



The Aikido Center of Los Angeles

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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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Happy Chinese New Year

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

Whether you enjoy the emotional rollercoaster that Valentine’s Day or the Superbowl can bring, eagerly await the end of winter glued to the news to see if Punxatawney Phil glimpses his shadow, or savor the slowly lengthening days as daylight creeps more and more slowly away from nightfall, February has something for everyone. This year, it not only rides on the coattails of the Year of the Dragon (which began late last month), which seems portentous enough,

From the Aikido Center of Los Angeles

but it also boasts an extra day – a Leap Year. I believe that truly special things lie in store for us, and I wish you and yours the best of them.

This issue, *The Aiki Dojo* keeps things on a physical plane, at least at first blush: you’ll read a lot about the body and what we try to do with it, in our practice and elsewhere. Rest assured, though, that these earthy lessons lead to a higher purpose, which infused all of Sensei’s teachings and that still informs his successors’ approach today. Ito Sensei considers the true heart of training and the relentless application that it takes to catch the secrets of Aikido. Myers Sensei urges Iaidoists to focus on unity within and without, rather than make practice all about the tools we use to help achieve that unification. Sensei’s good friend and our occasional contributing writer Karita Sensei shares some insights about how the biomechanics of *budo* which reveal that better understanding of our bodies can help us progress farther in our practice. One of our senior students offers us a chance to bridge our daily moving meditation with a sitting practice. And as always, Sensei comes to us from the archives with an important message about gardening that shows caring as more crucial than we might think to our development as martial artists and as integrated people.

I found myself surprised and humbled by both the message and quality of these articles. Please accept them as our valentine to you, our readers, and enjoy them in good health. Next month’s special memorial issue for Sensei promises even greater things. Submit something and join the conversation, if you can. Until then, I hope to see you on the mat!

Upcoming Events

February 25th:
Instructor’s intensive

March 6th:
Sensei Memorial Service
6:30 PM

March 10th:
Sensei grave site visit

March 31st
Instructor’s intensive

April 27-29th:
O Sensei Memorial Seminar

Reminder:

Please send in your articles for the Sensei memorial edition of the newsletter in March.

The Heart of Training

by David Ito, Aikido Chief Instructor

According to Chinese astrology, 2012 is the year of the water dragon, and it is supposed to begin a cycle of enormous prosperity. The mighty dragon is the ultimate symbol of good luck because it brings the four blessings of the East: prosperity, character, harmony, and longevity. This year is especially lucky because this year aligns with water which, according to five-element theory, is a good thing: the dragon aligns with wood, and wood is nurtured by water, which thereby causes the dragon to rise up triumphantly; therefore, greater prosperity ensues for us humans.

The possibility of tremendous prosperity on the horizon is a wonderful thing, but this sign can also bring bad luck as well. There is an old samurai saying, *katte kara kabuto no o wo shime yo* which warns that, even after the battle has been won, we must tighten the cords of our helmets. Prosperity sometimes breeds ego, and with ego comes laziness; therefore, in order to counteract our apathy, we must dedicate ourselves to working harder. We can still see this philosophy implemented widely in Japan today. For example, when a sumo wrestler wins the grand championship and is interviewed afterwards, he never brags and always says he did his best and pledges to work harder and to do better in his next tournament. Modesty and self-restraint are the characteristic virtues of traditional Japanese arts and reinforce this idea of prosperity while balancing it with the feeling of humility.

To ensure that we balance out the dragon's prosperity, I propose we tighten our helmet straps and put our time and energy into focusing on the basics, since Sensei's training philosophy held this same focus and it was something he stressed continuously. There are two aspects to the basics: in training, we simultaneously direct our attention both outward and inward.

