



# 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  
Furuya Foundation

July 2009

Volume XXVII Number 7

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#### Learning Aikido 101

by David Ito,  
Aikido Chief Instructor

I truly believe that anyone, and I mean anyone, can become proficient at Aikido regardless of ability, gender, age, or athleticism. The paramount key to learning Aikido lies simply in the doing of Aikido. It is really that simple. Aikido is, as Sensei used to say, completely egalitarian, and your skill will grow commensurate with your efforts.



In Chado, or tea ceremony, they have a saying, *te de oboeru*, which means *to learn with your hands*. Aikido is no different. Aikido amounts to a purely experiential understanding, and so those who do not do Aikido cannot hope to understand it. You must step on the mat and sweat it out for yourself. Sensei often said there is only one thing that will help improve your Aikido: more Aikido. One of his favorite Dogen Zenji sayings was *shikantaza*, which meant *nothing but sitting* or *to just sit*. Dogen believed that no difference existed between the attaining of enlightenment and the practicing of zazen meditation. The single-heartedness of Aikido training amounts to the same thing; no space lies between doing Aikido and learning it. Aikido is a *do*, or way, in which learning Aikido is not an end in itself, but a way to live one's life and a way to cultivate our humanity. Hopefully, Aikido somehow permeates into everything that we do in life. Day in and day out, we face many obstacles and just saying, "do Aikido" might not help your plight in the heat of your struggles, so I have put together some things for you to think about when you feel stuck in your training.

#### The Three "Ps"

by Gary Myers,  
Iaido Chief Instructor

I worked as a product manager at a bank many years ago, before I started my antique business. A friend I worked with used to give a speech about the "Three Ps" of product management: Product, Price, and Promotion. In essence, a successful product by definition must meet the customer's needs, boast competitive pricing while still being profitable, and get promoted so that customers know about it and have to have it. I used to kid him about his speech because he gave it quite often: "Breaking out the old Three Ps speech again?" But in all honesty it was a very good presentation of what it takes to offer a great product or service.

Iaido has its own "Three Ps": Purpose, Practice, and Patience. All three are essential ingredients to good Iaido. If one is missing, like the above product analogy, the execution of the technique cannot be successful. All too often one of the "Ps" is missing in our Iaido.

### Upcoming Events

**July 12:**

Zenshuji Obon demonstration

**July 25:**

Instructors intensive

**July 25:**

Teaching Beginners 101 seminar

**July 24-August 2:**

Students from Spain visit

**August 1:**

Promotion testing

Continued on page 4...

Continued on page 5...

## My Opinion

by Reverend Kensho Furuya

In my own dojo, I ask beginning students to go easy and focus more in understanding the correct movement and execution of the technique rather to resist from the beginning. By focusing on the movement and learning to move their body well and mastering the proper execution of the technique, they become quite strong yet flexible and it makes little difference if the other person desires to resist or not as they advance.

I have many students who come in and try only to use their strength or rely on their power too much. It is good and an advantage to have good, natural physical strength; but generally, more often than not, these students become too stiff and much too static in their movement and cannot keep up with someone who is more pliable and can move effectively and freely.

In addition, at the beginning, when students are too focused on *shall I resist a little more or how can I escape or maybe I can do this or that*, they are no longer focusing on the technique itself or learning the technique, they are focused on the “sensation” of competition. From my experience, I have found that these students can continue to develop their strength up to a point but as they begin to mature in years, they discover that the strength they rely on begins to wane and they have a difficult time to adjust to the more subtle blending aspects of Aikido technique. These types of techniques, unlike Western sports, come from the general category, called *yawara*, which means softness, and there is an important clue here.

At the beginning, it is important to learn the proper “form” and “view” and “mental attitude” in training. Of course, it is not good to be too soft and yielding, but being too hard or too competitive is not good either in the early stages of Aikido training. In very hard-training dojos, when a student resists a little, it means the other person has *carte blanche* to use all of his power. This is how many unnecessary accidents occur in training. I have been in dojos where several so-called accidents occur in every class. It is hard to advance and keep up your training when you spend so much time nursing unnecessary injuries.

