



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
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Upcoming Events

May 1st:
Black Belt Test

May 29th:
Instructor's Intensive

May 31st:
Memorial Day
Dojo closed

June 26th:
Instructor's Intensive

July 4th:
Independence Day
Dojo closed

Training and Our True Selves by David Ito, Aikido Chief Instructor

The annual ACLA O'Sensei Memorial Seminar was a huge success. I want to thank all of our branch dojos for participation and a special thanks to Izawa Sensei for his friendship and guidance as our main guest instructor. I would also like to thank Blevins Sensei from Kiryu Aikido for teaching his incredible waza and Steven Shaw from Aikido Tanshinjuku for his tireless support of our dojo. I think everyone had a great time and found the classes inspiring as well as thought provoking. I was also glad that we were able to have so many Iaido classes for our branch dojos this year. It is truly incredible how our dojo has grown and persevered over the last three years. I appreciate everyone's efforts and sacrifices to make our seminar a tremendous success.

Historically, we only do one seminar a year, which coincides with the observance of O'Sensei's death. Each day of the seminar usually encompasses about 5-6 hours of training. When I was a student, I used to think that 5 hours was excessive and that

Sensei was being unreasonable when planning out the schedule. When I found myself closing out the schedule of classes each day, I usually made my class very easy with a lot of slow movements, coupled with a lot of stretching in lieu of teaching a normal class. I was trying to be easy on the students, but I know now that this was a great disservice to the students who came to train and take all of the classes.

You might be wondering why; you may feel that I was being compassionate in the way I taught, and in some cases you might be right. The problem with teaching this way is that it allows the students to stay within their comfort zone, which is the surest way toward never developing competent Aikidoists. Up until this point within our comfort zone, our polite, socially conscious representative – the one we show to the world – has been taking the classes diligently and working hard to catch and learn all of the techniques. Our real selves remain locked up inside waiting to escape when we let down our guard.

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Training and Our True Selves

continued from page 1...

The Japanese have a saying that goes something like, “Sweat blazes the trail toward enlightenment.” The longer and harder we train, the closer we come to revealing our true inner selves. Everyone at some point in a training session reaches a point in which they feel that they cannot continue; they reach the end of their rope. This feeling can seem physiological or psychological. In the West, we refer to this as “bonking” or “hitting the wall”. Our state of mind changes and our true self comes out, and sometimes we aren’t even aware of it. Our real self can display many different characteristics, depending on what we really feel on the inside. Our outward feelings and actions are the direct outpouring of the inner insecurities that we try to hide from others. These feelings and actions coalesce into archetypes that training tends to expose regardless of our level or experience. We can be a compilation of all the archetypes, but usually we tend to be one or another. Here is a list of just a few:

The Runner will do anything to get away from the situation and will use any excuse to flee. Something is always suddenly coming up with this kind of student that requires him to leave class.

The Fighter or The Bully usually ends up getting nasty towards others or tries to vent her frustration on classmates or inanimate objects. She exhibits uncooperative behavior like arguing, jamming or resisting, fighting with others, or talking back. She has a seemingly huge chip on her shoulder. The funny thing is that she rarely seeks out stronger training partners and instead preys upon weaker ones.

The Pseudo-Injured fakes or exaggerates an injury to avoid training. A seemingly benign injury turns out to be a life-threatening justification for him to sit out or leave class.

The Insincere Teacher is not teaching the class but nonetheless sets out to “teach” everyone she encounters when she reaches her end point. She wants to show you what you are doing wrong and how to fix it, regardless of what the actual teacher of the class is emphasizing.

The Talker wants to have a conversation while the two of you are supposed to be training. He’ll ask you about your mom or your dad, or want to know if you have had a chance to see the sights. He spends most of the training period gabbing about something unrelated to training. He uses his friendliness to ditch practice.

The Sleepwalker checks out at any opportunity. This student isn’t engaged and can be seen on the mat sleepwalking through the techniques. Another method of sleepwalking is when she reverts back to the way she normally does the technique instead of doing what the teacher is demonstrating. She doesn’t want to think or train, she just wants to get by.

Exhibiting any of these traits during training is not a bad thing; realizing that we do actually bodes well for our personal development. Oftentimes, change only comes when we get to the end of our rope.

