

The AikidoCenter 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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In This Issue...

- Message From the Teacher**
by David Ito.....Page 1
- The Rules Protect Us**
by David Ito.....Page 2
- Clarity**
by Ken WatanabePage 4
- Aikido in the City**
by Rev. Kensho FuruyaPage 5
- Our Neighborhood, Our Food**
by Maria MurakawaPage 6
- Class Schedule**.....Page 8
- Dojo Map**.....Page 8



Hideo Yonemochi Shihan
June 16, 1930 – September 10, 2012

Message From the Teacher by David Ito, Aikido Chief Instructor

“Nothing ever exists entirely alone; everything is in relation to everything else.”
– The Buddha

Based on this quote which was made popular in the book *the Art of Happiness*, we can see that none of us subsist on our own. We are all the product of someone else’s efforts. When we realize our reliance upon others, we realize that we are also in that person’s debt. In Japanese this obligation is called *giri* (義理). *Giri* is no ordinary pedestrian transaction like owing someone money. *Giri* is an obligation that one has to another person that attempts to in some way repay that other person’s kindness or effort. *Giri*, then, comes with a certain amount of duty and responsibility that someday will be tested.

Nine years ago, Furuya Sensei suddenly passed away. Most don’t know this, but Yonemochi Shihan was absolutely instrumental in guiding us through this hardship. He was the architect of the success that we enjoy today and because of this we are forever in his debt.

Four years ago, Yonemochi Shihan also passed away. Regardless if he is living or dead, we still have a obligation to fulfill to him.

The last thing he told us was, “Please work hard and stay together.” Today, we honor him by doing our best to heed those words. Many have left, but some have stayed. Those that are some way still here, hopefully, understand *giri*.

Fulfilling one’s duty is easy when times are good and things are convenient. However, the real *giri* happens when it is no longer convenient and kind of a hardship. The true question becomes, “What will you do when nobody will know if you do or if you don’t?”

A true person of character understands *giri* and the responsibility of not only remembering, but fulfilling their duty to that person.

Today, I hope that Yonemochi Shihan knows how grateful we are for all he did for us. I can only hope that he somehow knows that we not only understand but also do our best to not to forget all he did for us during those dark times.

All that matter is that we do our best. Thank you, Yonemochi Shihan, for all you did for us. We shall not forget.

Upcoming Events

September 5th:
Dojo Closed: Labor Day

September 9-13th:
Almaraz Sensei
visiting from Spain

September 24th:
Intensive Seminar

September 24-25th:
Ito Sensei teaching at
Castle Rock Aikido in Colorado

October 20-31st:
Ito Sensei in Japan

October 29th:
Intensive Seminar

October 30th:
Children’s class Halloween Party

The Rules Protect Us

by David Ito, Aikido Chief Instructor

Good etiquette prevents miscommunications while bad etiquette can sometimes lead to miscommunication and hard feelings.

In olden times life was very cheap. For one reason or another, samurai especially *ronin* or master-less samurai would constantly fight over just about anything. Some samurai fought for the sake of fighting while others did it as a form of self-promotion in order to make a name for themselves and possibly find a position within a clan. For whatever reason, duels became very popular in the Edo period between 1603 and 1868. In today's vocabulary we would call this something of a social epidemic because duels were being fought so frequently and people were being killed so flippantly.



Hideo Yonemochi Sensei teaching class

Within the warrior or *budo* culture there are a lot of unwritten rules and etiquettes in place that were supposed to help prevent misunderstandings which could sometimes lead to fighting but some used a breach of these policies as a technique to goad others into fighting duels with them.

One such rule was that a person was never allowed to disrespect or desecrate another warrior's weapon. From this rule, it became a standard practice to never touch another warrior's sword without permission and to apologize profusely if one carelessly bumped into or walked over another person's weapon.

In order to keep warriors out of trouble, rules were put into place to uphold this etiquette of not touching another's sword. One such rule was that people rode horses on the left side of the street (the Japanese still ride on the left side today). This put the sword, which is worn on the left side, on the inside and thus prevented another traveler riding on the opposite side from "accidentally" touching another person's sword.