As a beginning student, it is not good to “discriminate” that this student is also a beginner and is weaker or stronger, etc. A student may be practicing very softly with you because you are a beginning student, so it is better not to take advantage of such a



*“Most people understand ‘strong and stiff’ but, in traditional Japanese martial arts, it must be ‘strong and supple.’”*

strong. Of course, he likes to use his God-given natural ability, but it is making him too stiff. Even his ukemi is much too stiff. I have to keep reminding him to go more easy and focus on the technique rather than his own strength. After 50 years of teaching, I have seen this happen so often. I advise that everyone learn the difference between strong and stiff. Most people understand “strong and stiff” but, in traditional Japanese martial arts, it must be “strong and supple.”

Finally, if you have good strength and know how to use it, why focus your training on something that you already have? Why not learn the Aikido techniques, which are something that cannot be learned on one’s own and you need a competent teacher to advise and instruct you? I often tell my students that they do not need me to develop their strength. They can easily do this on their own — start to dig ditches or work out in a gym and strength will come easily with a little hard work. Catching on to the technique of Aikido is a little harder. I hope my students will try to take advantage of what I have to teach before I am gone.

Learning Aikido is not a competition of strength. In sword practice, however strong a person is physically, he cannot block the sword with his hand or head; he needs to be able to move effectively and speedily. You cannot do this if you are too stiff. Against a weapon such as a sword, more than strength, one needs movement and pliability. Originally, empty-hand techniques in Japanese martial arts developed from defensive moves against an armed enemy. It is from this source that such techniques like Aikido rely on pliancy and freedom of movement.

This is how, at least, I teach in my own dojo.

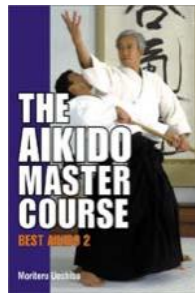
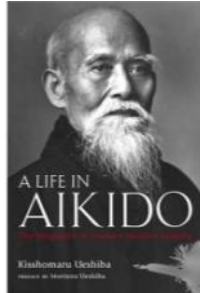
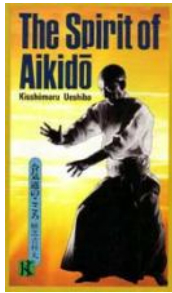
*Editor’s note:* This article came from a thread posted on Sensei’s Aikido-Iaido-KODO Yahoo! discussion group, dated September 10, 2004.



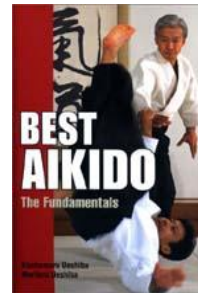
Recommended Readings:



by Ueshiba Kisshomaru



by Ueshiba Moriteru



**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**

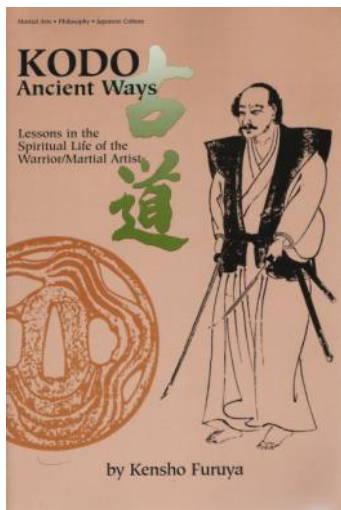
Publisher: David Ito

Editor-in-Chief: Mark Ehrlich

Photographer: Larry Armstrong

◇ Publications By Reverend Kensho Furuya ◇

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



by Reverend  
Kensho Furuya

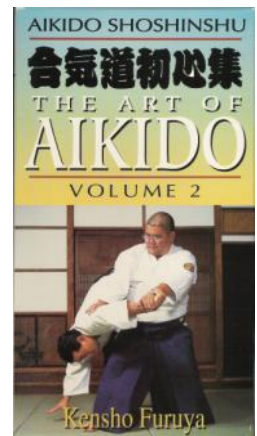
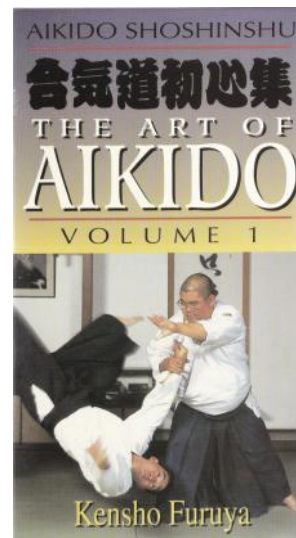
Highly  
recommended  
for all students  
of the Dojo.