My students ask me which one of these archetypes I reveal when I train. The answer is all of them and the only way I am aware of them is because I have simultaneously experienced them and realized them during my practice over the years. To this day, I still experience every one of these trials and tribulations every time I step on the mat.

When I do find myself hitting the wall and acting out my true personality on the mat, I take a deep breath and ask myself, “What do I feel right now?” This allows me to get in touch with what is really going on, because what I am feeling has nothing to do with training. I become conscious that I merely feel tired, hungry, dehydrated, jealous, etc., and those sensations, while fine in and of themselves, have nothing to do with training. The feelings that come out when I am at my end point are merely the methods that my brain has cultivated to address my insecurities, whenever something exceeds my capacity to cope or threatens me. In all actuality, I have just lost focus and am not being present with my training. When I realize they are just feelings and I have lost my focus, I can begin to push through.



When I push through I recognize that I have much more capacity than I originally thought. Pushing through means turning off my mind and being present in the moment. I am training my body to move, not training my mind to think.

Then I do my best to stop acting out the behavior of my true, inner self. If I am fighting with others, I will just yield. If I want to run I try to stay grounded. If I want to teach or talk, I just shut my mouth. It sounds easy and feels hard at the same time, but it can only come if we first realize that we are even displaying any of these archetypes.

There is an old samurai adage, “Mastery of the Way of the Sword leads to truth, and truth forges the man.” The path toward truly knowing ourselves begins with self-knowledge. Wisdom feels hard to come by because we get caught up in our own little worlds in which we are the center, and this centric type of thinking makes these truths hard to find and equally hard to realize. When you do find these nuggets of truth you have to seize them like you are grabbing onto the neck of a runaway horse. Don’t beat yourself up when you realize your true inner self; instead use it as fodder towards your enlightenment. Training offers numerous opportunities for self-realization and that is why Sensei insisted that we train every day. There is a quote that he put in the men’s dressing room that reads, “Every hour you train, you are one hour closer to your enlightenment.” I hope that we all will do our best to rain hard, push ourselves, sweat it out, realize our true inner self; and use that precious self-knowledge to move closer toward our enlightenment.

Japan's Historical Figures

by Gary Myers, Iaido Chief Instructor

Continued from the April issue, Yoshitsune's story ends...

According to history, after eliminating the Taira, Yoshitsune stationed himself in Kyoto. His relationship with the court and retired emperor Go-Shirakawa, in particular, made his stepbrother Yoritomo uneasy. It was at that time that Go-Shirakawa bestowed on Yoshitsune several titles, one of which was the title of Hogan. Yoritomo was angered at Yoshitsune for accepting titles from the court without his permission. Yoritomo most likely feared Yoshitsune's obvious military talents, his closeness to the court, and his relationship with Oshu Hidehira. The relationship of the stepbrothers grew hostile, spurred on by the machinations of Go-Shirakawa and Kajiwara Kagesue, the go-between of Yoshitsune and Yoritomo. There was some evidence, according to Yoritomo, that Yoshitsune was planning to become independent and wanted the western Minamoto families to follow him. Yoshitsune went to Kamakura to deliver the Taira prisoners and plead his loyalty to Yoritomo. However, Yoshitsune was not allowed admittance into Kamakura and his plea of loyalty was rebuffed. He returned to Kyoto dejected and confused. In October, after an attempted assassination was thwarted, Yoshitsune joined his uncle Yukiie, who had already called a rebellion against Yoritomo. This rebellion was first backed by Go-Shirakawa but then the ex-emperor, fearing Yoritomo's might, reversed his position. The subsequent revolt ended in failure and Yoshitsune fled peacefully from Kyoto with two hundred samurai.

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The Aiki Dojo



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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

Be Aware

by Louis Lee, Aikido Shodan

During 1988-1990, Sensei had hit some of life's rough patches. He struggled with illness and the passing of his parents, and appeared tremendously distracted. He seemed depressed, often had mood swings, and regularly looked steeped in thought, off by himself.

