



The Aikido Center of Los Angeles

道の為、世の為、人の為 合気道

The Aiki Dojo

Direct Affiliation: Aikido World Headquarters, 17-18 Wakamatsu-cho, Shinjuku-ku, Tokyo, Japan
Los Angeles Sword and Swordsmanship Society Kenshinkai
The Furuya Foundation

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Upcoming Events

July 4th:
Independence Day
Dojo Closed

July 9th:
Meditation class
12:00 PM

July 30th:
Instructor's Intensive

August 7-10th:
Karita Sensei Visit

August 27th:
Instructor's Intensive

September 5th:
Labor Day
Dojo Closed

September 24th:
Instructor's Intensive

Letter From the Editor

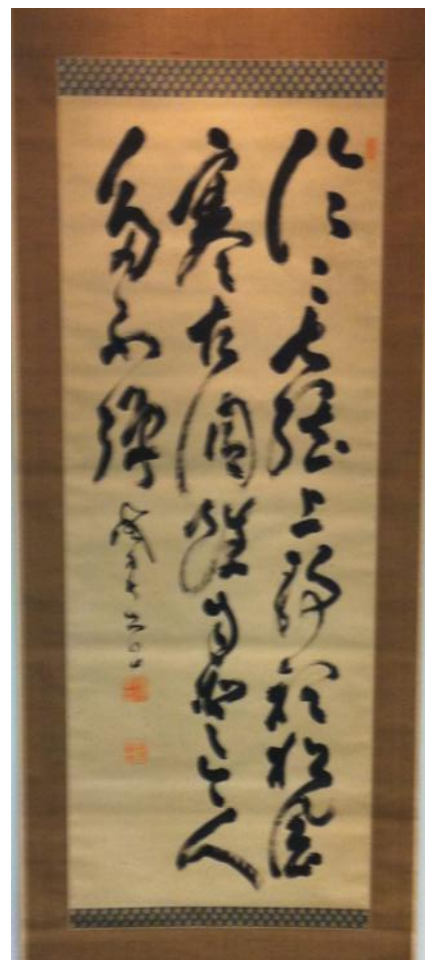
by Mark Ehrlich
Editor, The Aiki Dojo

If you've trained at the dojo recently, you've no doubt seen the scroll shown here hanging in the tokonoma. ACLA has always made a practice of changing scrolls from time to time, to commemorate an occasion, capture a theme, or offer inspiration. Many of our students cannot read Japanese, and even those literate in the language often find the stylized writing unreadable unless they've studied the art or the works of the artist. Yet the art form is beautiful to look at just as it is.

Sensei has written about this scroll in *Kodo: Ancient Ways*, and there's nothing I can say about it that would add to the conversation substantially. We've included the scroll and its translation because this month, *The Aiki Dojo* focuses on the basics of the basics – in other words, things beginners need to know, and seniors would do well to remember.

Martial arts inherently draws on ancient ways and the traditions handed down from teacher to student over generations, so it should come as no surprise that so much of its culture feels foreign in the modern world, and nowadays perhaps even in the lands of its birth. Sensei wrote voluminously on the discord that exists between the outside world and the world of the dojo and often warned his readers and students that relentless focus on discipline offered the only defense against eroding standards (and, eventually, technique) in the face of our increasing laziness and selfishness.

If, like me, you love to listen to the old tunes (so to speak), then this issue will certainly help guide you towards appreciating
Continued on page 6...



The pure, rich tones of the *koto*,
The quiet sound of a cool breeze in the pines.
We love to listen to the old tunes,
But few today can play the melody.

*Calligraphy by Yamaoka Tesshu,
Swordsmen, martial artist, Zen master
(1836-1888)*

Translated by John Stevens

Determination

by David Ito, Aikido Chief Instructor

塵も積もれば山となる

Chiri mo tsumoreba yama to naru.

Even specks of dust over time become mountains.

I am very interested in why beginning students quit their Aikido training. It seems that there is no reliable pattern or indicator which predicts if someone will stay or quit. From Sensei's time to mine, the attrition rate is about the same. In some cases, some students never come back after one class. So why does someone quit?

Here are some of the common reasons why beginning students quit after starting Aikido.