In Japanese, basic techniques are called *kihon-waza* and this is what most people mean when they refer to the basics. *Kihon-waza* can vary from school to school and from teacher to teacher, but in our dojo, we generally mean *tenkan kokyū-ho*, *kokyū-dosa*, and *katame-waza* (or pinning techniques) of *ikkyō*, *nikyō*, *sankyō*, *yonkyō*, and *gokyō*. Hidden within these basic techniques are the proper foot work, posture, body positioning, spacing, and balance of all Aikido techniques. From the well of these fundamental movements spring all other techniques, with limitless variations such as *nage katame-waza* (pinning techniques with throws), *nage-waza* (throws), *ki no nagare* (techniques using *ki*), and *kokyū-nage* (techniques using breath). However, we must start with *katame-waza* in order to make true progress in our training; it simply doesn't work the other way around, although many have tried. Essentially, real training offers no short cuts.

The other aspect of the basics is more of an outlook than a physical means. In the West it is called *character* or *attitude*, but in Buddhism it's called *shoshin* or "the beginner's mind". When we begin studying Aikido, we feel like we don't know anything and

therefore we feel very hungry to learn, filled with enthusiasm, full of hard work, and thus we cultivate a certain receptive quality. Everything at that time seems brand new and our curiosity feels boundless. Sensei said the two essential components to development are "a free mind and a caring mind": the free mind lacks thoughts of self-centeredness or personal gain and remains open and honest to all aspects of life, while the caring mind shows kindness, compassion, and empathy for others not only during practice but in daily life. These essentials to development, a free mind and a caring mind, are also the essentials of *shoshin*. Our personal development begins with *shoshin*, and by having a "basics" mindset this allows us to achieve the "no-discriminating" mind of Buddhism where we do not become attached to ourselves, thus allowing our self-centered ego to drop away. It is only when the ego drops away that we can truly create a mindful practice and ultimately learn Aikido. Shunryu Suzuki Roshi said it best: "In the beginner's mind there are many possibilities but, in the experts there is not much possibility." Having a beginner's mind is what all spiritual practices are based upon and it is also the thing which guards the Way of Aikido. O Sensei must have understood *shoshin* because he reportedly used to say when at the height of his powers, "I am only a beginner."

“Katte kara kabuto no o wo shime yo
warns that, even after the battle has been
won, we must tighten
the cords of our helmets.”

Our development physically and mentally must follow the same upward trajectory because there is a point at which they will hopefully meet. There is a theory that organizes Aikido techniques in a sequence calibrated to match the level of Aikido development: *katame-waza – nage katame-waza – nage-waza – ki no nagare – kokyū-nage – katame-waza* (Sometimes, depending on who you talk to, *kokyū-nage* and *ki no nagare* are switched or are at the same level of development.). However, diligent physical work alone won't advance us through the levels, because after a certain point, Aikido development turns its focus solely inward but gets expressed outwardly in the movement. In other words, the extent to which we progress in our training relies exclusively on our mental, emotional, and spiritual development and thus they meet at a certain point; one cannot lag behind the other. When we trace back the intersection of our inner and outer development, we will find that they both begin with the basics.

We can forestall bad luck when we create the proper balance between prosperity and humility, and we can create that balance by putting strenuous effort into studying the true meaning of the basic techniques. Sensei said that the basic techniques have secret meanings that can only be brought to light by constant and persistent training, but I wonder if it is not so much that the basics reveal a secret but that the basics themselves *are* the secret to mastery, inside and out. It's kind of interesting that, in our efforts to prevent bad luck, we end up finding the thing that ultimately leads us towards mastery and even greater prosperity. Therefore, we can only emulate the humble sumo wrestler and do our best and pledge to work harder on the basics. I guess Sensei must have known this secret and that's why he admonished us to tighten our helmet straps and was constantly stressing the basics in training. Thanks again, Sensei!

The Year of the Dragon

by Gary Myers, Iaido Chief Instructor

Ito Sensei wrote about the Year of the Dragon in last month's newsletter. I remember Sensei used to say that the Year of the Dragon is a year of highest highs and lowest lows, almost like being on a roller coaster ride. He said it was thought that the dragon's body undulates from high to low points, from peaks to valleys. This may be another way of saying we are in for a rollercoaster ride in the upcoming year. Whether this holds true or not, there are not many years when we don't have our share of ups and downs. The same holds true for our practice.

