



AIKIDO CENTER OF LOS ANGELES NEWSLETTER

940 E. Second Street #7
Los Angeles, California
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"HAI! HAI! HAI!"

Note: The following lecture was presented by Fukushima Sensei of the Zenshuji Temple on the occasion of O-Sensei's twentieth memorial service at the dojo on April 26, 1989.)

We exchange our daily greetings with the words, "hello" or "konnichiwa." In the morning, the first thing we say is, "good morning" or "ohayoo gozaimasu." In Japanese, we immediately reply with "hai" when we are asked to do something. We write the word, "hai," nowadays in the phonetic system of "katakana" (ハイ) or "hiragana" (はい). In past days, Japanese wrote "hai" with the Chinese character or "kanji" which has a special meaning. Do you know what it is? Do you know how to write it?

The "kanji" for "hai" originally means: "to pay respect, or to pray, or to prostrate one's self." This greeting is referred to as "ai-satsu" in Japanese. This is a term which originally comes from the Zen monastery. Both characters, "ai" and "satsu" means "to become near a person" or "to make contact with a person." Zen monks always used this as a reply or greeting when meeting with another monk. The term, "hai," become popular among the people and eventually incorporated in the general language. It not only means, "yes," but also means deep respect and affection.

In India, the basis of greeting is called, "namaste," which means: "to bend the body for another person." The most polite way is to prostrate one's self by touching our knees, elbows and head to the earth. This is called, "gotaitochi." It means: "to drop off our minds and bodies and place one's self in Buddha's hand. It is a world apart from our self-centered mind. This is the peaceful world where there is no conflict. "Gotaitochi" and "gassho" (putting both hands together as in prayer) are the forms of expression of appreciation and respect. It is the way to cast away our self-centered minds. So the reply, "hai!" in Japanese is the same as "gotaitochi" and "gassho."

Three years ago, the abbot of Eiheiji, Rempo Niwa Zenji, visited our temple. At that time, when Bishop Yamashita introduced me, I put my hands in "gassho" and bowed. At the moment I raised my head, the abbot of Eiheiji, Rempo Niwa Zenji was

still bowing his head. As soon as I saw this, I bowed once more and realized that I need much more training. Rempo Niwa mentioned that we, human beings, are restricted by our self-centered minds if we hold our heads high at all times. We are bound by the things which we see and hear through our five senses and become attached to them. This causes many problems and we begin to struggle. So, if we bend our body and bow; everything, whatever we hate or dislike, passes right over our heads.

This is a good practice for us in our daily lives. It may be easy to do, but hard to continue sincerely at all times. If everyone does "gassho" or reply, "hai!" sincerely to each other, this world would become peaceful and filled with joy.

By N. Fukushima Sensei
Zenshuji Soto Mission

Commentary:

In the dojo, we say always say, "hai!" It is a sign of respect and it is a sign of "willingness" to do something for another, putting the other person before our own self-centered selves. Our world today is filled with too much distrust. Some people, I notice, deliberate just a split second before they say, "hai!" They are thinking, "What is this person going to ask me?" Or, "I don't want to do anything for this person because I'm too busy." Or, "I don't want to waste my time." Or, "I have my own things to do." Immediately, we know that we cannot ask this person much because he is too filled with himself. The teacher looks at everything from the standpoint of training. We give the student a chance to learn on and off the mats at every moment in the most unexpected ways. But, many people today fragment their lives into many categories and cannot see how their lives are an integral existence inseparably linked with many others lives and the whole world. They are thinking, "Now I am working," or, "now I am playing," or, "now I am training," etc. Everything in their lives begins with "I." For most people in this country, bowing is simply a Japanese custom and there is no problem to see it as just that. In our own training, we should also see it as Fukushima Sensei explains. Bowing and saying, "hai!" is a way to throw away our self-centered egos. This is one of the most essential teachings of Aikido and most difficult to attain without constant training from moment to moment. In Aikido, we should train, letting our "minds and bodies drop away" and becoming open to everything. At every moment, we are prepared to learn. Dogen Zenji said that we need, "the way seeking mind." We should seek the "Do" (Way) of Aikido and see how it is so important for our lives and everyone around us. Thank you. D. Furuya.

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CHILDREN'S DAY FESTIVAL DEMONSTRATIONS

On May 6th and 7th, the members of the dojo participated in Little Tokyo's Children's Day Festival demonstrating Aikido on the plaza of the Japanese American Cultural and Community Center (JACCC) on Saturday and in the Yaohan Plaza on Sunday.