You think you are terrible. Of course you are not going to be very good. Have you done Aikido before? Probably not, so don't be so hard on yourself. One of the worst things beginners do is judge themselves. If they judge themselves, they also probably judge others, and this is where the trouble lies. Are you doing Aikido for yourself or for others? If you are doing it for yourself, then give yourself a break. It is not a matter of being good or bad; that is subjective. The question really is, "Do you like it?" If you like it then that is all that matters. Aikido is about the journey rather than the destination. *In the beginning, try to enjoy not being good at something instead of trying to be number one for once.* Sooner than later you will get good. Savor the moment as a beginner because it won't last forever and before you know it, as Sensei used to say, "The moment has passed."

You think that you can't do it. Aikido is not something that you can or can't do. As long as you can step onto the mat you can do Aikido. I am here as living proof that anyone – and I mean anyone – can learn Aikido no matter what state they start in: young or old, fat or skinny, athletic or not so. *Aikido is for everyone.* The only ingredient it takes to get good is determination. The proverb, "Even specks of dust over time become mountains," seems appropriate to keep in mind here. Thinking you can't do something amounts to the same thing as judging yourself and believing you are terrible. Rome wasn't built in a day nor will your Aikido arise full-formed in an hour.

You think that you might get hurt. Getting hurt is always a possibility regardless of what you are doing, whether it's mountain biking, Aikido, or working out at the gym. Most reputable schools start beginners out at a slower pace and gradually build them up day by day. If your school doesn't, it is probably not a school that is for you. *A main concern with any good Aikido program, first and foremost, is student safety.* Choose a school with a competent

instructor who has an eye on safety, and since students tend to reflect their teacher, chances are your classmates will be concerned about the same thing. Start slow and build yourself up. In no time you will be having fun and, who knows, you might just surprise yourself with just how much you can do.

You think that feeling pain indicates that you are not suited for Aikido. Pain is tricky. Many times, after the first class students feel really sore. They feel pain in places or muscles they never knew existed. Obviously, you are using muscles that were previously



Mount Fuji in the springtime

“asleep” or weak and now are awakened with Aikido movement. This is normal with embarking on any physical endeavor. When I started taking yoga to help strengthen my back, my back actually started hurting more. The yoga teacher assured me it was normal and that it would subside as my body properly re-aligned itself and began to move more efficiently. The pain subsided after about two weeks and since then, my back has never felt better. *The hardest part is figuring out if the pain stems from injury or lack of use.* If the pain or soreness doesn't subside in a week or two see your doctor. Remember:

you are doing something that you have never done before, so it is only natural for there to be some pain and soreness as your body gets used to Aikido. Talk to your teacher sooner rather than later to see if he or she can give you some advice and point you in the right direction to overcome the challenge.

You have a bad experience in class and feel like you got beat up. This experience goes along the lines of feeling pain and soreness after class. In Aikido training, students not only develop their *nage* (or throwing) side of technique, but their *uke* (or receiving) side as well. This sounds like a foreign concept these days, since we now live in a world in which we are used to doing something to someone instead of having it done to us. So naturally when someone throws you down or puts you in a joint lock it will feel uncomfortable. The way to decrease the discomfort is to develop your *ukemi*. The better your *ukemi* becomes, the harder you can train and the better your Aikido will become. *The fastest way to become more proficient is to train with someone who is better than you, which pushes you out of your comfort zone and challenges you.* However, that being said, you also have to be assertive and let the other person know when the pace or strength of the technique is more than you can handle. However, if you are having a problem with a student in class who you think is being a bully, talk with the senior instructors or the teacher to help navigate the issue. Hurting others is against the teachings of Aikido and is not tolerated by any dojo worth the name.

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Aspects of Respect

by Gary Myers, Iaido Chief Instructor

“Martial arts begins and ends with respect.” Sensei often used this quote from a classic martial art treatise. It is quoted in *Kodo: Ancient Ways* several times. He would often directly and indirectly write about respect because it is so essential in traditional martial arts and Japanese society. This has not been a topic that I’ve addressed, because most of our students understand the aspects of respect. But, occasionally, “the dust of the outside world” begins to seep inside the dojo and perhaps into our branch dojos as well. I also feel that new students, especially those with no prior background in traditional martial arts, should understand the aspects of respect, etiquette, and decorum.

