

# The Aikido Center of Los Angeles



道の為、  
世の為、  
人の為  
合気道

# The Aiki Dojo

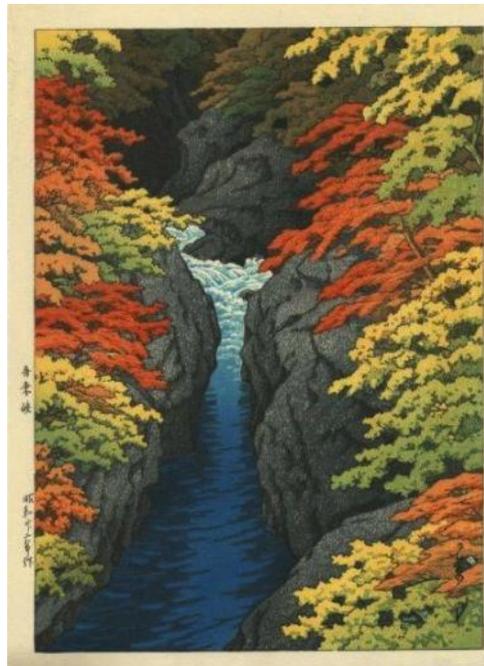
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Azuma Gorge in Autumn  
by Kawase Hasui

### Upcoming Events

- October 29th:**  
Children’s class  
Halloween Party
- October 28th:**  
Intensive seminar
- November 4th:**  
Dojo Website photo/video shoot
- November 19th:**  
Dojo Ceramics sale
- November 22nd:**  
No evening classes
- November 23rd:**  
Dojo closed for Thanksgiving
- November 4th:**  
Special Black Friday Class

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

The month of October in Japanese used to be called Kannazuki (神無月). Kannazuki literally means “The month when there are no gods.” In Kannazuki, there are no gods at their shrines because in Shinto belief, they all go to the Izumo Shrine. The only deity who does not go, because he does not hear the summons, is Ebisu or Hiruko who is the god of fisherman and he is one of the seven lucky gods or *shichifukujin*.

Referring to the month of October as Kannazuki has a symbolic meaning for martial artist. One might think that since all the gods leave their shrines that it creates a *suki* (隙) or opening to be attacked.

A martial artist is someone who is supposed to be ever patient, persistent and deliberate in order to be not be caught off guard.

No matter the circumstances, a martial artist must prevail deities or not.

In thinking about this article, I saw this woodblock print which made me think of a quote by author, James Watkins. Watkins wrote, that “A river cuts through rock, not because of its power, but because of its persistence.”

A good martial artist is supposed to be *en garde* at all times and that means that they must be like the water in Hasui’s woodblock print – patient, persistent, diligent and ever vigilant despite the fact that the 8 million gods are away and not watching over us.

## Mercy is For the Strong

by David Ito, Aikido Chief Instructor

Do you remember the beginning scene in the movie *The Karate Kid II* where Mr. Miyagi fights the bad Karate teacher named John Kreese from the Cobra Kai dojo in the parking lot? After deftly fending off the Cobra Kai master's blows, Mr. Miyagi puts the other teacher on his knees and motions like he is going to kill him by raising his hand in a striking manner. With grave depravity, Mr. Miyagi says the Cobra Kai's mantra, "Mercy is for the weak. A man face you, he is enemy. Enemy deserve no mercy!" Mr. Miyagi lets out this blood curdling *kiai* with a look of deadly intention on his face and motions to hit the weakened teacher but stops just short and then just honks the teacher's nose. On the way to the car, Daniel san asks him, "You could have killed him, couldn't you have?" Mr. Miyagi says, "Hai." Daniel says, "Well, why didn't you." Mr. Miyagi says, "A person with no forgiveness in heart lives in even worse punishment than death."

Why didn't Mr. Miyagi just kill the bad guy and rid himself of any future trouble? The reason is because *budo* at its highest level is not about taking lives, but about preserving life with its teaching being that of compassion. Thus, there is no killing because there is no need to kill. Furuya Sensei wrote about this and called it *shin bu fu satsu*.

