

Aikido Center of Los Angeles, LLC, 1211 N. Main Street, Los Angeles, CA 90012, Tel: (323) 225-1424 www.aikidocenterla.com



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 & Swordsmanship Society Kenshinkai
The Furuya Foundation

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Ito Sensei visits Veracruz Aikikai

Upcoming Events

November 26-27:
Dojo closed for Thanksgiving

November 28:
Instructor's intensive

December 5:
Dojo holiday party

December 24-26:
Dojo closed for Christmas

December 30:
Last practice of the year

December 31-January 1:
Dojo closed for New Year's

Zen and the Art of Pet Peeves by Gary Myers, Iaido Chief Instructor

It is human to have pet peeves, those little things that set our teeth on edge when we hear or see them. While innocuous to others, they drive us to distraction for one reason or another. The older I get, the more I seem to accumulate them when I should be shedding them. I was recently reminded of one the other day. It is the overuse and misuse of the word "zen." Zen has become part of popular jargon and a designer/decorator buzzword. It was probably first used to try to describe elegant simplicity, but nowadays it is grossly misused. We can have Zen kitchens, bathrooms, living rooms; even objects in those rooms have been described as "zen," such as candles. Remove most of the gaudy accoutrements, make the upholstery plain and in earth tones, throw a few oversized pillows around and a candle here and there and voila,

it's positively "zen." I'm neither an expert nor a practitioner of either decorating or Zen but I somehow doubt that most of the founders of major Zen religions would call a living room zen-like.

One of my favorite books is Daisetz Suzuki's *Zen and Japanese Culture*. My feeling is that every decorator who has used or misused the word should be made to read that book cover to cover and then reread it. In fact, I recommend it as required reading to anyone interested in Japanese culture. My copy of that book is pretty dog-eared. Sensei would reference the book constantly, too: I remember one study group we spent discussing the book and comparing how much we paid for our respective copies compared to the then-current price. It became less a study of inflation and more a barometer of how long we had each owned the volume.

Continued on page 7...

In Thanksgiving

by David Ito, Aikido Chief Instructor

"No man is an island, entire of itself... Any man's death diminishes me, because I am involved in mankind..."

– John Donne, *Meditation XVII*

The goal of Aikido training is to develop gratitude and appreciation; how fitting, then, that November marks a time in this country when we remember to show gratitude and appreciation for the wonderful lives we lead. Some of you might find it odd, as I did, that our training aims to develop these things. Sensei once told me, "You need to have more appreciation and gratitude for your Aikido training." An unscrupulous senior who continually found trouble for abusing my training partners, at the time I had no idea what he was talking about and completely ignored his statement. Only now, years later, have I begun to understand his point.

The merest glance into Aikido training reveals the deep relationship between *nage* and *uke*. In order to perform the complex movements of Aikido, *nage* relies upon the generosity of *uke*. *Uke*'s body becomes a temporary extension of *nage*'s to do with as *nage* pleases. However, if we treat *uke* roughly or abuse him, *uke* could get hurt and stop training. If treated correctly, *uke* will enjoy a long life in Aikido and *nage* can freely practice any time and develop herself. Aikido is no different than any other martial art in this way: in the striking arts, where kata and sparring matches deliver as much damage as possible in concentrated bursts, the practitioners must exercise total control in order to not hurt their partner during practice because of the potentially fatal consequences. Likewise in Aikido, the kata is dynamic and *nage* performs the predetermined movement with the cooperation of *uke* in order to learn how to move in a given situation. This means that *ukes* allow themselves to become vulnerable so that their *nages* might learn. This generous gift cannot be met with abuse or recklessness, but must be honored with sober appreciation.

