, making this the largest party in the history of the dojo. Sensei's birthday is on April 25th. Sensei does not generally celebrate his birthday because it is one day before O-Sensei's Memorial Service.

### **UPCOMING EVENTS**

On May 6th, Saturday, the dojo members will demonstrate Aikido and swordsmanship at the plaza of the Japanese American Cultural and Community Center in Little Tokyo and on May 7th, Sunday, at the Yaohan Little Tokyo Plaza. Both demonstrations are in celebration of Children's Day in Little Tokyo.

Tentively scheduled for August 6, the dojo will conduct the 8th Annual Nisei Week Aikido Demonstration at the Yaohan Little Tokyo Plaza for the Nisei Week Festival.

All students are asked to participate and help out at the demonstrations.

### **IMPORTANT SEMINARS**

There are two important seminars around the country this year. All students are invited to attend.

The 1989 East Coast Summer Camp takes place from July 29th through August 5th at the Roger Williams College in Bristol, Rhode Island. For further information, please contact Sensei.

The Summer Aikido Camp will take place between September 10th through the 14th in Banff, in Alberta, Canada. This is a special seminar and the guest instructor is Moriteru Ueshiba Sensei, Chief Instructor of the Aikido World Headquarters and grandson of the Founder. For further information, please contact Sensei.

Information is also posted on the bulletin board .

These are the best and most worthwhile seminars taking place in this year and all students are encouraged to attend if they have the time.

### **VERY LUCKY**

Charles Armijo was recently a victim of a drive by shooting near his home. Very luckily, he escaped serious injury although he was shot in the back. He has recovered and is back to training in just several weeks. Welcome Back.

### **O-SENSEI'S MEMORIAL DINNER**

Members at O-Sensei's Memorial Dinner on April 26, 1989. Special guests were Fukushima Sensei of the Zenshuji Soto Mission and Richard Bustillo Sensei and his students from the IMB Academy.

Douglas Firestone  
Mitsuko Yoshimoto  
Tom Wyngarden  
Chris Prejean  
Jennifer Riley  
Ari Grossman  
Bill Heath  
Sherry Eaton  
Dan Eaton  
Pat Monahan  
Lorraine Rowan  
Ray Kuwahara  
Bill Gillespie  
Andrea C. Guild  
Victor Rodriguez  
Art McBreen  
Tom McIntyre  
Yas Matsuki  
Kaz Nishida  
David Schweizer  
Albert Quervalu  
Scott Moon  
Chris Hendrick  
James Beal  
Ken Watanabe  
Lennie Senibaldi  
Ron Hill  
Junko Sakai  
Jeff Baesenwald  
Richard Bustillo and his Students.  
Mike Takehara  
Morgan Weisser  
Elaine McIntyre  
Diana Andrews  
Carlos Romero  
Lilian Romero

### **GET WELL SOON!**

Dr. Michael Albertson, one of the senior students of the dojo, recently suffered a heart attack and is currently recuperating. All the members of the dojo and Sensei wish him and his family the very best and a very speedy and complete recovery.

On the special occasion of O-Sensei's 20th Memorial Service, Dr. Albertson has been awarded an Honorary Shodan, 1st Degree Balck Belt, by Sensei.

Congratulations and Get Well Soon!

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**DOJO PROMOTIONS**

Effective as of April 26, 1989

**SHODAN**

Mr. William Heath  
Mr. Tom McIntyre  
Mr. Manuel Almaguer  
Ms. Mitsuko Yoshimoto

**IKKYU (FIRST KYU)**

Mr. Sukkoo Lee  
Mr. Ron Hill  
Ms. Sherry Eaton  
Mr. Dan Eaton  
Mr. Richard Elorriaga  
Mr. Mark Moore  
Mr. James Doi  
Mr. Morgan Weisser

**NIKYU (SECOND KYU)**

Mr. William Gillespie  
Mr. Koichi Matsumoto  
Mr. Brigido Anaya  
Mr. Henrique Morimura  
Dr. Issac English

**SANKYU (THIRD KYU)**

Ms. Keiko Tomatsu  
Ms. Chris Prejean  
Mr. Kris Youngstrom  
Mr. Ismael Araujo  
Mr. David Nava  
Mr. Ken Watanabe  
Mr. Dan Yoshimura  
Mr. Ron Rocha  
Ms. Jennifer Riley

**YONKYU (FOURTH KYU)**

Mr. Curtis Westfall  
Mr. Jose Araujo  
Ms. Esther Tudor  
Ms. Junko Sakai  
Dr. Hieu T. Nguyen  
Ms. Andrea Guild