**The Art of AIKIDO**

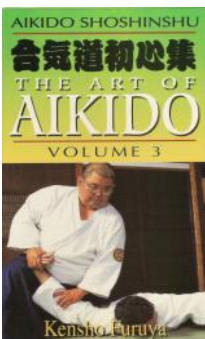
Instructional Video Series s Now Available in a new DVD format.

"Top Rated" Karate Illustrated  
"Impressive Scope" Aikido Today  
"Exhaustive" Aikido Journal  
"Best in the English language on the market today," Budovideos.com.

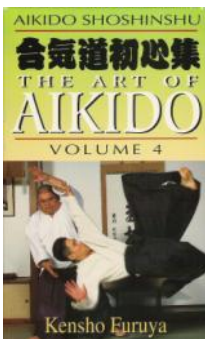
This video series is considered the most comprehensive and detailed instructional video on Aikido available today. Clear depiction of each technique and very detailed explanation of all of the fine points.



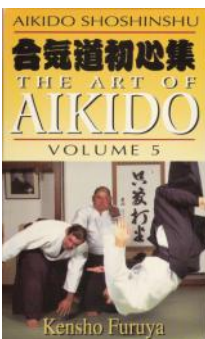
Basic Techniques  
Throwing & Joint Techniques,  
Ikkyo, Nikyo, Sankyo, Yonkyo  
& Gokyo



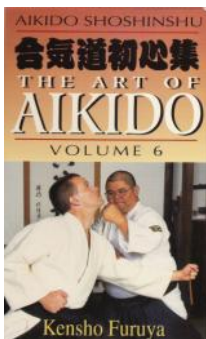
Ukemi-Breakfalling  
Basics Continued  
Free Style Techniques  
Tenshin. Ki. Breathing.



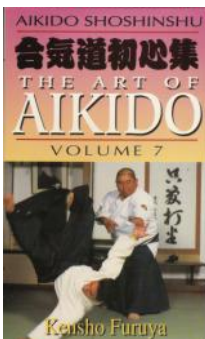
Katatetori Ryotemochi:  
Ryotetori: 2-hand attack.  
Reigi-saho: Etiquette.  
Koshinage-Hip throws.



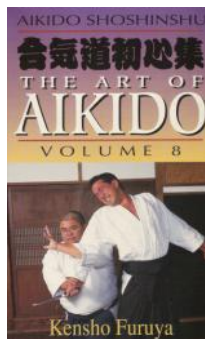
Suwari-waza. Gokyo.  
Hanmi-handachi.  
Kokyu-dosa.  
Katatori: Shoulder attacks  
Multiple attackers.  
Five-man Freestyle.



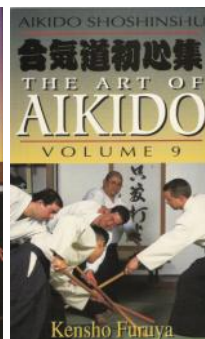
Tsuki: Strikes & punches  
Yokomenuchi: Strikes to  
the side of the head &  
neck.



Ushiuro Katatetori  
Kubishime: Chokes from  
behind.  
Ushiuro Ryotetori,  
Ryohijitori, & Ryokatatori.



Atemi-waza: Striking  
Defense against kicks.  
Tanto-tori: Knife defense.  
Aiki-ken: Sword Training.