In a similar vein, if one looks superficially at our dojo from the outside, it seem to run effortlessly; however, this is hardly the case. Day in and day out, the chores pile up. Students like Mark, Paul, and Shaun volunteer their time to keep the doors open and to keep our place to train in order. They answer correspondence, run errands, organize files and storage, and

countless other tasks that help to guarantee the dojo runs smoothly. They also help disseminate policy, a task which I am sure is the most joyful for them, because nobody ever kills the messenger. Their generous efforts ensure that there is a tomorrow on the mat. They do the hard jobs in the dojo and most of the time their work goes unnoticed. Of course, we have the good fortune to have others who help: senior black belts like James, Ken, Larry, and Bill donate their time to teach classes. Scores of others (too many to name here) help out behind the scenes – fixing things that get broken, handling the accounting chores, getting us discounts on insurance, or donating water to the dojo, to name just a few of the many kindnesses the dojo has received. Many people donate their time, stay late, or come early to make sure that when class starts, the students and teacher can concentrate on training.

Aikido training parallels our lives. I included Donne's words above to illuminate the idea that we cannot exist without the efforts and generosity of others, whether seen or unseen. Every moment our existence depends upon others; from our clothes to our food, we are completely dependent upon other people's work and sweat. When we can recognize our interconnectedness with others, it seems natural to extend feelings of appreciation and gratitude. In this way Aikido becomes a microcosm of the world around us: just when we think that we stood alone and did it all by ourselves, we realize that in order to do anything, we need someone to enter the dojo and help us.

The Pilgrim settlers could hardly have survived that first New England winter without the generosity of the Native Americans, and that is how our national holiday began. Now that I am the teacher, I see clearly the struggle and angst that Sensei endured on a daily basis so that we would have a place to train. I feel ashamed not to have realized it sooner and to appreciate Sensei only now that he is gone. When I think about how much of the dojo's work he did all by himself and how hard the students all worked who helped him, words fail me. I feel deeply grateful to have had the opportunity to train and develop myself because of the gift that Sensei gave me. I have learned that you are not alone and neither am I. Let's, then, treat each other with kindness, sympathy, and respect, and treat the dojo with care as well, because based on the efforts of Sensei and those who came before us, we have a place to grow and develop. Thank you to everyone for cultivating gratitude and appreciation in your training. Happy Thanksgiving!

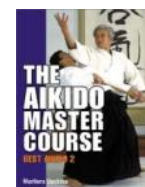
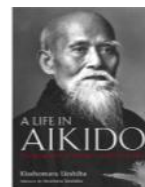
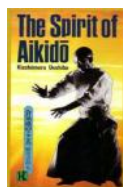
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Recommended Readings:



by Ueshiba Kisshomaru

by Ueshiba Moriteru

Why Do We Fight With Our Friends?

by Reverend Kensho Furuya



Do you fight with your friends? Do you fight all of the time in school or at home? Did you ever stop to think why you fight?

Of course, we have an easy answer for this. We often say, "He is wrong!" Or we say, "He did this to me or that to me!" We always have a

good excuse to pick a fight because it is always the "other person" who started it or did something bad.

But, once in a while, we should try to change our thinking and the way we do things. I don't want to say this is the "adult way" because I know we see adults making mistakes too. When we see our parents or other adults make a mistake or do something wrong, we feel upset and angry. Immediately, we say, "Unfair, unfair!" But do you think they are doing something wrong on purpose? Or, do you think they are accidentally making a mistake because they misunderstand or not sure of what they are

doing or having a difficult time?

If we think about it a little, our parents are really trying to do the right thing all the time, but as we can well understand, it doesn't always work out as it is supposed to. To try to do the right thing but fail or not quite do it as it should be done is really not a mistake at all although it may seem like one at the moment. We should try to encourage them and help them out. Perhaps this is true with our friends as well: *They are really not trying to be bad to me, they are trying to do the right thing but are having trouble with it. I shouldn't get mad at them or try to fight them but I should try to encourage and help them out.*

The next time you think you need to fight someone, don't think she is trying to do something bad. First, think that she is trying to be good but having a hard time. Then, try to help her out. The next time someone gets mad at you, you must think that he is trying to do the right thing. More than fighting with someone, try to be his best friend. Gassho.