There are times when we feel that we take two steps forward and one step back in our progress. We correct something only to have a new or old mistake surface. There are mornings when we wake up and everything seems in synch, and there are other mornings when we feel uncomfortable, uncoordinated, and out of tune. Add a sword into this feeling and it further complicates matters.

Since most students currently have at least three years of Iaido, the feeling of the sword in your hands should be a familiar one.

But many still move the sword as if it is a foreign object. At times the sword looks like it's too heavy or too light, and *suburi*, *kiritsuke*, *chiburi*, and *noto* all suffer because of it: the cuts look weak, *noto* is not horizontal, etc., etc. Some approach the sword as a challenge that needs to be overcome and conquered. But the sword is not the challenge; it is the tool that the body and mind blend with to use to their fullest advantage.

Watch A Master Carpenter

One of the more interesting aspects of having my home remodeled was studying master craftsmen at work. If you have ever watched master carpenters, look at how they handle their tools. The tools look quite natural in their hands, as if the tools are just extensions of themselves. They have mastered the tools of their trade and are using them to accomplish an action. The tool is a means to an end and not the end itself. Carpenters are focused on cutting a board to the right measurement in order to build something, not fighting the natural action of how the tool needs to be used. If you watch them use a hammer (not a nail gun), see how they hold it and where their focus is; it is on the nail, not the hammer. The carpenter has unified the mind/spirit, body, and tool to take action. The end result is a well-crafted piece of furniture or a fixture. In my store, customers see the fruits of old craftsman labor. They often remark on the feeling of peacefulness that they experience when they look at Japanese furniture. I tell them that what they are feeling is the spirit of the master carpenter who made the chest. His calm spirit is infused into the piece and the

furniture conveys that through his workmanship.

For some in class, it appears that the sword is the main focus and the end result. One of the goals of Iaido is the unification of mind/spirit, body, and sword, *ki ken tai no ichi*. A good Iaidoka knows where the tip of the sword is at all times and places it where the mind/body wants it to be placed. The sword is not the enemy in Iaido. If we try to overpower it, it doesn't work; if we try to use our hands too much, it doesn't work; if our grip is incorrect, it will never work.

Bowing In and Warm-Up Exercises

The process of bowing in is one of the first things taught; it is an essential part of the *reigi*, or etiquette of the dojo. We typically

teach the mechanics and underplay the feeling of the bows. One of the reasons we don't outwardly express it is that to beginners or someone unfamiliar with the culture, this etiquette may be misconstrued as a religious ritual. It is hoped that eventually students will begin to understand the reasons for the etiquette and why it is so essential to their study. If we approach bowing in as just ritual, just something required to do before practice, we miss the point: the bow begins the unification process of mind



and body and sword. Moving the sword should be done diligently without banging of the sword on the mat when it is set down. In the *torei*, moving the sword from our side to our front correctly, handling the *sageo*, and leaving enough space for our hands is all part of the integration process of our movement and the sword. Bowing and showing respect to the sword is also part of the unification process. Showing respect to the past and current teachers, the dojo, and asking to be instructed all indicate receptivity on the part of the student to want to learn.

Although the specifics of the warm-up exercises aren't going to be discussed here, suffice it to say they help re-integrate us and the sword, prior to the *kata* practice. Some may wonder why we take about 20 minutes of class time for these exercises. Sensei never taught a class that didn't have warm-up exercises, but he would say if everyone did the warm ups properly it would only take 10 minutes to get through them. I remember that some days we were still doing *suburi* even after half an hour had passed. Actually if we had an unlimited amount of time, more time should be devoted to the warm-ups and the basic fundamentals contained in them.

As we have discussed before, we don't always wake up feeling the same way each morning. Yet even on those days when we are feeling on the low side of the Dragon's body we still have to strive for *ki ken tai no ichi*, mind sword and body as one. Bowing to the sword and the exercises begin that integration.



