

# 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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### Editor's Note:

*Today, it is easy to misunderstand Aikido and Aikido training. I read this article posted by Furuya Sensei and I thought it was apropos as we begin the new year. Sensei originally published this article to his Daily Message on October 9, 2002.*

### **One Opportunity**

by Reverend Kensho Furuya

Every day, you must think about what is important in your life!

Every day we must check our course of action and the direction we are taking in our lives. Like a captain of a ship on the sea, we must constantly check everything because it is so

easy to go off course and become lost.

Aikido is like a great rudder! We understand how to master it, adjusting a little to the left or right and it keeps you steady and balanced. Aikido is the anchor too, which holds us steady even when we are not in motion.

Indeed, Aikido is the great ship on the sea of life carrying us to the other shore (Note: "other shore" refers to paradise).

The other day, I was looking at the scroll hanging in our *tokonoma* of a sunrise with the bright red sun rising above the blue sea. It is so beautiful to think about! The beautiful sun rises every day and this is how we start our lives each morning. But, in our real lives, we hardly notice the sun coming up, we are so busy and pre-occupied while such a great and beautiful mira-

cle of Nature occurs.

From our own tiny scope of our lives, things can seem bad or good according to each circumstance which occurs before us. We have no time to enjoy the beautiful sun rising in the morning, nor the stars at night or beautiful afternoon sky.

There is a bigger, better world out there if we can expand the vision of our lives from our own tiny self-centered selves.



The sun has no "will" to rise each day, but it naturally appears to come up in the morning without fail. Many things in our lives happen naturally without will or intent if we can

allow such things to happen. We are so concerned about imposing our will or power over everything! Not only in Aikido against our partners but even against Nature itself.

As long as we think Aikido is about strength and bettering others, we will never know what Aikido is truly about. As long as we think that we can be better than others, we will never understand what Aikido is about. At the same time, if we think Aikido is simply to self-indulge ourselves and was created to serve our own selfish whims, we will never know what it is all about as well.

To journey down the path of Aikido is difficult and hard – but everyone and anyone can do it – this is what the Spirit of Aikido is really all about, I believe.

### Upcoming Events

**December 31<sup>st</sup> - January 2<sup>nd</sup>:**  
Dojo closed for New Year's

**January 6th:**  
Kagami Biraki  
Dojo official opening

**January 10-17th:**  
Ito Sensei teaches at  
Kyoikuakibudo Aikikai in Cuba

**January 20th:**  
2nd Doshu memorial service

**January 27th:**  
Intensive Seminar

**January 28th:**  
Dojo Japanese Antique Sale  
8:00 AM – 2:00 PM

**February 24th:**  
Intensive Seminar

*“As it is not one swallow or a fine day that makes a spring,  
so it is not one day or a short time that makes a man blessed and happy.”*

*–Aristotle.*

### Following the Way

by David Ito, Aikido Chief Instructor

In Japan, when something is followed not only physically, but also philosophically, it is considered a “Way.” Aikido is a “Way” or *do* (道) which means that it is more than just a means to destroy others; it is a way of life.

One’s journey in Aikido begins with the novice mastering the physical movements of Aikido, but the more one devotes themselves to their practice, it naturally deepens. As one’s practice expands, the student begins to “see” Aikido everywhere and as a part of everything. From this point, the movements become the steps in which one begins to truly “live” their lives. Living one’s life following the Way means adhering to set of principles or values without regard for personal reward or recognition. Essentially, following the Way then means living one’s life for other people or other things and thus for a greater purpose.