A common practice associated with this etiquette of not touching another person's sword was to force someone into a duel by "accidentally" touching your *saya* or scabbard with another person's *saya*. A clever samurai would then accuse them of touching their *saya* on purpose to which the only resolution was to fight. This disrespect of touching another person's *saya*, even if it was a harmless or careless accident, meant you had to engage them in a duel or had to kowtow to them and apologize profusely. It didn't matter if it was a mistake or if the other person tricked you because

as a warrior or someone who follows the way of the sword, you are responsible for yourself and your actions and thus anything even as little as a touch means you must have wanted to fight.

Chushingura or the story of the *47 Ronin* is entirely based upon a perceived slight which causes a lord of a clan to pull his sword inside the castle which is a huge breach of etiquette. This action leads to his having to commit suicide or *hara-kiri* which puts his clan into a spiral that his followers believe could only be made right by revenge.

Fast forward to today and we as a society have lost most if not many of life's etiquettes not to mention many of the warrior ways. Today, people barely say "please" or "thank you" and if they do they think that is where the etiquette ends. The other day I was reprimanding one of my assistants and he fell asleep. I got so mad but it was barely a blip on the radar for him. His only retort was, "I just closed my eyes for a moment" and he didn't even say he was

sorry! I am not sure if it's the times or it's just us culturally as Americans, but I would have never even attempted something like that when Furuya Sensei was lecturing me and I would have definitely never tried to talk my way out of it. I can remember many times that people got light headed and almost passed out as Sensei lectured us in his small cluttered office. If we would have passed out, Sensei would have gone ballistic and kicked us out of the dojo. If Sensei was alive and I had fallen asleep while he was chiding me and then gave him some half hearted excuse, I know that I would have been kicked out for at least a couple of months!

One of the hardest things for a teacher is creating an environment for a student which strikes the proper balance between freedom and discipline. If the teacher is too strict the student won't be able to bare it and will leave. If the teacher is too laid back then the student won't respect them and will eventually leave. What is the right balance? I could just beat the students up when they behave badly, but what would that solve? I could also just be their buddy or pal, but will that give them the necessary discipline to get better? The answer is difficult and I don't know the right answer because I am not much of a teacher with little to no experience. Maybe someday I will know what to do. Maybe someday I will know the right things to say. Maybe each student is just a rehearsal for the very last student a teacher teaches and that is why Sensei used to say, "If a teacher can find one good student in his lifetime, he can consider himself blessed."

Continued on page 7...

BUDOKAN

HOME COURT FOR ALL

An exciting RAFFLE DRAWING benefitting
The Budokan of Los Angeles project



Let's
Go
Places



WIN a 2017 Toyota Highlander Hybrid

Each tickets is \$10.00

Raffle ends November 23, 2016.

The drawing will take place at Seoul Sausage Restaurant (right across the street from where the Budokan will be) on Monday, November 28, 2016. Winners need not be present to win.

For every raffle ticket sold by the Furuya Foundation and the Aikido Center of Los Angeles, the dojo will receive \$4.00.

Please contact Gary Illiano at gary.illiano@runbox.com to purchase tickets or email the dojo for more information.

For more information about the Budokan or the raffle, please contact the Little Tokyo Service Center at BOLA@LTSC.ORG



5th Degree Black Belt David Ito Sensei 2016 Colorado Fall Seminar



WHEN:

September 24th & 25th 2016
Sat. 9am – 12pm & 2pm-5pm
Sun. 9am – 12pm

9 Training Hours!

Register online at: CRaikido.com
Or by phone: 720-221-3665

WHERE:

Castle Rock AIKIDO
185 Caprice Court
Castle Rock, CO
80109

COST:

\$79 before Sept 1st
\$89 after Sept 1st
\$109 at the door
(if space remains)

Space Limited!
Register Early!

* Seminar and times subject to modification.