Figure 1. 70+ MPH by Toshi Yoshida (1983)

Budo and the Body

by Naoji Karita

Today I wish to talk about the body and how we can use its axis. Please take a look at the picture above (Figure 1). If you can learn something fundamental in *budo* from this picture, you are a person who understands *budo* principles very well. In Japan we have an expression, *kote-saki no waza*, or “technique stolen overnight”, which is generally an unwelcomed phrase in *budo*, but all beginners tend to gravitate to the idea. We can learn various lessons from this wild animal. This picture is a wood-carving masterpiece named *Rushing at 115 km/hr* and was made by Toshi Yoshida; it tells us that the animal is not rushing with its front and rear legs alone. If we take a closer look at the animal’s waist, we will see the motion of its body axis being powerfully delivered to the legs, and thus we now find that the animal is not simply kicking the ground with its front and rear legs alone.

In *budo* most well-trained practitioners use this technique of body axis even in a small movement. In Tai-Chi, too, a defender can deflect an opponent by absorbing the attacker’s fist blow in her palm by using her body axis. Such a technique may appear to a *budo* beginner as if a defender is doing so by simply turning her hand and palm, but actually the defender is doing it by using the body axis rather than the arm, elbow, or shoulder. And although such a turning movement art is actually a biomechanically square movement instead of a circular movement, a veteran practitioner makes such a movement technique look like a circular movement.

Please look at the next picture, which shows an undressed *samurai* (Figure 2). He has a dropped shoulder, a small chest, and a protruded belly. Starting from the Meiji era in Japan with the introduction of Western culture, sports became influenced by the use of muscle power, as if targeting a bodybuilder. However, a person engaged in Eastern *budo* should be cautioned not to be misled to learn *budo* by using lots of muscle as generally seen in Western sports: we must concentrate our energy in the abdomen and release the power of our body axis. This is the beginning stage of our body preparation for *budo*. I believe this stage is held in common by both Tai-Chi and Aikido.

Editor’s Note: This article was translated by Yukio Murakawa.

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Figure 2.

今日は身体、体幹部に付いての話をします。この画を見て下さい。この画を見て武道に共通した物を探すとどうして人は武道の原理をよく理解している人は、日本には「小太先の反」と云うお話しが有ります。言葉が有ります。初心者の内は顔でも有ります。野生の動物を見ていると色々わかってる感じが有ります。この画はToshi-Yoshidaの「時速115km」と云う木版画です。この画を見ると決て前後の足下けて走っているのは有ります。特に腰の杖状を見てください。体幹部の動きをよく足に伝えています。つまり手・足のみで地面を蹴っているのは有ります。武道に於いて上手い人は皆、小太先の反の技も体幹部を使っている事が多いのです。太極拳でも功撃手が拳を殴るとき、手の平で受けた相手の拳の力を肋骨で受ける功撃者は逆り飛んではいけません。初心者の時には、手と肩で受けて見えても、実は体幹部で受けているので、手・肘・肩で受けているのは有ります。目に見える技は目に見えるが、内角が動く、機械的な動きで使っています。ヘテリにはるとか、内角が動くのが見えます。決てこの絵を見て下さい。昔の侍の裸には、撫で肩で胸もよく、腹も出ている。日本では明治になつて西洋文化を取り入れるようになると、アメリカのような種々の体と理想とし筋肉筋力パワーを使いスポーツに大きく影響されてます。もしも東洋の武道を勉強される人はこの点に気が見通していかないと、屈筋を多用するスポーツの武道を学んでしまう事になります。気を丹田に沈め、体の力を抜く、この武道としての身体作りが初めです。太極拳も合気道でも同じ事か云えるのでは無いでしょうか。

Questions/Comments?

We welcome all questions and comments. Please send us a letter or an e-mail and our team will do our best to come up with an answer. We reserve the right to edit questions and letters for clarity and length.