The Way can be found anywhere. To follow a Way, all that is required is that a person dedicates themselves mind, body and spirit to the pursuit. The other day, I was at Knott’s Berry Farm with my family and we went on the world-famous Butterfield Stagecoach ride. This stagecoach ride or attraction has been running continuously since 1949 and it still uses some of the original stagecoaches that are more than 60 years old. My kids wanted to ride the stagecoach and see the horses, so I reluctantly agreed to go along. Much to my chagrin, we were chosen to be the “hangers-on” or the people who sit on top of the stagecoach and ride with the *reinsman* or *jehu* who drives the stagecoach and the *brother-whip* who runs the stagecoach and in this case the attraction as well. As we drove along, the *brother-whip*, who was teaching a new *reinsman* or stagecoach driver, started to make small talk with us. My wife asked him, “Do you do this eight hours a day?” He said, “I wish, but it’s more like 12 hours a day.” The driver went into explicit detail about the job and what it takes to not only

offer this ride to the public, but also the work it requires to care for the horses, train the employees and care for the stagecoach. He told us that there were 43 horses and only 20 people to run the ride,

take care of the stagecoach and stables and, of course, take care of the horses. As the *brother-whip* spoke, I was taken aback by how much his life and path mirrored that of a person who trains in *budo*.

I remember thinking, as we stood in line, that the stagecoach ride was somewhat of a joke designed as a farce so that the employees could play “cowboy” and for the public to wax nostalgically about the Wild West. As I rode with the drivers and heard their stories, I realized the devotion and sacrifice which goes into their “jobs” and how this person wasn’t doing it for the money or as a means to play pretend cowboy, they were doing it because it is what they do. As I spoke with this person, I could sense his dedication, loyalty, and sacrifice to his craft and I immediately sat up straighter in respect to his craft. To him, this was the way he lives his life – it was his *do* (道).



*The Butterfield Stagecoach ride at Knott’s Berry Farm has been running continuously since 1949 and it still uses some of the original stagecoaches that are more than 60 years old.*



Aikido can be thought of as the Way of change. This is because as Aikido permeates into every aspect of one’s life, the student begins to live their life differently. The person who follows the Way of Aikido is better, not because of stature but because of virtue. For instance, when a student sees a piece of paper on the ground, they naturally pick it up and throw it in the trash. Following the Way is nothing more than this. The junior student sees the paper and wonders, “Am I supposed to pick it up?” The intermediate student sees the same piece of paper and thinks, “Who dropped this?” The senior student picks up the paper and promptly announces that they have picked up the paper and chastises someone else in the vicinity that did not. The ardent student merely picks it up without thought and throws it away without provocation and without anyone ever seeing or knowing that they did so.

*Continued on page 6...*

## Mochitsuki

by David Ito, Aikido Chief Instructor

Toward the end of 2017, members of the dojo got together to do *mochitsuki* or pound *mochi* at Zenshuji temple.

For many years, I thought that was the only job and it sounded boring. I used to think, "Why would anyone want to do that?"

Making *mochi* is much more than hitting glutinous rice cakes with a mallet. *Mochitsuki* is a traditional ceremony which can be traced back to the Heian period (794 AD).

Japan was a formally a huge agricultural society where the entire country and economy used to revolve around rice and therefore rice was seen as something special to be honored.

The *mochi* itself is supposed to represent family and community. *Mochi* is supposed to be pounded into round disk shaped objects and used as offerings. Two *mochi* on top of one and adorned with a tangerine is referred to as *daidai* which means "generation after generation." When the *mochi* is placed upon an altar with a tangerine it is supposed to be an offering for good luck, happiness and prosperity for the New Year.

From a martial arts standpoint, making *mochi* has definite *budo* connotations. There are actually four jobs done in a series when pounding *mochi* and each requires that the student learn by observing and then imitating the person teaching them. In addition to observing, each job requires teamwork and has a specific task that requires a certain amount of mindfulness of not only the task, but of one's surroundings as well.

The first two roles require that the student master an old traditional style of learning called *minarai* (見習) or "to observe and imitate." Students figure out what to do by assiduously watching. There is so much going on and so many moving parts that the student can't just start where they like. Each job has a specific nuance or teaching along with a specific level of importance to the outcome. Once a student has a basic understanding of the making of *mochi* then they can move on to the next job.

The second job is acting as a runner between the people cooking, the people pounding and the people creating the products out of the newly pounded *mochi*. Here the student needs to master not only observing, but also timing, diplomacy and speed. If student falls asleep or is too slow, then the *mochi* will harden and then make someone else's job hard. If the *mochi* isn't pounded perfectly, the runner has to go back and have it pounded some more which requires a deft touch when criticizing a person with a large wooden mallet. The most important *minarai* teaching is learning what the *mochi* is supposed to look like when it is done being pounded so that when the runner moves up in roles, they know what the end product is supposed to look like.