In olden days, etiquette, decorum, and respect were necessary in the martial arts, and in Japanese society overall, where the smallest slight could be a matter of life and death. These days, respect is something that is more difficult to obtain and can easily be lost. This is true even in Japan, where, in the past, nothing was said or done without first being internally filtered through the hierarchy of respect. Nowadays, you have to “earn it”; it is not a given. In prior generations, aspects of respect were taught when young. We were taught respect for our elders, our parents, certain positions of authority such as leaders and teachers, and also other peoples’ property. All these were part of the lessons learned through our parents and our teachers. A lot of this respect has been whittled away by changing values, lax parenting and schooling, and self-indulgent behavior and attitudes. Respect for authority is no longer assumed but questioned. It is difficult to find respect from our modern information source, the Internet. It only requires a computer, bandwidth, and our time. Learning something through human contact, however, requires honesty, trust, and respect. It requires something from both sides of the relationship – the students and the teacher. In martial arts, at least the traditional forms, respect is still expected and required. Our dojo and our branch dojos should never get to the point that we lose respect for the dojo, for each other as students, for the teachers, and for the art itself. It was one of the basic tenets in Sensei’s teachings, and in martial arts in general.

Respect for the dojo

The dojo is a place of learning; it is not a playground, a gym, or a social club. The original meaning of *dojo* comes from the Chinese *dao chang*, which means “place of the Way”. It was a sacred place where rituals and divination took place. It was typically a path to the mountain ascetics, where people were exposed to and learned these rituals. When this concept transferred to Japan as *dojo*, it maintained its original meaning but also eventually became to mean a place of learning, i.e. a school. A dojo is a place of learning that, although separate from the outside world, teaches us how to live in the outside world.

Once inside, the attitude is to learn. The layout, the décor, the *shinza*, all these are here to let everyone know that this is a different reality. Once the threshold is crossed you are here to learn. Much like the tea hut in the tea ceremony is designed to take you

away from the “dust of the outside world”, the dojo should transform your mind to begin to learn. One is never too young to be taught and to understand this, and the correct attitude should be reinforced through all classes, including the children’s class. The dojo, inside and out should always be clean and tidy. No partially filled water bottles should litter the dojo, mats should always be cleaned, and surfaces should be dusted and clean. We show respect to the dojo by eliminating both the physical dust and the mental dust of the outside world.

Respect for the teacher

In martial arts there is an assumed respect and trust for the teacher. There can be no learning if there is no respect or trust. Once the students have committed to learn they turn themselves over to their teacher. It doesn’t matter the age or the ethnic background of the teacher. The teachers convey their knowledge of the art to the students; the students’ respect to the teacher is to listen and incorporate those instructions. Hearing but not listening is a form of disrespect. Learning requires communication: all too often students will say they want to be taught, yet there is no communication or action on their part. What is a teacher to think? If there is no communication, there is no student-teacher relationship or respect for the teacher.

Teaching a martial art has never been a democratic process, nor is it a forum for independent thought. If the teacher says the paper is black, it is black, even if it appears white. There is no debate, no free exchange of ideas. The student must follow the instruction. Of course some will bristle at that premise. They feel they are giving up their free will to someone else, as if blindly following. That is where trust comes in. If you don’t trust your teacher, it is time to go somewhere else. In the past, respect and trust was something that the teacher could only lose. Now the teacher is constantly being tested by the students rather than the other way around. Sensei’s respect for his teachers is prevalent in his teaching and his writing. I can assure you that there were times he did not totally agree with his teachers, but he did what they requested because they were his teachers. There was no debate, no open discussion. If they said the paper was black, it was black.

Respect for Property

It is a vast understatement to say that Sensei was an avid collector. He respected antiques even at a young age. One need only look around the dojo to see that his collection was not only for his own pleasure but was also to the benefit of his students, in order to provide the right environment to promote learning. Sensei was always very diligent in maintaining his collections. I remember when the late Kajyo Suzuki, one of the presidents of the Japan Sword and Preservation Society, came to give a talk on swords in Los Angeles. Sensei organized and sponsored the event for Suzuki Sensei. I remember Sensei telling me that when he presented some of his collection to Suzuki Sensei, our guest remarked that Sensei took better care of his swords than most of the well-known museums and collectors in Japan. Suzuki Sensei’s compliment pleased Sensei a great deal.

Continued on page 5...

Determination *continued from page 2...*

Aikido turns out to be nothing like you thought it would be.

People come into Aikido with all sorts of misconceptions and preconceived notions. Some think they “know” everything about Aikido. This “baggage” only holds them back from experiencing what Aikido truly is. Essentially, they are not practicing Aikido, they are merely exercising their egos. *You can't learn Aikido with your mind or your ego. It has to be learned with your heart.* If you want to know what Aikido really is, you have to step on the mat and experience it for yourself.