One day, as he descended from his quarters, he slipped from the top of the stairs and tumbled down, severely injuring his hip and coccyx. A few days after the accident, I had a sit-down conversation with Sensei and a few others, during which he suddenly and totally tore himself apart. He said it was unimaginable for an Aikido teacher to let his awareness slip, and allow his head to fill with repeated thoughts that divided him from his surroundings. His words were, "And I call myself an Aikido teacher. Stupid, stupid, stupid!" It was not a comfortable moment for anyone who was present at the time. Anyway: the moral of the story is, once again, *Cultivate awareness.*

Aikido is a budo, a martial art. This means, as an "art of the battle", we who practice it face a relentless choice: to live or to die. And the dojo serves as our battlefield, where we drill day after day to increase, among other things, our chance of survival when and if we find ourselves in the middle of a physical conflict. Thus we must regard 10-20 people practicing on the mat as sword-wielding warriors. Any student, once on the mat, must employ a heightened awareness of everything and everyone around her. For example, on the battlefield, we would not throw an opponent into the midst of our allies fighting their own fights, nor would we carelessly trip over someone's foot, or run into another person.

There is absolutely nothing wrong with focusing on your technique during practice, but if you remain oblivious to what's happening around you and stay busy thinking and analyzing your own Aikido, you will miss experiencing a great forest by focusing on a single spindly tree. On the other hand, in the moment, those whose techniques lack efficiency but who nonetheless remain aware, will at least have a chance to run away if things turn ugly. Those who only focus on themselves won't know what happened until long after they feel the killing stroke.

Most of the techniques that we learn in class are indeed most basic teachings. True learning starts only after we thoroughly memorize the technique with our body rather than with our mind. Then we can begin to explore the technique more deeply and eventually gain a deeper knowledge, again through our body and its senses. In order to clear this hurdle, we must break through the barrier of the mind, with its blocking walls of self-centered thought. And our awareness can serve as the engine to help us accomplish this explosive inner shift. Awareness cultivates sensitivity, and sensitivity gives us all the feedback we need, thus enabling us to realize – eventually – the finer points of Aikido.

If you have not yet experienced a moment of sudden realization, or *satori*, during practice, you might lack sufficient awareness. Sensei often told us this, and perhaps you can hear him implore you right now, "Wake up! Be aware of everything! Keep your eyes and ears open! Know what is happening all around you!" Even attempting to do this can make all the difference in our training.

Friendship Through Struggle

by Paul Major, Aikido Shodan

This year's O'Sensei Memorial Seminar felt like a resounding success! With friends (and branch dojo members) from Spain, Mexico, Colorado, Arizona, and New York all in attendance, the seminar gave us a unique opportunity to come together in the practice of Aikido and Iaido, and also enjoy the many gastronomic opportunities. And though there are similarities in each seminar, particularly in respect to the extra attention that we must pay to others when training on the crowded mats, each event is also unique to itself.

I built up a certain expectation for the 2010 seminar. I told myself that this year, in particular, I would train attentively, pace myself carefully, attend every class, and try to turn my brain off and just copy what I'm being shown. Then I injured my right foot before lunch on the first big day and everything changed.

When I took off my sock later that day, to see what had happened to my foot, I saw that one of my toes was almost completely bruised, and very likely broken. Bending my toes felt painful and distracting, I was over-compensating with the other side of my body to try to balance myself, and I couldn't relax through the muscular tension the stress was creating. The seminar took on a whole new light: I had to try to focus through pain and distraction, relax, and accomplish the techniques being shown without further injuring myself (or a partner). Iaido and hanmi-handachi became particularly interesting.

I wouldn't trade the experience, looking back. The seminar taught me the danger of expectations (a lesson I am often shown over and over in my life). Also, I ended up feeling a certain degree of pride that I did not let what was really a minor injury

threaten the experience of training with students and teachers I haven't seen in a year or more.

But, despite the educational and fun times on the mats, I think the highlight of the seminar was really the camaraderie between the participants as a whole. Every evening we would train, and afterwards enjoy a large meal together at a different restaurant. Despite language barriers I really enjoyed the company of everyone.

2010 O'Sensei Memorial Seminar



I want to single out the Aikido Kodokai dojo in particular here, who offered themselves to us for 13 days. The length of time they all came out to train with us is really special. To come to a foreign country, deal with the sometimes loud and distracting accommodations of a hostel, train hard every day, and stay awake through late dinners, is really a testament to the training of the students and their teacher, Santiago Almaraz Sensei. I know I felt very grateful for the length of their stay. I also want to extend a big "¡Felicitaciones!" to Gabriel, Carlos, and Reuben.