The third role is that of the pounder or *tsuki-te* who pounds the *mochi* in an *usu* or mortar with a *kine* or large wooden mallet. Here, the *tsuki-te* needs to learn how to economize their strength and develop their timing. It's important not hit the *mochi* too hard because that could damage or break the *kine* causing wood fragments to litter the *mochi* which stops the process while the slivers are picked out and then slows down the entire process not to mention hitting too hard could break the *usu*. The most important part of this job is to develop one's sense of timing and get into a rhythm with the person flipping the *mochi*. People often mistakenly think that this is the most important role in the process.

The final job, which is the most important job, is the *kaeshi-te* or the person who folds and stretches the *mochi* for the person pounding. The *kaeshi-te* is supposed to be the person regulating every part of the process and ensuring that the *mochi*

comes out perfect. The *kaeshi-te* is actually the person controlling the rhythm and timing of the strikes while simultaneously folding the *mochi* to create a center for striking so that the *mochi* is pounded evenly. The *kaeshi-te* and the *tsuki-te* have a sort of heave-ho as the *kaeshi-te* shouts, "hai" when the *mochi* is ready to be hit and the *tsuki-te*, bellows out, "yoissho" as they hit. The better the *kaeshi-te*, the faster the *mochi* is pounded and the better quality of *mochi* is created. The *kaeshi-te* has to know when the *mochi* is done so that it doesn't become over pounded and hard or under pounded leaving it with too many hard spots.

Continued on page 5...

## The Balance of the Past and the Future

by Ken Watanabe, Iaido Chief Instructor

Last month, our dojo had a Bonenkai, or forget-the-year party, after our *osame keiko* or last practice of the year. The idea of a *bonenkai* party is that friends, families and, in this case, members get together and celebrate the coming year while forgetting the old year so that everyone can start the new year with a clean slate. Yet, as we start a new year of training, should our slate be completely empty? Should we forget the past year so thoroughly?

In Steven Pressfield's book, *The War of Art*, there is a section titled *Resistance and Fundamentalism* and in it an interesting premise regarding freedom and the fundamentals. In this section, the author put freedom and fundamentalism at odds with each other. In a nutshell, artists and other forward-looking individuals represent freedom while those who are afraid of freedom, the fundamentalists, look back to basics.

Although *The War of Art* is a self-help book about overcoming the mental barriers toward reaching one's goals, the premise of freedom versus the fundamentals resonated with me. I think that this concept is an issue which might be on the minds of many students struggling with their own training.

On one hand, we can be completely dogmatic, strictly following the teaching and methods of the masters before us, steadfastly adhering to their teachings without wavering. On the other hand, we can allow our creativity to run free, unhindered by the traditions of the past with their rigid mindset. Simply put, do as we have always done, or constantly chase after innovation. In martial arts training these two sides temper each other and as martial artists we must do both.

By mastering the teachings and wisdoms handed down from the past generations, we can keep the heart of the art and its core principles, basics, and wisdom intact. In Japanese, this is called *onkochishin* or "learning from the past." What we learned last week, last year, maybe even our first day of practice, will always have an impact on our technique now and in the future. Without this firm foothold set in the past, any changes or modifications may ultimately fail, and then what? Usually, this is when we become lost.

Conversely, to continue while only looking back and never looking forward could cause any art to be doomed and die off, or worse, become a faint shell of its former self. In Buddhism, there is a saying, *sho gyou mu jou* which means, "the only thing that is constant in this world is change." Therefore, we must also look towards the art's needs in the future. However, when we are carefree and constantly chasing after whatever novel idea is fashionable at the mo-

ment, we run the risk of coming up short because our path has diverted so greatly from the core or basics.