Editor's note: Sensei originally published this article, in slightly different form, in the July 1, 1992 edition of the Zenshuji Soto Mission's *Zen Gakko Newsletter* (Vol. 2, No. 7).

Martial Arts and Life

by Erwin Harianto, Aikido 4th Kyu

A few weeks ago, Ito Sensei and I had a brief conversation about martial arts. He asked me why I decided to learn Aikido as a martial art. My mind quickly traveled to a part of my past which I have tried hard to forget.

When I was younger, I was a stereotypical Asian nerd who always got picked on at school: punched, bullied, spit on, ridiculed. I finally decided not to take it anymore, resolved to change myself, and started to lift weights. Before I began going to the gym, I weighed only 110 pounds; as I stood at almost six feet tall, you can imagine how I looked back then – a tall, scrawny victim. I also began to study different martial arts, not because I liked martial arts in themselves, but as a way to get revenge on the bullies. I wanted to return the favor to those people who did me wrong; I wanted to beat the crap out of every single one of them to make them pay for what they did to me during my high school and early college years. The funny thing was that, although I never tried martial arts before because I was afraid to get hit, my hatred and anger made me forget about my fear and I just kept training, even though I had no talent whatsoever as a martial artist. I didn't take my martial arts training seriously and only went if I was in a bad mood, just to vent.

About two years ago, I visited ACLA and met Ito Sensei for the first time. I decided to give Aikido a shot as my next martial arts study. At first I found Aikido very hard and really frustrating, but I decided to stick with it because I still felt the need to show all of those people who bullied me that I am a different person from back then. Yet the more I trained, the more my anger subsided. In the dojo Ito Sensei always urges us to respect one an-

other and especially to take care of our juniors and in my personal opinion, he shows us that martial arts is best used to preserve and protect life. I gradually realized that I was wrong to think that I could use martial arts to exact my personal revenge; needless to say, I felt pretty ashamed when I discovered that in some ways I was no different than those bullies. I should have known better, since I know what it feels like getting ridiculed.

In life, it is very easy for people to hurt other people by saying mean things, by look down on others, by judging others based on looks or what they do in life. I often see people who have some high position or authority misuse that influence to impress other people, just to show that they are the bosses and they can do whatever they like or want. Generally, from what I've seen, people seem to believe that if they are born into a wealthy family or enjoy some other advantage, they have a God-given right to push around anyone who is not as fortunate as they are. Of course, I am not saying all wealthy or influential people are like that; there are always exceptions to the rules. In my view, though, it doesn't require any special skills or a black belt in martial arts to accomplish those hurtful things; it doesn't take much at all. On the other hand, it takes a lot of courage, effort, time, and patience to help those who are in need or feeling down. Ito Sensei showed me the truth of this in his dojo and he dedicated his time and patience to do that.

I know that I still have a very long way to go to reach my goal. I have much to learn, but hopefully, in time I can accomplish my goal in life, which is to respect people, help those who are in need, and to become more humble. I would like to thank Ito Sensei, the senior instructors, and my sempai who are always there for me and train with me. I hope I can keep on improving myself every time I train in the dojo.

Ito Sensei Visits Veracruz Aikikai

by Dr. Roberto Magallanes Molina,
Chief Instructor, Veracruz Aikikai

During the weekend of October 23-25, 2009, Veracruz Aikikai, a branch dojo of ACLA, celebrated its 14th anniversary by hosting Ito Sensei, Mike Van Ruth Sensei, and Jason Markowski for a weekend of instructor training and teaching the entire student body. Although we got off to a rocky start – Ito Sensei's flight arrived over 90 minutes late, which worried us and had us concerned for his safety – we very much enjoyed his visit.

