

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

October 2009

Volume XXVII Number 10

In This Issue...

The Science of Tradition
by Gary Myers.....Page 1

The Foundation of Success
by David Ito.....Page 1

The Rhythm of Training
by Mark Ehrlich.....Page 3

The Meaning of Training
by Rev. Kensho FuruyaPage 5

Our Neighbors, Our Food
by Maria Murakawa.....Page 6

Japanese LessonPage 7

Class Schedule..... Page 8

Dojo Map..... Page 8



Photo by Larry Armstrong

Ichī-yo ochite tenka no aki wo shiru

With the falling of one leaf, we become aware of the changes of Autumn.
—Japanese proverb

The Foundation of Success
by David Ito, Aikido Chief Instructor

The other day, two students separately came to my office to discuss what turned out to be the same problem they experienced with their training. One student had concerns about his progress and felt that he wasn't progressing fast enough because I admonished him too much, which generated a lot of stress for him. The other student felt that whenever he made a mistake, the instructor would bully him or berate him about it. They both felt that they were being unjustly singled out and that they shouldn't be criticized so much in their training.

Shippai wa seiko no motoi nari is a Japanese proverb that means, "Failure is the foundation of success." This axiom seems particularly relevant to Aikido training.

Continued on page 4...

The Science of Tradition
by Gary Myers, Iaido Chief Instructor

The older we get, the more we become fixtures in doctors' waiting rooms. Nothing can be more frustrating than getting to the doctor at the appointed time, only to have to wait an hour before being called, then wait an additional fifteen minutes in the examination room. At least in the waiting room you sometimes find interesting reading material, which is really the gist of this article.

Recently, I came across a magazine that had an article on kinesiology and new research on learning motor skills. I am always interested in learning what new research has come out and what new findings relate to teaching. Unfortunately they are not studying Iaido or other forms of Japanese martial arts.

Continued on page 2...

Upcoming Events

October 24:
Ito Sensei visits Veracruz

October 31:
Instructor's intensive

November 1:
Children's class Halloween party
(everyone is invited to attend)

November 26-27:
Dojo closed for Thanksgiving

November 28:
Instructor's intensive

December 5:
Dojo Christmas party

December 24-26:
Dojo closed for Christmas

The Science of Tradition *continued from page 1...*

The article, however, focused on research related to learning sports and music. Kinesiology has become a popular field because of the large sums of money in professional sports. The efforts made to gain a competitive edge and to peak performance at the right time have made this a lucrative field.

Of course, whenever I mentioned sports and martial arts in the same sentence to Sensei, he would get this certain look on his face. The best I can describe it would be akin to that look one gets after sucking on a lemon. I'm sure many are familiar with that look. With that mental picture, I will proceed with caution.

Over the last two decades, researchers have discovered that certain teaching techniques increase the rate of learning.

After reading the article it dawned on me that these so-called breakthroughs in teaching methods felt familiar: long-term commitment; practicing with a purpose; practice, practice, and more practice; and finding the right teacher and role model to pattern your movements. All these things are inherent in traditional learning and were familiar themes in Sensei's writing.

Long-term commitment

Everyone wants to improve, but simply saying, "I want to get better" doesn't do it. By setting specific goals of improvement people learn faster. When we say, "Make your worst technique your best technique," we are trying to get you to set a goal. One study also showed that making a long-term commitment improved the rate of learning by 400%. The researchers studied children learning to play a musical instrument. They asked, "How long do you think you'll play the new instrument?" and after grouping the children, they found that progress in learning the instrument wasn't tied to aptitude but rather to the goals set by the children. Children who said that they would play long-term outperformed those that said they would play only through the school year. In the course of teaching Iaido these last twenty years, I have seen a number of short-timers whose goal was to get Shodan. In most instances, people that only had a short-term mentality never even made it that far. Remember that *shodan* literally means "first step." As Ito Sensei's article last month stated, a black belt opens the door to a lifetime of study, which has its own reward. Someone who commits long term will outperform someone who only sees learning as a one- or two-year commitment, given the exact same skills at the onset of study.

Think outside your body

One of the leading researchers of kinesiology, particularly in the field of performance cues, found that focusing on external rather than internal body movement improved learning the motor skill by 33%. His study, conducted with golfers, found that when he

had them mentally focus on the golf club head rather than how they moved their hands, they improved at a faster rate. In Iaido we want to focus on the tip of the sword, how it moves and cuts, whether it is stable and on plane. Obviously we have to be concerned where the hands are and how we grip the sword, as a foundation, but once that has been established the ultimate test is how the sword tip or *monouchi* moves.

