

# The Aikido Center of Los Angeles



道の為、  
世の為、  
人の為  
合気道

# The Aiki Dojo

Direct Affiliation: Aikikai Foundation – Aikido World Headquarters  
Los Angeles Sword and Swordsmanship Society Kenshinkai  
The Furuya Foundation

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### Message From the Teacher by David Ito, Aikido Chief Instructor

Furuya Sensei used to constantly chide me about appreciation. He would say, "You need to learn gratitude and appreciation." I could never quite understand what he was talking about.

Recently on my trip to Cuba and teaching at Kyoikuaiikibudo Aikikai, I finally realized what Sensei was saying all those years ago.

When people ask me about my trip to Cuba, the only thing I can say is "humbling." It made me think about how much they accomplish with so little and how little I accomplish while enjoying so much.

One of the main reasons why we went to Cuba was to meet a group of students who use Sensei's *The Art of Aikido* video series learn and teach Aikido. Many of the people, some of whom weren't Aikidoists, watched his videos and use them in their dojos. I even met a priest who was inspired by Sensei's videos.

While spending time with Omar Lam Sanz Sensei and his students, I was very much impressed

with their enthusiasm, dedication and true *budo* spirit. Sensei always talked about the energy that students bring to the training when they are enthusiastic. The students in Cuba were a joy to teach and were "hungry" to learn. They were what Sensei would refer to as "good students."

My serendipitous realization of Sensei's assertion about appreciation came about based upon something that Kay Sera, who went with us, had said. Kay said, "I had never really put much thought into being Furuya Sensei's student or what it was like for him to be my teacher, but so many people here knew of Sensei and wanted to know what it was like to learn from him and be his student."

At that moment, I realized what Sensei was saying. I had been so fortunate but I didn't realize it. So many people in this world would love the opportunity that I had, but I was being a brat.

Traveling often times give us the opportunity to see ourselves from a different shore. Cuba was humbling for me because through the wonderful people with the greatest spirits, I was able to see the error of my ways. I really do understand better now what Sensei means by appreciation.

## Upcoming Events

**June 3rd:**  
Pasadena Matsuri BBQ  
for Tomi Okuno

**June 24th:**  
Intensive seminar

**July 4th:**  
Dojo closed: Fourth of July

**July 9-10th:**  
Zenshuji Obon

**July 29th:**  
Intensive seminar

**August 26th:**  
Intensive seminar

## Back to the Basics

by David Ito, Aikido Chief Instructor

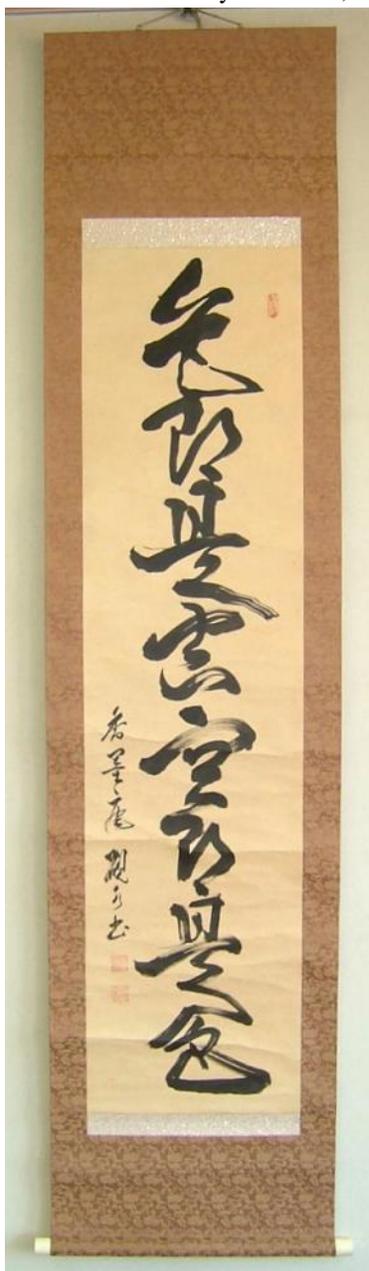
The other day a student brought a friend to try out our Aikido class. Her friend had previously done Aikido at another dojo in another area before moving to Los Angeles. This student's friend was pretty good for having taken such a long time away from Aikido, but her technique definitely needed some work. She looked as if she was having fun and I thought that maybe she would come back and join. When I asked my student later what her friend had thought of the class, she replied that she wouldn't be coming back because, "She thought it was too technical and she just wanted to flow with the technique." This was disappointing because this woman had the potential to be very good, but her lack of understanding of the basic movements of Aikido would prevent her from really hitting the heights of her ability.