Immediately after checking into his hotel, Ito Sensei honored us with the gift of a beautiful portrait of Reverend Kensho Furuya that will sit in an honored place at our dojo. We then escorted our guests to a traditional cafe, over 100 years old, where everyone enjoyed traditional coffee with milk, *tirados* scrambled eggs mixed with black beans, and our own Veracruz bread. Breakfast over, we visited our dojo and consulted Ito Sensei about the proper way to arrange our tokonoma, scrolls, and weapons. After letting our guests relax for a brief siesta, we took them out for a late lunch to a seaside restaurant where we feasted on grilled fresh shrimp and Veracruzana-style bass filet while watching some fellows parasailing just offshore.

The weekend seminar started at six o'clock that evening with the children's class where the kids greatly benefitted from Ito Sensei's teaching and advising us as to correct protocol as well as how to help the children improve their ukemi and their *ashi sabaki* work using tenkan and a special form of kokyu dosa. At seven o'clock, we continued with a one-hour adult class, where Ito Sensei continued to emphasize such fundamental techniques as ushiro waza, proper ukemi, irimi tenkan, shomenuchi ikkyo, and shomenuchi iriminage. Afterwards everyone had a nice late dinner at a local restaurant, El Gaucho, where we admired the glass work made by one of my sisters-in-law, sampled their good, thick, and juicy steak, and stuffed ourselves with lovely Argentinean-style empanadas.

On Saturday morning, after breakfasting on black and white *gorditas* made from corn flour, Ito Sensei led two classes for advanced (3rd kyu and up) students. He had us work more on our irimi tenkan, iriminage, and kote gaeshi; the students were deeply impressed with Ito Sensei's teaching style and really worked hard, paying close attention to his advice and corrections. After the second advanced class, Van Ruth Sensei led another children's class. It amazed me to watch our kids, especially the 6- to 7-year-olds, working with Van Ruth Sensei and Jason so diligently on kokyu dosa and irimi tenkan, while Ito Sensei snapped one photograph after another.

That evening, all of our students – 24 in all – spent two hours in class focusing on yokomen uchi, shihonage, and using mai ai and proper timing and momentum to complete the technique smoothly in a single movement without pauses. Later that night a tropical storm, complete with wind, rain, and lightning, made for a pleasant but very wet experience. Our dinner that night consisted of Mexican-style tacos at the sports club which hosts our dojo.

The next morning, students from neighboring cities within the Mexican Aikido Federation joined us for our last three classes of the weekend. The 38 students had a great practice, learning from Ito Sensei the strict foundation of the fundamentals, from mai ai to kokyu dosa. To end Ito Sensei's visit, one of our students who is training as a chef prepared a tasty *ulua* style seafood luncheon for everyone. I visited Ito Sensei, Van Ruth Sensei, and Jason Markowski at their hotel where we engaged in a very interesting conversation ranging from Aikido technique, running a dojo, and the progress of each student, as well as sketching plans for our dojo's 15th anniversary seminar next year.

This seminar made for a very nice and productive experience for all of us at Veracruz Aikikai. While words seem not enough for all of the generosity Ito Sensei has showed us, I want on behalf of myself and all of us at Veracruz Aikikai to extend my deepest thanks to Ito Sensei for his teaching and for coming to visit us.



All pictures courtesy of Magallanes Sensei and Jason Markowski

Veracruz Visit

by Jason Markowski, Aikido 4th Kyu



I recently had the opportunity to visit Veracruz, Mexico with Ito Sensei and Van Ruth Sensei for a three-day seminar. It was my first training experience outside of our dojo and needless to say, I felt slightly nervous. I was very conscious that I

represented our dojo and as I did not want to commit some grievous error of etiquette I decided to watch, mimic, and hopefully not embarrass Ito Sensei so severely that I would be cast out onto the streets of Mexico to walk the earth in search of my dignity. Fortunately, our trip was a success and I was delighted by the response the students at Veracruz Aikikai showed during Ito Sensei's classes, as well as by the marvelous hospitality Magallanes Sensei and Dr. Hernandez extended to us during our stay.