SOTO ZEN SPECIAL DHARMA TALK
特別法話

「今ここ自分」
ー同事の教を道標として生きるー

'NOW, HERE, THE SELF'

SUN, SEPTEMBER 18, 2016

HIGAN-E SERVICE 11:00AM/DHARMA TALK 11:30AM
彼岸会 午前11時・法話 午前11時半より
日本語 WITH ENGLISH TRANSLATION
A visiting Zen priest from Japan will give a special Dharma talk on living Zen in our contemporary life. Everyone is welcome.
特別講師による、私たちの暮らしにとっても身近で、わかりやすい仏教のお話です。ぜひお誘い合わせの上、ご来場下さい。
Free Admission/Donations welcome
入場無料・ご寄付歓迎

SPECIAL LECTURER
REV. HOSHO KURATA
特別講師 倉田豊彰
富山県林洞寺住職




曹洞宗両大本山北米別院 寺
Zenshuji Soto Temple
123 S. Hewitt St, Los Angeles, CA
Tel. (213) 624-8658
www.zenshuji.org

Clarity

by Ken Watanabe, Iaido Chief Instructor

In the martial arts, strength and speed are important. Some might think that without strength and speed how can we defeat our opponent? So being strong and being fast are very good qualities for a martial artist to possess. They might be the first things a layperson might think of when they look at a martial artist. Some students in their desire to become good emphasize strength or speed to give the impression that they are somehow skillful, but before a student begins to use strength and speed effectively, there must be a sense of clarity.

When a beginning student moves there are many things cluttering their movement: the way they interpret the instruction, their own awareness, or how much they think they already know, among other things. They might depend on strength, or hurriedly practice of the technique's movements to somehow throw or pin their partner which gives them or the people watching a sense that they are "good." Actually, this perception of what is "good" is actually what prevents them from being good. In short, the student's ego is what muddies the mental waters and causes their perception to be distorted.

The student must make the movements very clear; a sideways step should be a clear sideways step, a backwards step should be a clear backwards step. When I watch some student's movements, a sideways step is not 100% sideways, but is contaminated with either a forward or a backwards movement. This invariably puts that student into a bad position in relation to their partner.

A vague, sloppy movement without clear thought and intention will not help improve one's technique. If it's not clear, how will the student know if they are doing the movement correctly? When the practice starts speeding up, moving very clearly and cleanly becomes even more important to the effectiveness of the technique. In Aikido practice, this clarity is not only important to the student's learning of the technique but moving clearly makes it easier for their partner to follow the technique and catch the correct feeling of the technique, thus contributing to the improvement of everybody's level of training.

In Aikido, the movements seem easy, flowing, and effortless, but like any martial art the movements are quite precise and exacting. For example in the *tenkan* movement, an exercise that we practice every day, it looks easy, just enter and turn. Yet in this seemingly simple exercise, the way a student does this *tenkan* movement reveals their level of training. Even in this basic exercise, the student

must be aware of their movement, its intention, and its focus. When this movement becomes sloppy due to carelessness or simply not knowing, the entire technique is thrown off balance.

Even in the etiquette we practice in the dojo, it is important to be clear to prevent misunderstanding. It's as simple as saying "thank you" when someone does something for you, or properly greeting

your teacher and fellow students. This prevents misunderstanding and bad feelings. Your intention may be good, but if they are not clear, it's easy to create problems. When bowing to your partner, a cursory bow or quick head nod might be okay to you, but how will your partner feel?

When you visit another dojo without presenting a letter of introduction from your teacher, how will the head of that school view your visit? The teacher can only guess at what your intentions might be, and if they are misinterpreted, the only one to blame is yourself for not following proper protocol. Without clarity it's very difficult to tell between correct and incorrect, right and wrong.

Part of achieving this clarity is to get rid of one's ego. The student must let go of themselves and how much they

think they know, or how good they think they are, selflessly give themselves to the movement, and trust the technique to do the work for them. It requires a level of self-awareness and honesty within oneself that would be impossible if the student's training was dictated by their ego and the desire for self-satisfaction.

Clarity prevents misunderstanding and misinterpretation whether it is in the technique, the etiquette, relationships, or in the student's own practice. This sense of doing things in a clear manner is part of the student's training and also, becomes essential if the student begins teaching their own students.

When practicing a martial art as sophisticated as Aikido, it's very important to have a clear idea of the technique. Practice is like a photocopy: the image must start as clear and sharp as possible. Without this clarity, every subsequent copy, and copy of that copy, becomes more and more blurry until it's barely recognizable. It's important for each following copy to present an image that is as clear as possible, so someone looking at the image won't have to guess, "Is it a cat? Is it a tree? Is it a house?"