Please e-mail submissions to: info@aikidocenterla.com

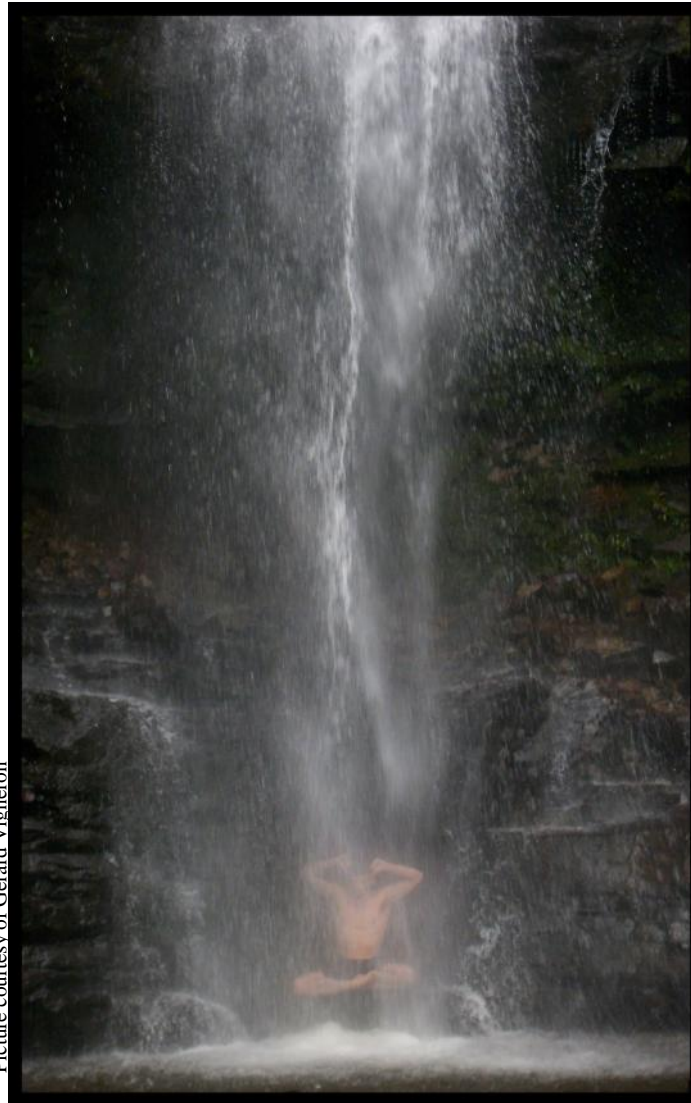
Cascading Dreams

by Lucas Plouviez, Aikido Shodan

I must have been 6 or 7 years of age when I was reading the biography of Morihei Ueshiba Sensei in my Judo manual and two clear desires took shape: practicing Aikido sounds absolutely wonderful, just like meditating under a waterfall. I have built up my meditation practice since that time, although my Aikido practice came much later. My eighth year practicing the very challenging Art of Peace has started.

Only last December, I remembered the second part of my childhood dream of the waterfall. I was in Peru undertaking a restricted diet for my holiday retreat. I happened to visit the Ahuashiyacu waterfall. There I joyfully recalled O Sensei's *misogi*. The most common image of *misogi*, or purification practices, is standing meditation under an ice-cold waterfall. Reading the information is good, but when it comes to most important activities such as meditation, direct experience is the key. It dawned on me: "Jump, swim, get a taste of that dream, find your spot, and sit." So I did. Another seminarist took this picture that you see at right.

Sitting under the waterfall, I felt not only pressured physically, but also mentally. I felt foolish. My world was shaking. After all, I had never discussed what attitude one should have sitting under a waterfall. A saying came to mind:



Picture courtesy of Gérard Vigneron

"Meditation is useless unless you can use it in the middle of a battlefield." I slowed down, connected with my breath, and found a spot where I could sit. That incredible flow of water resembles

very much the pressure of life; the societal, economic, the environmental crisis; the string of e-mails, phone calls, meetings, and multitasks we are subjected to in our modern life.

We are all challenged in so many ways. Regular practice is called for in order to keep on with good posture, good habits, and healthy choices. Aikido and meditation can be wonderful tools to shape us. Reflecting on the past years, building practice momentum has been key to many successes. My body, mind, spirit are more flexible and resilient. I learned to appreciate deeply our beautiful global community, which supports and nurtures our daily practice no matter what. O Sensei was known to have daily spiritual practices and routines that included purification, prayer, and meditation. Our dojo has an amazing pool of students and knowledge. I would love to bridge these subjects with our regular Aikido practice.