**GOKYO (FIFTH KYU)**

Mr. Kenny Osaki  
Mr. Scott Moon  
Mr. Tom Wyngarden  
Mr. Lennie Senibaldi  
Mr. Francis Gala

**ROKKYU (SIXTH KYU)**

Mr. Mike Takehara  
Mr. Charles Armijo  
Mr. Albert Quervalu  
Mr. Art McBreen  
Mr. Pat Monahan  
Mr. Chris Hendrick  
Mr. Don Brown  
Ms. Diana Andrews  
Mr. Ray Kuwahara  
Ms. Lorraine Rowan  
Ms. Carlos Romero  
Mr. Daryl Akamichi

**Congratulations!**

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### 'REFLECTIONS'

Mr. Rich Bustillo visited the dojo the other day to make reservations for the Memorial Day Dinner. Mr. Bustillo is one of the top instructors of martial arts on the West Coast. He is partners with Dan Inosanto at the IMB Academy in Carson and he is an old student of the well-known Bruce Lee. He teaches hundreds of students every day.

We had a nice chat about martial arts, students and training. IMB is noted for their hard training and very practical martial arts such as Bruce Lee's Jeet Kune Do, Muay Thai, boxing, etc. I asked him what he thought was the most important consideration in teaching. He said, "Attitude. A student may become very strong and skillful, but, if his attitude is no good, he's out." He added, "It takes a long time to know your students. They come to the dojo and are well behaved but who knows what they are doing on the outside or when you are not around."

As young teachers, we are always concerned with strength and technique. As we mature, we realize that the attitude of the students is the most important consideration in training. Students may become very strong but, with a bad attitude or an attitude that they are very good, problems and misunderstandings always come about. These problems are often difficult to handle and their effects can sometimes be disastrous to the morale of the dojo. Of course, students must make progress in their training and become strong, but this must all be done within the context of working together with your partners and fellow classmates.

New black belts always want to prove their strength to others and begin teaching others. This is only natural when one receives a black belt and puts on a hakama. But, this new excitement about Aikido may also prove to be a problem as well. Sometimes, new black belts go overboard in their enthusiasm or become too attached to proving themselves at everyone's expense. "Shodan" which means "first degree black belt" literally means "first step." Black belt is only the "first step" to our training. Many new black belts misunderstand that black belt is the final step. It is not. Black belt means the "first step." I hope our new black belts will always keep this in mind.

The new black belt should correctly become more humble thanking everyone for helping him progress to such a degree. He should resolve to perfect his technique and improve his training setting a good example and being an inspiration to the junior students. The new black belt is humble and thankful. This is the spirit of the true black belt.

We are having a crisis in this country regarding education. The youth today are not being educated properly and the whole educational system seems to be breaking down. Teachers are disappointed and under paid and leaving the profession in hoards. I read about this everyday in news magazines and see it on television. Currently, PBS is airing a series called, "Education In America" which is addressing this very problem.

This disturbs me very much because I am a teacher as well. Most people seem to think that all we need is more money and more computers and this will solve the entire problem. Give the kids computers and give the teachers a raise and everyone will be happy. I don't think the problem is that simple.

I find fault with both sides of the coin. I do believe teachers should be better paid. It is the only way to attract more teachers into the profession nowadays. It is predicted that we are suffering a shortage of good teachers today. This is the same problem in Aikido. I do think that teachers can only teach well if their motivations go beyond money. A teacher needs a strong commitment and love of humanity to teach; a teacher teaching only for money cannot possibly expect to see good results in their students. A teacher must love to teach.

At the same time, students complain that there is not enough proper equipment in the classroom and the teachers are not interested in their work. Of course. The teachers do not receive the proper respect. Most people I meet today do not have the proper attitude towards learning or value learning very highly.

If the student fails, he immediately blames the teacher. If the student succeeds, he credits his own ability and talent. The teachers never receives the credit. The student receives everything and the teacher gives everything; this is the nature of learning. A student can learn everything he can and leave. But what has the teacher gained? Teachers must always "chalk it up to experience." Because of this situation, teachers are always held in the greatest respect in the East. Students must show the proper attitude and respect towards the teacher because, in most cases, that is about all he gets. This is important to understand.