With proper practice and mental attitude, clarity can become purity, and with purity, eventually perfection. Up is up, down is down, and sideways is sideways – always clearly, of course.



Aikido in the City

by Reverend Kensho Furuya

The other day, we taped a special “reality” show program introducing Aikido to several young city youths from around the country who have never been exposed to this type of cultural or ethnic discipline nor to a martial art.

These youths were not told that they would be practicing Aikido but were brought to our dojo in Little Tokyo after a tour of the nearby Chinatown. It was quite a surprise to them when they entered the dojo and found themselves in a totally different environment of a traditional Japanese dojo with a half dozen black belts sitting in a straight line along the mats.

Their first response was to show a great deal of attitude and some were a little hostile and out of control at first, especially when they were given very detailed instructions on how to bow when entering the dojo and when beginning practice. They did not like having to sit in a straight line with their knees folded under in *seiza* with their backs very straight. They didn't like the idea of bowing and then listening to all of the instructions. But during the warmup exercises and the eventual class, they began to get more comfortable and started to enjoy the class. They seemed to be very attentive to my short explanations and demonstrations of the Aikido techniques.

After the end of class, all were given a *zoukin* or a dust cloth and instructions on how to clean the mats and after clean-up, I gave another short lecture on the martial arts, showed them a few Samurai swords, explaining a little about them and then I answered a few of their questions.

Although they were quite hostile at first, all seemed to enjoy their first experience with Aikido and had very good things to say in the final individual interviews for the program.

What impressed me was how well they did and how well my black belts handled the new recruits. I found it very interesting that their strongest impression was the “discipline” and “order” of the dojo.

I think in their own “normal” environment and in the situation of living together for several weeks for this program, they has been a lot of bad feelings, misunderstandings, conflicts and hostility towards each other. Each one has their own feelings about the others.

And like “real” life, some are friendly towards each other and some are very hard to get along with. I think these youths found the order and etiquette of the dojo and Aikido very refreshing and immediately saw how such *reigi-saho* or etiquette can eliminate many problems in real life to avoid or prevent such misunderstandings and conflicts.

In the martial arts, we say, “the essence of martial arts is in the etiquette.” If we all follow its rules, we can achieve a kind of social harmony. This harmony is extremely important in order to realize O Sensei's teachings of the essence of Aikido. In addition, without

this kind of harmony and oneness of spirit, the experience of learning becomes very difficult to achieve. When these rules are broken and we are governed more by our personal self-interests, conflicts and hostilities soon occur.

I am glad that I myself had this experience to see how Aikido works among such people who really did not want or ask to be in the dojo doing Aikido in the first place! It was extremely interesting

to see how the order of the dojo works for these people and how they can apply it to their own lives in “real” life.

One young guy said, “My father taught me all of these rules which I rejected but now I see that they were not just arbitrary orders but each rule actually had a reason and purpose which I now see and can appreciate as I understand these very similar rules in Aikido.”

As an example, when taught how to bow by my assistants, they thought they are merely following some arbitrary rule and rather wanted to reject it. Later, when it was explained that bowing has a particular form, in the sense that the right hand – for drawing the weapon, is always held back last – they began to see that the form of bowing actually has a rhyme and reason to it. Once they understand the reason, they appreciated it much more.

Although I didn't have the time to explain the reason and purpose of the clean-up after practice, I think that several caught on to the meaning on their own. Apparently, I deduced, living together with other strangers, some are not as clean as others or rather, not as neat as others and this has caused some misunderstandings. I think they also appreciate that the clean and orderly atmosphere of the dojo brings a sense of peace and is quite refreshing.

Continued on page 7...



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.

Our Neighborhood, Seoul Sausage Company

by Maria Murakawa, Aikido 3rd Dan

The American dream –

A Korean Fusion food truck wins Food Network's Great Food Truck Race, opens a brick and mortar restaurant in Little Osaka on Sawtelle Blvd. to instant success, then opens a branch in Little Tokyo, close by our very own neighborhood. There are no shortages of finding a good hot dog, burger or bowl for that matter in this area of downtown. But what about a venue which serves all three? A place to go for a quick bite to eat during the work week, unwind with a group of friends over some tasty Korean Hite beer and play Street Fighter for happy hour, or relax on the weekend with said sausage in hand, in their breezy patio? Seoul Sausage Company is the answer, and with its fusion of Korean and Asian flavors, it is a welcome addition to the area.