For the past few years I have been asked to give meditation classes at our dojo. Just like the waterfall, I feel that time is here for me to jump. Therefore I invite you to join us for our once a month dojo introduction to medi-

tation practice. I invite you to connect in a different way with the flow of life and sit together. I'm looking forward to meeting you on the mat. With love and gratitude, Happy New Year!



The Aiki Dojo
Official publication of
the Aikido Center of Los Angeles

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.

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April 27-28, 2012

Everyone is welcome!

\$100.00 per person

For more information, please contact us
at info@aikidocenterla.com

O Sensei Memorial Seminar

SEMINAR SCHEDULE

Friday April 27th

5:15-6:15 PM: David Ito, Aikido Chief Instructor
6:30-7:30 PM: Ken Watanabe, Aikido 5th Dan
8:00 PM: Welcome party (no host)

Saturday April 28th

9:00-10:00 AM (Bokken): Gary Myers, Iaido Chief Instructor
10:15-11:00 AM: David Ito, Aikido Chief Instructor
11:15 AM-12:15 PM: James Doi, Aikido 5th Dan
12:30 PM: Lunch
4:00-4:45 PM: Mike Van Ruth, Aikido Renbukai of Arizona Chief Instructor
5:00-5:45 PM: Alvaro Hernandez Meza, Veracruz Chief instructor
6:00-7:00 PM: Ken Watanabe, Aikido 5th Dan
7:30 PM: Seminar social

Sunday April 29th

8:00-8:45 AM: TBA
9:00-10:00 AM: O Sensei memorial service
10:15-11:15 AM: David Ito, Aikido Chief Instructor
11:30 AM-12:30 PM: Santiago Almaraz Garcia, Aikido Kodokai Chief Instructor
12:45 PM: Lunch
4:00-4:45 PM: Roberto Magallanes Molina, Veracruz Aikikai Chief Instructor
5:00-5:45 PM: David Ito, Aikido Chief Instructor
6:00-7:00 PM: Ken Watanabe, Aikido 5th Dan

Schedule subject to change without notice



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Learning to Care

by Reverend Kensho Furuya

It seems to me that teaching and learning are so closely connected, like two sides of the same coin, yet so different in expression and method. Someone once asked me: "I am very interested in starting Aikido, what do you think I should do first, swimming or running?" Actually, I have heard this quite often from different persons. I think this is indicative of a very common attitude that people have today about everything .

The new students who seem to have the most staying power are those who simply come in and sign up, having already made up their minds to study Aikido. Many students come in having more reasons *not* to train, than to begin study. This type, lacking true determination, almost never start. Some students have to be "sold" on Aikido, and this we never do. I think for the student who has the determination to practice and simply joins the training usually sticks with the training. Those who are not sure or with too many alternatives already set in their minds, never last long. It is the student with "single-mindedness" who lasts and is successful in training. It is this single-mindedness that students will do well to cultivate in themselves before anything else.

On the other hand, the teacher must have a single-mindedness of purpose, but her methods must vary in many, many ways according to the personality, goals, and abilities of each student. Some students need to be encouraged, some need to be left on their own. Some students require constant attention and some do not. Some students can thrive on a minimum of help and some require a great deal. Whereas each student should try hard to conform to the single form and spirit of practice, the teacher must employ many ways to insure that the students achieve their goals through Aikido.

The other day, I was teaching one student how to water the plants in the garden. This is a job (I call it an "honor.") reserved for only senior students, just as caretaking an ancient garden in a Zen temple is reserved for only the most advanced monks. I try to follow the same spirit and method although my tiny, humble little garden is hardly comparable to a famous Zen garden!

I remember, several years ago, one black belt who looked down on this job as beneath him and even criticized my other black belts who had been assigned this task. "What are you doing? Trying to get a black belt in gardening?" he would call out

to my other black belts. Of course, he had a fine job and made lots of money so he would never soil his hands with such a humble task. I think he only reserved his energy to throw people around. I would never allow such a person to water even my humble garden and, of course, he never stayed in my dojo but left for bigger and better things. As they say, "The big fish cannot survive in the small pond!"