I think that the high point of the trip for me was the moment when, while watching Ito Sensei intently during a demonstration, I realized the truth of something he had spoken of a few months

before. He had discussed "stealing the technique" – you can be shown a technique and told how to do it, but ultimately you must take the technique on your own. Maybe it was a combination of the taxing training and my attempts at being twice as vigilant, or maybe it was the diligence the Veracruz Aikikai students showed throughout the seminar that made me realize how true those words are.

It is very humbling to realize that as I begin to think I understand the intricacies of one technique it opens the door to more questions, and that those questions will lead to even more. In the short time I have been practicing Aikido, I have thought of it primarily as a martial art, but now I think I am just beginning to comprehend its potential as a way of life. I was not fortunate enough to meet our dojo's founder but I do have the benefit of studying under his students, and my time at Veracruz Aikikai has helped me to appreciate our dojo more fully and all the knowledge it has to offer.

Hopefully, I will have another opportunity to return to Veracruz someday and practice with all of our friends there. And maybe – just maybe – I can get myself thrown out of class to walk the streets, if for only a few days, and enjoy some of the beautiful beaches that we saw for a little while longer.





Our Neighbors, Our Food

by Maria Murakawa, Aikido 2nd Dan

Noodling Towards Ecstasy

Never mind the constant mob of college kids spilling out onto the sidewalk, or the 45-minute wait: once you get seated either at the counter or the booth you'll be glad you waited. Daikokuya is a hole in the wall type of place, the distinguished from its similar looking storefront neighbors on the street only by the seemingly endless stream of patrons milling around on the sidewalk, patiently waiting for their chance to attain noodle enlightenment. Yes, Daikokuya is the unofficial Los Angeles shrine to *ramen* (Japanese noodle soup), the place where you go to realize what you have been missing all of your life.

As you walk in, you are immediately greeted with a blast of hot, humid ramen steam from just-boiled noodles that is about to get doused in luxurious pork juice-filled *tonkotsu* broth that simmers behind the counter, your reward for all the standing on tired feet amidst the smokers and tweens. You finally receive your gift from the gods, a big steaming bowl of heaven. But it would only be proper to savor this experience armed with the Three Flavors of Realization:

Flavor one: Milky and rich, the soup (lovingly made from soy sauce and boiled pork bones) will only make you wonder how

something so simple as a broth can taste so divine. To gain deeper insight, ask for *kotteri* style (literally "rich in flavor" in Japanese). The intensity of the original soup is blanketed by an extra addition of pork back fat, cushioning the flavors in your mouth as only comfort food can.

Flavor two: The *cha-shu*, or sliced pork, in this case made from *kurobuta*, or "black pork," is popular among the Japanese for its tenderness and flavor. You will realize why with one bite; the disc of pork falls apart in your mouth and melts away in sublime, unctuous, savory glory down your throat.



Daikokuya

327 East First Street
Los Angeles, CA 90012
Tel: (213) 626-1680
www.daikoku-ten.com

Flavor three: If you like half-boiled or what the Japanese call *han-juku* egg, then you are in for a real treat. This egg, which comes in every bowl of soup, is marinated in a special sauce, the seasonings of which reach all the way to the creamy, soft yolk. The egg is cooked perfectly to *han-juku* standards, with the yolk achieving the absolute consistency of being neither too firm nor runny.

Finally, as you look at your empty bowl and realize that nothing lasts, and that all things are impermanent in Nature, you become at least grateful for the lesson that what is most constant is the happiness that comes from eating a well-earned bowl of ramen from Daikokuya.

Recommended dishes: Daikoku ramen \$8.50 (*kotteri* or original), fried rice \$7.25, gyoza \$5.95.



