



The Aikido Center of Los Angeles

道の為、世の為、人の為 合気道

The Aiki Dojo

Direct Affiliation: Aikido World Headquarters, 17-18 Wakamatsu-cho, Shinjuku-ku, Tokyo, Japan
Los Angeles Sword and Swordsmanship Society Kenshinkai
The Furuya Foundation

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2010 虎 Year of the Tiger



Letter from the Editor
by Mark Ehrlich
Editor, The Aiki Dojo

Images of the redoubtable *Panthera tigris* like the one above spark the imagination, and perhaps never more so than in this Year of the Tiger. I think of the English poet William Blake, whose brilliant poem "The Tyger" in *Songs of Experience* summons up the eponymous beast and, the animal's ferocious splendor, in spite (or because) of terrifies the speaker, he the speaker wonders, "Did he who made the Lamb make thee?" Shakespeare, too, has one of his best-known speeches in *Henry V* revolve around the idea of the tiger as the very creature to imitate in time of war: look fierce, grit your teeth, flare your nostrils, take a deep breath, and "bend up every spirit/To his full height" – so the young king prescribes the method by which his war-weary troops will overwhelm the much larger French forces on their own soil. I urge you to read both works, not only for their literary merit, but also because they offer much food for thought on how the tiger often represents an agent of change as well

as (or even more than) an agent of terror.

This month, we take up such stripey notions: one of our senior students, James Doi, explores a means of profound change by learning self-victory; Myers Sensei starts to tell the stories (with various bases in fact) of a true tiger of his time, the famous samurai warrior Yoshitsune; Ito Sensei relates how we change perspective as we develop in our practice, and what traps might keep us from developing towards our highest good; and we present an article from Sensei's old message board which insists that doing everything with energy can make all the difference in our lives and in our world.

We all know that change – even change we want – can feel frightening; it takes courage to move beyond what we know and into the dark jungle of our inexperience. I hope that you find this issue of *The Aiki Dojo* helpful in expanding your horizons and in wending your way towards enlightenment. Keep training, tiger!

Upcoming Events

February 27:
Instructor's Intensive Seminar

March 6:
Sensei Memorial Service

March 27:
Instructor's Intensive Seminar

April 11:
Cherry Blossom Festival
Demonstration

April 24-25:
O'Sensei Memorial Seminar

Shoshin

by David Ito, Aikido Chief Instructor

During the Meiji era, a university professor who wanted to learn about Zen Buddhism visited a famous priest named Nan-in. The two enjoyed some tea while discussing Zen. The professor began by telling this famous priest all he knew about Zen and of all the books he had read. Whenever the priest would start talking, the professor would interrupt to agree or offer his opinion. After a while, the master stopped trying to talk and began refilling his guest's teacup. He kept pouring until the teacup began to overflow and spill everywhere. The professor cried out, "Stop, you are overfilling the cup! No more will go in!" The master then paused and replied, "This cup is just like you, already filled up with opinions and ideas. How can you possibly understand Zen unless you first empty your cup?"

When students begin their training, their goal is to master the form of Aikido. The form consists of things like footwork, breathing, timing and, of course, the basic techniques. This form varies from dojo to dojo and from teacher to teacher. One is not more correct than another; they merely offer different perspectives of the same thing, which illustrates the beauty of human nature. Regardless of where a student trains, she must master that form first. In some cases this may take a lifetime, although in special circumstances such mastery can come more immediately. Generally, after a student has mastered the form, a black belt is not far behind. We call the first black belt *shodan* and the word *sho* means beginning: it is universally accepted that after this point, your true training begins.

As you develop in Aikido, your ego inadvertently begins to swell. This is only natural not only because of the physical way in which beginning students approach their training but also because it all becomes a part of growing up, as a martial artist and as a person. Your technique seems very tangible and measurable at this point and you become fixated on only what you can see or do. Your perception begins to drive your reality; you start to see a marked difference between yourself and others. A problem arises, however, when your ego takes over guiding your training. Your attitude becomes closed-minded and you lose your *shoshin*, or beginner's mindset: you think your way is the only way and everything else is wrong. You can't see the beauty in the differences. Everything becomes painted – *must* get painted – with the same familiar brush.