Traditionally, Girl's Day is on March 3rd. This is often referred to as "Hinamatsuri" or "Festival of the Dolls." On this occasion, daughters of Japanese families are celebrated and beautiful displays of dolls are shown everywhere. Special Japanese pastries in pink and white are enjoyed. The shops in Little Tokyo used to celebrate this and one could walk down Little Tokyo seeing the doll displays in each store. This custom seems to have been lost.

Boy's Day is on May 5th. This is immediately recognized because families fly the famous kites shaped like carp, the symbol of bravery and perseverance on their houses and display beautiful miniature sets of armour and swords representing the warrior. These displays could also be seen in Little Tokyo but this custom has also been lost as well.

I must say that the older generation cannot go to so much trouble because of their age and condition and the younger generation has no idea what it means. For the Japanese, Boy's Day and Girl's Day is looking to the future. Although we have combined them and simply call it Children's Day, we should not forget that our children today will determine our world of tomorrow.

Thanks goes to the following students for their help and participation. Henrique Morimura also took many nice photos.

Saturday, May 6th.

Kazuho Nishida
Douglas Firestone
Mitsuko Yoshimoto
Manuel Almaguer
Ken Watanabe
Morgan Weisser
Yasushi Matsuki
Chris Prejean
Charles Armijo

Gary Myers (Iaido)

Sunday, May 7th.

continued.

Kazuho Nishida
Douglas Firestone
Mitsuko Yoshimoto
Manuel Almaguer
Ken Watanabe
Morgan Weisser
Yasushi Matsuki
Gary Myers (Iaido)

Children's Class

Daniel Minami
Elliot Minami
Elizabeth Minami
Malcolm Quon
Christian Rocha
Daniel Rocha
Timi Ito
Kevin Kawa
Gabriel Youngstrom
Jonas Youngstrom
Alexandria Guild

MONTHLY DUES

As of June 1, 1989, we must raise our monthly dues to \$70.00. This has been approved by the general membership over several meetings after class. We have been at the \$60.00 per month rate for the last two and a half years and we have not accounted for the rise in expenses and costs to keep the dojo running. If this causes any financial hardship for any member, please do not hesitate to see Sensei. Money is never more important than the training of the student. What is difficult to understand for most people today is that we are not any kind of church or religious organization which can rely on donations and we are not a business which charges for services rendered and we are not selling a product. We are also not one of the fancy gyms of today who rely on fees from members who do "not" come. We are a traditional dojo in every sense of the word struggling in today's highly commercialized society. Obviously, it is not the best way to run a dojo in a modernized "money" society but it is the best way to teach the art of Aikido. We can never lose sight of our priorities which is our practice. I hope students will continue to train very hard and support the dojo in any way they can. Some can contribute materially and some can contribute spiritually. Both are fine. In my younger days, I became so good at jingling my bills. I remember how I often ran to pay the dojo telephone bill at the telephone office before it was disconnected at 5:00pm. As I get older, it gets harder and harder to do.

All the teachers of various arts whom I associate with have all raised their dues recently for the same reason that expenses are higher and higher. Among my group of associates, no one has even begun to discuss profits, we are all just trying to keep our head above water.

MONTHLY DUES continued.

I hope everyone will be honest about our increase. If a student really has a financial problem, it is no problem with the dojo. Quite a few years ago, I had a student who told me he had no money for dues so I allowed him to practice for free. In those days, I had many students who did not pay because my rule has always been the same about training versus money. (It has only become more difficult today because we have such a big dojo.) After several years of practicing in my school, one day, this student came to me and told me that he will be gone for several months because he thought it would be nice to tour Europe. I asked him how he could afford to go to Europe when he should be looking for a job and trying to make a little money. With no shame at all, he told me he was really an engineer making good money and a few months tour of Europe was no problem at all. He thought that because some of the poor, struggling students who really couldn't pay at all were practicing for free that he could practice for free as well even though it was no problem for him to pay dues. I kicked him out of the dojo. I don't want to teach a student who is not a human being.

Nowadays, we only look at things from the standpoint of money because we are such a highly commercialized society. Warriors in olden days were taught not to touch money. Gifts of money as honorariums (O-Rei) for instruction were always wrapped in special paper. I used to require that students turn in their dues in a white envelope each month. This is customary and polite. I stopped this practice because I didn't want my students to spend extra money on envelopes. (Occasionally, I compromise with modern times. There was a time when I even gave white envelopes to the students to wrap their dues in. But I stopped this because it did not make any sense. It is like giving your friend wrapping paper for the birthday present he is about to give you.) But, I hope students will have the "feeling" that they are presenting dues in a white envelope as a "token of respect" which is the spirit in which I receive the monthly dues.