This, I believe, is typically one of the major flaws of not only Aikido, but in every traditional art today. People are in such a hurry to do it, they never really learn *how* to do it.

To me, Aikido is very easy. I don't say that to be arrogant or to be better than anyone else. What I have come to understand is that Aikido is very step by step oriented. It's kind of a "first this then that" type of martial art. Thus, if one just follows and memorizes the steps then they will get good. I always tell my students, "An expert doesn't do anything different than you, however, they always follow each and every one of the steps, but they just do them faster than you."

In traditional training, the trajectory of mastery is referred to as *shu ha ri*. *Shu* (守) generally means "to obey" but it can also mean "to protect." This is the stage at which a student learns the steps so diligently that they become thoughtless. There is no "thinking" at this level and so therefore no questioning or understanding at this level either. So, one can see both this idea of obeying which signifies learning the movements carefully and without personal variation, but also this idea of protecting so that the art stays pure for not only one's self, but also for future generations. On a certain level, one can think of the *shu* stage as the beginnings of no-mindedness where thinking or personal panache is discouraged. It is discouraged because in order to learn something, one must first have faith and commit to learning it. In Japanese painting, the students spend a tremendous amount of time copying the master's example. This objective copying it is called *funponshugi* or "the copying the book method." In order to advanced past the *shu* stage, one must put in the work

of mastering the movements as specifically as possible. The techniques at this level are kind of blocky and maybe even perfunctorily robot like, but this just means that the practitioner is learning them with the right understanding mindset of "To copy only."



"Shiki Zoku Ze Ku, Ku Soku Ze Shiki  
Form is nothing but emptiness.  
Emptiness is nothing but form."  
- Translation by Rev. Kensho Furuya

Some people define *ha* (破) as "to destroy" because the word *ha* is commonly used in the word *hakai* or "destruction." However, *ha* in this sense means to break something apart in order to understand it better. Most people reach this level after 1st or 2nd degree black belt because this is the stage where understanding begins. To fully understand something, one must become well acquainted with its details. Here, students begin to examine the "hows and whys" of the techniques. All martial arts are context based which means that the student needs to understand them in order to truly master them. At this stage, the student begins to see their techniques depart from a sort of stop-start type of movement to a more flowing movement. This flowing movement is known as *ki no nagare* or "the flow of ki."

The final stage in learning is supposed to be *ri* (離). *Ri* means "to break away." Furuya Sensei characterized it as the moment after the baby chick breaks through the shell and exits the egg. Most describe this stage as "breaking" away from the form where they are able to do anything they want and that is somewhat true, but this is where most people kind of get all messed up. *Ri* is more symbolic than literal. To break away from the form means to not be obstructed by the form. This means that the line between the form and person disappears. Thus, *ri* is where a person's true mastery is found. The scholar, D.T. Suzuki described it as *myou* (妙). *Myou* is the place where a person is so skillful that their mastery seems almost magical and that they're some how without form. However, this is far from the truth. Mastery is where we become the form and the form becomes us. The form does exist, but it just cannot be easily seen. In Buddhism, it is known as *shiki soku ze ku* (色即是空) or "Form is emptiness, emptiness is form."

In Aikido, there are generally two types of training. The first being *kihon waza* (基本) and the second being *jiyu-waza* (自由). *Kihon-waza* is what people today call the "basics" and it is generally associated with beginners. *Jiyu-waza* translates as "freedom" and people usually think of these techniques as being "advanced."

Continued on page 3...