**Practice with correct supervision – find the right teacher**

People tend to rely too much on their own feelings about their own body movement. We often hear, "Who knows my body better than I do? Therefore, I am my best teacher." Of course, we often find that reality and feeling movement can be misleading; what is real and what we feel are quite different. Finding the right teacher is important so that practicing the right motor skills can be ingrained in your movement. What studies have found is

that practicing the same movement causes changes in your central nervous system. Myelination is one of these changes. Myelin is a fatty tissue that is deposited in layers on your neural circuits. These myelin layers cause the circuit to be more efficient, by speeding the signal through them, which programs the motor skill. Unfortunately, this myelination process doesn't know whether the movement is correct or not, so practicing the wrong thing only reinforces the incorrect movement. Traditionally, we tell new students not to practice at home for the first three months because we do not want any bad habits to be formed when no one can supervise. Practicing with someone who has a qualified eye is essential, to provide the proper feedback so that the proper movements will be ingrained. This has always been the way of traditional teaching.

Find the right role model

Research has found that using your eyes can help you learn a movement faster than hearing it or imagining it. Centuries of traditional teaching have borne this out and now scientific research has as well. A study was done with 60 female college students whose task was to balance on a stabilometer, a device that measures balance. None of the participants had done this prior to the study. They were divided into four groups, one group with no instructions, one with verbal instruction, another shown a silent video with perfect form, and the fourth had verbal and video instruction. The group that was shown the perfect form outperformed the verbal and the modeling group by 35%. I can still remember the all-too-many lectures I would get from Sensei after class: "Quit talking so much, and just let them practice." Traditionally, we show the techniques and students copy. In the old days a technique may have only been shown twice. This limited modeling would heighten the students' awareness because they would only have two chances to have their eyes "catch" it.

Continued on page 6...

The Rhythm of Training

by Mark Ehrlich, Aikido 1st Kyu

With the arrival of Autumn, the mat looks a little more crowded now that everyone has returned to school and work; new faces also help fill in the line at the start of each class. Seeing this swelling of our ranks always lifts my spirits.

Summertime, and the month or so bracketed by Thanksgiving and New Year's Day, historically mark the fallow periods at the dojo, when most students leave town for a few weeks and classes shrink accordingly. Since the dojo keeps hours every day, I feel a significant change in the atmosphere of the place during these times, something akin to loneliness but more focused. Training remains training, after all, and as such it keeps its nature: we practice together yet make our own progress, day by day.

Ito Sensei's recent promotions list brings thoughts of progress to mind. Some students have grown enormously in a brief time; some made more modest gains; some even struggled to maintain their skills. We've no competition here, but students still talk. A couple of them recently marveled at how much one of their peers seems to have improved, and they wondered aloud if that person had arranged for private lessons. Not to sound like a busybody, but I can guarantee that this student simply comes to class on a regular schedule. Like any time-sensitive investment, such a strategy compounds gains the longer and more regularly we hold to it.

Good training, though, exists as much off the mat as on it, and exercising good training in this way also helps to further our development as martial artists and citizens of the world. Through our training, we learn to anticipate, to observe, to listen, to concentrate, and to do our best courageously. We learn to place others'

needs before our own desires, without sacrificing our personal integrity. We learn how giving makes a difference in our own lives and the lives we touch. You need look no further than the dojo instructors to see how the time they freely give has helped to change all of us for the better. I know I've benefitted from their generosity more than I can ever repay. I offer, however, one way we all can show our gratitude: we can make every effort to keep the dojo in fine order and to serve as a good senior to our juniors and a good junior to our seniors, thus reminding everyone how the harmony and discipline of the dojo reflects the inner harmony and discipline we strive to find.

Another way to give thanks for and embody the principles of our training involves doing our best to ensure that the dojo keeps its doors open, so that others may enjoy the same gifts we have received here. Pay your dues on time each month; the dojo pays rent just as you pay rent or a mortgage, and our landlord appreciates timely payment as much as your landlord or bank does. Keep your dues as regularly scheduled as you would keep your practice, even if you find you cannot come.

Continued on page 5...