AIKIDO CENTER OF LOS ANGELES AFFILIATED DOJOS

INTERNATIONAL

Spain

Aikido Kodokai
Salamanca, Spain

Chief Instructor: Santiago Garcia Almaraz
www.kodokai.com

Mexico

Veracruz Aikikai
Veracruz, Mexico
Chief Instructors:

Dr. Jose Roberto Magallanes Molina
Dr. Alvaro Rodolfo Hernandez Meza
www.veracruz-aikikai.com

UNITED STATES

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Hacienda La Puente Aikikai
Hacienda Heights, California
Chief Instructor: Tom Williams

Arizona

Aikido Renbukai of Arizona
Surprise, Arizona
Chief Instructor: Michael Van Ruth
www.aikidorenbukai.com

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Zen and the Art of Pet Peeves *continued from page 1...*

Suzuki wrote many books on Zen, most of which aimed to educate Western non-practitioners as to what Zen was all about. For those who haven't read *Zen and the Japanese Culture*: Suzuki looks at different aspects of Japanese culture and Zen influence on them. He covers samurai culture, poetry in haiku form, the tea ceremony and swordsmanship. In fact he devotes two chapters on swordsmanship. He also includes anecdotal stories in the appendices, one of which I will briefly summarize below. This story was taken from an old book on swordsmanship written by a master of Itto Ryu.

The Swordsman and the Cat

There once was a swordsman by the name of Shoken who was plagued by a rat in his house. His attempt at getting rid of it using his swordsmanship was to no avail. As soon as he would make a strike at it, it was gone. In one instance the rat even jumped on his head to taunt him. His own cat tried to get it, but it, too, was attacked and bitten by the rat. He decided to solicit the help of the toughest cats in the neighborhood. The three toughest cats tried but were unsuccessful in catching the rat. He was at his wits' end when he heard of the Cat that was renowned for its rat-catching ability and lived in an adjacent neighborhood. He found the Cat and asked it to come to his house. The Cat looked like an ordinary cat with nothing special in its appearance. When it arrived, the Cat calmly walked through the house. When he came to the room with the rat in it, he paid no notice of its existence. The rat, however, ran to the corner, and then froze in sheer terror. A short time later the Cat emerged from the room carrying the rat by its neck. All the other neighborhood cats were amazed.

That evening the other cats, still in awe of the Cat's success, began recounting their own confrontation with the rat. One black cat came forward and said, "As you know, I come from a family famous for its technical prowess and cleverness in rat catching. I can jump the height of a screen and run across beams at full speed. I am quite the acrobat. I cleverly pretend to be asleep, and when they least expect it, I pounce. Yet when I confronted that old rat I could not defeat it." The Cat heard the black cat's explanation and said, "While you have perfected the technical side of the art, you lack the spirit necessary to confront that rat. Technique alone is not enough and cleverness must be used in accordance with the Way or it will surely be abused."

Next a tiger-striped cat came forward and said, "My abilities lie in the power of my *Ki*. I do not have to exert myself to catch rats. My psyche overpowers them and they give up because they know they cannot beat me. Yet when I confronted this rat I could not exert my spirit over it." The Cat looked at the tiger cat and said, "You are much too conscious of the power of your spirit and you place too much confidence in it. In this case you came across a rat whose spirit was greater than your own and when that happened you lost your confidence and your ability."

A gray cat recounted his encounter with the rat: "I like to take a passive role in rat catching. When I come into a room I like to

blend in with the surroundings. I yield to any strong attack. Even strong rats find no means to fight me, but this one refused to submit to my yielding will, it is like no other I've seen before." The Cat said, "You were not successful because that yielding psyche is a contrivance of your conscious mind. The rat sensed that and subsequently defeated you."

Of course, all the other cats wanted to learn the secret of the Cat's success. The Cat said, "I will not say that the abilities that you all possess don't have merit and purpose. They do when they are done with the natural order of the Way. But there is an essential element which, when neglected, is sure to upset everything. It is not to have the slightest bit of self-conscious thought. When such thought is present all your acts become self-willed, human-designed tricks and are not in conformity with the Way.