This closed-minded thinking often drives newly minted black belts to quit after receiving their *shodan*. We call this "black belt quit syndrome." I do not know why many of them quit. Perhaps they get to the top of the mountain and only find a set of stairs with no fireworks or fanfare, or maybe they feel all-powerful and, unmoved by man or beast, find they have nothing more to learn. I also notice this closed-minded attitude occasionally when we receive visitors from other dojos. One would hope they have come to learn regardless of what dojo they call home. During class, they might do the same technique being taught but in their own particular way or style. They disregard all of the things the teacher emphasizes in order to do it their own way. This kind of visitor wants to be right and show people her ability

or strength, but in the end she only shows that she has lost her *shoshin*. Instead of training her body and mind, she merely exercises her ego and pride, not to mention holding herself back in the process.

The true meaning of training entails developing yourself. Having the desire to develop yourself means keeping an open mind, free from narrow-mindedness and inflexibility, regardless of your level. Zen priest Shunryu Suzuki used to say, "In the beginner's mind there are many possibilities, in the expert's there are few." Many times when we look at problems from different angles we find different solutions. Therefore, if you can hold on to the beginner's mind and look at your training every day and everywhere with new eyes, you just might find a golden nugget. That kernel of truth can guide you onward along your path and maybe even upward to the next level.

Many students who study Aikido seem very much like the professor in the story I related earlier. The point of that story: the professor had lost his *shoshin*, so how can he possibly learn if his cup is already full? What a poignant question for Aikido training! When we have *shoshin*, we open ourselves to new ideas, we feel eager to learn and lack any preconceived notions, prejudices, or misconceptions. No matter what level you find yourself in your training, approach every moment with *shoshin*. Approach your training like a newborn infant who has the freedom to learn and make mistakes without regard for what others think or who is the best. The beginner's mind embodies humility, compassion, and hard work. Please don't lose the heart or the mind of the beginner in your training or in your daily life.

Congratulations Sogi Sensei!

ACLA would like to congratulate our friend Gayne Sogi, Aikido 7th Dan, on receiving his 7th Dan promotion at this year's Kagami Biraki by Aikikai Hombu Dojo and Doshu Ueshiba Moriteru. Sogi Sensei is the chief instructor of Hawaii Betsuin Aikido Club in Honolulu, Hawaii.

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SAVE THE DATE:
O'Sensei Memorial Seminar
April 24-25, 2010

Victory

by James Doi,

Aikido 5th Dan, Iaido 4th Dan

“Winning means winning over the mind of discord in yourself.” – O’Sensei

In just about every martial art, there exists a commandment to “conquer oneself” or to “defeat oneself.” Usually students take this admonition as a metaphorical statement to overcome ignorance, develop skill, or gain confidence. However, as with many mystical statements, the idea of doing battle with oneself is surprisingly more literal than one may think.

Multiple levels of consciousness reside within each person. Sometimes people call this duality “head and heart” or “mind and body.” You have an internal voice of your consciousness that is reading this essay right now. Then you have a subconscious that adjusts your posture and oversees your breathing, scratching your nose, etc. Your conscious mind is your rational, civilized, analytical self. Your subconscious mind is your intuitive, primal, emotional self.

When you learn a physical movement, such as an Aikido technique, your conscious mind watches the teacher perform the technique, listens to the explanation, and then tries to copy the body movement. The conscious mind then tries to command your subconscious to control your body so that you perform the technique the way your conscious mind thinks you should. With repeated movements, the technique slowly becomes a part of your subconscious. When you want to perform the technique, your conscious mind commands your subconscious mind to perform the specific body movement that over time it has incorporated. Your skill level thus measures how well your subconscious mind has learned to control your body.

A problem comes up if the conscious self and the subconscious self experience a disconnect, which I will attempt to illustrate by offering some examples. When I was about 12, a friend and I went swimming at the Dana Point Cove, an area that has since been converted to a marina. Occasionally, weather conditions would come about where the surf would increase to two or three times its size. These conditions were

called “Killer Dana”: the large surf would break on the rocks and create very dangerous conditions for surfers and swimmers. As you may have guessed, we went swimming during a “Killer Dana” episode. We entered the water from a small beach and got past the beach break when the surf came up. There was no way to get back to land without get bashed on the rocks.