Sensei wrote:

In Aikido practice, it is nothing more than to refine man's goodness and compassion. In this calligraphy, I present an example of very unusual words which can only be written by a great martial arts master. Usually, we never see such words written. The scroll reads "Shin bu fu satsu" which means, "Divine martial technique does not kill." Today, this is how we understand the inner teachings of the sword with the concept of "Katsujinto" or "The sword which preserves life."

It is easy to understand or intellectualize *shin bu fu satsu* with our minds or with words. To fully understand *shin bu fu satsu*, we must first understand the concept of *satsujinken, katsujinto* which means the "Sword which takes life and the sword which gives life." *Satsujinken, katsujinto* in itself is supremely difficult to understand let alone embody with our movement.

Sensei's explanation of the concept of *satsujinken, katsujinto* can help us understand the basis of *shin bu fu satsu*:

It is easy to understand "satsu" or "to kill" but it is more difficult to transform "kill" into "katsu" or the verb, "ikasu" which means "to give life to." It is not simply to give life to the sword

or one's technique, but to "give life" to our opponent as well. The phrase is also interpreted as a landmark transitional point in martial arts which illustrates moving from the viewpoint of techniques as methods of killing and destruction towards the art as a "life-giving" or more productive or having more spiritual meaning.



The concept of *satsujinken, katsujinto* has become almost cliché among martial artist of today, but it was originally given as a *koan* to high level students of the sword in the Yagyū Shinkage-ryū school. To grasp this idea of *satsujinken, katsujinto*, and then eventually *shin bu fu satsu*, we must first "understand" it with our bodies then with our minds and then eventually with our spirit.

Mastering it with our bodies means learning the techniques as precisely as possible in a rote non-thinking manner so that the movements become second nature. At this level, we start to develop awareness in a physical sense of knowing how to use our bodies in addition to knowing what it is supposed to be doing. The compassion aspect is hidden in plain sight within the technique, but the student at this level doesn't have the training nor experience to see it.



When the movements become integrated into our bodies and become "normal", we begin this journey of deeper self-awareness that extends past our physical bodies and into our minds. Compassion at this point starts to become part of our awareness, but we may not be to understand it as it begins to creep into every aspect of our lives and then is not contained within the movements of Aikido nor confined within the dojo. This is where we realize that the theme of compassion is a theme that has always been there even if we were conscious of it or not.

When we reach a level of physical and mental proficiency then we become aware of our interconnectedness. At this point, we start to understand more than just how to destroy someone. We realize the interconnectedness of humanity where to destroy another is to really destroy one's self. Here we experience a change from a person who destroys others to a person who desires to save others or *satsujinken, katsujinto*.

It is interesting to me that Sensei defined *shin bu fu satsu* using the phrase, "does not kill." He could have said, "no killing." "No killing" implies something that is not alive which mandates a rule one is to follow regardless of choice. Using "does not kill" feels like it's the state of being of a living person whose nature it is which "does not kill." Compassion then becomes something that is done as a natural outcome of our state of being which is almost without conscious thought.

Continued on page 6...



### Masakatsu Agatsu

by Ambrose Merrell, Aikido Brown Belt

I've practiced Aikido in dojos and by myself, using the *bokken* and the *jo*, for 19 years. In that time, and throughout my whole life prior to starting Aikido, I have never been in a fight. I have never even talked my way out of

Anyway, it became her voice that ripped into me. "You're a pathetic, weak and useless excuse for man," The voice of the Judge would say, "You're a pathetic failure. Look at you, laying on the floor crying like a little girl. Pathetic. You make me sick. You're too weak, too much of a runt, to even kill yourself. Throw yourself off that cliff. Your children would be far better off with you dead. You failed as a businessman, as a husband, as a father, as a son, as

one or run away from one. I saw the odd brawl outside a pub on a Friday night; drunken young men wildly swinging haymakers before collapsing into each other's arms and sobbing, "I love you, mate." But that is the extent of my history in violence.