Jo: Basic short staff  
Fundamentals.  
Complete 1st Degree  
Black Belt (Shodan)  
Examination

**Learning Aikido 101** *continued from page 1...*

### Choose your teacher wisely

Sensei always said, *If you are going to bake a cake, begin with the right ingredients.* The best teacher you can find is probably the single most important factor in your learning. You must trust that you are placing yourself into the right teacher's hands. The teacher must possess good moral character and care about your development. These traits not only apply to your teacher, but also the people with whom you choose to associate because they also become your teachers by example and influence. Choose your friends wisely.

### Make your weakest link your strongest link

This statement comes from a newsletter article that Sensei wrote at least two decades ago. He said, *Whatever you think is your weakest technique, work make it into your strongest; then go back and make your new weakest into your strongest.* For instance, if your forward rolls are bad, practice them every day before and after class for five minutes. Ask for help. Become familiar with every nuance about forward rolling. In time, practice will make perfect.



### Consistency is the key

Many people start out with so much enthusiasm. This seems like a great start, but they go from 0 to 100 and sooner or later they are like a race car revving way into the red. The day comes when they can't sustain that initial intensity and burnout sets in. Student burnout stands as probably the biggest reason for quitting after the first six months. It doesn't matter how hard you train if you can only keep it up for a short period of time. It is not so much the compilation of hours that is the most beneficial to your Aikido technique as it is the regularity with which you train. If you can only come to practice every Wednesday, make that class like clockwork. This regularity yields much better results than training every day for a month but then having to take a break because you are burned out or become injured. So, commit to a regular training schedule with ample time to rest and this will make your learning much easier. Slow and steady wins the race.

### Copy and develop a discriminating eye

Don't listen, watch. Listening requires comprehension and remains subject to your interpretation. If you get busy understanding, you will miss out. When the teacher teaches, do your best just to copy the technique. When I was a beginner, we were responsible for copying every aspect and nuance of Sensei's technique. Sometimes he would only show the technique once and if you weren't watching, you would miss it and most likely get scolded. Nothing was worse than standing and looking around to see what everyone else was doing because you weren't paying attention. Once you can copy any technique, your mind will undoubtedly standardize the forms and then you will be able to notice when things look out of place or different. Copying will enable you to learn faster.

### Make mistakes correctly

*Make mistake correctly* is another of Sensei's old adages. He wrote about it extensively on the Internet and in *Kodo: Ancient Ways*. We all make mistakes and missteps form a part of learning; people who don't make mistakes, don't learn. However, how you look at mistakes dictates whether or not you will learn from them or not. If you paint mistakes with a negative hue and think that you are stupid or a fool or that you can't learn, you will never learn: your attitude creates a self-fulfilling prophecy. You

will be much happier and healthier if instead you view mistakes as par for the course in learning and not a signal of your demise. Soshitsu Sen said, "Be rebuked, stand corrected, and learn." Extending the same vein of thought, Brian Tracy remarked, "Be willing to say, 'I was wrong', 'I made a mistake', and 'I changed my mind.'" He believed that we should try to remain flexible and that being able to say these three statements can avert so much unnecessary pain and suffering in our lives. Most of the time, our egos don't

allow us to say them because then people would know that we are not perfect or right all the time. En route to being right all the time, we forget that we are human and subject to making mistakes. If you are right all the time, you are never wrong and this means that you are never learning.

### Drop the weights

I have not met anyone who could work out with weights and not get stiff or robot-like in their Aikido movements. Lifting weights gives your body an unnatural tenseness, and since most weight training exercises are single-joint movements in a fixed position, they do not complement Aikido. Another thing is that weights generally provide gravity-specific resistance, meaning that we have to move them away from the earth and thus against gravity. Think about a bicep curl or a bench press: weight lifters put their bodies into positions to move the weight away from the earth, which is the same thing a human being attacking you is doing. Aikido movement is dynamic and balanced; we utilize our entire body to deal with confrontation. Aikido strives to harmonize with the attackers' energies and uses their own force, power, balance, and, of course, gravity against them. The moment we need to push or pull, hold them up or push them down, we are no longer doing Aikido. We do not force anything and therefore do not need extra physical strength to negotiate attacks.