**Back to the Basics** *continued from page 2...*

This was this visitor's problem. She thinks that since the goal of Aikido physical movement is *ki no nagare* and then *ri* or *shiki soku ze ku* then she can't be hampered down by working on the *kihon-waza* or where the proper placement of her foot should be. Nothing is farther from the truth.

Most think that the biggest obstacle of learning a traditional martial art like Aikido today is that it takes too long to become good. This might be true but it is the entirely the wrong focus. Thinking this way places the focus on the product and not the journey. Sensei used to say, "The Way is in training" and we can see his assertion in the kanjis for Aikido (合氣道). Aikido is a *do* (道) and the kanji means "way or path."

I read a nice quote that sums up training by Pope John Paul VI, "All life demands struggle. Those who have everything given to them become lazy, selfish, and insensitive to the real values of life. The very striving and hard work that we so constantly try to avoid is the

major building block in the person we are today." If we want to improve, we must put in the work.

Aikido is completely different than any other martial art. Our goal is not destruction, but preservation. It is easy to destroy others and it barely requires any physical strength or ability, but to preserve another takes so much more physical skill and even more inner strength. To preserve requires that the techniques be as precise as possible. Thus, precision dictates diligent discipline. It takes very little skill to just punch someone in the face, but it takes remarkably more skill to disarm someone and to not hurt them. Thus, the training of Aikido requires precision and that means dedication to the road of perfection and not perfection itself.

It's easy to forget that Aikido is a martial art and the true goal. The true goal of training is to develop one's self to one's highest peak. Thus, life then is about growth and true growth requires that we put in the work. Everyone wants to have fun, but as John C. Maxwell said, "You can pay now and play later or you can play now and pay later. Either way you have to pay."

**Responsibility**

by *Santiago Garcia Almaraz*  
Chief Instructor, Aikido Kodokai

Everyone makes mistakes. Mistakes are a part of life. I think that making mistakes is one of the main characteristic of being human and mistakes make up a huge part of our growth and learning.

We are all human and mistakes are made every day. However, when we do make mistakes, we rarely admit our guilt. I think maybe it's a mixture of feeling shame and failure which probably originated in our upbringing. We are taught at home, at school, and by our friends that mistakes are bad because they immediately judge us and deem us as "bad." From there we learn that "mistakes" are a bad thing and then as we get older we find it harder and harder to admit mistakes and take ownership because when we do we somehow feel like failures.

The question becomes, "Is it good to be wrong or rather is it good to be bad?" The problem in making mistakes is usually not whether or not we learn from the situation but rather do we keep repeating again and again the same mistakes. This is where the part of personal responsibility enters into the situation. When we make a mistake our obligation is to admit them and then correct them.

In Aikido training, it is no different. When we are wrong, many times it is through these mistakes that we truly learn and improve. As we improve, we commit fewer errors little by little.

Many times in Aikido class, the teacher corrects the student. When the teacher corrects us, we have to be attentive and awake to be able to capture the maximum information to improve as quickly as possible. In order to improve, whether it is our technique or our attitude, we must be open to and willing to improve. In this respect, we have to keep in mind that any change however small it may be is still improvement on our path in Aikido.

It is part of each teacher's responsibility to correct each student. Each teacher has their own way of transmitting their teachings. Some are harder and some are more straightforward while others are more soft, indirect or biting. Each Sensei has their method but the most important thing is that they care about improving the student's ability. The responsibility of correcting those "mistakes" is done in the spirit of improvement and it's not about good or bad or right or wrong – its about helping the student improve.

Each student has a responsibility as well. The student must have two things: The desire to improve and the attitude to be corrected. If the student does not have the desire to improve then they will not improve. Likewise, if the student doesn't want to be correct, they will not improve either. To be teachable is to be humble and open to being wrong.

Generally in life, to be successful one has to be diligent and determined but also humble enough to admit when they are wrong and have made a mistake. It takes great courage to not only do the work but also great bravery to start again as many times as necessary.

We each have our own responsibilities in this life and we cannot pass that responsibility on to others, our teacher, our friends or our family. We have to do the work ourselves.

Everyone's lives are busy. None of us are immune to the day to day pressures of life. If we want to improve we can't complain or putting forth the excuses of family, work, schedules, or tiredness. The ownness is placed securely on our shoulders.