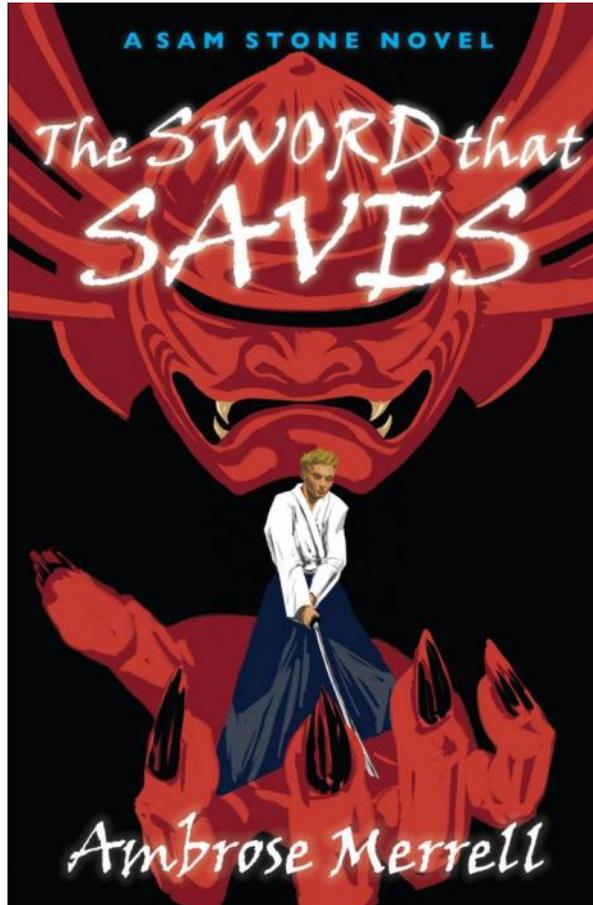
Despite public perception violent crime in America is on a consistent and significant decline since 1994. Is it merely coincidence that that was the year Celine Dion released "The Power of Love"? Next time you venture out onto the streets of LA and aren't violently assaulted perhaps you should say "thank you" to Canada, the country that gifted Celine to the world.

I have never encountered a violent attack and the chances that I ever will are vanishingly small given that I live on a tiny island in Canada. Excluding, that is, a violent attack by the mountain lion that is currently roaming around the neighborhood.

But the violence that plagues this world, that plagues virtually every woman and man, is not external violence. It is the violence of our own thoughts.

O'Sensei said *masakatsu agatsu* or "true victory is victory over oneself." I believe that that victory is to arrive at a place where we have peace within. A place where the violence that we do to ourselves is ended. It is from this place that we can then interact with the external world in a peaceful and loving manner. If we have no peace within ourselves then how can we hope to have peace outside ourselves?

I plumbed the depths of depression for many years. During that time, the level of violence within myself was truly horrendous. I would tear myself to shreds. Or rather "The Judge", as I named the voice, would tear me to shreds. She was utterly ruthless. I say "she" because at that time I had just ended the marriage with my wife and for some reason the voice became that of my then ex-mother-in-law. She had always been my greatest critic. I don't know why but she had never liked me.



a brother and as a friend. You're a pathetic man. You're a useless runt." That was the type of dialogue, though far more expletive-ridden and violent, that would run through my head all waking hours. Sleep was the only refuge I could find, albeit fitful and all too brief.

The first part of the Aikido technique that I applied to myself was awareness. I became aware of the attack, of that voice that was incessantly harming me. I am sure I am not alone in having this type of voice, though I may be unique in hearing it as my ex-mother-in-law. How many people have this harmful internal dialogue without ever even being aware of it?

The second part of the technique was understanding who I was and thus finding my center. I have Furuya Sensei to thank. One day, around 2010, I finally embraced the fact that I was a bloody idiot. My whole life was littered with failure. I remembered an email Furuya Sensei had sent to me, probably around 2002, in response to my email sharing my struggles with my business. He wrote in his reply

that his whole life was also one of going from one failure to the next. I remember he finished with the quote, "Do your best and leave the rest to heaven."

I also remembered a passage from the Hagakure (a book I learned about from Furuya Sensei) where it said:

When I was young, I kept a "Dairy of Regret" and tried to record my mistakes day by day, but there was never a day when I didn't have twenty or thirty entries. As there was no end to it, I gave up. Even today, when I think about the day's affairs after going to bed, there is never a day when I do not make some blunder in speaking or in some activity. Living without mistakes is truly impossible. But this is something that people who live by cleverness have no inclination to think about.

Continued on page 5...