You think that you are not learning fast enough.

This is the disease of our time. If it isn't delivered to us in 30 minutes, wrapped up in two hours or heated instantly, we don't want it. Aikido embodies the antithesis of instant gratification; it requires you to return to patience and self-control. Wanting it now and fast is just your attempt to control the learning. Our egos love feeling in control but in the end this feeling is just an illusion. Nothing ends up how we thought it would; this is what happens in the real world. Therefore, don't worry about how fast or slow you are learning or what is being taught. *Abandon the illusion of control and just come to learn.* Self development takes a long time; it is a journey, and Aikido is definitely not a destination.

You think it looks easy. Many promising students in the beginning pick up Aikido with the speed of light. Then at around the third month they run out of steam. What really happens is that they run out of athletic ability and start to think about their movement. Aikido becomes very frustrating because the things they could do before with ease suddenly become awkward or don't work. This is usually the time when most first-year students become disheartened and quit. It was a delusion that they thought they were good or that Aikido was easy. *Let me tell you little a secret – Aikido isn't easy for anyone.* Everyone has to put in the work at some point or another. So once you can understand this and that Aikido is a journey of hard work, the real training can begin.

You start to think. Most of these reasons began with the phrase, “you think” – and that is the problem. Thinking is not moving. Aikido is an experienced-based art form. You have to do it to understand it and you have to understand it by doing it. Our minds

process movement too slowly; just as a picture is worth a thousand words, movement is worth a million. So, your mind can only take you so far and you cannot think your way to better Aikido. In the beginning, *only copy and don't think.* (This was Sensei's rule, not mine.) Only when you master the movement without thought can you start to think, but then thinking isn't moving. So you must try again not to think and just move. It is a never-ending cycle, adding more and more variables as you get better and better. That is what makes Aikido so interesting. As Sensei used to say, “Don't think, just move.”



“Even specks of dust over time become mountains.”

– Japanese proverb

Starting anything can seem like a daunting endeavor regardless of who you are. I am no different. In fact when I began, I swear that I must have been the worst beginning student ever. I didn't have a drop of athletic talent. I was so out of shape that I was tired after warm ups, and during every class I was sure that I was going to pass out. It literally took me six months to learn how to roll. I felt sure I was holding everyone back, especially the seniors who were assigned to teach me.

They began to become irritated with me, and one senior even beat me up when

he got frustrated with my lack of progress. The first month was the hardest and I felt like I would never be able to learn Aikido. I was so dejected after being beaten up that day that I contemplated quitting. When I left that night I told myself that I would give it six months so that I could just tell people it wasn't for me without feeling embarrassed when I quit. Six months became a year and a year turned into three and before I knew it I had passed my shodan exam.

Beginning anything feels hard and almost always outside of your comfort zone. Yet how else do you intend to grow? Studying the martial arts is a journey of self discovery. The path is littered with impediments, and along the way we all get our share of bumps and bruises. Overcoming these obstacles is how we build character and grow as human beings. That is why, when veteran martial artists talk about the martial arts, they always refer to it as *the way*. The character *do*, as in *Aiki-do*, itself means “path,” and on this path the only crucial element a student needs to succeed is determination. Everything else will come on its own. Today, I am the teacher but what if I had quit some 20 years ago? Remember, even specks of dust over time become mountains. I did it, and so can you. Don't abandon your training . . . it's just about to get good, I promise you!

Aspects of Respect *continued from page 3...*

If something ever got damaged, we were quickly aware of Sensei's displeasure. He felt that person responsible for the damage had not treated the dojo's pieces with respect, which in turn disrespected the dojo. Usually I was the person asked to get things repaired, and if they were not repaired to his satisfaction or I was slow in getting them repaired, I knew about it quickly. Of course, having respect for property is also a lesson in being diligent and focused, in knowing where things are around you. It is a lesson of awareness. This extends to never picking up one of Sensei's personal possessions such as his *bokken* or *jo*. You must ask permission of the Chief Instructors, just as you would ask before handling anyone's possessions. If they don't grant permission, please understand. Sensei always felt that the owner's spirit was part of the items as well. I always felt honored when he let me hold one of his swords, and I understood when he didn't.