### When you get stuck, go back to the beginning

I have heard Sensei say this many different times and undoubtedly many different ways. He always used to say, *Basics, basics, basics.* When you become confused, go back to the basics. When you get lost, go back to the beginning. When you don't know what to do, go back to the basics. Having heard this so many times, I now find myself saying the same thing when I get stuck or when students come to me for help. Our school constantly drilled the basics; ikkyo, nikyō, sankyō, and yonkyō. Emphasizing these basic techniques will help students fare better in the long run than those students who get less of the basics given the same amount of training time.

The Three “Ps” *continued from page 1...*

### Purpose

Whatever you do in life should have a purpose. This purpose is called *riai* in Japanese. In Iaido, each action, each technique, each drill, each kata has an aim or purpose to it. To lose sight of that purpose reduces the movement merely to going through the motions, wasted energy that is lost in time. We all tend to forget that time is our most precious commodity; fill it with meaning by always having a purpose. In Iaido, the ultimate aim is to draw and cut in the same motion.

When asked what was the ultimate meaning of the tea ceremony, famous tea master Sen no Rikyu said, “To make a good bowl of tea.” Obviously in the tea ceremony, as in Iaido, there is much that goes on before and after the moment of truth; each prior movement has its own purpose, which eventually leads to the ultimate purpose of the art.

In shohatto all the movement leads to the first horizontal cut, and all the movement after that provides the transition to the next cut. Any problem or fault in the technique prior to those cuts becomes manifested in the cut itself. So when the monouchi of the blade is not making a proper horizontal or overhead cut, somehow the purpose or *riai* has been lost. In order to keep that purpose always in our thoughts, we have to focus our concentration on each movement’s purpose. This focus makes Iaido more than a sword dance and enhances our understanding and appreciation of its movements.

### Practice

No one ever became proficient in Iaido practicing once a week; to believe otherwise is pure ego. The more you put in, the more you will get out, and it’s a very familiar but very true equation. Sensei was very aware of who came to practice consistently and who didn’t: attendance was a major consideration in who got promoted and when. He wanted to make sure the students made the effort. He used to say, *Miss a day and it sets you back a week; miss a week and it sets you back a month.*

Of course, there has to be proper guidance and teaching accompanying the practice to make sure the techniques are done correctly, otherwise practice only reinforces bad habits. Students should take full advantage of opportunities to practice whenever they become available. For example, more people should partake in the Thursday night classes if they can.

### Patience

In the old days, new students were put through trials and tribulations to test their mettle and their resolve. Their initial years in the school were considered probationary periods. They would have to do routine and mundane chores such as cleaning and cooking; much of what they did had little to do with the study of swordsmanship. They would get taught the most elemental and



basic techniques, which they would have to find time to practice, wedged in between their chores. Schools were very guarded about whom they taught, what they taught and when they taught it. Teachers had to ensure that students were worthy of the teachings. They identified the students with the best potential by seeing how patient they were to persevere through the probationary period. Many now would consider this an abuse of the students, but it was quite the norm and any other way would have been considered out of the ordinary. Today people pay their money and expect the teaching to be served to them fast-food style. But to learn properly, some of the old-time patience must be carried over to modern teaching. To advance students before they are ready is not only unfair to them, it is also potentially dangerous for them and their fellow students.

We must also have patience in the timing and pace of our kata. Many try to do the techniques too quickly. Although it is natural for the timing to quicken when you have done the same thing many times, in Iaido you have to have patience in your movement; just as there is a purpose, there is a timing which must be maintained. Each level has its own pace: whenever we rush through a technique, the purpose gets missed or forgotten. Each technique has a beginning, middle, and completion, and the movements within may have different timing and rhythm. Rarely is the movement within the kata done at the same speed. Please be mindful that to make a correction, one must slow down and absorb it.