Usually, it's easier to do one or the other, to become stiff unyielding, stubborn and dogmatic, or free and innovative. Balancing the two is very difficult and most never really succeed in either or as the old saying goes, "jack of all trades, master of none." This is why our training requires thoughtfulness, discipline, perseverance, and sometimes even cleverness.

Only by completely immersing ourselves in the past and completely understanding it, can we then adapt it to the present. When I began my training, we practiced some of the basic techniques differently than how we practice them now. This doesn't mean the way in which I first practiced them was wrong. Over the years as the techniques, and the art have changed, their core, what makes the technique work, still have remained the same. This "home" or basicness is what we must never lose as students and teachers.

A chef can frost a cake with all sorts of fancy decorations, but the cake itself, under all the fancy adornment, must still be delicious.

We, as students, practice the same basic movements over and over and I am sure many wonder why we aren't learning real hand-to-hand combat techniques or at least something elaborate? What do I do if my opponent did this? How do I defend against a (insert your favorite fantasy attack here).

Many years ago, I was driving in the car with my teacher and another student. This student was one of those types who was always searching for the next big thing in martial arts asked Furuya Sensei, "What do we do against kicks?" Although I didn't understand it at the time, I never forgot my

teacher's answer, "Just keep on practicing the basics."

At the time, it sounded like a cop out; a non-answer, like "Just be a good person," or "Don't eat gluten." Yet many years later, following my teacher's words without fully understanding them, I now understand the wisdom behind them, even if only a tiny bit. If I had just ignored his reply and continued to search far and wide for an answer to a very small part of my training, how much would I have missed? Yes, I would've been free to roam about and I might have even "found" what I believed to be the answers, but what would I have to show for it? Satisfy some small itch? I would never have found other answers to questions that I didn't even know I had!

*Continued on page 6...*



*Onkochishin*

"Learning from the past."

## To Be A Teacher

by Santiago Garcia Almaraz  
Chief Instructor, Aikido Kodokai

The other day during our Aikido children's class, one of the instructors complained to me about one of the children who wasn't paying attention to the explanations and the instructor said that it was "Impossible for him to learn anything." I explained to the instructor that I understood perfectly his frustration because I have been there many times myself. In one way or another that instructor's frustrations are a good feeling because that means that the instructor cares and that ultimately they want the student to learn. There would be a problem if the instructor did not care. As a teacher or an instructor, it is our challenge to study and learn "how" to connect and teach a student.

In order for the student to grow, the teacher must first be growing themselves. When we find ourselves in front of the class teaching, this brings with it a responsibility to the students, to our teachers and above all to the art that we are teaching. The daily work of teaching is often times tedious, boring or repetitive as they explain the same concepts, correct the same mistakes again and again and many times it is easy to see how the person teaching can become frustrated. Instead of being frustrated, when we think that the students aren't learning and why the student isn't correcting the mistake after we corrected them, we should instead be trying to understand why we are becoming frustrated in the first place.

When a person decides to teach they have to be able to teach not only the skillful student, but also the clumsy student in the same way and get the best out of both of them. Any teacher can teach a skillful student, but only a true teacher can teach any person regardless of skill, motivation or attitude. What kind of teacher only wants to teach the skilled or is just motivated when the class is full

of people or is bored or lazy when only one or two students attend? Would we consider that person to be a good teacher? Would they be fulfilling their responsibilities as a teacher? In my opinion, I do not think so.

No matter what one is teaching, techniques, movements, or *ukemi*, the class must be taught with the utmost responsibility which means that they must be taught with *regi-saho* or "decorum" – with respect, trust, humility, generosity and patience, a lot of patience. There is a Japanese proverb which illustrates this point, "Yaiba ni tsuyoki mono wa rei ni suguru" or "the greatest warriors surpass all others in etiquette and decorum." This is something that to keep in mind at all times. As a martial artist we must always base our lives around tact. In addition to discretion and diplomacy, we must also try to learn to enjoy the art of teaching as well.