Photo by Larry Armstrong



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

California

Hacienda La Puente Aikikai

Hacienda Heights, California

Chief Instructor: Tom Williams

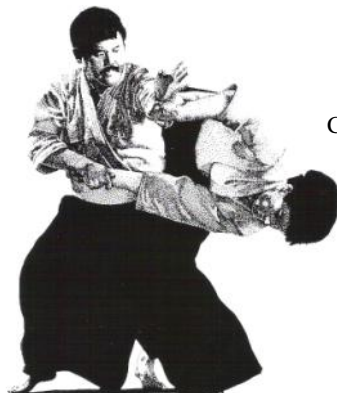
Arizona

Aikido Renbukai of Arizona

Surprise, Arizona

Chief Instructor: Michael Van Ruth

www.aikidorenbukai.com



Visit us on the Web at www.aikidocenterla.com

The Foundation of Success *continued from page 1...*



Photo by Larry Armstrong

In today's society, the thinking goes, perfection appears a rather attainable goal; we thus should insulate ourselves from negativity or failure because those things will harm our development. In order to become adept at Aikido, however, you must acclimate yourself to certain amounts of mental and physical discomfort in the forging process of training. Complacency in training is not your ally. In our dojo, we teach Aikido as a serious martial art, so the instruction is strict and the teachers tend to point more toward your mistakes than your achievements. It can at times seem outwardly harsh or uncaring to the untrained observer and sometimes to the student as well. It is not that the teacher hates you or that the seniors want you to quit. On the contrary, they discipline you strictly for your own benefit, because they know that your opponent outside the dojo will never show you any leniency when you make a mistake. I guess in today's terminology we would call this approach "tough love." Nowadays, though, many people prefer feeling special to feeling like they have a long way to go. Sensei once wrote about this very trend, and revealed the secret of what kind of student will persevere in the end:

I know many people quit Aikido saying, "I am not getting anything out of it anymore." I hear this quite often. Students who think they are going to get something out of it will always be disappointed. Students who don't care about gaining anything but come because they like Aikido and enjoy the training always progress quickly by catching the true spirit of Aikido. They ultimately gain the most. It is really not a question of how much you are going to receive. It is a question of how much you are going to put into the practice and the dojo. People who think only of themselves are always disappointed because they always believe they don't have as much as the other person.

I remember an incident when Sensei scolded me because another black belt folded a hakama in the middle of the mat area while I folded mine in the corner, our customary spot. At the time, I didn't care what other people did and more or less kept to myself. When Sensei scolded me, he told me that I failed to act like a good senior and that everyone in the dojo copied my bad habits. I didn't understand because I had folded my hakama in the right spot. I remember, as I drove home, feeling furious with not only Sensei, but also with the other black belt. I felt that Sensei

had treated me cruelly and that other student got me into trouble. I thought, "Oh, I can't wait until I see this guy again;" he would pay for getting me scolded. I felt like the victim and that Sensei had unfairly singled me out. I really didn't listen to what he was saying nor could I understand his criticisms. Years later, when I came back from being on hiatus for bad behavior, I was talking with this same black belt and he told me that he had, in a manner of speaking, taken care of business for me by beating up people as I had done as matter of routine. While he relished his victories, I realized what Sensei had tried to tell me all those years ago. It had nothing to do with folding the hakama; this student had copied my dreadful behavior. Junior students watch their seniors and try to copy them, sometimes without their even knowing it. I had a responsibility to them to act correctly and set a good example. It is the senior's duty to illuminate the way for the junior student. So much time was wasted before I understood why Sensei reprimanded me and that he did it to make me a better person.

Sensei used to say, *Cry in the dojo; laugh on the battlefield!* In other words, make all of your mistakes in the dojo. The dojo remains the only place where you can go and benefit from getting things wrong. In your daily life, making mistakes can cost you your job, marriage, money, or even your life. Martial arts deals directly with this last item first. To the layperson, the martial arts might seem just a method merely focused on how to beat up someone. This is hardly the truth and actually in martial arts training we strive towards treating our opponent compassionately. If we must use our skill, we will use it in the most humane and merciful way. Yet in order to do that we must realize that death can come with a single blow and life is tenuous. Training affords us the opportunity, when we make mistakes, to learn through less dire consequences. When you receive correction, you respond and say "Hai" not because you agree, but because you acknowledge the correction. Sometimes you don't even understand in that moment if the correction is right or wrong and only years later you realize what the teacher really meant. When you try to figure out if you are right or wrong, you will always get it wrong. In the moment you might appear to be thinking, but really your ego busies itself with judging between right or wrong, good or bad, this or that — not with listening. In martial arts there is no time for thinking, so we must just take the correction and implement it. Being able to change things without provocation, with nothing more than a look, will develop your ability to cope with change. It's how you grow and develop; your skill increases because you begin to move without thinking and without judgment. You thus develop spontaneity and intuition in your Aikido movement, and ultimately you will get better.

