



The Aiki Dojo

道の為、世の為、人の為、合気道

4

Perspective Matters

by Santiago Almaraz

Almaraz Sensei discusses how things change with perspective.

6

Teaching You

by Rev. Kensho Furuya

Furuya Sensei explains the importance of education.

10

Remembering a Friend

by David Ito

Ito Sensei remembers the passing of Steven Shaw.

Rev. Kensho Furuya
1948 – 2007





Something I often think about is “What makes someone a good teacher?” From the outside looking in, people tend to think having lots of students or producing competent students is what makes someone a good teacher. I would argue that what makes someone a “good” teacher is not so easily perceivable.

Lately, my guilty pleasure has been watching YouTube videos about the day in the life of different Soba, Ramen or Sushi restaurants in Japan. I like to watch the people prepare, cook and serve food that they take pride in. My wife caught me and asked me, “Why do you like watching those videos so much.” At first I couldn’t really answer her. There is just something soothing about seeing someone diligently preparing to make noodles. Later that day, it dawned on me. I like watching those videos because I like seeing all the little things that someone does that go unnoticed, which makes all the difference.

These little things are what Furuya Sensei referred to as “secret work.” Secret work are the things nobody sees when you are successful but everyone notices are missing when you fail. For instance, my favorite video is this guy who runs a popular noodle shop in Osaka all by himself. In the video, the chef says that he

A Good Teacher



by David Ito
Aikido Chief Instructor

塵も積もれば山となる

Chiri mo tsumoreba yama to naru

Even specks of dust when pile up can become a mountain.

– Japanese Proverb.

only uses ionized water which he matter of factly states “makes the noodles taste better.” I wondered how many of us would be

able to perceive such a small difference. Maybe only the chef, but his high personal standard wouldn’t allow him to take a short cut.

When people ask me about Sensei’s Aikido style, it is always difficult for me to answer. I try and think about his footwork or his body positioning, some often used ending form or favorite technique, but still nothing comes to mind. Then after I watched a few of these restaurant videos it dawned on me. Sensei was a *shokunin*. A *shokunin* is a craftsman who has an unwavering personal standard. Sensei’s personal style was to be serious about whatever it was he was doing.

was to be serious about whatever it was he was doing.

From the outside looking in, it is easy to say that Sensei wasn’t disciplined. However, that is a judgment. The philosophy of Aikido teaches us to look deeper into the hearts of others and to acknowledge that each person, no matter who they are, suffers. Thus, each of us suffers and struggles and all of our struggles are relative. Sensei used to often say, “The Way is hard.” Not only is it hard, it is a moment-to-moment struggle.

Continued on page 3...

A Good Teacher *continued from page 2...*

The single most precious teaching that I learned from Sensei is that, like the soba chef, every detail is critical and important.

When my youngest brother was little, he had this theory about sushi bars that was quite enlightened for a teenager. He said, "I always order a California roll first when I go to a sushi bar." Being raised to be sushi purists by our mother and that ordering a California roll was considered an aficionado's faux pas, I asked him why. He said, "A California roll is an American creation and so a real Japanese sushi chef wouldn't want to make it, but since the chef cannot waiver from his high standard they will still make it well. If their California roll tastes good and is of high quality then you know the rest of the food is probably good too. That's how you know if a sushi bar or chef is good." Looking back, I thought, pretty smart for a teenager.

I realize that what it takes to be a "good" teacher are the things which nobody sees. I, only now, "see" them because I am a teacher. Like the man who makes soba, nobody ever sees the preparations, sacrifices, minutia or dol-drums that go into making a good bowl of soba noodles. A good bowl of soba noodles is actually pretty plain. There is broth, noodles, some green onions, and maybe wasabi if you like a little bit of a kick. To the customer it seems pretty simple. However, like all things, the best things seem simple to the uninitiated, but there is so much effort that goes into that simpleness that it almost seems not worth the effort. In one of the videos, the chef asked the blogger, "How do you like your noodles, soft or chewy?" The blogger said, "I like them normal" to which the udon chef laughed and said, "Cooking them normal is the most difficult thing." Doing something the right way is almost always the most difficult thing to do because it takes more care and work.