There is also another aspect to this situation which is also important to understand as well. Students must show respect in the dojo so they open doors for the teacher and say, "Sensei, sensei," etc. I think some teachers may enjoy this but a true teacher does not. A true teacher prefers to open his own doors and do things like everyone else but it is important to give the students an opportunity to training and it is essential that the student learns to do things for others so the teacher endures this. When a student opens the door for his teacher, he is the one to say, "thank you." I think this is

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difficult for many people to understand nowadays. In Japan, China and India, it is a custom for priests or holy men to go begging for food. It is to teach humility. However, when the priest receives a bit of food, he is not the one to say thank you. The giver says thanks for the opportunity to do a good deed. It seems like a strange custom at first, but it has been this way for literally thousands of years. Nowadays, we think, "I gave you something so you owe me."

In the dojo, it is the same. We clean the floors and the dojo as part of our training. Some people think, "the dojo owes me a thank you or its gratitude." Some people think, "I am glad to have this opportunity to further my training."

When practicing, we often find that we have to help the newer students with the techniques. Sometimes we do this losing our own practice time. At the end of practice, we must still say thank you to each other. It is not that I think, "I helped you today so you should say thank you to me." The newer students is grateful because there are older students who will help him and guide him along with the teacher. The older student is grateful for the opportunity to do a good deed or help someone in need. This is the proper attitude of training.

I see some older students who purposely avoid practicing with newer students because they are afraid that they cannot practice hard or fast and will lose training time. This is very improper. Generally, students do this subtly enough to avoid criticism but I know when it is being done.

I see newer students who avoid practicing with senior students because they are afraid of being "shown up" or afraid of being made to look "stupid" by not knowing what to do. This is the improper attitude as well. Newer students should seek out the senior students for their help and guidance and then practice among themselves to improve their technique and skills. Never feel "stupid."

The teacher has a difficult time as well. The teacher must control the class strictly but give enough opportunities to allow for each student's personal growth. He must be there to correct each movement but, at the same time, give enough opportunities for the student to try to work it out for himself. The teacher must be there all the time but sometimes it is important for him not to be there. He must be strict but being too strict is not proper. He must be friendly, but being too friendly is not proper as well.

These points must always be kept in mind during our training.

**USAF NEWSLETTER EASTERN REGION**

Sensei publishes the United States Aikido Federation Newsletter for the Eastern Region. The subscriptions are \$15.00 for the year of 1989. The Newsletter comes out bi-monthly.

Those who wish to subscribe may see Sensei. This is very informative and a good way to support the USAF. The next issue comes out July 1, 1989. Thank you.

**MEMBERSHIP DRIVE**

We are still having our membership drive to increase our membership.

Our expenses are increasing rapidly, including our income taxes, insurance, etc. From August, our yellow pages ad goes up to \$750.00 per month. Unfortunately, our yellow pages ad is a necessity because it is one of the best ways to introduce students to our dojo. The very best method, however, is by word of mouth. I hope that we can eventually build up our membership so that the costly yellow pages ad is no longer needed.

Everyone's support is greatly appreciated.

**AFTERNOON CLASSES**

Afternoon classes, Tuesdays and Thursdays, from 1:00pm to 2:00pm are now being offered. For regular students of the dojo, the fee is \$20.00 additional per month. For students, who wish to take the afternoon classes only, the fee is \$40.00 per month.

**TRAINING SCHEDULE:**

Open and Beginners Classes  
Monday through Fridays  
6:15pm to 7:15pm

Monday, Wednesdays, Fridays  
7:30pm to 8:30pm

Saturdays and Sundays  
10:15am to 11:30am

Advanced Classes  
Tuesdays and Thursdays  
7:30pm to 8:30pm

Saturdays  
11:30am to 12:30pm

Children's Classes  
Sundays noon.

REPRINTED FROM MARTIAL ARTS TRAINING  
MAGAZINE, July, 1989 issue.

# ANCIENT WAYS

by Daniel M. Furuya

## Signs of the Times

It almost goes without saying that both the style and attitude of martial arts schools have changed radically over the decades. A quick survey will turn up schools that advertise not only the martial arts, but a wide variety of exercise programs, assorted self-defense systems, "realistic" streetfighting, every variety of weapon, aerobics, jogging, hot tubs, stun guns, you name it.

*Dojo*, the Japanese term for "school," especially in reference to a martial arts school, comes from the classical Chinese term *dao chang*. This was any specific area in ancient China where religious rites and divination ceremonies were performed. The word *dojo* was probably brought to Japan from China in the early eighth century. Originally, it did not have the meaning of school, nor did it carry the meaning of "temple," but instead referred to some sacred area, particularly in an isolated locale within a mountain said to have supernatural powers. *Dao chang* literally means "place of the Way." This usage was developed by mountain ascetics who spent their lives in the wilderness performing various purification rites through which to attain enlightenment.