Let's first start off with the sausages –

The kalbi sausage does not disappoint, and in fact amazes in keeping the Korean flavors of KBBQ (Korean BBQ). The sweet juicy flavors with cracked black pepper is truly kalbi in a tubular form. With the added benefit of being boneless, the delicious meat is nestled inside a crusty baguette topped with kimchi relish, fried shallots and a jalapeno aioli, guaranteeing a mouthful of east meets west.

Continuing onto the sweet/savory taste profile, the banh mi sausage is a triple threat of protein. The chicken apple sausage is smaller in size than the kalbi sausage, but is sandwiched between a liver pate on one side and a slice of mortadella on the other – an instant classic. Topped in classic banh mi style with pickled daikon and carrots, the freshness is enhanced with a sweet hoisin sauce, micro greens and chopped peanuts. Truly a Western iteration of the Vietnamese banh mi sandwich classic.

A must order to enhance this Seoul Sausage experience are their array of fried foods. Most notable is Da KFC, a fantastic version of Korean style fried chicken. Big nuggets of ultra crispy twice fried wings are bathed in a red sauce of gochujang (Korean chili paste) mellowed with honey, the perfect balance of crispy, crunchy, meaty, sweet, and spicy. Don't underestimate the seasoned tots. These aren't the mushy tater tots of school breakfasts and unnamed late night restaurants – think tots fried to perfection, the crispy exterior "shell" giving way to a moist, flaky interior. Paired



with a creamy aioli, this is the most addictive fried potato dish in recent memory. Speaking of pairing, true to the restaurants' tongue in cheek fashion, they could not but add a pair of O' Balls to go with all of their sausages. The O' Balls are two balls of rice breaded and deep fried with your choice of two flavors – kimchi with pork and cheese and beef with curry. Think of fried rice shaped into a ball, then deep fried to a tasty satisfying crunch. The beef with curry was most reminiscent of a Japanese style curry rice.

Besides the tubular meats, the menu focuses on various bowls such as the Da Rappoki, roasted pork belly with ramen and rice cakes, and such shared plates such as baby back ribs, as well as a fried chicken sandwich and a kalbi burger.

Vegetarians are not to be alienated at this sausage fest – there are also vegetarian versions of their banh mi sausage, kalbi pork sausage, and other options, which are all soy based.

Undecided if you want Asian food or American? The Seoul Sausage Company is the place to go when you feel like having both, and sometimes we feel lucky when we don't have to choose. In an area infused with a myriad of Asian, Western, and Latino culinary options, the on going success of mixing the whole east vs. west eats thing shows the evolution of what dining and living in our neighborhood means – an exchange of cultures, an accepting and embracing of lives different than our own, and finally the merging of traditions to create something new.

Seoul Sausage Company
236 S. Los Angeles St., Unit G
Los Angeles, CA 90012
213-935-8677
seoulsausage.com



Aikido in the City *continued from page 5...*

I also do not think that they understood that the techniques were practiced more slowly because it was their first time and without proper knowledge and skill in *ukemi*, we cannot go at full force and full speed. I should have made this point very clear to them.

Within the short time of tapping this program, it was difficult to discuss many more topics about Aikido training and what it means. All in all, these young people went away with a good impression of Aikido and I think, within such a short time of one shortened class, it went rather well.



Aikido works – on many levels. Many many levels!

Many thanks to all my black belts who were able to help out and I hope you learned something from this experience.

My only comment I can make for my assistants was, because I think they were extremely nervous being in front of the cameras, in teaching, they talked a little too much and should have emphasized the movement more – but this is just my own impression. I wanted the young people to experience more of the “active” movement side of Aikido and not so much of the chit-chat. While I was ob-

serving the class, not like our normal classes when all you can hear is the sound of movement and *ukemi*, what I heard was something similar to a chicken-coop – but this is just my own desires in my own head, I suppose. Everyone did very, very well – much, much better that I could have hoped for. Many, many thanks.

Most people are arrogant because they think that they have something to prove to others, not knowing that there is nothing to prove of themselves in the first place.

In the outside world, it may be important to be popular and to be accepted by everyone. In practice, what is most important is to be true to yourself and caring of others.