## Everything Has Meaning

by Ken Watanabe, Iaido Chief Instructor

Back in the late 1960s, Furuya Sensei was an *uchideshi*, or live-in student at Hombu Dojo, under Nidai Doshu Kisshomaru Ueshiba. One of his jobs was sweeping the *genkan*, or entryway in the morning before classes began. Sweeping compared to Aikido training on the mat might seem easy, but not the way Sensei described it. He said that it had to be perfect. If it was done too early, the wind would blow in and spread dirt and debris all over the *genkan* and then he would get into trouble. If it was done too late and not completed before the instructors came in, then he would get into trouble.

The *genkan* had to be swept at exactly the right time; not too late and not too early, and it also be perfectly clean. This simple act of sweeping the front of the dojo required a very keen sense of timing which is the exact kind of timing required in Aikido training.

When I was a student, one of the chores our Iaido section had to do before class was to wash Sensei's car. As swordsmen in training, washing a car would have been the last thing we thought we would have to do. Suburi, protocol and training hard, yes, but washing a car?

Many times, in the dojo and in our training, we are required to do things that we might think have nothing to do with training. In the beginning, all we need to worry about is learning the technique and diligently wiping the mats down after class; that's it. Today, as I reflect back and think about how easy we had it as beginning students and as senior students under Sensei. In comparison to now, many of the duties we had as senior students like cleaning or simply just attending class regularly seemed like the bare minimum. Those days when all we had to do was to train hard and focus on learning the techniques and to try and figure out Aikido seem like the best days. As beginners, our only responsibility was to come to class on time to change and warm up, take class, clean the dojo for a few minutes, and then go home.

As we progressed in our training and showed some type of promise, we were entrusted with more responsibilities. As I became Sensei's *aide-to-de-camp*, my job was to show up about an hour before class began and clean the dojo and *uchimizu* or wash down the front of the dojo. Washing down the front of the school is supposed to be a huge honor and a big responsibility this is reserved for only the most senior student, or the teacher themselves. Having

these responsibilities is very good training on a number of different levels of which the benefit one doesn't realize until much later.

When one washes down the front of the dojo before the evening classes, the result was supposed to feel like the moment after a rain when everything feels nice, clean and fresh.

Washing down the front with a hose was more than watering the garden and wetting down the asphalt. If I used the power of the water inefficiently, the leaves and debris wouldn't get swept away. If I wash down too slowly, I would waste water and then it would pool too much. If I wash down too fast, the plants wouldn't get enough water and the front would be too dry. If I was too careless the water pressure from the nozzle, then I would damage the garden and kill the plants. Just like in our Aikido technique, there were many ways to mess it up and only one way to do it correctly.

Likewise, if I washed down too soon, the front of the dojo would be too dry at class time, but if I washed down too close to class time, and the front would be too wet and people would track water into



The "ryoji" or garden entrance to the old dojo on Second Street.

the dojo.

The simple act of washing down the front of the dojo might seem benign, but not only did it require the proper timing, but also the proper sense to determine if the front is clean and inviting enough for the students. A student washing down or cleaning the front of the dojo is judged not only on whether or not it's clean, but also their sensitivity and attention to detail. After all of the years of washing down, I don't think I ever did it perfectly to Furuya Sensei's or to my satisfaction.

To an outsider, all of this off-mat activity might seem pointless. Why not hire a cleaning service? Why wash down the front to purify it for the students? Isn't that just a waste of water? To Sensei, the purpose of training was not only to produce skillful Aikido students, but it was also a way to foster students with a sense of hard work, attention to detail and eventually create independence in the student. Being good at Aikido is the minimum. All the different chores are not to exploit free labor or create an army of mindless yes-men who are willing to do the teacher's every bidding, but a way to create better human beings.

*Continued on page 5...*

**Everything Has Meaning** *continued from page 4...*

When the dojo is dirty, the students clean it. When the teacher needs to be accompanied somewhere, a trusted and capable senior student serves as their assistant. When practice hours need to be recorded, a senior student accounts for them. Only good students get the privilege of being asked to help out in a dojo. A student who is not used to how their dojo operates and what they need to do to contribute to its smooth operation is just a visitor or just a customer.