The property in the dojo is now part of the Furuya Foundation assets. Some of these properties, both tangible and intellectual, are sometimes made available through the Foundation for your further study, similar to traditions of the past, where teachers would pass down information to assistants in order to help them in their appreciation of the art and in their subsequent teaching. While in the past, this was usually done in the form of secret transmissions, unwritten and spoken directly to the assistants, these days that information is more often in written or visual form. Thus, from time to time, intellectual property may be distributed to assistants to aid in their learning, and these properties are to be used for that purpose only. They are not for redistribution or republishing unless prior approval is granted in writing by the Furuya Foundation.

Respect for your fellow students

All students have the responsibility to help their fellow students as much as they can. Senior students help junior students to understand the etiquette and decorum. They show them how to fold the hakama, how to clean up, how to bow in. If they are asked by the

instructor to help teach, then they are to help teach. Students should always be mindful of other students' safety. They should be mindful of their own spacing and of other students around them.

Respect for the art

One has to respect the art as he or she is taught it. There are a lot of factors that change the art over time. For example, swordsmanship changed from fighting in armor versus not. Times and situations do change the art. But to maintain a sense of tradition means that we have to follow the instructions of our past teachers. That is not always easy to do. I was fortunate in that Sensei was overseeing my teaching even though I was following assistant instructors' movements.

Respect for the art, in the case of Iaido, also means respect for the sword. This is why I limit my exposure to the Internet because, quite frankly, what I see some people doing with the swords is unwatchable. Anyone using a sword for anything other than learning a martial art is not a true martial artist. Swords are not machetes for hacking at foliage, nor are they cake knives. It does not matter if it is a practice sword, display sword, or a *bokken*. You have to treat all of these with respect. Sensei often said that if you abuse the sword it will eventually return that back to the abuser, and I firmly believe that. True students of Iaido would never consider doing such antics as are seen on the Internet.

Summary

It is easy to compromise our principles for the sake of money. People may feel that the dojo's policies are too strict and that discipline is too rigid. They may feel that we should look the other way when certain protocols are violated or etiquette and disrespectfulness is shown. But that is a slippery and steep slope. If you begin to ask what harm is done if you dispense with this etiquette and formality, you are missing the bigger picture. "Martial arts begins and ends with respect." For those who would question that, I would recommend rereading *Kodo*.

**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

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Hacienda La Puente Aikikai

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Arizona

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Surprise, Arizona
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**JAPANESE
LESSON**

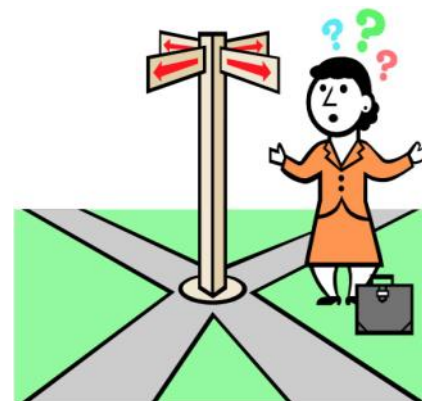
日本語

Doko: Where?

Pronounced: Doh-koh

どこ

Any seasoned traveler will tell you that the basics for getting around in any foreign country is being able to ask directions. The Japanese word for “where” is *doko*. *Doko* is one word that can be used in a sentence in any number of situations involving asking for directions.



Dialogue

Kimura san ga doko ni sunde imasu ka?: Where is Mr. Kimura living?

Doko kara kitan desu ka? Where are you from?

Tokyo eki wa doko desu ka?: Where is Tokyo Station?

Basu wa doko desu ka? Where is the bus?

Deguchi wa doko desu ka?: Where is the exit?

Yasumi no toki doko e ikimasuka?: Where you going on vacation?

Doko no densya ni norimasuka?: Which train do you take?

Doko e dojo desu ka?: Where is the dojo?

Mayotte shimai mashita.: I’m lost.

Otetsudai shimashou ka?: Can I help you?

Sumimasen, otearai wa doko desu ka?: Excuse me, where is the bathroom?