In order to accept criticism, you must let go of your ego and trust your teacher. Sensei always used to say, "Leave your head [ego] at the door." You must trust that your teacher can see something that you cannot and that there is more to Aikido than you know or can distinguish. Only when you trust your teacher can you surrender yourself to your art (and furthermore to your training) and start to develop as a martial artist. This is how failure builds success: *Cry in the dojo; laugh on the battlefield!*

The Meaning of Training

by Reverend Kensho Furuya

Many Aikido masters agree that Aikido is 100% training. We often discuss the techniques and philosophy of Aikido, but rarely do we discuss the meaning of our training. It is through our training that we can realize the Aikido techniques and the meaning of its philosophy. But, through a discussion of technique and philosophy, we can never understand what training is.

The meaning of training varies with each individual student. His experience, direction, and goals all mold the shape of his training and how he expresses his Aikido. However, training cannot be the product of a fragmentary understanding of Aikido nor can we really pick and choose what we like and dislike about Aikido. Aikido, we must always keep in mind, is an integral art. For example, attempting to separate Aikido into two areas of physical and mental training is like trying to extract the taste from the apple itself.

Trying to communicate the meaning of training is one of the most difficult tasks of the instructor. Techniques can be a matter of memory and repetition; philosophy can easily turn into metaphysical argument or mental gymnastics. Again, it is simply another form of exercise. Training, finally, is a matter of the heart. Training must be dictated by our strong desire to learn and study. Dogen, a great Zen master, often wrote that the student can only achieve enlightenment through the "Way Seeking Mind" or the mind which is constantly seeking, constantly hungering for knowledge and understanding. This is the guideline for training. It is difficult to communicate this just as it is difficult to describe the taste of the apple to another person. We can only give that person the opportunity to taste the apple for himself. The experience becomes the teaching itself.

The dojo must be the perfect environment for training. The teacher, as the custodian of the art, also stewards the dojo as a fertile field where students may nurture and mature. The dojo is not a showcase or stage where teachers perform as entertainers.

Especially in our society today, we have so much that we do not treat our lives seriously; everything is at our disposal for our self-centered amusement. Before we know it, we have wasted our lives. Therefore, students must always keep in mind that the dojo is where they must devote their energies to their training.

All of our activities should be seen from the standpoint of our training. As we don't pay much attention to the important but very fine details of our lives, we must begin to concentrate our hearts (and not just our bodies) on everything we do in Aikido and pay very close and very careful attention to everything. We must not turn the dojo into a playground where we continue the mindlessness and waste of our lives but we should concentrate our energies on every single moment at hand as an integral part of our Aikido training. Aikido, itself, is not difficult to learn. But, to achieve the awareness and sensitivity that Aikido requires is very difficult, I believe.

In the tea ceremony, every motion has its rule and yet, by the master, every movement becomes natural and beautiful. It is beautiful because it is pure and there is no wasted energy or motion. The essence of tea is in the four words, "WA - KEI - SEI - JAKU", as taught by Sen no Rikyu, the founder of the tea ceremony. The words mean: Harmony, Respect, Purity, Tranquility. We might think of these as the teaching of Aikido as well.

Students should appreciate more the very nice dojo they now have and use it fully for their training. We always waste and lose what we don't respect or appreciate. Aikido, like our lives, is never an easy matter. They are very strongly interrelated: our lives add to our training and our Aikido training adds much to our lives. However, our Aikido can be like a cool breeze in summer. If we are not paying attention, we've missed it and it can never be found again.

Editor's note: Sensei originally published this article, in slightly different form, in the August 1988 edition of this newsletter (Vol. 3, No. 8).



*"Training, finally, is a matter of the heart.
Training must be dictated by our strong desire
to learn and study."*

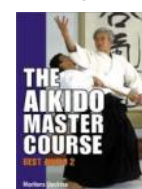
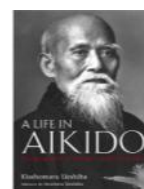
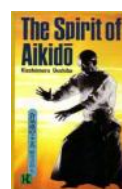
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Published by Aikido Center of Los Angeles
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Recommended Readings:



by Ueshiba Kisshomaru

by Ueshiba Moriteru



Our Neighbors, Our Food

by Maria Murakawa, Aikido 2nd Dan



Sensei at Nick's in the late 1990s posing in front of the advertisement for the "Kensho Special."