I came to Los Angeles in 1997 and was inspired by Furuya Sensei to open my own dojo a year later. Next year, we will be celebrating our 20 year anniversary and I am so thankful that Sensei was patient with me despite my not speaking English or being skillful enough to perhaps grasp his lessons. Every year, my gratefulness for Sensei grows bigger and bigger and I treasure his teachings more and more. More than Sensei's technical ability, the concept which made the most impact on me was Sensei's professionalism. He lived the life and was the definition of a teacher.

Furuya Sensei's teachings are a treasure and sharing them as teachers is our greatest honor. It is my hope for the new year that we all do our best to live up to his example of what it means to be a teacher – patient, professional and dedicated.

Happy New Year to all! I wish you all a happy and healthy 2018.

### 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.

### Mochitsuki *continued from page 3...*

Furuya Sensei once wrote:

[Cleaning] This is to bring the so-called spiritual training to the level of "everyday life activity" and make it an actual experience in life itself and not a concept or idea stuck in your head. Finally, in the process of cleaning the Dojo, we come understand many ideals. How to work with others. How to become independent by learning to take care of everything in one's life by ourselves. How to work with others in harmony with others. And finally, how to do something without the idea of merit or profit or return, but to do something simply because it has to be done. This is the teaching of the "self-less" life and a spiritual ideal shared by most all religions and spiritual disciplines.

When we are volunteering at Zenshuji and doing things like making *mochi* or grilling chicken teriyaki, we are doing so much more than "working." We are developing ourselves to become better martial artists by developing the spiritual aspect of ourselves. As martial artists, it is part of our training to work together, but more importantly we are developing mindfulness, good attitudes, willingness, patience, courage, and, most of all, selflessness.

Those of us who participated in *mochitsuki* realize that it is much more than pounding rice with a wooden mallet.

**Following the Way** *continued from page 2...*

The hardest part about following the Way is not the burden but that it is so easy to fall off the path. I use the word “fall” because the departure is usually due to one’s hubris and this is a fall from conviction rather than a misstep. It is so easy to stray from the Way because it is so easy to give into our egos. Many times as we rise in stature we unconsciously or consciously think that we are somehow better than others. The word sensei is written with the kanji 先生 where *sen* (先) means “before” and for *sei* (生) which means “life.” We can think of a teacher as “the one who is born before.” Teachers, instructors and seniors are not to lord over others standing on a pillar barking out orders. A good teacher illuminates the path for the student with a “try this way” type of gesture.



Another reason why it is easy to fall off the path is in the way in which we perceive our path. The Way is only as narrow as we interpret it. If we believe that it is negative, harsh and cruel then it will be harsh, cruel and unforgiving. If we view it positively as means toward self-growth, then the lessons are profound, and the path is wide. The problem then is really with our own ego. When we realize this, the bumps and bruises from the road become just another lesson on the road. What we “have to” do becomes just what we do, nothing more, nothing less or as Hamlet said,

“Nothing is really good or bad in itself.”

Aristotle once said, “As it is not one swallow or a fine day that makes a spring, so it is not one day or a short time that makes a man blessed and happy.” The early 20<sup>th</sup> century author Wil Durant changed Aristotle’s words and popularized them as, “*We are what we repeatedly do. Excellence, then, is not an act, but a habit.*” Regardless of the origin, the words illustrate that success is not a onetime occurrence, but rather a habit cultivated over time.

That is why when you follow something called a “Way” nothing happens overnight and there are no such things as prodigies. Sooner or later everyone has to put in the hard work and dedication. There is no other secret to success. The Way is not a sprint, it’s a marathon which requires daily commitment, determination and hard work and that is why when we train, we refer to it as “practice.” Who we are is a culmination of habits formed over a lifetime where we become a manifestation of what we continuously think, do and say every day.

2018 brings hope for a better year. I hope that everyone will take a moment and re-commit themselves to their practice.

Happy New Year!

**The Balance of the Past and the Future** *continued from page 4...*

The serendipitous answer to a question I didn’t even know I was searching for is one of the true joys of training. To earn something by tooth and nail; enduring and persevering physically, mentally and spiritually and thus, then the hard fought answer becomes truly yours. As students, we get the pleasure of receiving something and developing it, and transforming it for ourselves into something that can never be taken away from us for any amount of money.

