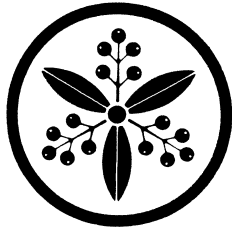


The Aikido Center of Los Angeles



道の為、
世の為、
人の為
合気道

The Aiki Dojo

Direct Affiliation: Aikido World Headquarters, 17-18 Wakamatsu-cho, Shinjuku-ku, Tokyo, Japan
Los Angeles Sword and Swordsmanship Society Kenshinkai
The Furuya Foundation

June 2014

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In This Issue...

Letter From the Editor
by Mark Ehrlich.....Page 1

On Mindfulness
by David Ito.....Page 2

A Thankless Job
by Ken Watanabe.....Page 3

In the CommunityPage 4

Japanese ProverbPage 5

Motivated Learning
by Rev. Kensho Furuya.....Page 7

Class Schedule.....Page 8

Dojo Map.....Page 8

Letter From the Editor by Mark Ehrlich Editor, The Aiki Dojo

Our cover photo captures the colorful beauty of the *koi* flags flying during the annual Little Tokyo celebration of Boys Day late last month, yet my mind has already turned to mid-June and the Father’s Day holiday. I think about this holiday a lot for a couple of reasons: my own father, in many ways an inspiring man whom I still try to emulate, has a maddening habit of not wanting to receive any gifts or make any fuss on this holiday or any other. For him, having his family visit for dinner and conversation, and maybe some coffee and dessert later on, do the trick. I admire his lack of material attachment, but seeing as I live 2500 miles to the left side of his spot on the US map, his stubborn refusal to want anything proves frustrating as I try to figure out how to reach out and let him know how much he means to me. For many of us, I imagine that fathers pose that singular mix of the fantastic and the maddening, in ways that mothers and others never quite reach.

I also appreciate how fatherhood, and the pursuit of fatherhood, has touched the dojo. Those of you who have read *The Aiki Dojo*

over the years can very likely trace the slow growth and development of a pack of young rowdy boys into men who now lead the way for ACLA. For many of us, Sensei served as



a father figure (and may still do so to this day), so I find it heart warming to witness our chief instructors and senior students become father figures for a new generation of students in their own right. Let me clarify that in this context I’m talking about a relationship based upon stewardship rather than power. Fathers and father figures loom large in almost every life, because they help us find where true North lies on our own compass, by example or cautionary tale. That’s just so “Dad”!

This month, we present some prime examples of the careful stewardship Sensei and his students continue to provide the ACLA community and the wider world. While our three “parents” – Sensei, Ito Sensei, and Watanabe Sensei – take up different topics, they share the same theme: real training transcends technique, and we would do well to keep open and receive the lessons which no one speaks, but which appear before us every day. I found these articles to contain real wisdom and power, and I hope you carefully consider their messages.

Happy reading, and I’ll see you on the mat!

Upcoming Events

June 28th
Instructor’s intensive

July 4th
Dojo Closed
Independence Day

July 26th
Instructor’s intensive

August 30th
Instructor’s intensive

September 1st
Dojo Closed
Labor Day

September 27th
Instructor’s intensive

On Mindfulness

by David Ito, Aikido Chief Instructor

The mindful ones have an awareness of what goes on around them in the present moment. Recently, I caught a glimpse of mindfulness when, with the hot weather and high pollen counts we've had in LA lately, I found myself with such a stuffed up nose that I haven't been able to smell anything in over a month. As my sense of smell left me, so went my sense of taste: eating felt like chewing on assorted textured paper or gulping down some type of blubber. Whenever I ate, I found that I started to become more aware of the actual action of eating and the desire to eat. With this increased awareness, I noticed that I still craved certain foods and that I sometimes overate despite the food having no flavor. This interesting phenomenon gave me what I think amounts to my first taste of true mindfulness.



Eating when we are not hungry or continuing to eat when we feel full merely try to feed a psychological need; this type of eating, in which we attempt to satisfy another kind of hunger (likely as not, an unconscious craving rather than a need for food), lacks mindfulness. This psychological need generally wants to feel the benefits of the act of nurturing. Eating – the physical act of nurturing – nurtures our bodies but gives neither our minds nor our emotions the care they need.

While dealing with my new relationship with food after losing my senses of smell and taste, I remembered reading the book *Mindful Eating* by Jan Chozen Bays, M.D., in which she describes mindfulness as, “deliberately paying attention, being fully aware of what is happening both inside yourself – in your body, heart and mind – and outside yourself, in your environment. Mindfulness is awareness without judgment or criticism.” Dr. Bays details seven different types of hunger – eye, nose, mouth, stomach, cellular, mind, and heart – and argues that whenever we eat we satisfy one of these seven hungers. Mindful eating aims to remain aware and satisfy the actual hunger presenting itself whenever we have the urge to eat.