We call the monthly dues, "gessha" ("monthly thank you") or "sunshi" (token of respect) or "o-rei" (honorable respect). We do not call it a "price" or "charge." Some students come up to me as say, "How's business?" I am always greatly offended because I do not consider myself a shop-keeper or merchant. And, I do not consider the dojo a business. If I were a merchant or businessman, I would certainly think of something better to "sell" than "Aikido." It's simply not done.

SCHEDULE OF EVENTS

July 1st.

Distribution of the United States Aikido Federation Newsletter.

July 15th.

On Saturday at 4:00pm, Aikido demonstration for the O-Bon Festival and Carnival at the Zenshuji Temple

Also, we are participating in the Lotus Festival in Echo Park during this same weekend.

August 12th and 13th.

Nisei Week Aikido Demonstration at the Yaohan Plaza, 2nd floor, Third Street and Alameda. 1:00pm to 2:00pm.

September 1st.

Distribution of the USAF Newsletter.

Mid-October

Visiting mastercraftsmen from Japan demonstrating sword handle wrapping and silver work. Tentatively, the demonstrations will be held in the dojo.

November-December

Christmas Party.

December 31st-January 1st.

New Year's Practice.

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TENTATIVELY SCHEDULE PROJECTS

Sensei will be working on a Japanese Sword Exhibition during the O-Bon Festival and Carnival at the Zenshuji temple in July. There is also another Japanese Sword Exhibit during the weekend of August 5th and 6th for the Nisei Week Festival.

The Reverend Trogawa Rinpoche may be visiting the Los Angeles area this year or next and we are inviting him to lecture at the dojo. He is the personal physician to the Dalai Lama and the head of the most important major school of Tibetan medicine. He is now in Dharamsala, Nepal building a monastery devoting to teaching traditional medicine. Sensei studied under him during his last several visits to this country.

Sensei is now on the Nisei Week Festival Committee helping with the organizing of sports events and exhibitions. He will be working on this through the month of October.

We are trying to get Yamada Sensei of New York to conduct a seminar for us sometime after August of this year.

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AIKIDO AND EDUCATION

On May 18, 1989, I left for Dallas for the Dallas Japanese Art and Sword Show to present a lecture on Japanese swords and a demonstration of swordsmanship. My assistant, Mr. Douglas Firestone, accompanied me and we met my other assistant, Mr. Gary Myers, in Dallas. He came to the airport to greet us.

Several days earlier, the teachers in Los Angeles went on strike. They won't teach unless they receive a raise in salary of about 21% over the next two years. The students are without teachers and probably won't receive their grades which creates many problems for those who are about to enter college. According to the argument they present on the news, etc., the idea is that the students in Los Angeles cannot receive a better education unless the teacher are better paid.

While I was in Dallas, there is a big controversy in two exclusive prep schools. A young Korean student, who has a straight A average and is the star pitcher for their baseball team and has been accepted into Harvard to study law, has become the victim of racial slurs and violence.

While I was in Dallas, Gorbachev visited mainland China and there an incredible student protest which eventually mounted to over a million protestors. This is the biggest protest in decades. Students want to be heard in this country and now they are making their demands.

When I returned from Dallas, I saw a special on television about gangs in Los Angeles and another about the related problem of drugs. Both are becoming terrible problems of incredible destruction of lives and violence.

Education is one of the biggest problems we are facing in this country today. It may be the basis for many other problems which plague us. People who work with gangs and the problem of drugs believe that proper education is the only key to keeping the kids "off the streets" and away from gangs, gang violence and drugs. Education may be the only way to control terrible diseases such as aids, cancer, heart disease, etc. Education may be the only way to erase racial prejudice.

Recently in April, PBS aired a five part program called, "Learning in America." The producer became physically sick as he began to learn the condition of education in this country. Most high schools students could not find Africa or South America on the map. An insurance company in

New Jersey used to farm out their paper work to local high school students but, because of their illiteracy and incompetency, now send it to high school students in Ireland who are grateful for the work and do a good job. This is really a shocking revelation.

Another recent poll discovered that only about 4% of today's high school graduates can write a short paragraph in proper English and only 5% can read a bus or train schedule. One more survey in Washington, D. C., discovered that 7 to 12 year olds can name more alcoholic drinks than presidents of the United States.