The early martial artists who sought out these mountain ascetics for spiritual inspiration and guidance gradually adopted the term *dojo* to refer to their own areas of practice. In ancient times, there were no martial arts schools as we now know them. Instruction took place wherever and whenever a teacher decided to practice or to share his wisdom—whether in an open field or deep within a fog-shrouded mountain. Some martial art masters claimed that the only school was on the battlefield, or at the moment one faced an opponent in combat. Another popular saying at the time was "The only true school of the martial arts is the *dojo* of life."

In the feudal era of Japan, aspiring warriors roamed the countryside seeking out skilled teachers in order to learn martial skills. As Japan entered an era of relative peace in the 1600s, many martial artists who were no longer being employed by feuding warlords moved to urban centers to earn a little "bread" (or rice, as the case may be) as instructors.

This was the beginning of the *dojo* as we know them today. At the time, these early *dojo* were called *machi-dojo*, or "city schools." They were sometimes looked down upon for teaching overly formalized or unrealistic fighting techniques. However, with the passage of time, these *dojo* became very popular, with competing schools proudly displaying their specific lineage and style on huge sign boards intended to attract new students.

Many schools, particularly those that could be termed "hardcore," weren't interested in marketing their wares. Instead, these schools displayed a rather unusual sign-board. Except to an initiated martial artist, this sign had no meaning at all. It depicted only a sickle (*kama* in Japanese) and a rice bowl, or *wan*. Cryptic, indeed.

But when the Japanese word for sickle and rice bowl are read together, they form the word *kamawan*, which literally means, "We don't care if you come in or not." A more figurative translation would be "We

**REPRINTED FROM MARTIAL ARTS TRAINING  
MAGAZINE, July, 1989 issue. Continued.**

don't care if you challenge us or not." Unlike today, this sign board was not intended to attract students, and probably frightened the more faint-hearted ones away.

When you see the barrage of billboards, ads and flyers touting most martial arts schools today, it's tempting to simply write them off as "signs of the times." These marketing materials, however, accurately reflect our modern view of the martial arts—both from the standpoint of the teacher and of the student. Centuries ago, aspiring students spent years searching for a competent teacher. Today, it's as easy as opening the *Yellow Pages* and letting your fingers do the walking. At the same time, teachers have more problems running a martial arts academy than ever before. The bulk of these problems are linked to the realities of "business overhead" in a commercially competitive society.

Because of these pressures, our values have changed greatly. Teachers must now expect less from students, and students expect quite a bit more from their teacher—or off they go, shopping around for the next school with more to offer. Ultimately, we become so concerned with receiving more and more that we lose sight of the actual process of training and learning.

There is a paradox surrounding training in the martial arts. We must have a strong desire to master the art but it is that very desire which will prevent us from ever understanding what the art really is and means. The Zen master Dogen said that enlightenment cannot be achieved without a strong desire to seek it out. He called this the "way-seeking mind." But he also explained that a desire to obtain enlightenment is the biggest obstacle to achieving enlightenment.

Dogen once had a very difficult time in meditation, but suddenly received a great enlightenment when the master shouted, "Drop away your mind and body!" at a priest sitting next to him. Applied to mod-

ern martial arts training, this means that we must deal with the reality of mastery—which is daily training—*not* with the concept that says, "We *must* train." "We are training" is reality. "We must train" is merely theory.

This idea can be further clarified by the question posed to master Dragon Claw, a renowned martial artist of seventh-century China. A student asked Dragon Claw, "How can I truly achieve satisfaction in my training?" Master Dragon Claw replied simply, "A thief entering an empty house." Naturally, the student was a bit puzzled by this reply.

"A thief entering an empty house" means that the thief has nothing to take, no reason to break in and no one to chase after him for committing the crime. There's really no crime at all. According to master Dragon Claw, this is the perfect mental state for a student training in the martial arts. The student must completely absorb himself in his training to the degree that there is no separation between the daily activity in his life and the mastery of his art.

Today, everyone wants so much, but no one really knows exactly what it is they want. Many want to train in the martial arts, but can't seem to risk the sacrifice of training without the thought of some kind of payoff from training. As a result, teachers must sell themselves and their schools with slick marketing and ad campaigns to students who seem to shop around for martial arts like housewives looking for a sale on laundry detergent.

A final thought on the subject: several years before he passed away, the Zen master Sawaki Kodo Roshi was interviewed on national television in Japan. The interviewer asked him, "What benefits have you received from all of your Zen experience and enlightenment?" Sawaki replied, "In 30 years of meditation and practice, I have received absolutely nothing." The interviewer was predictably dumbfounded. ★



April 23, 1989

Dear Sensei,

Thank you very much for the kind words in the March newsletter and the copies of the dojo newsletter, the USAF newsletter and the Nanka Token Kai newsletter. I read them all cover to cover.