Somehow, we rode a wave onto rock without getting knocked about. However, as second wave was about to break right on top of us, my friend yelled at me to stand up and ride out the wave. Intellectually I realized that that was the right thing to do; however, my primal subconscious took over and there was no way I was going to let go of the rock. That turned out to be a bad decision, a very, very bad decision, on my part. While my friend safely rode the second wave to another rock where he could get out of the water, I was knocked off the first rock and bounced off several rocks under the breaking wave. When I got out of the water, I wasn’t seriously injured, but I was cut up pretty badly. Imagine rolling around holding a coil of barbed wire.

Continued on page 4...



Just Married!

Congratulations!

**Best wishes to
David Ito and Katy Fujitani
on their December 19, 2009 wedding.**

Photos courtesy of Vantage Photography
www.WeddingsByVantage.com

Japan’s Historical Figures

by Gary Myers, Iaido Chief Instructor



I thought it might be interesting to occasionally write about some of the people that have shaped Japan’s history and literature. This article focuses on Minamoto no Yoshitsune.

Yoshitsune (1159-1180)

Hogan-biiki is a Japanese colloquial term, which means to have sympathy for the underdog or a tragic hero. While we all tend to root

for the underdog, this trait is particularly strong in Japan. It seems that there is more empathy for the loser who puts up a good fight than the actual victor. The term *Hogan-biiki* literally means “sympathy for Hogan”, which was the military title given to the famous general Minamoto no Yoshitsune. Yoshitsune’s popularity had resurgence in Japan several years ago when the NHK (Japan Broadcasting Corporation) televised its year-long period drama called “Yoshitsune.” Although there are many tragic hero examples in Japanese history, no one better fits that image than Yoshitsune. As with many romanticized historical figures, history eventually turns into legend; so it is with Yoshitsune. However, he was instrumental in shaping history in the establishment of the first Kamakura shogunate, which ushered in the long period of samurai rule.

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Victory continued from page 3...

I'll share another anecdote. Once while driving on the 110 Freeway, the car in front of me swerved to the next lane. Directly in front of me lay a mattress that must have fallen off a truck. Without a trace of conscious thought, I swerved and avoided the mattress. We might call this an instinctual reaction, although I think it better to describe what happened as the subconscious taking complete control of my mind. In the "Killer Dana" case, my subconscious got it wrong; in the freeway case, my subconscious got it right.

Another example of the conscious/subconscious disconnect comes from examining how we learn a technique like yokomenuchi tenshin shiho-nage. From an ai-hami kamae, your front foot steps back (tenshin) to avoid a yokomenuchi attack. While stepping back, you parry the yokomenuchi by cutting down with your arms. Then you take hold of the yokomenuchi attacking arm and step to the side with your other foot, forming an "L" motion with your body. A very common mistake involves stepping forward with the back foot to form a "U" motion with the body instead of the desired "L" motion. This happens because, if your upper body is tense when you step back, your weight goes forward, thus giving you the feeling that if you make an "L" step to the side, you will fall forward. Your subconscious will override the conscious command for a step to the side and instead – and

incorrectly – step forward.

Sometimes your conscious mind does not even realize that your body did not move as it was supposed to. I have seen cases where people were shown how to do the technique correctly, understood what they saw, and proceeded to do exactly the wrong thing. Sensei used to call this an "ego problem." Most students took him to mean some sort of willful resistance or arrogance. The conscious mind did not resist the teaching, but the subconscious mind did. Literally, your conscious self must defeat your subconscious self in order to learn the proper movement. However, once the subconscious self learns the movement, the conscious self must stay out of the way. When the conscious mind gets involved, typically the motion gets messed up. This overthinking causes what is called "choking" in sports.

Awareness that we possess an internal mental process that leads from a conscious thought, to a subconscious analysis, and then to physical body movement, allows us to work on ways to improve and speed the process. Also, our awareness of this process can work to our advantage when facing an opponent.