No one can teach one who doesn't want to learn. Many people come to the dojo for reasons other than learning the art. This is what makes it so difficult sometimes. To learn the art, become one with the art.

In Zen, it is said, “To study the self, one must forget the self. To forget the self is to discover one's True, Greater Self.”

Editor's Note: Sensei originally published this article, in slightly different form, to his Daily Message board on June 19, 2004.

The Rules Protect Us *continued from page 2...*

Who really knows for sure what is right, but I know that Sensei himself struggled with this and you can see it in his personal take on being a teacher by the *kaban* or wooden sign he hung over the entryway to the old dojo. The *kaban* is inscribed with the calligraphy that read *Bansetsu-an* (萬拙庵) which means “The retreat of the untalented teacher.”

In the old days if you didn't show the proper respect or etiquette the teacher would never teach you because if you couldn't do something as simple as say, “please,” “thank you” or “I am sorry,” then you probably can't be taught and thus are just wasting everyone's time especially your own.

Like in the days of the samurai, the etiquette is there to protect us. It protects us



Bansetsu-an

from misunderstandings or miscommunications that we may or may not be aware of. If we make a mistake and are conditioned to apologize, regardless if we mean it or not, then our admission can prevent some sort of misunderstanding from escalating. Observing the etiquette then enables us to stay out of trouble or if we do commit some *faux pas* at least we can show the offending party that we are at least remorseful or in the eyes of the teacher that we really are interested in learning and are not there to just waste everyone's time.

The rules and decorum are in place to keep us safe and not there to oppress us. Mistakes sometimes lead to misunderstandings which can then sometimes have dire consequences. More importantly as warriors we must be completely aware and, hopefully, in control of everything we do, say and, most importantly, think. This mindfulness is *budo*.

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

Fridays

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 and is open to any Aikidoist regardless of school or style who is at least proficient in forward and backward ukemi.

Iaido TRAINING SCHEDULE

TRADITIONAL JAPANESE IAIDO SWORDSMANSHIP

Saturdays

8:00-9:00 AM

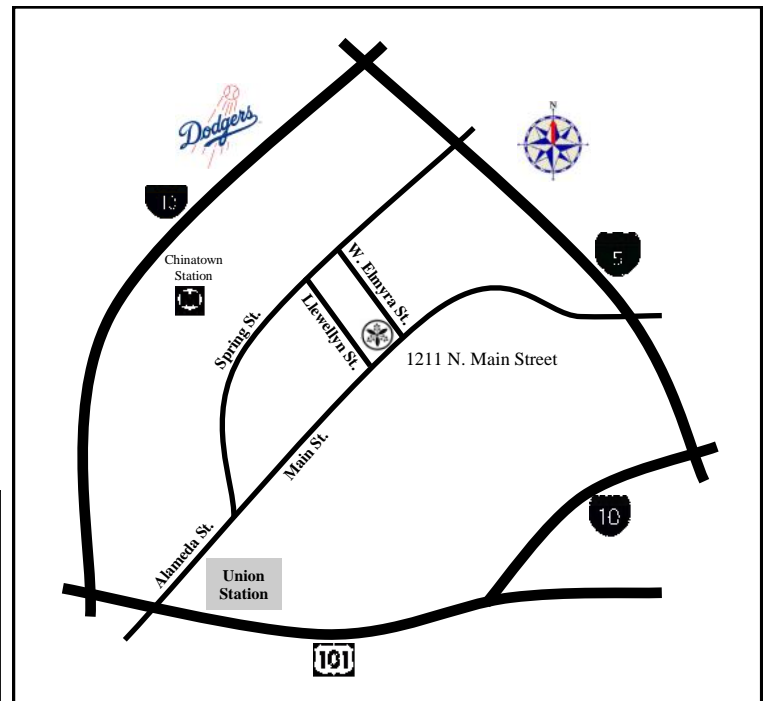
Sundays

7:45-8:45 AM

Thursdays

6:30-7:30 PM

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

1211 N. Main Street

Los Angeles, CA 90012

Telephone: (323) 225-1424

E-mail: info@Aikidocenterla.com

We are across the street and one block northwest from
the Chinatown Metro Station.

The entrance is on Elmyra Street.

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