Nick's Café

1300 N. Spring St.
Los Angeles, CA 90012
Phone: (323) 222-1450

Old Reliable Menu Has a Sweet Surprise

Just like our dojo, Nick's Café is a hidden gem off the beaten track in Chinatown, a preserved fixture of a bygone era, much like a lone diner you might see off the freeway on the way to Barstow or Las Vegas. Walking in, the LA noir vibe that the exterior exudes intensifies, with the minimal decor of a U-shaped bar and barstools for seating, the city workers and law enforcement clientele, and the smell of genuine, tasty, greasy-spoon diner food. Sitting down you feel a sense of familiarity or relief, as if you'd just come off of long haul on Route 66 (or in our case after a rigorous morning instructor's intensive), and look forward to filling up on breakfast staples such as ham and eggs, French toast, or omelets and bacon. A friendly face named Kim, the owner named Rod, and the lone chef at the grill skillfully works his magic as plates come piling out — their "Famous

Ham N Eggs" with hash browns or toast (don't forget the homemade salsa), the Pan San — three pancakes with two eggs, bacon, sausage, or ham — or the fluffy French Toast made with chewy egg bread, softened with a dousing of maple syrup all satisfy your cravings for real food. But the real surprise for me was their Belgian Waffle. Delicate and refined, it has pockets deep enough to cradle the syrup, and the texture so rich and tender it almost doesn't need the extra topping of strawberries and whipped cream, or bananas and walnuts for that matter. Of course, being a diner, Nick's also serves great hamburgers made with "hand-packed sirloin beef," fries reminiscent of In-N-Out, and sandwiches like the BLT and Club. They are only open for breakfast and lunch 5:30 AM to 2:00 PM Monday through Saturday; try them out for a little bit of nostalgia, just down the street from our dojo!



The Science of Tradition *continued from page 2...*

Practice, practice, practice

Research showed that despite how much "natural talent" (i.e., hand/eye coordination) people may possess, it takes them years and years of continual practice to reach what may be termed mastery level. There were no shortcuts; no one had a significant advantage in shortening this time and practice requirement. Some may have started sooner and therefore reached mastery at an earlier age, but the average amount of time was ten years. It takes about 10,000 hours of practice for the myelination process to become the most effective. If someone practiced four hours a day, five days a week, that roughly equals 9.6 years. This reminds me of the old joke about the time it takes to get rid of a cold: If you take all those cold remedies it takes about ten days. If you don't take anything, it will take a week and a half.

We can begin to see the wisdom of the *dan* promotion schedule, in which the amount of time of practice increases in direct proportion to the *dan* rank. Therefore, it is not only important to enjoy the process of practice and improvement, but also one has to make the most of one's practice time. Practice with a purpose, both mentally and physically. Be mindful that it is easy to fall into an automatic movement in which the mind shuts off and the eyes are no longer focused on a target. This is not productive practice.

Conclusion

The conclusion I drew from that article was that the tried and true ways were supported by modern research. Even though many of the studies were done with sports in mind, I think the results of the research would have put a knowing smile on Sensei's face.

**JAPANESE
LESSON**

日本語

Kisetsu: Season

Pronounced: Key-sets-sue

季節 (きせつ)

The Japanese word for the seasons of the year is *kisetsu* 季節. *Haru* 春 is Spring, *Natsu* 夏 is Summer, *Aki* 秋 is Autumn and Winter 冬 is *Fuyu*. In Japanese, the seasons start with Spring, which is different than in the West, where the cycle of the seasons typically begin with Winter. This difference in thinking could stem from the timing of the blooming of cherry

blossoms or the beginning of the school year.

Since the Eighth Century, the Japanese have celebrated 24 different “mini-seasons” throughout the year, collectively known as

nijushi sekki. These “mini-seasons” transpire based on the movement of the Sun and the climate changes that accompany certain celestial movements.

Celebrations, festivals, or holidays are all planned around these special days,

the most well-known of which are *Seimei* or *Hana Matsuri*, and *Rikka*, which is Children’s Day.

The Japanese adopted the Western calendar in 1872 at the beginning of the Meiji era, but the *nijushi sekki* are still referenced today in literature and on television and the radio. The Japanese remain very much in

tune with the seasons. The seasonal influence impacts Japanese fashion and entertainment and how people plan their vacations and holidays. In Japan, people start to dress in their Fall fashions on the first day of Fall, no matter what the weather is like

at that time. In most polite letters, after the salutation, the next line usually comments on the weather and the season. Celebrating the seasons ties in nicely with the fact that Japanese people love nature and do their best to live their lives in harmony with nature and its seasons and not against it.