We take responsibility if we are right just as when we are wrong. The difference is that one takes responsibility. Taking responsibility means that one is taking control of one's life. Making mistakes are a part of life. Taking responsibility means that we are allowing those mistakes to improve us.

# Our Visit to Cuba and Kyoikuaikibudo Aikikai



Photos courtesy of Gary and Linda Illiano, Victor Gonzalez and Kay Sera.

## Cuba First Impressions

by Gary Illiano, Aikido 2nd Dan

We are sitting in the shade of the patio feeling slightly stressed. The van that we had rented last evening was supposed to arrive at 10:00 am. It is now just past 11:00 am so we ask Victor, our designated interpreter, to use his Brooklyn Spanish to try calling from the land line as cell service is intermittent at best. Victor reports success: both driver and van are on the way. So we wait. Then we wait some more. Victor makes a second call at 12:30 pm. Oh, yes, well there was a problem but they worked it out so now they really are on the way. Again, we wait. We are half way through our first full day in *La Habana* and I feel that patience is easier together as a group. A little after 1:30 pm a van pulls up to the house we have rented for the week. Julio the driver emerges, six feet tall and trim, white shirt blue tie. We learn that he is a veteran of the Angola campaign. Julio explains in Spanish that the rental company had mistakenly reserved a car, not the eight passenger van as promised. Transportation is fixed now. *Vamonos!* Here we go.

The afternoon passes at a leisurely pace as we continue to acclimate to the heat and humidity. We do some sight-seeing. We walk a little. We start to get a feel for Havana and some of its 2.1 million residents.

Somehow, we all manage to pull up to the Kyoiku aikibudo dojo five minutes after the 6:30 pm class was supposed to start. The excitement in the air is palpable. Many pairs of eyes peer out at us from inside the building. As we cross over the threshold we are set upon by smiling children in straight lines ready to greet us almost as if we were royalty. I am approached by a young girl, not even four feet tall and maybe 50 pounds, who bows ever so politely as she hands me a single rose in welcome.

Gradually we are ushered past scores of students through the front room (for Karate), the middle room (for Greco-Roman wrestling), into the back room where the dojo stands. It is not a large space. The dojo has two levels – mats on a raised platform toward the front, and a slightly larger mat on the floor level in the back half of the space. The walls are maybe three feet from the ground, and above that a chain link fence that lets some air flow in to circulate, beneath the metal roof. There is a large wooden post in the geographical center of the room, right at the division of the upper and lower levels. Along the wall extending from the only doorway, in the corner of the upper level, are shelves used to store gym bags and other personal items.

We are invited to sit *seiza* on the upper mat facing 40 or so children lined up along the back wall. When Ito Sensei realizes before I do that we are about to see a demonstration, he motions to me to re-

cord a video. I quickly rummage through my backpack to retrieve my otherwise useless cell phone. The video shows an impressive demonstration by young, highly disciplined Aikidoka. Their throws are clear, their ukemi good, their etiquette polished, with proper bows before and after. As we approach the four minute mark, one young man who looks to be about 12 years old moves easily into a randori versus three attackers. I love Aikido demonstrations, but this one with the children is really pretty special.

Separate changing areas would be a far greater luxury than is possible so the children are quickly cleared out so we can change into our uniforms. Rejoined minutes later by children and adults alike, we prepare to bow in. Sensei asks me how many students there are. I do quick count of about 115. Luckily, they dismissed half the class after the first hour.



After bowing in Sensei's warm-up has a familiar, centering effect. As we move on to familiar techniques I get to train with several different students. Everyone seems to be enjoying the class, especially me. The energy is high. Practice is strong. No one is injured. Sensei's technique does not fail to impress – smiles throughout. And then, suddenly, time's up.

We bow out, which is like firing the starting pistol for the photo race. Cell phones, cameras, pictures of all, pictures with one, pictures with this group, and pictures with that group. *Uno mas, por favor.* Everyone smiles through glistening sweat that is losing its struggle to evaporate against the humidity. The mood is good, and I pause to think that if these Aikidoka are a reflection of the Cuban people then I am going to like my time in their country very much. I pause for a quick check of my own behavior, as I in turn consider that I am an "ambassador" representing Americans to all the Cubans I will meet.