Our guests Izawa Sensei, Almaraz Sensei, Blevins Sensei, and Magallanes Sensei all

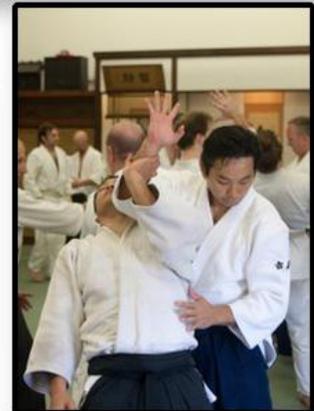
provided the seminar with dynamic and engaging techniques. Izawa Sensei showed us the importance of strong, hip-based, centered movement, and we had a lot of fun forming lines and getting to do some great throws. Blevins Sensei also stressed the importance of strong, centered body movement, and showed us a variation of an irimi-based throw we often study at the dojo. I enjoyed the classes taught by our branch dojos. They were short classes so that Ito Sensei could evaluate each of them and help them develop their teaching methods. Almaraz Sensei brought us some robust hanmi-handachi techniques that we practiced in lines and Magallanes Sensei showed us a sankyo variation that he considered a personal favorite. I greatly enjoyed all the enthusiastic instruction.

Particularly affecting was the talk given by the Reverend Kojima Sensei this year. Tying together the story of a multi-generational chess game to the inheritance we have all taken up by our training in Aikido, Kojima Sensei's story was touching to the point that it all seemed like a cinematic narrative was shared with us. I found out later that I wasn't the only one nearly moved to tears at the emotive, and very true, analogy that we

all achieve a certain sort of immortality through the passing of our training from generation to generation.

2010 brought us a very successful seminar. The efforts of Ito Sensei, Mark Ehrlich, and Shaun Menashe really stood out to me. This trio keeps the dojo going strong. They work endlessly and selflessly, so let's all please extend a big thank you to them for their endeavors. Also a special note of thanks to Jason Markowski for his steady assistance, and Mike Van Ruth Sensei, who stayed at the dojo and was constantly assisting the team. I'm already looking forward to seeing what next year's seminar will bring. I hope to see you then!

O'Sensei Memorial Seminar 2010



Photos: Larry Armstrong / Layout: Alex Garcia

Japan's Historical Figures

Continued from page 3...

He first travelled to Kyushu but lost many of his soldiers in a storm during the crossing. From there, separated from Yukiie, he travelled to the Osaka area and Yoshinoyama, outside Nara. Two loyal retainers and his concubine Shizuka accompanied him. A short time later, he separated from Shizuka, who was subsequently captured and interrogated by Yoritomo's agents about Yoshitsune's whereabouts. From an historical view, Yoshitsune disappeared for 18 months and then resurfaced in northern Honshu Mutsu, with Oshu Fujiwara Hidehira, where he was protected in his youth. Shizuka, who was pregnant with Yoshitsune's child, was taken to Kamakura and brought before Yoritomo. Shizuka was one of Kyoto's most famous dancers and Yoritomo commanded her to dance before him at the Tsurugaoka Hachiman Shrine. While dancing, she sang two poems: one was about how much she missed Yoshitsune, and the other expressed sorrow in her situation. According to the story, this made Yoritomo furious and only his wife Masako's sympathy and intervention prevented Shizuka from being killed. This dance is still reenacted every April at the Tsurugaoka Hachiman Shrine. Yoritomo ordered the death of Yoshitsune's son later that year. He was not going to allow the son of Yoshitsune an opportunity for future retribution. Shizuka was eventually allowed to leave Kamakura in September of 1186, never to be heard from again.

During this period of flight is when the fictional stories found in the *Gikeiki* fill in what history leaves out. One story, concerning Yoshitsune's great victory at Dannoura, is when Yoshitsune and Benkei travelled on a boat crossing from Settsu to Sakoku provinces. When they passed the location of the Battle of Dannoura, a great storm suddenly hit them. Noises of battle and ships came closer and louder until they saw the ghostly forms of the Taira ships and their vanquished warriors. Yoshitsune challenged the ghosts to fight, but Benkei calmly took out his prayer beads, stepped to the bow of their ship and began reciting Buddhist prayers. The ghosts evaporated into the sea and the weather calmed. This story is the basis of the Noh play *Funabenkei*.