I mention my trip to Dallas at the beginning of this essay for good reason. I just returned with a bad cold from what I consider a horrible ordeal. People ask me to teach them about Japanese swords because there is no one else in this country at the moment with this skill and experience. I am also fluent in both languages and can bridge the communication gap with local collectors and experts from Japan. I never ask for compensation, but generally, it is customary to give a "small token of appreciation" of about \$100.00 for the entire weekend. The expenses, it is understood, are always covered. Since this was at the request of a good friend, I also brought along my assistant and covered his expenses out of my own pocket. It normally takes two and half hours from Los Angeles to Dallas but they put me on a flight which took six hours to Dallas and over eight hours on the return flight. When my friend looked at the hotel bill of \$200.00. He gave me \$100.00. His only other obligation was to treat me and my students to a good dinner while we were there. He wrote directions of a restaurant on a piece of scratch paper and "told us where to go." How encouraged do you think I feel when he asks me to come next year?

This is quite a typical experience. People in this country do not know how to value education and knowledge. Actually, the profession of teaching is looked down upon in this country. And, this lack of respect for teachers results in present and future generations of poorly educated, illiterate, slow-witted and incompetent men and women. I apologize for such harsh words but this is the reality that we are refusing to face.

In China, the family of Confucius is still revered and enjoy a tax-free status after three thousand years.

Teachers in the East have always been greatly respected and the profession of teaching has always been considered very honorable. It has never been profitable work but it has enjoyed great status and respect. In Japan, the results of their educational system has been phenomenal since the end of the war in a short period of forty-five years. Their educational facilities nowhere approach what we have in the United States but we are falling way behind. This is very important to consider. Many smaller countries are realizing how important education is and are devoting great energy to educating their young. We

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seem to be doing nothing. It is my personal opinion that teachers in this country are not doing their job. Polls have concluded that most teachers are not qualified for their jobs but nothing can be done because so many are quitting the profession and there is no new blood. At the same time, they are demanding more money.

I do understand that teachers spend more time monitoring the halls and restrooms for drugs, gangs and violence that they have no time to teach. It has become so difficult to teach the young nowadays that the job of teaching has become too stressful and unrewarding.

I am a teacher myself and I sympathize greatly with the teachers. But, in my own training, striking and making demands for more money for myself is unheard of. My teacher told me that if I wanted to devote my life to teaching Aikido that I would always be poor and have a difficult time. I have always been prepared for this. This may explain why there are so few professional Aikido teachers in this country today. It is not easy.

I don't believe that more pay for the teachers and more computers for the students will solve any of the problems at all. The whole field of education in this country is wrong in my own opinion. It is not a matter of simply acquiring more information or memorizing more facts. It is not a matter of sitting in a classroom for a required amount of hours. It is not a matter of grades. It is not a matter of money.

Our colleges pay big money for sports stars. Sports are supposed to teach sportsmanship and fair-play but where has that gone. People in sports cheat, gamble and do drugs. Sports events are just as violent as the streets in the war torn Mid East.

O-Sensei, the Founder of Aikido, was very wise when he forbid Aikido to ever become a sport. Some people are trying to making Aikido a sport by introducing competition and some are awarding prizes for the best form. This is unheard of for students of the Founder.

In Aikido, we respect the teacher, the dojo and our fellow students by bowing to each other and showing respect. We learn to practice hard everyday without any expectation of reward. We clean the dojo everyday learning that we must take care of everything that we use. We always try to be alert and aware. We learn to put others before ourselves. We learn that everything must come from

patience, constant effort, and continual study of ourselves as human beings. I believe this is the essence of education. Education is merely a generalized form of our typical Aikido practice which has been refined from one generation to the next over the last thousand years. Nothing can surpass it.

We lack mental and spiritual education. I am not talking about philosophy or religion. I am referring to training ourselves mentally and emotionally. In Aikido, we do this by adjusting our mental concentration as well as our balance and posture in every movement and action.

Most of the time, we are blocked off by our own egos. One student told me that he couldn't sweep the floor because it would "jeopardize his personal integrity." What an uncourageous person! It takes great self-esteem, pride and courage to bow one's head and work at an unrewarding task. In the Bible, there is a story of Jesus washing the feet of his students. This is evidence of a great and very special person, yet, we do not follow this tradition today. Why? In the East, we call this "spiritual training." Somewhere, at some time, we lost this in the West. And, two thousand years later, we are paying for it.