Lately, when I think of Sensei, I am a bit sad. Knowing what I know now as a teacher, I feel bad for the solitary life he led. Like

the soba chefs, Sensei did everything by himself. He did it all by himself because he had to. Sensei's high standards precluded him from allowing people who don't take things as seriously as he did to help. Years ago, I didn't get it. Today, I totally get it.



I am fond of the Japanese proverb: *Sennichi no kingaku yori ichi nichu no meisho* which means "Better than a thousand days of diligent study is one day with a great teacher." Sadly, a teacher doesn't get to choose their students and they don't get to determine how long that person will be with them. That is why the littlest details matter. If someone only ends up being with you for one day, you have to make that day count.

At the 2014 University of Texas at Austin graduation, Navy Admiral William H. McRaven gave the commencement address and said, "The average American will meet 10,000 people over their lifetime. If every one of us changed the lives of just 10 people and each one of those people changed the lives of another 10 people and then another 10 and then ten more than in five generations or 125 years the class of 2014 will have changed the lives of 800 million people." Therefore, we don't know who those 10 people will be so we have to do our best at every moment and at every opportunity.

A warrior's death is to be cut down in their prime on the field of battle. A teacher's death is to live long enough to ensure

that there will be a next generation. Fortunately for Sensei he got both deaths. He died while teaching class and lived long enough to make sure that our dojo survived.

What makes someone a good teacher? I don't have a definitive answer and I am not really sure. The only clue that I have is Sensei and how he cared so much about the details. I do know that a good teacher is someone who gives us an idea that changes our lives and that idea also brings out the best in us. In my case, Sensei did just that. Therefore, I believe that Sensei was an exceptional teacher. He changed my life and for that I am truly grateful to have been his student. •



I remember reading this Zen story about a young apprentice monk who was chastised and hit by his master whenever he would make a mistake. The apprentice would have to cook and clean for his master and assist him in performing his priestly duties. When the apprentice would make a mistake reading the sutras during prayer, afterwards the master would yell at him and hit him. For decades, the master and the apprentice's relationship was like this. Years later, another monk visited their temple and witnessed their interaction. After watching the teacher yell and hit the student, the visitor went outside and saw the apprentice, who was now an old man, crying. The visitor asked, "Did the teacher hurt you?" "No," replied the apprentice, "I cry because the master no longer has the strength to scold me."

One of the things I fondly remember whenever I traveled to Los Angeles was thinking how lucky all of these students were who could train every day with Furuya Sensei because they live in or around Los Angeles. They could listen and be taught by Sensei every day, receive corrections and practice Aikido with him

Perspective Matters



by **Santiago Garcia Almaraz**
Chief Instructor, Aikido Kodokai

whenever they wanted. When Sensei passed away, his impact, that void that he left behind was felt by many of his students. For many of Sensei's students, they might have felt that his demands or reprimands were negative and something difficult to maintain on a day-to-day basis. Many might have not understood why he complained or why he was so demanding and then made excuses for why they would not go to training, but now that he is suddenly gone, they have begun to miss him and the role he played in their lives.

Sometimes I read articles or see TV stories about people overcoming situations with "real" problems. These are people who have become disabled but then put all their efforts into getting ahead, leading full lives and even becoming elite athletes, going to college or having successful professional lives like any other person without those limitations. Watching these stories, I realize that sometimes in our lives we need a barrier or a wall to overcome, which brings the best out of us and all of our potential.

Continued on page 5...



Perspective Matters *continued from page 4...*

In life, in our work, or when we are in the dojo, we must focus, work to grow, learn to improve and give our best in every facet regardless of the situation.