Yoshitsune's flight north has been the subject of numerous Noh and Kabuki plays, most of which come from the *Gikeiki*. A number of human interactions are tragically highlighted in these dramas: Yoshitsune's unappreciated loyalty to his step brother, Yoritomo's jealousy, Yoshitsune's naiveté, and Benkei's devotion and loyalty to his master. *Yoshitsune Sembon-zakura* and *Kanjincho* are probably the most famous of the Kabuki plays coming from the legends of his flight from Kyoto to Oshu. *Kanjincho* tells of

Yoshitsune and Benkei being stopped at an inspection post as they fled north. They travelled in the guise of Benkei collecting contributions and Yoshitsune posing as one of the porters in the group. The commandant of the post suspected it was Yoshitsune, but Benkei kicked Yoshitsune to try to prove it was not, because a retainer would never kick his master. Benkei begins to recite names from the contribution scroll, which was actually blank. The commandant moved by the act of loyalty let them pass, knowing full well his action meant he would forfeit his life. The Noh play *Ataka* is based on the same story. It is interesting that the latter half of the *Gikeiki* is more about Benkei, with Yoshitsune taking a more passive role in the stories.

Yoshitsune eventually made it to Mutsu and was placed under Oshu Fujiwara Hidehira's protection but, unfortunately, shortly after his arrival in the fall of 1187, Hidehira died. Yoritomo eventually found out that Yoshitsune was in Mutsu. This was of great concern since Hidehira was an ally of the Taira. Yoritomo had not sent troops to Mutsu during the Gempei War because Hidehira was neutral. Yoshitsune's presence there changed that neutrality, so in the pretext of apprehending Yoshitsune, Yoritomo began preparation for an invading force. However on April 30, 1189, Hidehira's son, Yasuhira, fearing the invading army from Kamakura and hoping to gain favor, attacked Yoshitsune at his Koromo-gama mansion, and forced him and his family to commit suicide. The legend of this attack focuses mostly on Benkei, who holds off Yasuhira's attacking troops by standing in their path and, giving his lord Yoshitsune and his family a chance to commit seppuku. Benkei, although hit by numerous arrows, still stood his ground. The leader of the troops believed Benkei to be dead but he was still standing. He ordered an archer to shoot an arrow at Benkei's ankle and the resulting strike caused Benkei to topple over. In another version, a warrior rides by Benkei knocking him over. Benkei's last act of loyalty gives his master the needed time to commit suicide.

But the legend of Yoshitsune does not end there. There were stories that Yoshitsune escaped to Hokkaido. Some stories also add that he went from there to Mongolia and that he and Genghis Khan were one and the same. Of course, from a timeline perspective this would be impossible. An historical postscript is that Fujiwara Yasuhira's attempt to gain favor with Yoritomo by attacking Yoshitsune was for naught. Yoritomo dispatched an army to Oshu and Yasuhira was defeated. Yoritomo had designs on the territory all along because of the gold mined there. Even in death, Yoshitsune's legend continued. In 1199, Yoritomo died from injuries sustained from having been thrown from his horse, supposedly scared by Yoshitsune's ghost.

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Any contributions to the newsletter are welcomed and appreciated. Please share something that you think others might gain from or that you feel could be meaningful. We are always looking for new and interesting content.

Thank you!

E-mail to info@aikidocenterla.com

Sensitive Learning

by Reverend Kensho Furuya

In this country, where we are blessed with so much more than people in most other countries in the world, it doesn't hurt to give a little of one's self to something. I think we have become much too greedy and self-centered. Everything is take, take, take and we only think of ourselves and how much pleasure or fun we can have. We never give a thought to others. In this kind of environment and with this kind of thinking, no wonder it is so hard to really understand anything like Aikido.

More and more, it is harder for me to teach what I can teach. It is more like banging my head against a tall brick wall. It would be nice if people can forget about themselves for just a moment and try to concentrate on learning something. With such a selfish and self-centered attitude nowadays, it is impossible to teach. If you correct or criticize something in the technique, the students never think to be thankful or show a modicum of gratitude or say thank you, they just become defensive and look for excuses.