At Hombu Dojo, while the Founder was alive, they never changed the old-fashioned toilet. It was up to the newest uchi-deshi (disciple) to clean it out with a small scooper every week until another student joined and then it became his task. We look at everything in our lives from the standpoint of personal comfort and convenience, the Founder looked at everything from the standpoint of a learning experience. Even today at Hombu Dojo, the showers in the men's dressing room only have cold water. Can you imagine what it is like in winter in Japan?

There was an interview of one old man who has worked with the East LA gangs for many years. He goes around and tells the community to get a broom and clean up their yards and streets. He says, "All it takes is a broom." by cleaning up their yards, they begin to have a little self-respect, the best way to fight the gangs and problem of drugs. Although this is quite a revolutionary method, in Aikido, it is nothing new. We do it all the time.

In Japan, there is a new course which is full to capacity where they cannot let any more new students in. They say it is the best way to educate one's self and learn about human beings and even housewives and young students are applying. What does this course consist of? They put on "samu-e" which are the work clothes of the monk and look exactly like the Aikido practice uniform except it is black. Then, they go out and polish people's shoes. It is menial work but everyone says they learn so much about humans. Their next job is to take a bucket and scrub brush going from door to door cleaning everyone's bathroom. It would be difficult to start such a course in this country although I would like to try it. This is real spiritual training. This is where Aikido starts.

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PLEASE BE CAREFUL

In our cleaning, we are putting a lot of dents and scratches in the woodwork and we must learn to be more careful. I don't mind the scratches and dents so much but they are an indication that the students' concentration is incorrect and careless. I object to the carelessness and lack of attention to one's work. Women students often leave the light on in their dressing room after they are finished. This is very wasteful and careless. Again, it is not even a penny's worth of electricity but I protest the inattentiveness and lack of care which is not the correct mental attitude in training. Someone suggested that if I use the women's dressing room as a storage closet I can have more room on the second floor. I think women appreciate their own dressing room more than I would appreciate more room on the second floor, but they make no effort to show their appreciation. Please turn off the light after you are finished. I think it is insulting to have a big sign in the room to remind you.

When walking in the dojo, please walk quietly and lightly. Some people step so hard that I am not surprised that they have back and leg problems later on in life.

This seems so difficult, I know. In the tea ceremony, we must walk so that our feet never step on the cracks between the tatami. If we step on the borders of the tatami, they wear out more quickly and have to be replaced. We have so much nowadays and we waste so much as well.

Taking care of everything around you means to take care of yourself as well. The habits you develop in the dojo should be carried back to your home and your job. Aikido does not simply mean to become strong and quick. Aikido means to develop your fullest potential as a human being. This only comes about through devoted and continual practice. People who believe they are better than others or deserve more than others are doomed from the very beginning. As Fukushima Sensei said in his lecture, just "drop off your body and mind" and say, "hai!"

I see many people in the dojo with great potential to accomplish much in their lives. I also see what may cause them to fail. I hope everyone continues to train hard and devotedly. We don't grow by ourselves but in the context of everyone around us. It is for this reason we bow our heads in respect and appreciation. Thank you.

D. Furuya.

A WARNING AGAINST THE MISUSE OF STRENGTH From *Two Moons*, by Shunmyo Sato. Illustrations by Kyuji Inouye.

There was once a famous Osho (Zen Priest) whose religious name was Motsugai and whose posthumous name was Fusen, but he was popularly known as the Fist Master. He was the head priest of a Soto temple in Onomichi called Saihoji. Also, he was intrepid and possessed super-human strength, and he had mastered the secrets of sword, spear, chain and sickle, and judo. Furthermore, he was devoted to the emperor. At the age of seventy-two, he donned straw sandals, begging bag and wicker hat and went to the capital as a travelling monk. Temporarily residing at Nanzenji, he secretly shuttled back and forth between the partisans of the Imperial Court and the Shogun in an effort to ameliorate the crisis which threatened the survival of the nation.



One day as Motsugai Osho was passing a "dojo" (practice hall) he heard the sound of bamboo swords clashing. Since fencing was a sport he liked, he peeped in at the window, but instantly he was surrounded by five or six bullies who challenged him. That 'dojo' happened to belong to the Shinsen Gang. Now the Shinsen Gang had been swaggering about the city running the gamut of arrogance and insolence, and Motsugai Osho, not realizing this, had peeped into their window.

"Only a no-good priest would peep into a 'dojo' - get inside and we'll have a little match!"

"I'm from the country, and I didn't know any better, I'm really sorry that I've been so rude. . . ." Motsugai apologized, but his apology not being accepted, he was dragged into the "dojo." They must have thought it would be fun to make a laughing stock of a priest.