In martial arts, we seek ways to exploit any conscious/subconscious disconnects in our opponents. In bull fighting, the killing sword thrust must reach precisely over the bull's horns, between its shoulder blades

and into its heart. The matador must know exactly how the bull moves so that he can get the bull in the right position for the fatal blow. The matador will first evaluate a bull's movements and the picadores (lancers on horseback) will "correct" any odd or unpredictable movements by inserting spears at precise locations on the bull's body, thus attacking the bull's ability to fight strategically.

The use of atemi in Aikido works similarly to what the picadores do in a bullfight. We use atemi not necessarily to injure, but rather to position the enemy for a throw. Atemi operate at a subconscious level; when directed at the face they are not intended to damage the face, but to position the head and hence the body. Atemi do not operate on a conscious level; people will quickly move away or try to avoid any motion in their field of vision, assuming that an object is moving toward their face. This interpretation and reaction happen very fast and occur in very primitive areas of the brain, all without conscious thought. To be able to manipulate your opponent on a subconscious level is pretty sophisticated martial arts. Every aikido technique has hidden atemi (sometimes a lot).

Winning over oneself is not the defeat of either the conscious or subconscious but rather defeating the "mind of discord", the conflict of conscious and subconscious. Our ultimate goal is to discovery by self-victory personal integration and harmony.



AIKIDO CENTER OF LOS ANGELES AFFILIATED DOJOS

INTERNATIONAL

Spain

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Chief Instructor: Santiago Garcia Almaraz
www.kodokai.com

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Veracruz Aikikai
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Dr. Alvaro Rodolfo Hernandez Meza
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Surprise, Arizona
Chief Instructor: Michael Van Ruth
www.aikidorenbukai.com

Visit us on the Web at www.aikidocenterla.com



Second Doshu Tsuito Hoyo 回忌法要



**Kisshomaru Ueshiba
1921-1999**

On January 9, 2010, the members of the Aikido Center of Los Angeles conducted a *tsuito hoyo*, or memorial service, for Second Doshu Kisshomaru Ueshiba. Reverend Kojima officiated the service and read the *Hanaya Shingyo*, or Heart Sutra. Students offered *oshoko* (incense) in Second Doshu's memory. Kojima Sensei lectured all those who attended the service on the meaning of Second Doshu's name. He also mused that, since everyone becomes one year older every January 1st in Japanese culture, people stop getting older after they pass away. Kisshomaru Ueshiba is remembered as an excellent Aikido teacher and a pivotal figure in the global proliferation of Aikido.



Photos courtesy of Isoyama Shihan

Aikikai dedicates new O'Sensei memorial statue at Ibaraki dojo



In November of 2009, the Aikikai foundation and the Ibaraki dojo, along with generous donations from around the world, erected a statue of O'Sensei to commemorate the 40th year since his passing. Third Doshu Moriteru Ueshiba, members of the Ueshiba family, and almost 500 others came to celebrate the dedication of the memorial statue. Many thanks to Isoyama Shihan for sharing his photos with us!

Japan's Historical Figures

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Much of what we know of Yoshitsune's life comes from various sources, some of which are more reliable than others. The *Heike Monogatari* (*Tales of the Heike*), *Azuma Kagami* (*The Mirror of Eastern Japan*), the *Gyokuyo*, and the *Gempei Seisuiiki* are quoted the most in describing the details of Yoshitsune's life.

Tales of the Heike was a compilation of epic stories as told by chanters, much the same as Homer's *Iliad*. The *Azuma Kagami* was compiled in 1266 through 1301 by Kamakura shogunate scribes. The *Gyokuyo* was a diary written at the time by court noble Kujo Kanezane, who was also the court's liaison to Yoritomo's shogunate in Kamakura. The *Gempei Seisuiiki* was written around 1330. While having more historical details it also had incidental legends and fables. All these tomes deal with the events leading up to, and just after, the Gempei Wars (1180-1185), between the Minamoto and the Taira, also known as Genji and Heike, respectively.