One of my senior students the other day told me a story about how one of his co-workers got into a big fight with her spouse. They had gone on vacation and for several days, the husband had been taking

photos of all the beautiful places they were visiting and all of the wonderful moments they were sharing together. After several days, the wife thought something was odd and asked her husband if he had any film in the camera. Sure enough, her husband had forgotten the film and they really had no photo mementos at all. The wife explained that this is not what made her mad, she got mad when her husband couldn't simply say, "I'm sorry," but stood there trying to find some kind of excuse or way not to take the blame.

This is typical of people nowadays and nothing new. Whenever a student makes a mistake, he never thinks about how to correct it, he only thinks of a way to hide it, or blame someone or something else for the mistake. Nobody, especially the teacher, cares who made the mistake, just correct it so we can go on. It is so simple yet it is so difficult for many people!

In the old style dojo, no excuse is accepted. We just apologize and go on. In fact, in Japanese, the phrase we translate as, "I'm sorry," *Moshi wake gozaimasen*, literally means, "I have no excuse!" If you bump into a complete stranger on the street you immediately say, "Excuse me." It is no problem to say this to a stranger, but no one can say it to a friend or teacher, not even to your spouse! This is just self-centered pride.

Sometimes, when I teach, I might correct a mistake and students look at me with their eyes wondering, "Why are you blaming me?" I am not Columbo or Hercule Poirot who just pointed out the murderer, I am just a humble teacher trying to help you do Aikido a little better.

My associates say that the secret to successful teaching (meaning having a big dojo and lots of paying students) is "Never teach." I am not "Never teach"; I am "Can't teach"!

We must become sensitive, caring people, especially if we are training in Aikido. This does not mean to become weak and surrendering, it means to become strong and compassionate. Only a straight ruler can measure right and wrong. The other day, I was watching a documentary on the crocodile. Its jaws and teeth are so strong that it can easily rip a large animal in two and eat it all up, yet it is so sensitive, it can very delicately carry its new-born young between these same sharp and powerful teeth. We are far more intelligent than a crocodile that has a brain the size of a small green pea. This same sensitive strength should be easy for us to accomplish.

Editor's Note: Sensei published this article, in slightly different form, to his Aikido-Iaido-KODO mail group on May 24, 2002.



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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

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

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

* These classes are 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

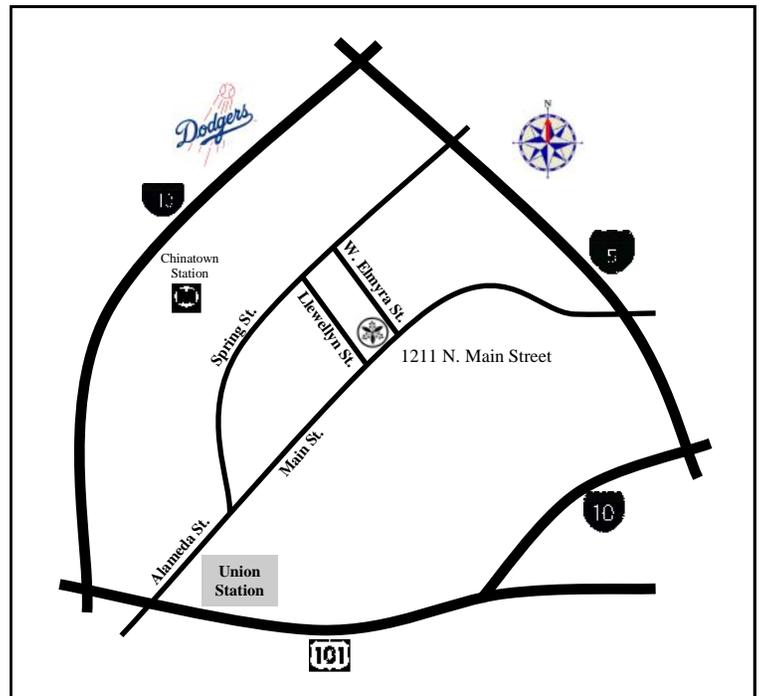
Sundays

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.



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.

Finding Our Dojo

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 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.