A teacher’s only pleasure is getting to be a part of a student’s development and watching them grow into good and skilled practitioners, but even better people. No one who earnestly enters The Way, not just play around a little bit on it, ever expects it to be easy. I know for a fact that no one wants to do the basics over and over and over again. Yet, perfecting these basics, these fundamentals, is the only thing which will allow us to experience real freedom and the ability to create real innovations in the art.

Aikido is a beautiful and deep art and thus should be practiced with a balance between the past and the future, but also with a sense of balance in one’s body, mind, and spirit. This year, please practice with *onkochishin*, an eye towards the future while remembering the lessons of the past.

I would like to wish our students and our friends a very Happy New Year.

**SAVE THE DATE!**

**Furuya Sensei  
memorial and seminar  
March 2-4, 2018**

**Schedule TBA**

## One and Many

by Reverend Kensho Furuya

Many years ago, I took my friend's son from Tokyo to the annual County Fair in Pomona to introduce him to America. Or, at least give him a flavor of this country. It is a huge fairground and it was getting pretty hot and we were tired from all of the walking. I stopped by a stand and bought everyone some cold drinks. I handed the first drink to this young man while I was getting everyone else's sodas. When I turned around, I was so surprised to see that he had about six straws sticking out of the top of his drink.

"What are you doing?" I asked.

"This soda is so big, I thought it was for everyone to drink!" he replied.

Later, when we went for dinner, he looked at the steak I ordered for him and exclaimed, "There is enough steak here for my parents and brothers and sisters too!"

For us, in this country, quantity is so important, we want a lot of everything. We are always thinking that we don't get enough or if it appears small, we think we are getting cheated or that it is not a good deal.

Actually, in reality it is not really so, is it? It is easy to have many friends, but it is hard to find just one (good) friend.

Is it easy to have many swords, but it is very difficult to have just one (good) sword. This goes for everything in life.

It is easy for a teacher to have many students, but it is very difficult to have one good student. It is easy for a student to have many different teachers, but the one just right teacher is very difficult to find indeed.

Quantity does not solve all problems. Sometimes, it is better just to treasure just one. This is important in all things in life, especially with people. It is called love.

Life is so complicated today and there are so many options and alternatives that we don't even know which way to turn sometimes! It is so hard to say, "This is my student!" The students are all coming and going so fast, we can barely take count! So, we just want numbers of people which always means a good income. Is this all there is? Is all it means is money? No loyalty, no commitment? No single path?

Maybe I am stupid. I have done Aikido all my life since I was ten years old but I have never wavered in my commitment. I thought this was the way to be, but most people think, "not very clever!"

I tried to build such a nice dojo for everyone but still people just come and go, there are so few that I feel are a real part of this dojo. How can I, they never stay long enough. We all want lots of stu-

dents and many dojos these days. Of course, more is always better!

Today, everyone wants many, I just want one. Of course, this sounds so crazy, but you cannot understand anything in Life until you understand the meaning of "just one!"

When you finally begin to appreciate the true meaning and value of "one," you can finally open the doors to understanding Love. Otherwise, no deal!

I always hear these words thrown around in Aikido so often, but I have never met anyone who has really, or even vaguely, understood what they mean.

### NEW YEAR'S POEM

by Reverend Kensho Furuya

No one can see this Great Path today,  
yet everywhere it can be seen,

The gentle breeze of Spring is quite  
clearly seen,

The fallen leaves strewn across my  
garden path. . .

Everyone should enjoy their training, but everyone should take their lives very seriously as well. When I say, "seriously," I don't mean in the sense to be so strong or narrow minded strict, I mean to fully understand how precious life is.

When you understand how precious life is, a profound depth of concentration and focus will emerge from within yourself. This is the "seriousness" I am speaking of.

I make demands on students because they do not make enough demands upon themselves. Many might think that I am restricting their freedom or their rights. No, I only do this because they do not yet understand what "freedom" or "rights" really are.

So many people misunderstand me. I am not trying to be strict, I am trying to be correct in my teaching. Sometimes I appear impatient. Of course! People often don't realize how much more we have to learn together and how much more ground we must cover?