The easiest part of training are the techniques. Anyone can learn how to twist a wrist or throw someone to the floor. What becomes more difficult is the thoughtfulness and consideration needed in order to provide a clean and safe practice space for the students with no return benefit



*The front of the old dojo on Second street in the mid 1990s after uchimizu or being washed down.*

or reward. As Sensei used to say, “This spiritual training” and it is the most difficult to master.

Washing Sensei’s car, a seemingly menial chore, was just one small part of our training. Was it important? Not really. Sensei could have easily taken the it to a car wash. Washing Sensei’s car was not life or death, but in terms of training it was very important.

Some students come to class thinking “What can learning Aikido do for me?” With this kind of mindset, a student will only be disappointed. Real training begins when the student transcends this self-serving mentality and understands that doing something

simply because it is thoughtful and considerate will bring nothing of benefit in return, yet it will bring everything to the student that is important on their path to mastery.

**Masakatsu Agatsu** *continued from page 3...*

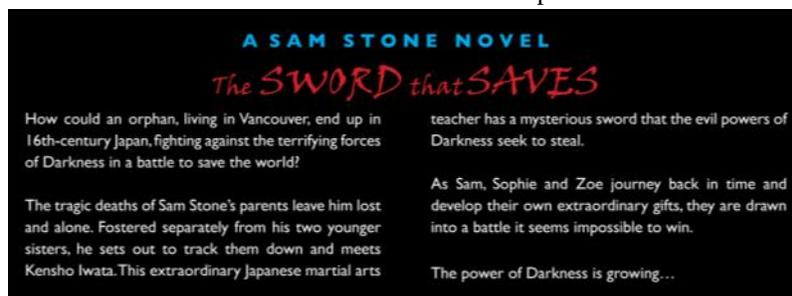
With this awareness, I stopped holding myself up to a level of perfection that was utterly unreasonable and unobtainable. I finally got it into my thick skull that every human being lives a life overflowing with failure. I was a bloody idiot and that was ok, because so was everyone else. I was no worse or better than anyone. Realizing this, I had taken a step along the Way of self-mastery.

So, the next time The Judge came to visit, I would relax and I would blend and harmonize. I would welcome her in and sit her down before offering her a lovely cup of tea. Then I would politely say, “You are more than welcome to stay for as long as you like but I am going out.” Then I would leave.

I have no doubt that she is still yelling those terrible things at me, between sips of tea. But I do not hear them. The words no longer have power over me. I have stepped off the line of attack and the energy simply passes me by. This is the power of Aikido. Aikido doesn’t meet violence with violence. Aikido sees to the heart of the violence and it blends and harmonizes with it.

I may never encounter a violent attack in the outside world. But the level of my internal violence brought me, literally, to the precipice of death. Aikido saved me. Furuya Sensei saved me. I am eternally grateful for Aikido and for Furuya Sensei.

**Editor’s Note:** *Ambrose Merrell is the author of The Sword That Saves. Ambrose tastefully pays homage to Furuya Sensei in his book. I have read his book and very much enjoyed it. I cannot wait until the next one.*



### 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.



## Happy Birthday!

by Santiago Garcia Almaraz  
Chief Instructor, Aikido Kodokai

The truth is that I'm not very comfortable discussing my family nor am I good at it, but this is a slightly more special occasion.

On the 20<sup>th</sup> of this month of October, my grandmother has reached the milestone of 100 years old. My grandmother "Candelas" was born in 1917 and during this time she had to live through a war, a tough post-war period only to become a young widow in charge of four young children. She had to work out of her home as a hairdresser to be able to care for her family. In my Candelas' life as a mother she had to experience one of the most terrible experiences that can happen to a mother – the death of a son (my father) of lung cancer at the age of 48 years.

Seeing all this kind of setbacks in my grandmother's life, it is easy to think that my grandmother would be a depressed, anguished, or bitter and that somehow she lived an unlucky person's life. Every day, her life would seem like a series of life's most terrible experiences. However, the truth is that it is quite the opposite and now with more and more physical limitations, it would be logical to think that she might be depressed and let it get her down but she



has always been a positive person, cheerful, hardworking, and someone who liked to travel to her family and friends around the world and to care for her children, grandchildren and great-grandchildren. Her greatest gift was that she is able to educate all of her children, grandchildren and great-grandchildren with the affection that only a grandmother knows.