Eventually the ACLA contingent makes it out to Julio and the air conditioned van. Dinner is a quiet little restaurant where I manage to mangle the pronunciation of *pollo grille* or grilled chicken. We are all settling into a quiet afterglow that seems to pull us closer together from the intensity of shared experience. Reflecting back on the day it is not that we accomplished so much, but how completely we did what we did do. Maybe no cell or internet service has its advantages. I decide that my feeling like we'd been there a week already was a good sign of things to come.

As with the beginning of each technique, the beginning of Aikido is harmony, to blend with our partner, to see things from their point of view. Entering a world so different from our own we are fortunate that our training has prepared us to blend with, rather than resist, our new environment. We have begun to get a sense of the hardships that our Cuban friends must overcome on a daily basis. I can only wonder if I would have the strength to do the same.

## On the Mat

by Ken Watanabe, Iaido Chief Instructor

Aikido practice is very simple: find a good school and practice a lot – simple! However, just like saying “To be a good person, do good deeds and think good thoughts.” the practice is much more difficult than the wonderful idea behind the phrase. Despite the wealth of today’s Google search results, it is still difficult to find a good teacher. With so many things going on in our lives – technology as well as the convenience it brings to our lives – who can give a traditional martial art the attention it demands in order to master it?

Although many books have been published about Aikido and there are many videos of some very great masters on YouTube, students must remember that, in Aikido, the practice itself *is* the teaching. Simply put, there is no substitute for stepping onto the mat, sweating it out, and experiencing Aikido with our mind, body, and spirit.

Some students may feel that the practice isn’t enough and look elsewhere to improve their training. Others might try skip the training and find a shortcut to making the techniques more “effective”. When students haven’t trained enough to understand the meaning of practice, some hope to find something better, something that’s easier to understand, or something that satisfies their ego.

It may be a quicker fix to rely on tricks instead of actually mastering the essence of the technique, but in the long run, the student who relies solely on shortcuts will only become disappointed when they haven’t mastered anything at all.

It’s not enough to just know Aikido on an intellectual level, but also know it with our bodies. A student who understands the basic techniques makes it possible for the technique to continue imparting its wisdom. One must practice earnestly, and without ego, to finally realize the true essence of the technique.

Training regularly is not only important to “get good”, but eventually, to become independent. This is why it’s important to trust the teacher and the training. The teacher will not always be there to take care of the student. A good teacher will not be able to teach every single facet of the technique, but when the training is correct the technique will continue teaching the student. This is why it’s important to catch onto the proper practice. It’s important for the student to know what is correct in the practice as well as what is incorrect. The last thing that a student or teacher needs is to just make up stuff for the sake of making it easy, convenient or fun.

A good teacher transmits knowledge as purely as possible. In our need for “originality” some like to change the technique for the sake of change or add a little styling, instead of allowing the technique to evolve naturally. Like the old experiment of a message being passed down the length of a long line of people which eventually changes at the end, those that don’t train properly run the risk of getting it wrong in the end. Regular training helps keep that original message intact.

In the beginning of my training, this was before YouTube, I thought I would be clever and I bought all kinds of Aikido books hoping to get an extra edge or an insight into my training. After buying several books, that I thought would be useful and poring through them, I discovered that the best way to advance in my training wasn’t reading a book about Aikido, but instead, getting on the mat and actually practicing Aikido.

In all honesty, the only thing I got from reading these Aikido instruction books was learning the names of the many basic techniques. That’s it. Nothing replaced the actual practice, and no book or video clip could ever replace my teacher.

Any technique or moment in class has the potential to spark understanding inside of us. In the beginning, I did not fully understand the meaning of many of these basic Aikido techniques and their true value wasn’t revealed to me until much later in my training.

The only way for a sailor to know the sea is to spend time on it, the only way an Aikidoist can know the technique is by practicing it. This is why regular practice is so important. When you don’t practice regularly, it is very easy to deviate from the correct path of training. Students might feel that they can get the same kind of wisdom from a Google search or by watching a video on YouTube, but sitting in front of a computer monitor is *not* training.