"Some time ago, there was a cat in my neighborhood that spent most of her time sleeping, showing no signs of physical prowess or spiritual power. She never was even seen by anyone catching a rat. Yet when she walked the neighborhood no rats ever dared to make an appearance. I once asked her what was the reason for this, but she did not answer. I repeatedly asked her, but she still didn't answer. It wasn't that she was unwilling; she just did not know how to answer my question. She was forgetful not only about her surroundings, but about herself as well. She was in the highest state of purposelessness. She had reached the level of divine warrior because she did not have to kill. My abilities fall very short of hers."

He expanded his discussion to include Shoken, the swordsman: "I am a mere cat, rats are what I eat, but if you allow me further: Swordsmanship is an art of realizing at a critical moment the Reason of life and death; it is not meant just to defeat your opponent. Therefore, a samurai must always be mindful and discipline himself in a spiritual culture as well as swordsmanship technique. His mind is free from thoughts of selfishness; there is no longer 'I' or 'not-I.' When this contradiction occurs, one cannot act freely. Even if you do happen to come out victorious in matches it is more by accident than the spirit of true swordsmanship."

I won't reveal the remainder of the story, in the hope that everyone gets an opportunity to read it. There are two old sayings that come to mind reading the story. One is *ki ken tai no ichi* ("Mind, sword, and body are one."); the other is *hei ho wa jutsu ni arazu shite michi nari*, ("The code of the warrior is a Way, not a technique."). It is difficult not to see things in terms of "I" or "not-I." Our egos are an essential part of our beings. In swordsmanship, however, seeing things this way sometimes means the difference between life and death. Although we are not fighting duels to the death, the ego plays a large role in the process of learning and in how we deal with others every day. If the ego blinds us to our own faults and flaws, how can we learn and grow? How can we accept and rebound when things don't go the way we thought they should go? I know that pet peeves are a manifestation of my ego, since no one is trying directly to aggravate me. I'm doing it to myself and as I've said, realizing the habits of my ego is the first step towards surmounting them.

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

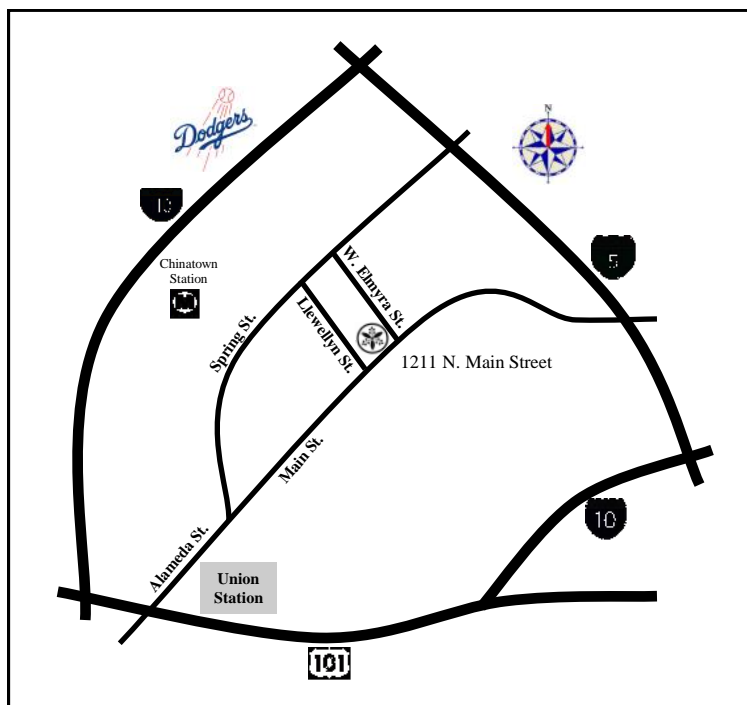
Saturdays:

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.



Meditation Class

Saturdays: 12:00-1:30 PM

(This class is open to the public and is free of charge.)

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 ACLA 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

We are located at
 1211 N. Main Street
 Los Angeles, CA 90012
 Tel: (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 Fundamental classes. Please come early.