Even from his childhood, tragedy shaped Yoshitsune's life. He was born in 1159, the son of Minamoto no Yoshitomo and his concubine Tokiwa Gozen. He was also the half brother of Minamoto no Yoritomo, Yoshitomo's son by his legal wife. In 1156, Yoshitomo allied himself with Taira Kiyomori in a struggle over imperial power. This alliance basically meant that Yoshitomo rebelled against his own family. However, after Kiyomori's victory, Yoshitomo was slighted when rewards were doled out. He eventually rebelled against Kiyomori in 1160 and was killed in what is called the Heiji Disturbance. Tokiwa Gozen, Yoshitsune (whose childhood name was Ushiwaka), and another brother, fled the capital but were eventually caught and brought before Kiyomori. Legend has it that because of Tokiwa's beauty, Taira Kiyomori spared their lives and took her as his own concubine. Ushiwaka lived with his mother, while the 14-year-old Yoritomo was exiled to Izu. Despite living for a time under the protection of the Taira, it was clear that eventually

the brothers would seek revenge for their father's death. Each day Tokiwa whispered "Ushiwaka, remember your father Minamoto no Yoshitomo." Part of the stipulation for sparing their lives was that Ushiwaka would enter the priesthood. In 1166, Kiyomori



Kuniyoshi woodblock triptych of the moonlight fight between Yoshitsune and Benkei on Gojō Bridge in Kyoto

mori sent Ushiwaka to Mt. Kurama to study in a monastery there. However, in 1174, he escaped Kurama-dera and with the help of a metals dealer named Kichiji, he went to northern Japan, specifically Mutsu. There he was placed under the protection of Oshu Fujiwara no Hidehira. Sometime during that journey he went through his manhood ceremony and took the name Genkuro, which is another way of saying Yoshitsune.

There are two periods of time where legend supplants history; those times are from 1166 to 1180 and from 1186 through 1189. Many of these legends come from the *Gikeiki*, which are eight volumes of stories about Yoshitsune written around the early 1400s. Many of the Noh drama and Kabuki plays about Yoshitsune were written based on the stories from the *Gikeiki*.

Of course, one of the most fantastic legends takes place on Mt. Kurama, where Yoshitsune (Ushiwaka) was supposedly studying to become a priest. He was diligent in his studies, but he would sneak out at night and practice with a small wooden sword. His secret desire was to be a great warrior. One evening during a thunderstorm, the King of the Tengu visited him. Tengu are mythical mountain goblins that look like half-man, half-bird. They have long noses, feathered wings, bird-like claws and are very skilled in the martial arts. The King of the Tengu decided to instruct him in the martial arts, par-

ticularly swordsmanship. He did well in his lessons and soon he was able to defeat 20 tengu at a time. There is another story, whose locale is also on Mt. Kurama, of Yoshitsune's relationship with Kiichi Hogen, a Taira lord. Supposedly, while Hogen was teaching him military tactics, his daughter Jorurihime fell in love with Yoshitsune. What's more, Hogen possessed a book of secret Chinese warfare strategies that Yoshitsune wanted. Yoshitsune seduced Jorurihime, using her to gain access to the book. He then stole the book and when Hogen found out about his daughter and the book, Hogen tried to kill Yoshitsune but was killed in the struggle. The heart-broken Jorurihime later committed suicide.

One of the most famous stories is the meeting of Yoshitsune and Mushashi bo Benkei, the infamous warrior priest. Benkei is another tragic hero whose legend far outshines his true history. In fact not much is actually known about Benkei other than his legendary exploits. (He too, was also the basis of an NHK TV drama.) He is briefly mentioned in the *Azuma Kagami*, but most of the stories about Benkei come from the *Gikeiki*. As the story goes, Benkei had made a vow to collect 1000 swords from warriors. He had collected 999, when he came upon Yoshitsune crossing the Gojo (Fifth St.) Bridge in Kyoto. Supposedly, Yoshitsune was disguised and playing a flute, but Benkei realized he had a sword and challenged him. Yoshitsune was so skilled in martial arts that he easily jumped aside from Benkei's attack and defeated Benkei with the fan he was carrying. Benkei, realizing that he had met someone of superior skill, immediately vowed to be Ushiwaka's loyal retainer. Benkei remained faithful to Yoshitsune to the end. If this story sounds familiar, we only have to look to the British legend of Robin Hood and the story of his and Little John's first encounter to see the similarities. There is currently a statue at Gojo Bridge in Kyoto commemorating this legendary event.