Vocabulary

Post office: *Yuubinkyokyu*

Museum: *Hatsubutsukan*

Library: *Toshokan*

School: *Gakko*

Pharmacy: *Kusuri-ya*

Train station: *Eki*

House: *Uchi*

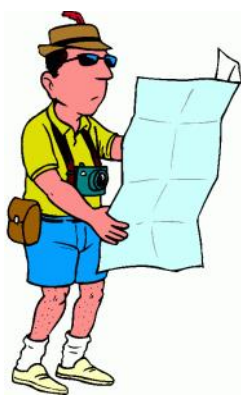
Room: *Heya*

Bank: *Ginko*

Bathroom: *Otearai*

Bookstore: *Honya*

Beach: *Kaigan*



Shinkansen
Bullet train

Letter From the Editor *continued from page 1...*

more of what you hear, and perhaps inspire you to apply yourself to learn how to play the melody Sensei devoted his life to teaching.

Three key ingredients play essential roles in allowing us to develop in our training. Myers Sensei lays out the first of these in his article on cultivating respect in our training as well as for it. Ito Sensei examines the importance of determination in the early stages of martial arts training (and perhaps in the later stages as well). Finally, I’m happy to say that *AikiWeb* graciously gave permission to reprint an old article Sensei posted there on how to maintain the all-important “beginner’s mind”. I hope you get as much out of reading his insights as I did.

Given the influx of new students, let me extend a word of welcome and encourage everyone, newcomer or veteran, to read every issue, think about what you read, and write back. We love to hear from you. Enjoy a safe and happy Fourth of July. See you on the mat!



The Aiki Dojo

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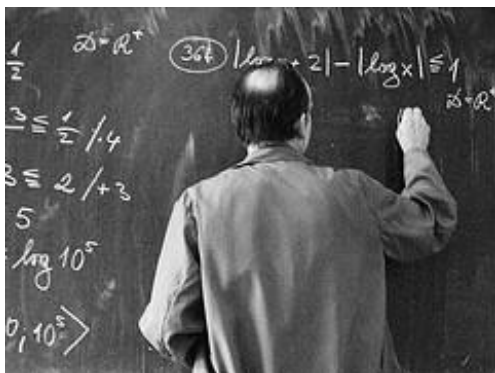
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We are a not-for-profit, traditional Aikido Dojo dedicated to preserving the honored values and traditions of the arts of Aikido and Iaido. With your continued understanding and support, we hope that you also will dedicate yourself to your training and to enjoying all the benefits that Aikido and Iaido can offer.

Publisher: David Ito • Editor-in-Chief: Mark Ehrlich

Baka Ni Nare! (Be A Fool!)

by Reverend Kensho Furuya



In today's world, we pride ourselves on how much we know and how much we can know by just entering the Web and hitting a few buttons. Of course, it is a virtue to be well-informed and to be smart. No one wants to be called *stupid*. For some, this is the worse thing that could ever happen!

In traditional, old-style training, there is a phrase I heard very often. For a long time, I did not understand or appreciate it. In fact, I thought it was kind of silly and unreasonable. As the years pass and I have much more experience teaching, I am beginning to realize the wisdom of such words and how important they are to apply to one's life.

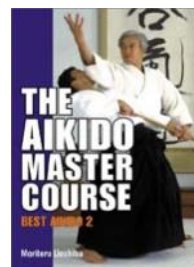
Maybe I was too smart for my own good, I don't know. . . . I never thought so myself. I often heard, *Baka ni nare* (or "Become a fool!"). It doesn't really mean to be stupid or lazy or silly. More than this, it means, "Don't be so smart!" In English, I think we say, "Don't be such a smartass," or, "Too smart for your own good!" In practice, especially, there is great wisdom in this – you must be surprised that I say this! I heard this often in Zen and very often in the dojo.

The person who just comes for practice and enjoys practice for the practice itself always does very well in the long run. The student who thinks he has all the answers, or thinks that he is smarter than others is the one who always gets himself into trouble. Not into trouble so much with others, but with himself.

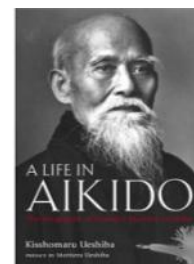
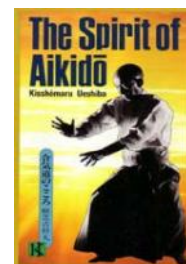
To become a fool means ultimately to become "pure," or "naive." It is important to practice with a pure heart; this is the meaning of *shoshin* or "beginner's mind." We all know, I think, that as soon as we think we have all the answers, we are already in deep trouble! As much as we know this, we still fall so easily into this old trap.