When one of the bullies took a bamboo sword and faced off with him, Motsugai was not in the least disconcerted and ended up knocking the sword from the ruffian's hand with his short priest's staff. In just this way he quickly defeated over ten men.



Isamu Kondo, who was watching from a high seat, said, "It's hard to criticize your skill, priest. I'm Isamu Kondo. Let me see what I can do. . . ." Saying this, he took a long practice spear and faced off with the priest.

"Sensei, you're a great master at this art. A begger priest such as I is no match for you. Please have mercy on me," requested Motsugai, but his entreaty went unheard. Now that there was no way to decline the challenge the Osho once again took his priest's staff and faced his opponent. But Isamu Kondo, taking charge, angrily cried, "Priest, you too take a wooden sword or spear!"

"No, I'm a priest, and I won't take a weapon. But if that's the way it is. . . ." So saying, Motsugai took two wooden bowls from his begging bag and with one in each hand made himself ready. Isamu Kondo angrily took his stance, saying that the rascal priest was trying to insult him by using bowls.

Kondo, yelling, gave a quick thrust with the practice spear, but Motsugai nimbly evaded it and skillfully trapped the point of the spear between the two bowls he was holding. Kondo said, "You're trying to be cute, aren't you?" and tried with all his strength to free the spear, but it did not budge. Sweat popped out on Kondo's forehead. At that time Motsugai shouted "Kaa!" and simultaneously withdrew the bowls. Kondo fell on his rear with a thud.

Sitting up straight, he admitted, "We're no match for you, Mr. Priest. May I ask your name?"

"I am Motsugai from Bingo Province."

"Well, you're the Fist Master we've heard so much about. I beg your pardon. Please forgive us for being so rude."

Now some of you may be wondering how a monk could defeat a warrior such as Isamu Kondo, so I will go ahead and add another story.

One day Motsugai was cleaning up his garden when along came a samurai who was training in the martial arts.

"I've heard a fencing master called Motsugai Osho lives here. Would he be at home?"



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"No, he's not at home now," answered Motsugai and kept on sweeping. With one hand he lifted the corner of a huge stone water basin and with the other hand swept the litter from under it. The samurai was shocked when he saw Motsugai effortlessly move the heavy basin, and he asked, "Mr. Priest, just who are you?"



Motsugai, without turning around, responded, "I'm a novice priest and I'm working as Motsugai's servant. I'll take you to him when he comes back." However, the samurai never came around again.

Motsugai built a "dojo" for martial arts on the grounds of Saihoji and there transmitted the mystery of the unity of Zen and the art of swordsmanship. He also sternly admonished his students against the misuse of strength, and it is said that 3000 students faithfully preserved these teachings.

Note: Isamu Kondo was the head of the Shinsengumi at the end of the feudal age and was a master swordsman. He personally assassinated dozens of political opponents by his sword including his former chief during his career. He was eventually executed himself. He was one of the most feared individuals of his time so only the most extraordinary personality could ever face up to him.

TRAINING SCHEDULE

Beginner's and Open Classes

Monday through Friday evenings 6:15pm to 7:15pm
Monday, Wednesdays, Fridays 7:30pm to 8:30pm
Saturday and Sunday mornings 10:15am to 11:30am

Advanced Classes (3rd kyu and up)

Tuesdays and Thursdays 7:30pm to 8:30pm

Children's Classes

Sundays 12:00 noon to 1:00pm

Iaido

Wednesdays 8:45pm to 9:45pm
Saturdays and Sundays 9:00am to 10:00am

Dues are \$70.00 a month.

For the first month, \$25.00 membership fee.

The dojo is located at 940 Est 2nd Street, #7, Los Angeles, California 90012. In Little Tokyo, at the corner of Second Street and Vignes Street.

The Aikido Center of Los Angeles is affiliated with the Aikido World Headquarter So Hombu Dojo, 17-18 Wakamatsu-cho, Shinjuku-ku, Tokyo, Japan and the United States Aikido Federation Eastern Region, 142 West 18th Street, New York, NY 10011.

The resident-chief instructor is Daniel M. Furuya, 5th dan.

We would like to express our deepest thanks to N. Fukushima Sensei of the Zenshuji Temple for conducting such a beautiful 20th Anniversary Memorial Service for the Founder of Aikido, the late Grandmaster Morihei Ueshiba on April 26, 1989.

We would also like to thank Sifu Richard Bustillo and members of the IMB Academy for their attendance at our reception.