## Branch Dojos

### Hacienda La Puente Aikikai

Hacienda Heights, California  
Chief Instructor: Tom Williams

### Aikido Kodokai

Salamanca, Spain  
Chief Instructor: Santiago Garcia Almaraz  
www.kodokai.com

### Veracruz Aikikai

Veracruz, Mexico  
Chief Instructors:  
Dr. Jose Roberto Magallanes Molina  
Dr. Alvaro Rodolfo Hernandez Meza  
www.veracruz-aikikai.com

### Aikido Renbukai of Arizona

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





**Our Neighbors, Our Food: Pho-filling Experiences**

by Maria Murakawa, Aikido 2nd Dan

After a hard practice, sometimes there is nothing more satisfying than carbs and meat. What I'm talking about are rice noodles of the Vietnamese variety, of which a hefty bundle is topped with every kind of tender beef imaginable, and finally doused in a savory, clear, delicate broth. Fortunately for us, since Chinatown has become our neighborhood, one of the best places in LA to satisfy a craving for these noodles, called *pho* (say: FUH), is Pho 87. I highly recommend the *pho dac biet* (specialty pho); you'll see it as item #1 on the menu. This tasty dish combines tender beautifully pink rare beef, flavorful cooked brisket, tripe, and gelatinous tendon, all thinly sliced. If you're looking to experience a taste of all the different edible parts of the cow in one bowl, this dish is it. A side of mint, basil, beansprouts, onions, lime wedges and chili come with each order. Add them to the bowl to your taste for a refreshing complement to the rich meats, and a nice crunchy texture against the soft rice noodles. I prefer the simple broth with a squeeze of lime juice, but hoisin and chili sauce can be added to intensify the sweetness and spiciness of the broth. You can also have the pho experience with more simple combinations of meat, such as charbroiled pork or beef balls, all equally delicious. Spoon some noodles, beef, and basil onto the ladle provided, top with soup, and you will experience another version of comfort food, well-deserved after a good Saturday morning practice.



**Pho 87**  
**1019 N. Broadway**  
**Los Angeles, CA 90012**  
**(323) 227-0758**  
**Open 7 days**  
**9:00 AM - 8:00 PM**  
**CASH ONLY!**

**Birth Announcement**



**Wesley Michel Hoffer**

Congratulations to Kevin and Gisele Hoffer on the birth of their first son on May 24, 2009.



**Dojo Diagnosis: Dehydration**

by Shaun Menashe, Aikido 3rd Kyu

Aikido training can be very vigorous and coupled with the heat of the summer, it can be very dehydrating. Dehydration can occur when you lose more fluids, either through sweating or urination, than you are taking in through drinking and eating. Excessive dehydration or fluid loss can diminish performance and increase the risk of exertion related heat illnesses.

Some of the symptoms of mild dehydration are:

- Dry, sticky mouth
- Fatigue or sleepiness
- Thirst
- Decreased urine output
- Muscle weakness
- Headache

Some of the symptoms of more severe dehydration are:

- Extreme thirst
- Very dry mouth, skin and mucous membranes
- Lack of sweating
- Little or no urination — any urine that is produced will be dark yellow or amber
- Shriveled and dry skin that lacks elasticity and doesn't "bounce back" when pinched into a fold
- Low blood pressure
- Rapid heartbeat
- Fever
- In the most serious cases, delirium or unconsciousness

The safest way to prevent dehydration is to monitor your intake of fluids pre- and post-training and the amount of fluid loss after training.

- Two hours before practice make sure to drink at least one cup of water.
- After class, sip cool water and don't guzzle it because it can upset your stomach.
- Drink 1.5 liters of fluids for every kilogram of body weight lost during training.
- Consuming beverages and/or snacks with sodium will help expedite rapid and complete recovery by stimulating thirst and the retention of fluids.

For more information about dehydration or other activity related disorders, please consult your health-care provider.

**JAPANESE  
LESSON**

**日  
本  
語**

**Wakarimasu: To understand**

Pronounced: Wah-kah-rhee-mah-sue

わかります。



*Wakaru* is the dictionary form of the verb *wakarimasu*, which means *to understand*. “Do you understand?” is the burning question in almost all Japanese conversations because clarity almost always becomes an issue in a society with so many underlying meanings and motives.

**Sample usages:**

Iie, wakarimasen: No, I don't understand.

Hai, chotto wakarimasu: Yes, I understand a little.

Wakatta? or Wakaru?: (shortened form) Understand?