The story of Yoshitsune will be continued in the April 2010 newsletter...

The Struggle for Peace/The Struggle to Learn

by Reverend Kensho Furuya

The only tangible proof that we can experience to know that we have mastered Aikido or, at least, have begun to understand its principles, is the degree to which we notice that we have incorporated it into our lives. This process has nothing to do with rank or strength or prestige.

Even if we conquer the whole world or the universe, we are still no better than the minds it took to invent the weapons to accomplish this. We can never understand peace through power. Power only creates the desire for more power. We can only know peace through understanding what is sacred in this world. But we have forgotten this great truth. We have forgotten what is sacred in this world, haven't we? Without the ability to see or appreciate what is sacred and holy in this world, we can never grasp one iota of peace. To see what is sacred and holy brings us closer to the divine, and this, at the same time, is the source of the peace we desperately need in order to continue to survive.

The only thing we can expect for the future is further confirmation of old values and truths. Rather than trying to define Truth with words or measure it with a ruler, it is better to master it. It may not be within our power or grasp to understand this Truth, but no matter: this is why we simply throw ourselves into our Aikido practice.

It is a fact that we do not learn as we used to. As a good friend and master teacher once told me, "Nowadays, everything is done for them so they just do this and that and that's it!" We have made it easier to learn anything in this world today, but, in the process, we have eliminated the main essence of learning in the first place – the struggle to grow and transform one's self and the power one

achieves through this struggle. Now, we only go through the motions like playing a game. How long will you continue to try to fool yourself like this? This is an important question you must ask yourself today!

There is a tremendous, desperate struggle to emerge from the cocoon to become a beautiful butterfly. However, if you try to help out the emerging insect by removing the outer layers of this cocoon, the insect will die because it did not yet have the power to live. Most people today have had the cocoon removed for them and there is lost power here – power derived from the struggle to live and survive in this world. Learning must involve a struggle. This does not mean that you have to suffer and die; it means that you must follow your quest or dream through your own power. This does not mean you are on your own; it means that you must follow wisdom to find wisdom.

Students need to pay more attention in class. See with more than just your eyes; see with energy. Hear with more than just your ears; hear with energy. Do with more than just your body; do with energy! Students who fail to pay attention incite the teacher to repeat himself over and over and over again. This feels more like violence, like chaos and anarchy, rather than learning. You complain, ignore, and resist when the teacher teaches you, but what will you do when he stops teaching?

There is an old saying: "Do not fire until you see the whites of their eyes!" I would like to say, "Do not teach until you see the fire in their eyes!" Ha!

Editor's Note: Sensei originally posted this article, in slightly different form, to his "Aikido-KODO-Iaido" Yahoo group on October 10, 2002.

Larry Armstrong: The Beginner's Mind



We have recently learned that our own Larry Armstrong, who serves as the main Fundamentals instructor for our 5:15 p.m. classes during the week, has appeared as the subject of an article in the January/February 2010 issue of *Digital Photo Pro* magazine that pays homage to his long and successful tenure as the Director of Photography for the *Los Angeles Times*.

Congratulations on your success, Larry, and thank you very much for lending your considerable talent to ACLA. You make us all look great!

Pick up a copy at your local newsstand or bookstore, or enter the following link into your Web browser: <http://www.digitalphotopro.com/profiles/larry-armstrong-a-beginners-mind.html>

The Aiki Dojo



*Official publication of the
Aikido Center of Los Angeles*

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We are a not-for-profit, traditional Aikido Dojo dedicated to preserving the honored values and traditions of the arts of Aikido and Iaido. With your continued understanding and support, we hope that you also will dedicate yourself to your training and to enjoying all the benefits that Aikido and Iaido can offer.