The Rhythm of Training *continued from page 3...*



On the one hand, the bills the dojo incurs result from ensuring that students have a clean, comfortable place to train, so your payment comes back to you in the end every day you come to practice; on the other hand, paying for something when you find you aren't using it just might prod you

towards making time for your training, or looking for ways to train more regularly. If you go away for business or pleasure, please refrain from asking not to pay your dues; it insults the communal spirit of the dojo, and if everyone thought that way, the ACLA would have to close its doors for good.

You can also offer to help care for the dojo by observing what needs doing and offering to help do it. We get many offers of help, but almost no one says what they can do right now. Waiting for the Chief Instructors to have the time to figure out who can do what shows a certain lack of training, I think, because in the end those who make the biggest impact on others tend to respond to specific issues. (e.g., “I notice that the bathrooms need cleaning; since I come twice weekly to class, I’d like to volunteer to clean the bathrooms after practice on those days.”) Helping in this way proves truly helpful to everyone; we all benefit in the long run.

Progress as a martial artist boils down to behavior as much as or even more than skill. Applying oneself, giving one’s best, and embodying a living example of stewardship and respect make for a good student more than physical ability ever will. Everyone’s strength fades; life leaves us all behind as dust. Yet how we make a difference in the lives of others can outlive our own short span on this Earth; you can see this just by looking at the students of that one man who founded this school more than 40 years ago, and of the man who discovered and created Aikido before him. None of us may ever reach those heights of attainment, but by following the rhythm of training in all its dimensions we can, slowly and gradually, come to recognize our own power to do good in the world, and come to appreciate the dojo’s role in helping us live to our potential.

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.

The Aiki Dojo Newsletter

Publisher: David Ito

Editor-in-Chief: Mark Ehrlich

Photographer: Larry Armstrong

Aikido TRAINING SCHEDULE

Sundays

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

Mondays

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

Tuesdays

6:30-7:30 PM Open

Wednesdays

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

Thursdays

6:30-7:30 PM Bokken

Fridays

6:30-7:30 PM Open

Saturdays

9:30-11:00 AM Open

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

* This class is not open for visitors to watch.

Iaido TRAINING SCHEDULE

TRADITIONAL JAPANESE IAIDO SWORDSMANSHIP

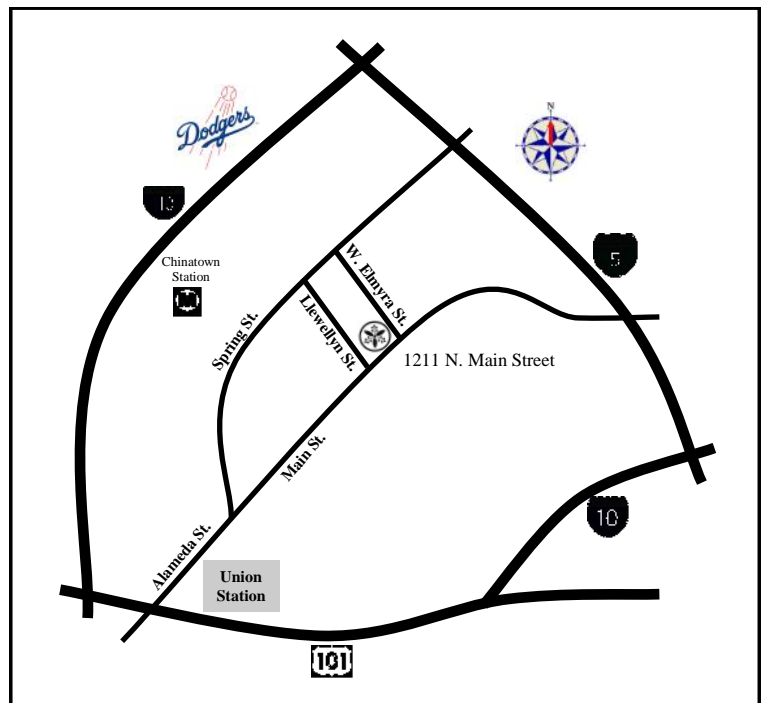
Saturdays:

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

Sundays: 7:45-8:45 AM

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

No classes on the last weekend of the month.



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.