I know students who suffer so much because they think they have all the answers and prove themselves wrong or who think there is an answer to everything and cannot find the answer they want. For many things, there is no answer. Finally, you will discover everything you need to know in practice as you practice, nowhere else. In Aikido practice, you already have all the answers: it is not to grab at them, it is to realize them. . . .

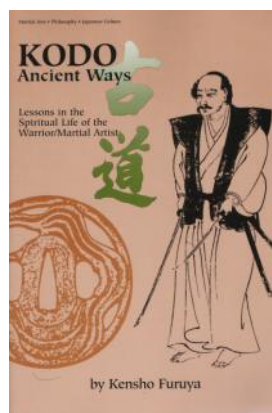
Editor's Note: *This article originally appeared, in slightly different form, as one of Sensei's posts to AikiWeb on December 5, 2003. Reprinted by permission.*

Recommended Readings:

by Ueshiba Moriheru



by Ueshiba Kisshomaru

***Kodo: Ancient Ways:
Lessons in the spiritual life
of the warrior***

by Reverend Kensho Furuya

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

Aikido TRAINING SCHEDULE

Sundays

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

Mondays

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

Tuesdays

6:30-7:30 PM Open

Wednesdays

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

Thursdays

6:30-7:30 PM Bokken

Fridays

6:30-7:30 PM Open

Saturdays

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

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

* These classes are not open for visitors to watch.

Iaido TRAINING SCHEDULE

TRADITIONAL JAPANESE IAIDO SWORDSMANSHIP

Saturdays

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

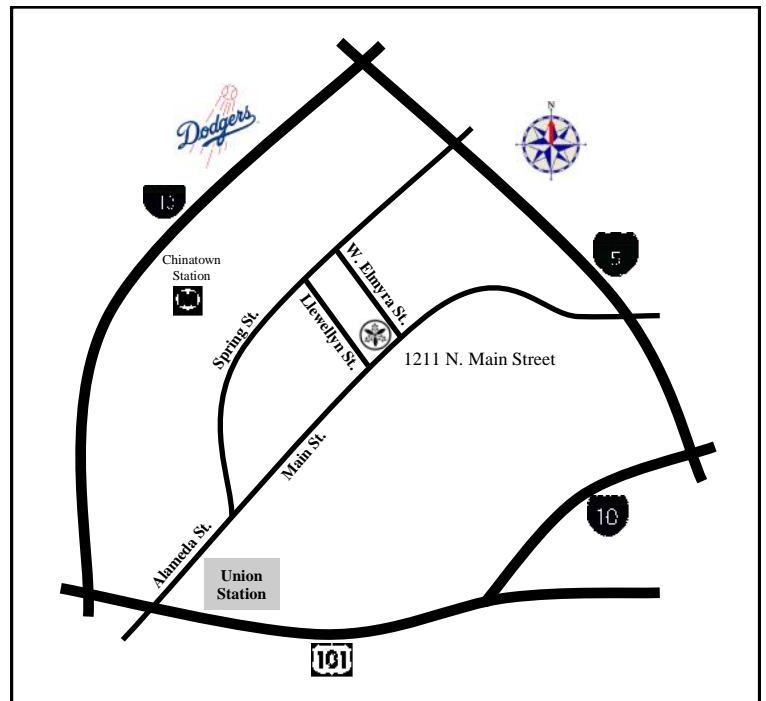
Sundays

7:45-8:45 AM

Thursdays

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

No classes on the last weekend of the month.



We are directly affiliated with:
AIKIDO WORLD HEADQUARTERS

Aikido Hombu Dojo - Aikikai
17-18 Wakamatsu-cho, Shinjuku-ku, Tokyo, JAPAN
We are committed to the study and practice of the teachings of the Founder of Aikido, Morihei Ueshiba and his legitimate successors, Kisshomaru Ueshiba and the present Doshu Moriteru Ueshiba.

The Furuya Foundation and the Aikido Center of Los Angeles (ACLA) admit students of any race, color, and national or ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. The Furuya Foundation and the Aikido Center of Los Angeles do not discriminate on the basis of race, color, and national or ethnic origin in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.



Finding Our Dojo

We are located at
 1211 N. Main Street
 Los Angeles, CA 90012
Telephone: (323) 225-1424
E-mail: info@aikidocenterla.com
 We are across the street and one block northwest from the Chinatown Metro Station.

The entrance is on Elmyra Street.

No appointment necessary to watch classes or join:
You are welcome to visit us any time during any of our Open or Fundamentals classes. Please come early.