It is easy to think that we are alone, and it is even easier to think that we accomplish the things in our lives by ourselves. The truth is that our lives are a composition of all of those around us. We are all influenced in

some way others, but our attitude and behaviors in life depends on ourselves in the end. We can have help from of friends, family, and teachers but the final decision is only ours.

In these short words, I wish to thank my grandmother, because in one way or another, she is part of my Aikido and how I live my life. Just as our teachers and masters help to lead us to our greatest heights, our elders are also an important part of that education that forges us and prepares us to become the people we are today.

Happy Birthday 100<sup>th</sup> birthday, Cande! I thank you for all you have given me and my family and wish you many more birthdays!

## Mercy is For the Strong *continued from page 2...*

Without training, when we are confronted and we are agitated then it is easy to see that other person as our enemy and even easier to destroy them. As we develop ourselves in training, we reach a higher state of consciousness – one of calmness, centeredness and connectedness. Then, when we are confronted, our training then allows us to be mindful and observe ourselves and our opponent and act mindfully appropriately. In this heightened state, it becomes almost effortless to give someone compassion regardless if they are trying to hurt us or not. This place of compassion is the highest and albeit hardest place to get to in one's training.

The character of Mr. Miyagi was based upon the real life Karate sensei, Fumio Demura. Demura Sensei is one of those prolific martial artists who lives and embodies the *do* (道) or Way. I heard that he had a lot of influence as to how Pat Morita portrayed Mr. Miyagi and that he also had some input into the script as well. Therefore, we can posit that Demura Sensei weaved in *shin bu fu satsu* into the Mr. Miyagi character. This theme of compassion or to "not kill" can be seen in many other martial art films. These movies teach us without teaching us that the good hero martial artist is always supposed to take the higher path because they realize the humanity in the villain who is suffering and that they need mercy instead of destruction.

At the highest level of *budo* the only option is *shinbu fu satsu* and thus there is no killing because there is no need to kill.

## Win a 2018 Toyota Highlander Hybrid



Every ticket goes to benefit the  
**Terasaki Budokan**  
in Los Angeles



The Terasaki Budokan's mission is to provide a facility in Downtown Los Angeles for youth, families, and seniors that offers sports, community activities, and opportunities to connect visitors to Japanese American culture and to a vibrant, sustainable Little Tokyo.



For every \$10.00 raffle ticket purchased, the Terasaki Budokan will donate \$4.00 back to the Furuya Foundation and the Aikido Center of Los Angeles.

Please contact Gary Illiano to purchase a ticket or to sell tickets for the dojo. E-mail: Illiano.gary@gmail.com or 323-225-1424

## “Busy Bee” But Don’t Be Busy!

by Reverend Kensho Furuya

All my life, I have been busy – there were always so many things to do and so many dreams to fulfill and even much more to accomplish. Even today, when I would rather take it easy and get more rest, there is simply too much to do no matter how much I try to narrow down my activities and projects. Although I live a very, very quiet and very secluded life here in the dojo, I am always amazed at how much comes my way and how much there is to do from day to day. Even my senior students think so too! It’s not my choice however, but the tasks are there nonetheless.

Today, I see students come and I see them go. Some are here today, but others are gone for a while. When they do re-appear again, I always get the same reason, “Busy, busy, busy!”

My Zen master used to say, “We really do not have any control of our lives at all as much as we as talk about freedom and personal will, we are just pulled back and forth by all the forces and people around us.” How true this is!

We are busy at work and, for the most part, cannot do what we like. While others are busy with their families and cannot practice. We are busy with this and we are busy with that and then we have no time for Aikido! Something so important as this? How can it be? Of course, much of this is good and is just a part of Life in this modern society today. However, it has become “normal” today to run around like chickens with their heads cut off! It seems that if you are not caught up in the turmoil and chaos of this modern world then something must be wrong! Haha!