25 years ago, I met Furuya Sensei and began to travel to Los Angeles to train with him. I lived around 6,000 miles away from Los Angeles. The one-way plane trip would take about a day and was a bit long for me but something I was willing to do because I felt that there was treasure waiting for me in the training. Many times, I would wonder if this time would be the last chance I would have to see Sensei and train with him. Understanding this, I was resolved to give it my best effort and try and to give my maximum in each visit. Now I give thanks that Sensei had been so far away because it forced me to be more disciplined than I had ever previously been. I wasn't able to train with him every day, so I tried to take advantage of every second in class and in my discussions with him.

Sensei was strict, he liked to work hard, was demanding, and, if I am honest, he wasn't really easy to train under. Sensei was demanding because he, more than anyone else, knew how ephemeral life is and that how the students should take advantage of every class and every discussion. To Sensei, there wasn't much time for "self-pity." In our talks, I gathered that Sensei did not have an easy life personally or professionally and I think he knew that the only way to overcome all these adversities was to have a trained and disciplined mind. What he taught me was that things and people will come and go but what remains is our ability to persevere.

Over time I realize that he might be teaching us Aikido and Iaido, but I think that in reality his teaching went far beyond the "Art." Sensei was teaching us how to be better people. So those

teachings that went to our hearts are reflected in the fact that here we are 15 years after his death, still remembering his life, his legacy, and how his teachings impacted us.

Who we truly are when nobody is looking is who we really are. The testament of a "good" teacher is what the student does or how they act when the teacher is gone. After all these years since Sensei's death, our dojos could have closed, or we could have quit or just changed things to better suit ourselves. However, in the end, what we have chosen to do is nothing more than the reflection of the teachings that we learned from Sensei. Furuya Sensei would often say, "Nothing goes the way they want it to" or "Nandemo omoidori ni ikanai." He taught me that regardless of the situation, we must always do our best and some things in life are worth struggling for. What happens to us is not in our control, but we can control our perspective.

On the one hand it is sad that Sensei is no longer with us, but I am proud to have known him and been his student. He taught us how to make the best of every moment and use it to our advantage. I think that Sensei was a great teacher and the pandemic showed just how good of a teacher he was. The fact that we survived is all the evidence one would need to determine his stature as a teacher. If he had been any lesser of a teacher, we would have not fought hard enough and would have succumbed to the fear and craziness of the pandemic. All these years later, I know that wherever Sensei is, he would be proud of everyone for how hard they worked.

I am sad because Sensei is no longer around to teach me, but I am thankful to have been Sensei's student and I am grateful for everything he taught me. I miss him every day. Thank you for everything you have done for me, Sensei. •



As much as a teacher wants to teach their students, the students must also doubly want to be taught. Most students today do not have that “great aspiration” to learn. Many just want to show off how much they know already which does not do them or the teacher any good at all. In the case of learning an art, I feel that it is much better to follow the ways of the ancients when this process of teaching and learning was a matter of life and death, and both the teacher and the student truly staked their lives on this learning process. This doesn’t mean that we must gamble away our lives, but what it does mean is that we must approach the art with equal or more seriousness and proper mental focus.

Today, however, people say that we don’t have that kind of time and commitment to devote to the art because we are too busy and our lives are too filled with this and that. The more alternatives we have in our modern lifestyles, the more we try to do. Yet, despite the great variety of options and opportunities in our lives today, do we become better or stronger humans? No! Just more confused and distracted. When such confusion and distraction begin to permeate all aspects of our lives, there is almost no way to recover.

In training, we must have a single-minded focus. Whatever we do, however insignificant or trivial in our own minds, in practice, we must focus upon it with all of our physical and mental powers. Even to the very smallest detail.

I see students pick and choose where they get to think, “I like

this,” “I don’t like that,” “I will remember this,” “I will forget about that” or “Oh, that is really cool!” In training, we are not at a buffet where we can pick and choose and take too much of this and not enough of that. No, in this context, we are only kids, having dinner at home in front of our strict

Teaching You



by Rev. Kensho Furuya

mothers who are telling us exactly what to eat and what to do and we must follow obediently – that “mother” is our teacher! Haha!