It takes hard training to truly realize this because the wisdom and experience of O’Sensei is already contained within the Aikido techniques. Only with correct practice under the guidance of a good teacher can we realize these teachings. Simply finding a shortcut, or watering down the technique to make it easier to grasp may satisfy a student temporarily, but in taking the easy way, the essence and meaning of the technique will be lost.

The more we train, the more likely one of these moments of understanding will happen. We may have our favorite technique to practice but all basics should be mastered; not just what we think is effective or “important”. All the techniques are important. After all, no one knows exactly where or when enlightenment will touch us.



### The Furuya Foundation and the Aikido Center of Los Angeles

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.



## Why Is Life Like Life?

by Reverend Kensho Furuya

Why is life like life? Perhaps, it is an odd and funny question to ask – but I ask it to myself all of the time. I think it comes from not knowing the answer at all. We like to think that we know what life is and we like to think that we have the intellect to understand all that life brings us but, actually, it is not so at all. In Japanese we say, “Hana no issun saki wa yami da.” This means, “Just one inch in front of the nose on your face, is the dark unknown.”

Today, we had our early Instructor’s Intensive class and afterwards we have a bit of breakfast before the regular 9:30 am class. I had one important guest coming to the 9:30 am class as I mentioned above, so I needed to hurry back to meet him. As I was talking with another friend who had come to our early class, he told us that his father, after a long history of health issues, was not doing very well these days.

Although, I knew his father’s end was inevitable and I am sure my friend did as well. When the time comes that a loved one becomes sick and are in their final days, even though we know it is coming long before and prepare ourselves for the eventual news, it is still a great shock for us to hear it.

Of course, I can say, I have seen death before and I have read all the great books on death and I have a good education so I can figure it out for you. Or I can say that I am a priest and have participated in many funerals and have dealt with death in many forms so I have a lot of experience. But all of this does no good at all. When one is experiencing the final days of a loved one, there is nothing that all of our great science, technology or medicine can do. Even if we call to God or the Buddha, it seems like no answer or great miracle is coming and we can’t help but feel so helpless and weak. What can I do to help this? No, there is nothing you can do at all. Oh my, it is very sad that we realize or come face to face with our own powerlessness in the face of our loved one’s end.

“Why does this happen to me?” “Why do I deserve such suffering?” “Why is it that my loved ones must go?” “It is not fair!” But, there is no answer at all. Even the greatest masters and sages of the past are silent and even the greatest doctors of today cannot say one word.

Even if I say, “Well, so and so had the same problem two weeks ago...” It doesn’t help at all. If I say, “So and so had it much worse than your case.” It really doesn’t help either at all!

Then to simply say, “Well, that’s Life!” does not bring any comfort at all to anyone....In fact, I have to say that stating such “truths” only makes it worse.

What is Life, we have to ask? So I ask myself, “Why is life like life itself?”



Ichirin-sashi – One flower in a bamboo kago.  
Morning glory is so beautiful.

Hana no issun saki wa yami da.  
“Just one inch in front of the nose on  
your face, is the dark unknown.”

We have intellect and knowledge and great science and technology at our finger tips, even the great words of the Bible and the sermons of the Buddha are before our eyes. We must think that every moment and every experience is unique and wonderful in all of the universe. The illness of my friend’s father is not the illness of my own father’s final days or anyone else’s in the millions upon millions of deaths in the history of the world and all of mankind. In all of the universe, one man’s life and one man’s death is totally unique and completely of itself. This is why there is no knowledge or wisdom to help us. Even if we have seen death a thousand times, each life and each passing is totally unique and therefore not subject to the past “dead” knowledge or idle thoughts and surmises.

Just as death is unique and totally for this one person, – it is also totally wonderful and profound. Please think about this...

Ultimately, we can only experience and be in each moment, and in each moment our so-called “understanding” also changes and grows with each moment. And finally, life is just life.

In our Aikido practice as well, each moment is precious, unique and once passed never returns again. Each moment is precious and rare and miraculous.