Some people may think that watering the dojo garden is really a "grunt" job that Sensei (me) makes you do to punish you for something. Not at all! It is assigned to my senior students be-



The garden entrance to the old dojo

cause it teaches many great things. If you simply throw water on the plants, they will all soon die; each plant in the garden must be taken care of according to its nature. Some plants require a great deal of water, more than one can imagine – like the bamboo. Some plants require only a little water and some hardly any water at all. Some plants need shade, some do not. Some need a great deal of care, some almost no care at all. As we begin to understand how to take care of our tiny garden successfully, we begin to realize that everything must be handled in its own way according to its own nature. We also realize what might happen if we become negligent or uncaring or do not constantly see to the needs of the plants. And although this insight gets further complicated by the fact that their requirements will change according to the seasons and even to the temperature or heat of the day, the novice black belt nonetheless begins to appreciate how to care for many things, each in their own way, all at the same time. In some ways, taking care of a little garden is

like teaching many different people all in the same dojo, on the same mat, at the same time. And just as plants in the garden may wither and die if not cared for properly, students will also suffer if they are not taught properly with sensitive care.

It is a shame this one black belt was so arrogant not to see the meaning behind this duty. He did not appreciate the many ways I am trying to teach Aikido in the dojo. He had a single-mindedness, but regrettably it was directed only to himself.

Please train hard with single-mindedness, meaning let's be devoted to our training and accept all aspects of practice in the same spirit. As the student needs only one "heart," the teacher may need many!

Editor's Note: Sensei originally posted this article, in slightly different form, on his daily message board on June 19, 2002.

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 Intermediate
7:45-8:45 PM Weapons*

Thursdays

6:30-7:30 PM Bokken

Fridays

6:30-7:30 PM Open

Saturdays

9:30-10:30 AM Open
10:45-11:45 AM Advanced*

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

* These classes are not open for visitors to watch.

We are directly affiliated with:

AIKIDO WORLD HEADQUARTERS

Aikido 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 (ACLA) 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.



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Iaido TRAINING SCHEDULE

TRADITIONAL JAPANESE IAIDO SWORDSMANSHIP

Saturdays

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

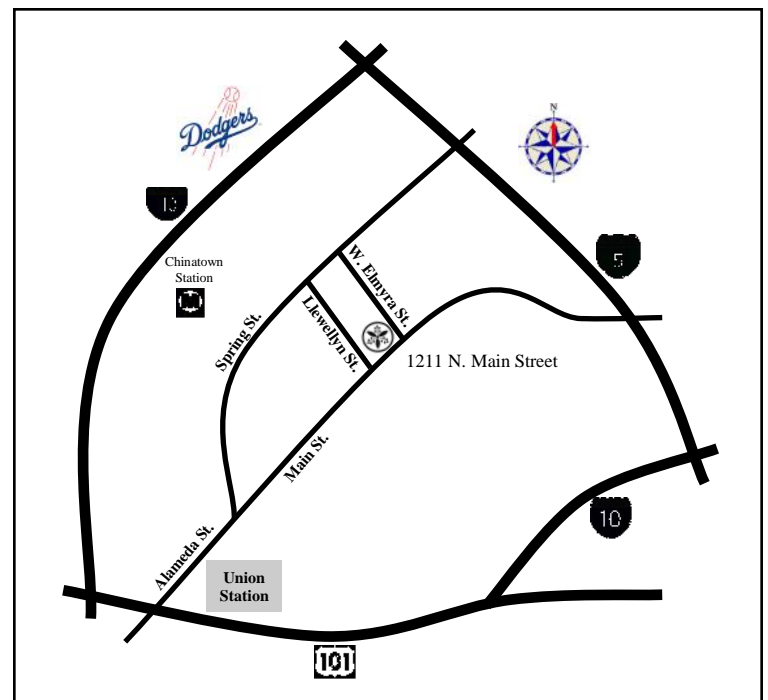
Sundays

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.