Fukuoka Masanobu, often called the father of “natural farming” wrote a book called *The One-Straw Revolution: An Introduction to Natural Farming*. He advocated a natural way to live and often said that “We, humans, are not made to work 8-10 hours a day. We should only work 3-4 hours a day to provide enough food to nourish ourselves and the rest of the day should be devoted to the arts, to relax, think about our souls, play music or write poetry and refine our spirits.” Really – quite impossible for most of us today. We are too busy making lots of money to pay for the eventual medical and hospital bills coming later when we are sick and broken from too much stress, worry and overwork!

My father was a very poor man but was very busy in his life. He had a job during the day and worked at another job at night as well in addition to attending so many meetings for the community. When California was in a water draught, he protested against not

being able to use water to wash down the sidewalks to clean up the houses when we gardened. Later, when they were forced to use “leaf blowers,” he protested that they were inefficient and expensive and caused too much noise. As well, as noisy, they didn’t wash the dust away but sent it all into the air. When the City of Pasadena did not have enough money to take care of the 3,500 roses planted around the Rose Bowl, my father organized hundreds of Japanese-American gardeners to devote one Sunday of the month to voluntarily take care of them. The stories of his life and accomplishments go on and on and on. If my father wasn’t working at both jobs, he was always helping out a neighbor or was busy being active in the community. Eventually, my father became very sick and after almost two years in a comatose state, he passed away.



Sometime after my father had passed away, I visited my old home and went into my old bedroom which he had converted into his office. This huge office desk where I used to study became his desk to do his work and keep his projects organized. I noticed beside his desk were one dozen briefcases all lined up very neatly.

I was very curious because many of these briefcases were mine which I used to use in school to carry my books and papers throughout the years. My father had somehow kept them and dug them up and was

using them to keep himself organized. Each briefcase contained papers of each of the committees or organizations he belonged to or was working for. One dozen of them! As I begin to look through all of these papers, I suddenly realized that now that he is gone – all these papers are worthless and have no meaning! Such is the reality of life, I suppose.

Everything is so important to us in our lives as it should be and we should take care of everything with awareness and sensitivity. At the same time, as the Buddha said, “Everything is impermanent and never lasts.” That is why my Zen teacher said, “We really do not have any control of our lives at all.”

We should all be busy-bees, indeed, but don’t be too busy! One should make time for what matters most and of course, always make time for Aikido. Time spent can never be replaced! In all my life, I have never neglected my Aikido and this is the one thing that I have never, ever, ever regretted.

Please keep up your training.

**Editor’s Note:** Sensei originally published this article, in slightly different form, to his *Daily Message* on October 21, 2003.

# 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

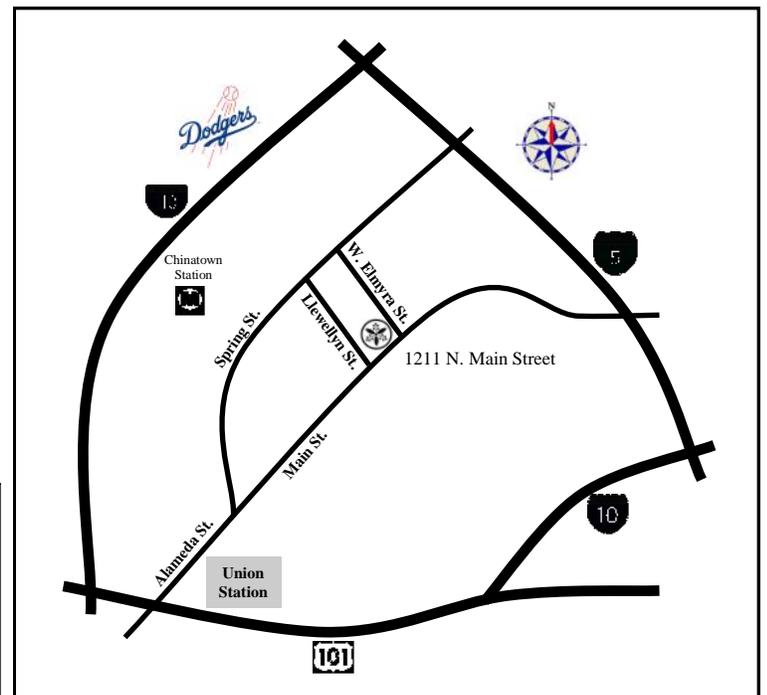
## Sundays

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  
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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

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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 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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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.*