A teacher, like our mothers and fathers, may tell us what to do every single day. (“How terrible!” you are thinking?) Today, we do not like authority or anyone telling us what to do. Why is this? Have you ever thought about it?

Thought about it seriously? Do you feel that you are a lesser person? Do you feel that these people restrict or abuse your freedom and your privileges if you have to follow orders? If we think about it, in the dojo or at home, it is such a silly notion.

When our mothers tell us what to eat and how to behave, they are not thinking about taking over the world or our lives or basking in the joy of power over another person. Generally, they are only telling us what to do for our own benefit. Why does she go to so much trouble? Why do they devote their entire lives to nagging us? A teacher may nag us every time we enter the dojo, why do we think that is so? Is it a show of power? Under a competent and honest teacher, it is not! A teacher runs around in circles to teach their students, and sometimes the students just sit there saying, “I don’t like to follow orders!”

Continued on page 7...

Teaching You *continued from page 6...*

In a dojo, like a home, there is no place for this. Within the context of trust and love, we do what we have to do. If we don't know what the right thing to do is, then we must be told what to do. By following instructions and behaving as we are supposed to, we come to internally learn the difference between right and wrong. I know you are thinking that this sounds like a prison sentence!

Once, I asked my Tibetan Medicine teacher, the most honorable Trogawa Rinpoche, "What kind of training did you go through to learn all of this medicine?" He said, "When I was just a little kid, they put me in a room with all the books in our medical tradition and I sat there and had to memorize every single word. I was there in that room for 13 years!" "How wonderful!" I thought to myself to have such a great and rare opportunity to gain such knowledge! I am sure most are probably thinking, "Get me out of here!" Haha-hah! "No way!"

Yes, despite how beautiful our dojo is, for many it is like hell! But, have we ever thought about it in this way? If we have done good all of our lives, then we will perhaps go to Heaven. If we have done bad all our lives, then we will go to Hell. In one way, we go to Hell because we didn't learn our lessons properly and learn how to behave and think correctly. Yes, Hell, indeed, is the place where we must be sent to learn our lessons. I am just joking here, of course but, more often than not, we can say, "How true, how true!"

Here is another one of my "horrible" examples of teaching! It is natural for a horse to run free in the fields and on the range – wild and untamed. However, when Humans want to make a horse a part of their world, it is necessary to keep the horse in a corral in order to teach it how to behave. Of course, it is not nice for the horse because it is out of its natural environment but, in another way, it has become trained and becomes very useful and purposeful. The Human world is not as perfect as the world of Nature. In the Human world, we need rules and harmony in order to live correctly and

peacefully. Nature has its own wisdom beyond this.

It is like corn or rice growing wild. If we use it to feed ourselves, we must plant it in rows and give it a sense of "Human" order so it can be useful for us.



Humans are the same. Perhaps, we are supposed to be free and wild like the horses on the range or like the wheat and the rice in the open fields. But, in order for us to live well and with each other, it is necessary to impose this "order" upon ourselves in order to create this harmony. This perhaps is not the perfect world of Nature, but this is how Humans live. Nature (Heaven) must follow the rule of Heaven, but Humans must follow the rule of man.

We cannot let a newborn baby be on its own from day one. There is a period of nurturing and caring until the new baby can grow up and become more independent. If we let the baby be alone by itself from the beginning, it cannot do anything for itself and will quickly die. Likewise, we must care for each other – this is our natural state. Other creatures are like this too. However, some creatures are independent from the first moment of their birth like snakes and fish. Although we think this process of nurturing continues only until the individual can feed itself and take care of itself. Humans extend this process of education far into their lives so that they can reach higher and higher levels of existence and deeper levels of understanding. It is in this respect that Aikido plays such an important part as one of the most profound and deeper disciplines to educate human beings.