Mada Mada wakarimasen: I don't understand at all.

Wakarimasu ka?: Do you understand?

Sumimasen Nihongo ga wakarimasen: Excuse me, I don't understand Japanese.



**Just Do Aikido**

by Michael Van Ruth, Aikido 2nd Dan  
Chief Instructor, Aikido Renbukai

I was recently reading through some of my old journal entries. I haven't truly kept up with the practice of writing in a journal for a while, but after reading

through one of them, I think I will pick it up again. One of the journal entries I read was from September 26, 1997. I wrote of a story told by Sensei. The journal entry goes as follows:

*Sensei yesterday told us a story of a conversation he had with his Zen teacher. Sensei said to him, “It is difficult to do Aikido when one is poor.” His teacher replied, “Well, do Aikido poor.” Sensei said, “No I mean, we need a lot of money to do Aikido. We need to become rich.” Again, his teacher replied, “If you are poor, do Aikido poor. If you are rich, do Aikido rich.”*

*The whole point was to do what you have to do and adjust to the circumstances. The human being isn't a fixed being. We can adjust to our surroundings. When we think we are fixed and we have to change our surroundings to suit us, we have problems.*

I had forgotten this story. It made me smile going back in time to hear my teacher again. It was also interesting to read something from the past that is so relevant today given the world's economic problems. We must all push on to do the things we must do no matter the circumstances. If we wait for all our circumstances to be perfect before doing something, it will never get done.

**Teaching Beginners 101**

Saturday, July 25  
10:45 AM-12:45 PM

Beginning student teaching methodology:

- Assessment
- Program progressions
- How to teach ukemi and progressions
- Dos and don'ts

*Everyone is invited!*

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Published by Aikido Center of Los Angeles  
1211 N. Main Street, Los Angeles, CA 90012  
Tel: (323) 225-1424  
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# Aikido TRAINING SCHEDULE

**Sundays**

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

**Mondays**

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

**Tuesdays**

6:30-7:30 PM Open

**Wednesdays**

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

**Thursdays**

6:30-7:30 PM Bokken

**Fridays**

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

**Saturdays**

9:30-10:30 AM Open  
 10:40-11:40 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

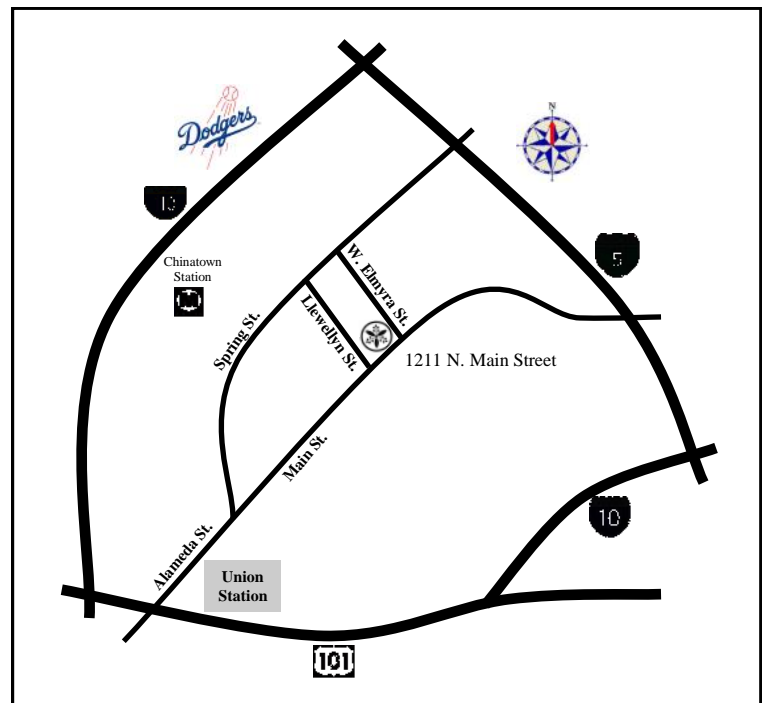
**Saturdays:**

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](mailto: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 anytime during any of our Open or Fundamental classes. Please come early.