It's hard to believe that not quite two months have passed since I last practiced at the dojo. It seems like it's been so much longer.

I've been practicing everyday that the dojo is open in Miami, trying not to forget anything you have taught me over the last three and a half years.

Miami Aikikai is on the second floor of a two-story warehouse, on top of an electrical shop. There's one class a day, six days a week, and about 35 members. Dues are \$55 a month.

Nelson Andujar, the chief instructor, trained under Yamada Sensei for 10 years. He's a very nice guy and his students practice very hard.

Most of what he teaches is familiar to me and I usually enjoy the practices. However, he only teaches two days a week, leaving the rest of the classes to two other black belts. I'm less comfortable in their classes.

Nelson does not keep strict control of the teaching, so sometimes his assistants teach techniques that feel very funny. There also isn't enough emphasis on the basics. We oftentimes go a whole class without practicing irimi nage.

Some people may find this strange, but I really miss the discipline at our dojo. At Miami Aikikai, everyone talks on the mat during practice. It's not unusual to see people standing around in groups of two or three talking and resting.

When I first started here, everyone kept telling me I was too serious and that I should smile more. But I've kept practicing as if I was in our dojo, so now, only the serious students will be my partner.

There also seems to be alot of injuries. During the first week one student hurt his shoulder very badly and had to wear a sling. Another student, several weeks before I arrived, had to get a knee operation because of a bad break fall.

Alot of big men in this dojo throw very hard. I'm very thankful for the all the times you used me as uke. What you have taught me has saved me many times from serious injury.

I'm sorry I haven't written sooner, but believe me, there isn't a day that goes by when I don't think of you, many of the senior students and the dojo.

What I miss most is the feeling I would have after practice. It was a feeling that every day I practiced, I was becoming a better person - more alive. I believe the strict discipline you enforced and the concentration you demanded had alot to do with creating that feeling. In Miami, everything has to come from within me. There's no longer a Sensei telling me to wake up and pay attention.

You often told us that if we ever left, we would miss the dojo and realize how valuable it is to our lives. You were more right

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**LETTER FROM TONY GONSALVES, FLORIDA**  
**Continued.**

than I could have ever imagined. Our dojo is unique in the nation and is the best. It should be made a national treasure.

Sugano Sensei is holding a seminar at Miami Aikikai next month. I'm looking forward to his classes.

Mitsuko told me that the dojo has grown quite a bit since I left and that new students are signing up nearly every week. I can't wait to go back and see all the new faces, as well as the old.

My new job requires so much more time than my other job. I work about 10 hours a day and often have to come in on Saturdays. I try to always take Sunday off. When I come home after work and practice, I'm usually so tired that I just go straight to bed.

The trip to Florida was very long. It took 11 days to get to Miami because I had to stop at each of the five UPI bureau in the state to meet the staff. I was so sick of eating in restaurants and sleeping in motels.

I'm living in a one-bedroom apartment on Biscayne Bay that's OK. I picked a place on the water because the rents were pretty cheap, \$500 a month, and I knew it would be cooler in the summer. The humidity here is very high and in the summer it's almost unbearable. People tell me their shirts become wet with perspiration just walking from their home to the car.

I've been trying to find a decent Japanese restaurant, but have had no luck. I'm afraid I won't be eating any good Japanese food until I get back to Los Angeles.

Thank you once again for the newsletters and I would be very grateful if I could continue to receive them. The information in them is very important to my practice.

Please accept this small donation for the dojo, which has given me more than I could ever give back.

Also, if there's anything I can do for you in Miami, please let me know. Now that I'm settled, I will write regularly.

Your student,

*Tony*

THE UNITED STATES AIKIDO FEDERATION  
NEWSLETTER  
of the Eastern Region

SUBSCRIPTION FORM

Dear Friends:

We are pleased to announce the publication of the United States Aikido Federation Newsletter of the Eastern Region. This Newsletter is published under the direction of Yoshimitsu Yamada, Shihan, of the USAF Eastern Region and its purpose is to promote and develop Aikido in this country according to the teachings of O-Sensei and Doshu of The Aikido World Headquarters. We hope the Newsletter will prove to be an effective link and channel of communications between dojos.

The Newsletter is \$15.00 for the year of 1989. \$20.00 for subscribers not residing in the United States. The Newsletter is published bi-monthly.

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