Young people, no, everyone, should reassess the importance of education and self-cultivation in their lives and how important it is not only to ourselves but to the world. I want to teach everyone, not just those that want to be taught, because I want to help each and every person reach their highest level and sometimes that means making them do things they don't want to do. That is what a teacher does. •

Editor's note: Furuya Sensei published this in a slightly differ-



It's amazing to think that the year I began training at the dojo was the same year Furuya Sensei turned 40. It was 1988. I remember that the classes back then were rough – well, to me at the time they seemed that way – and during class I always felt so sorry whenever the black belt taking his *ukemi* made a mistake or was too stiff or showed fear. When this happened, Sensei would throw them more, and throw them more strongly. Watching this, any idea that I had that Aikido was soft or fake would instantly vanish.

Yet, despite Sensei's ferocity, after one of the very first classes I attended, he was standing by the dojo entrance offering dojo-baked chocolate chip cookies to the students as they left for home. I remember him sharing the cookie ingredients and saying, "Oh a little of this and a little of that and a special ingredient from Michiko" (one of the two stray dogs Sensei adopted) then he promptly laughed at his own crass joke.

When I was a student, I was lucky enough to be called up to take Sensei's *ukemi* when I was still a white belt and continued to take his *ukemi* for many years into the 1990s and the 2000s. Taking Sensei's *ukemi* was always scary; the stress and concentration it demanded was actually like engaging in real combat with someone. I never knew how I was going to be thrown, the

technique he was going to use or which way I was being thrown. I had to be ready and on guard at all times.

The Magic of Aikido



by Ken Watanabe
Technical Director

One thing I remember about taking his *ukemi* over the years was that although he seemed to lose his physical strength (I don't know how many times he asked me to help open a jar, for example) his technique seemed to get stronger, yet, more refined and smooth. Of course, I would always try to attack him as strongly and correctly as possible.

Whenever he demonstrated *shomenuchi iriminage*, the strangest sensation was me trying to hit the top of his head and then watching his face and body move past my striking hand. I don't think I ever felt that I could make contact unless he wanted me to make contact.

In the 2000's, when he was in his 50s, he would throw me in a way that was inexplicable. There was no sense of physical strength and I felt that I wasn't being forced down, but I had no choice but to fall down because I had completely lost my balance. Weirdly, it felt like some kind of magic, taking my timing and balance in that manner.

Continued on page 9...



The Magic of Aikido *continued from page 8...*

In a few classes, he tried to teach us this kind of finessed technique, albeit unsuccessfully. It wasn't a success because of his teaching ability; it wasn't a success because no one's level of training was ready for it. I heard O'Sensei was like this too. There is an often-quoted story of O'Sensei watching students training and saying, "That's not what I am doing." Sensei instructed us that what he was doing was just an advanced, more refined and condensed manner of some other seemingly super basic technique. Regardless of what Sensei would say, we were not capable of doing it. It was hard to fathom at the time.

As a teacher, Sensei's Aikido was inspirational. After a decade and a half of training and teaching after Sensei's passing, I am so thankful for his inspiration, and for the seeds he planted in me for my training. It is said that the teacher is a steppingstone for the student. It is also said that the teacher also points the student in the correct direction but that it is up to the student to continue going in the right direction under their own effort.

My personal Aikido would never be at its current level without Sensei's teachings. Someone once said that the teacher only teaches you 50% and that the other 50% you have to learn on your own. Therefore, without Sensei's teachings, I would never have been able to continue learning about Aikido after his passing. Yes, it was under my own efforts that I came this far in my own training, but without Sensei, who knows in which direction I would've ended up? As Sensei's memory and his passing fades into the past, I find the more I appreciate his teachings and the more fortunate I feel that I found him as my teacher and his dojo. I consider myself extremely lucky and therefore eternally grateful to have had him as my teacher. •





This year marks the third anniversary of the passing of Steven Shaw. Steve was a student for many years at our dojo and was a direct student of our teacher, Rev. Kensho Furuya. After Steve left Los Angeles and moved to Colorado, he continued to support our teacher and our dojo and was a friend of mine who helped me countless times throughout my life.