We may think that we have all the time in the world, but I know better. Life goes by so fast. I have tried to give so much and now days, I realize how little there is left of me.

Some people are so blessed to find happiness in this lifetime, I am not. The Path I seek is yet so far away.

Fame, fortune and power are meaningless. People seek it because they have not been trained properly nor do they understand the meaning of training nor have they been able to tap the source of real power within themselves.

There is no such thing as victory or defeat, success or failure, strong or weak. When you truly understand this, all fighting will stop. But in this world, fighting will never cease, we are much too far from the true Path.

**Editor's Note:** Sensei originally published this article, in slightly different form, to his Daily Message on January 7, 2003.

# Aikido TRAINING SCHEDULE

## Sundays

9:00-10:00 AM Children's Class  
 10:15-11:15 AM Regular  
 12:00-1:00 PM Fundamentals  
 1:15-2:15 PM Open

## Mondays

6:30-7:30 AM Morning Practice  
 5:15-6:15 PM Regular  
 6:30-7:30 PM Advanced\*  
 8:00-9:00 PM Aikido Academy▲

## Tuesdays

6:00-7:30 PM Advanced\*  
 8:00-9:00 PM Open

## Wednesdays

6:30-7:30 AM Morning Practice  
 5:15-6:15 PM Fundamentals  
 6:30-7:30 PM Regular  
 8:00-9:00 PM Aikido Academy▲

## Thursdays

6:00-7:30 PM Advanced\*  
 8:00-9:00 PM Open

## Fridays

6:30-7:30 AM Morning Practice  
 6:30-7:30 PM Regular

## Saturdays

6:30-8:00 AM Intensive Seminar\*†  
 9:30-10:30 AM Advanced  
 10:45-11:45 AM Regular  
 12:00-1:00 PM Fundamentals

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

† Offered the last Saturday of every month by invitation only.

▲ Aikido Academy is a 6-week introductory series offered four times a year.  
 Please contact the dojo for more information.

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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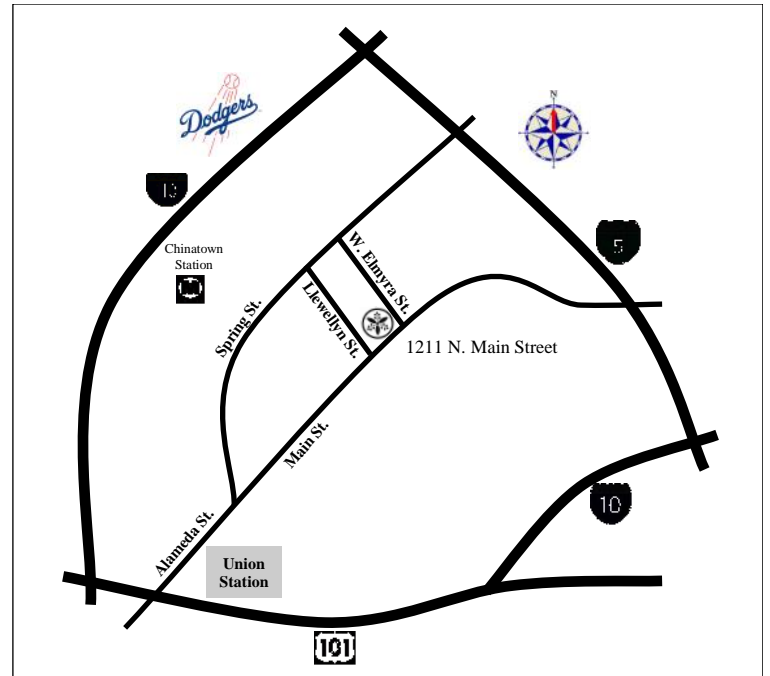
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# Iaido TRAINING SCHEDULE

## TRADITIONAL JAPANESE IAIDO SWORDSMANSHIP

**Saturdays: 8:00-9:00 AM**

**Sundays: 7:45-8:45 AM**



## 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 classes. Please come early.*

## The Aiki Dojo

*The 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