Publisher: David Ito
Editor-in-Chief: Mark Ehrlich
Photographer: Larry Armstrong

Aikido TRAINING SCHEDULE

Sundays

9:00-10:00 AM Children's Class
10:15-11:15 AM Open

Mondays

5:15-6:15 PM Fundamentals
6:30-7:30 PM Open

Tuesdays

6:30-7:30 PM Open

Wednesdays

5:15-6:15 PM Fundamentals
6:30-7:30 PM Open
7:45-8:45 PM Weapons

Thursdays

6:30-7:30 PM Bokken

Fridays

6:30-7:30 PM Open

Saturdays

9:30-11:00 AM Open

6:30 AM Instructor's Intensive: last Saturday of the month.*

* This class is not open for visitors to watch.

Iaido TRAINING SCHEDULE

TRADITIONAL JAPANESE IAIDO SWORDSMANSHIP

Saturdays

7:15-8:15 AM Beginning
8:15-9:15 AM Intermediate/Advanced

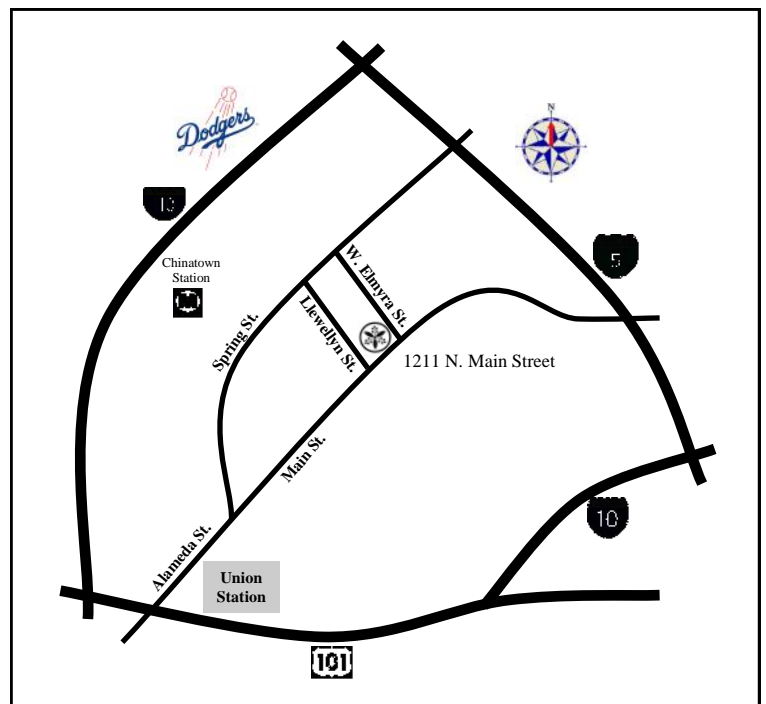
Sundays

7:45-8:45 AM

Thursdays

6:30-7:30 PM (Bokken Practice)
7:30-8:30 PM

No classes on the last weekend of the month.



Finding Our Dojo

We are located at
1211 N. Main Street
Los Angeles, CA 90012
Telephone: (323) 225-1424

E-mail: info@aikidocenterla.com
We are across the street and one block northwest from
the Chinatown Metro Station.

The entrance is on Elmyra Street.

No appointment necessary to watch classes or join:
You are welcome to visit us any time during any of our Open or
Fundamentals classes. Please come early.

We are directly affiliated with:
AIKIDO WORLD HEADQUARTERS
Aikido So-Hombu Dojo - Aikikai
17-18 Wakamatsu-cho, Shinjuku-ku, Tokyo, JAPAN
*We are committed to the study and practice of the teachings of the Founder of Aikido,
Morihei Ueshiba and his legitimate successors, Kisshomaru Ueshiba and the present
Doshu Moriteru Ueshiba.*

The Furuya Foundation and the Aikido Center of Los Angeles admit students of any race, color, and national or ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. The Furuya Foundation and the Aikido Center of Los Angeles do not discriminate on the basis of race, color, and national or ethnic origin in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

SAVE THE DATE:
Sensei Memorial Service
March 6, 2010