In Furuya Sensei's article that we published this month, he wrote: "As much as a teacher wants to teach their students, the students must also doubly want to be taught. Most students today do not have that "great aspiration" to learn. Many just want to show off how much they know already which does not do them or the teacher any good at all. In the case of learning an art, I feel that it is much better to follow the ways of the ancients when this process of teaching and learning was a matter of life and death, and both the teacher and the student truly staked their lives on this process. This doesn't mean that we must gamble away our lives, but it does mean that we must approach the art with equal or more seriousness and proper mental focus."

Reading this, I instantly thought of Steve and that's why I decided to use it for this month's article. The statement which resonated the most with me was "students must also doubly want to be taught." Steve was the type of person who wanted "doubly"

Remembering a Friend

by David Ito

if not triply to be taught and that came through in everything that he did in life and on the mat.



Steven Shaw

March 28, 1974–March 9, 2019

Most people think that once a person becomes a teacher they have arrived and are ready to go. That's nowhere close to the truth. Most become a teacher but then work hard to become a "real" teacher. In Steve's last email to me he discussed life transitioning to becoming a high school teacher. He wrote: "My adjustment back to high school was the dominant priority in my life over the last six/seven months. I have had to maintain a beginner's mind and have drawn on my Aikido training in terms of how I approach learning quite a bit. Many adults see themselves as capable, why wouldn't they, and then they step on the mats and they get frustrated with their inability to pick up the movement and they end up either trying to force things, or they end up shutting down. I have tried very hard to be patient with myself in the transition, but I still am not where I want to be. That's one of the ways I know it is a worthy endeavor." Steve's desire to learn comes through in his humility and humbleness to develop himself. Steve had been a teacher at just about every level below high school and coached football and taught Aikido and Iaido. However, even with all Steve's experience he was still interested in improving himself as a teacher.

Continued on page 11...



Remembering a Friend *continued from page 10.*

Leadership author John C. Maxwell believes that there are five types of leaders: Position, Permission, Production, People Development, and Pinnacle. Positional leaders have a position which gives them the right to lead. As a result, people follow them because they are directed to, not because they are influential. Permission type leaders focus on building and growing relationships with their subordinates. Production type leaders only focus on the increase of results. People Development leaders teach, mentor, and multiply other leaders. The highest leadership level is Pinnacle because the leader enriches the lives of others, and has dedicated their lives to growing themselves, serving others, and guiding future generations. Reading Sensei's message, John C. Maxwell's assertion and Steve's email, it seems that Steve was a Pinnacle leader. Steve's desire was to improve himself, not just to be better or to make more money, to become a better teacher for all of his students.

In the last line in Steve's last blog post, he wrote, "If a person can connect with a sword, then that person can connect with other aspects of life encountered off the mats of the dojo, and that's when Iaijutsu becomes Iaido." This is very apropos to the way he lived his life. To be a swordsman who just cuts people down impetuously and with impunity is to be nothing more than

a barbarian. To the person who follows the Way, the end product of destroying someone else pales in comparison to the ego, which they cut down within themselves. There is a great Japanese proverb which supports this assertion which states *San-chunozoku wo yaburu hayasukushinchunozoku wo yaburuha-katashi* (山中の賊を破るは易く心中の賊を破るは難し) which means "Defeating the bandits in the mountains is easy; defeating the bandit in one's mind is harder."