Nothing I can say can ease the suffering of my friend and even if I pray day and night, nothing will happen. Yet, it is what we must do for each other – just be there for each other because life is just life, and “being” in itself is the great miracle we must learn to see and live each day in each moment.

From the Hannya Shingyo: “There is no life, there is no death. There is no no-life, there is no no-death.”

**Editor’s Note:** Sensei originally published this article, in slightly different form, to his Daily Message on January 29, 2006. He also published this picture with the caption on October 25, 2005.

# Aikido TRAINING SCHEDULE

## Sundays

9:00-10:00 AM Children's Class

10:15-11:15 AM Open

## Mondays

6:30-7:30 AM Open

5:15-6:15 PM Fundamentals

6:30-7:30 PM Open

## Tuesdays

5:15-6:15 PM Fundamentals

6:30-7:30 PM Open

## Wednesdays

6:30-7:30 AM Open

5:15-6:15 PM Fundamentals

6:30-7:30 PM Open

## Thursdays

5:15-6:15 PM Fundamentals

6:30-7:30 PM Weapons

## Fridays

6:30-7:30 AM Fundamentals

6:30-7:30 PM Open

## Saturdays

6:30-8:00 AM Intensive Seminar\* †

9:30-10:30 AM Open

10:45-11:45 AM Open

\* These classes are not open for visitors to watch.

† Intensive seminar is offered the last Saturday of every month

# Iaido TRAINING SCHEDULE

## TRADITIONAL JAPANESE IAIDO SWORDSMANSHIP

## Saturdays

8:00-9:00 AM Open

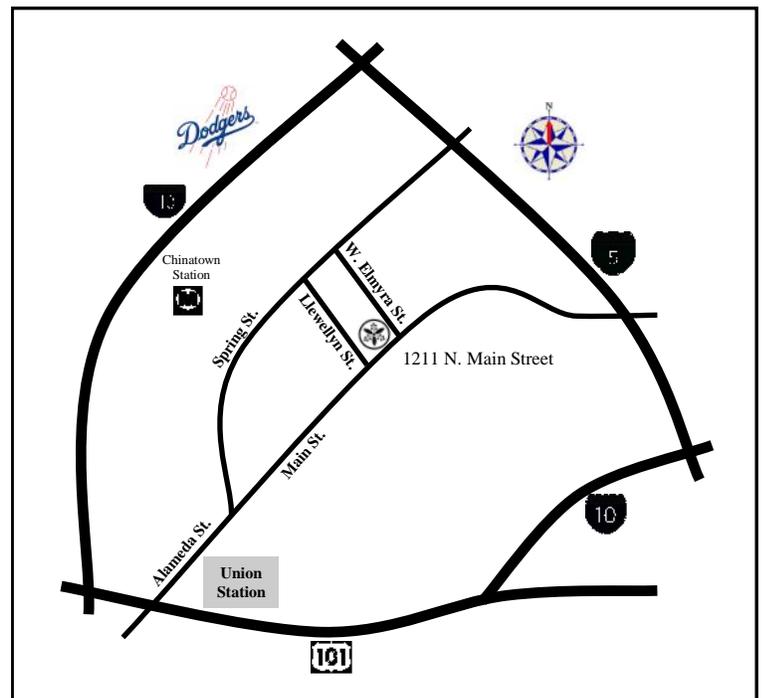
## Sundays

7:45-8:45 AM Open

## Thursdays

6:30-7:30 PM Weapons

*No weekend classes on the last weekend of the month.*



The Aikido Center of Los Angeles has been awarded  
Official Hombu Recognition by the  
AIKIDO WORLD HEADQUARTERS

公益財団法人 合気会

Aikikai Foundation – Aikido World Headquarters  
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.*



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## The Aiki Dojo

Official publication of the 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 will also dedicate yourself to your training and enjoy all the benefits that Aikido and Iaido have to offer.*

Editor-in-Chief and Publisher: David Ito



## Finding Our Dojo



We are located at

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Los Angeles, CA 90012

Telephone: (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 any time during any of our Open or Fundamentals classes. Please come early.*