The easy road is to just give in and go through the motions. The harder road is to accept our circumstances and have doubly the desire to learn to find a better way. The way I remember Steve was that he was a person who desired to develop himself for the betterment of others. Many times in my life, Steve was there for me when I needed someone to talk to and our talks would always ease my burden. We may have not always seen things eye to eye but isn't that what a true friend or teacher is supposed to do? A good friend or teacher challenges us to see things a different way. I am inspired by Steve's desire to doubly work harder to become not only a better teacher but a better human being too. I am grateful to have known and trained with Steve. Steve's passing teaches us to cherish life and the way he lived his life inspires us to strive to be better. Steve, I wish you all the best wherever you are. •

UPCOMING EVENTS

行事

Dojo Coronavirus update:

Beginning March 4th, the City of Los Angeles and the County of Los Angeles has lifted the face mask mandate for all persons vaccinated or not. Anyone who still wants to wear a face covering in class is welcome to do so.

IMPORTANT DATES

March 4-6 (Friday-Sunday): Furuya Sensei memorial seminar

March 5 (Saturday): Furuya Sensei meinichi - memorial service at **10:15 AM**

March 26th (Saturday): Intensive Seminar

April 24 (Sunday): O'Sensei meinichi - memorial service at **11:00 AM**

April 30th (Saturday): Intensive Seminar

October: Spain trip

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, gender identification, national or ethnic origin or sexual orientation in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

Aikido Training Schedule

合気道 時間割

Saturdays

10:15-11:15 AM Regular Class
11:30 AM-12:30 PM Regular Class

Sundays

9:00-10:00 AM Children's Class
10:15-11:15 AM Regular Class
11:30 AM-12:30 PM Regular Class

Mondays

6:30-7:30 PM Regular Class

Tuesdays

No Class

Wednesdays

6:30-7:30 PM Regular Class

Thursdays

No Class

Fridays

6:30-7:30 PM Regular Class

NOTE: Visitors are welcome to observe our Morning, Fundamentals, or Regular Classes.

Iaido Training Schedule

居合道 時間割

Saturdays

8:00-9:00 AM Regular Class

Saturdays

7:45-8:45 AM Regular class

Wednesdays

7:45-8:45 Regular Class



The Aiki Dojo

is the Official publication of the

Aikido Center of Los Angeles

Copyright © 2022 Aikido Center of Los Angeles.

All Rights Reserved. Published by the Aikido Center of Los Angeles. No portion of this publication may be copied or reproduced without written permission from the Publisher.

The names, symbols, logos, and photographs and all other intellectual property of the company, brands, and people appearing in this publication are the exclusive property of their respective owners and should not be interpreted as an endorsement of or by the Aikido Center of Los Angeles. Any legal and equitable rights in their intellectual property are exclusively reserved to those owners.

Aikikai Foundation



Aikido World Headquarters

AIKIKAI®

Aikikai Foundation, Aikido World Headquarters

公益財団法人 合気会 合気道本部道場

17-18 Wakamatsu-cho, Shinjuku-ku, Tokyo, JAPAN

Contact: 03-3203-9236 | aikido@aikikai.or.jp | www.aikikai.or.jp

The Aikido Center of Los Angeles

has been awarded Official *Konin* recognition or direct affiliation by the Aikikai Foundation, Aikido World Headquarters.

Our dojos are committed to the study and practice of the teachings of the Founder of Aikido, Morihei Ueshiba and his legitimate successors, Nidai Doshu, Kisshomaru Ueshiba, the present Doshu, Moriteru Ueshiba and Hombu Dojo-Cho, Mitsuteru Ueshiba.

Affiliated Dojos of the Aikido Center of Los Angeles



Aikido La Gomera Aikikai
Kodokai Dojo



Aikido Salamanca Aikikai
Kodokai Dojo



Aikido Valladolid Aikikai
Kodokai Dojo



The Aikido Center of Los Angeles

羅府合気道学院古屋道場

1211 N. Main Street, Los Angeles, CA 90012

(323) 225-1424 | aikidocenterla@gmail.com | aikidocenterla.com

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.

Listen

Aiki Dojo Podcast

Follow

@aikidocenterla
@teacher.aikido

Read

Aiki Dojo Message

Watch

2 minute aikido technique