Mindfulness in Aikido is no different than mindfulness while eating, drinking, walking, reading, working, or anything else we do in a given moment. In the martial arts, beginning students learn to strengthen their weaknesses and conceal their openings. To do that we must keep mindful of ourselves or, more importantly, our actions in order to hide our weak points and then strengthen them, since this is the surest way to survive. As we mature or become more experienced, hopefully we overcome our shortcomings and our disadvantages become our advantages. Over time, we begin to appreciate that three types of mindfulness exist within all people: spiritual, psychological, and physical.

Physical mindfulness concerns our actions. What we do and how we do it say volumes about us as a person, and we all find it nearly impossible to digest the fact that we must take 100% responsibility for every one of our actions. Sometime our actions result from con-

scious or unconscious thought, but we need to recognize our behavior in order to do anything about it. As the old saw goes, “The first step in dealing with any problem is acceptance,” but it should technically be awareness. When we mindfully observe our actions we can begin to see their origin. Seeing the roots of our behavior then enables us to choose to cultivate or extricate the causes and ultimately the actions. When we can overcome our flaws, we can accept them, and when we can accept them, we can use them to our advantage.

Psychological mindfulness encompasses everything we think consciously or unconsciously. Every movement begins as a thought, so the saying goes. Therefore our actions all amount to a matter of choice, whether conscious or unconscious. In order to guide our thoughts, we have to recognize them; yet we can control conscious thought more easily than unconscious thought. As we become mindful of our thoughts, we begin to become more mindful of our actions. We do not compete in our Aikido because O Sensei knew that our very self stands as the hardest opponent we will ever face, the foe who knows all our tricks. When we throw someone during class, we would do well to ask ourselves, “Who am I really throwing down and why?” This line of inquiry serves as the beginning of what it means to become mindful of our actions.

Physical and psychological mindfulness culminate in spiritual mindfulness, which does nothing more than serve as the connection between our mind and our body. No duplicity exists between what our mind thinks and our body does, yet this pure connection only blossoms once we have cultivated an awareness of both our thoughts and our actions. While it might not seem very likely at this moment, our body and mind can move as one. If that unified movement can happen, then we, by extension, can become one with the universe. Traditional Chinese Medicine theory seems to support this idea, holding as one of its key tenets that there exists only one type of *ki*. Therefore, when we unify the *ki* of our body with the *ki* of our mind, then we immediately become one with the universe. Some people call this oneness *mushin* or having no mind, but they really mean, to put it simply, that in such a state no one (including ourselves) can tell where our mind ends and our body begins, or vice versa.

Mindfulness feeds our desire to improve. It doesn't matter if we want to eat better, live better, or practice better Aikido – all these desires originate from the same place. Since mindfulness leads to improvement, then self-knowledge and self-awareness become the martial artist's best assets. It seems hard to fathom, especially for beginners and young people, that we have only one true opponent: our own selves. O Sensei wrote about *masakatsu agatsu* (“real victory is self victory”) because he grasped that to understand ourselves means we understand our openings. In order to know our openings, we must keep mindful of ourselves and our actions. Born from this place of self-awareness comes true mastery; in the martial arts, beginners hide their openings while the master creates them. Before we take that step, however, we must accept ourselves as we are – and this can happen only if we get to know how our mind and body work.

A Thankless Job

by Ken Watanabe, Iaido Chief Instructor

One day many years ago, Sensei asked a student to dust one of the dojo's low-standing wooden tables that was to be used in a lecture. Of course, this student made very sure to do a good job so the table would be presentable, but when the student finished dusting, Sensei was not satisfied with the work.

Why?

Yes, the table's top was dusted (the student even got the table's sides) but this student neglected to dust the legs. This might seem a very minor point to most people. Who looks at the legs? The student did his job; the table-top was clean – dust free, but in this student's haste and neglect the legs, which were in fact quite dusty, were missed. Most "normal" people won't notice something like this, but a martial artist – someone who is trained to notice everything – would see this and think, "Training is sub-par here." The student who did such a good job on the tabletop yet missed the dusty legs was me.



In Japanese martial arts, when the student makes a mistake like this, they say *shugyo ga tarinai*, or, "Not enough training." What does cleaning have to do with training or martial arts? Almost everything: in many traditional Japanese arts, training often feels not so much like "practice" as it feels like you've become part of the housekeeping staff. In fact, in all traditional Japanese arts, training starts with some type of cleaning, and usually it's the floor, either by sweeping it with a broom or wiping it with a damp rag. In fact, in many traditional arts (not only martial arts) the students can feel like they spend more time cleaning and doing menial chores than actual practice.

How important is cleaning to a student's training? Sensei told me a story about when his friend and mentor Mitsunari Kanai Sensei first joined Aikido. Before the current, modern headquarters of Aikido was built, the old dojo had an old-fashioned Japanese toilet that needed to be emptied every day. The job of emptying that toilet belonged to the newest student in the dojo. Naturally, any student who started training in Aikido made a hasty effort to find a replacement, but when Kanai Sensei first joined the dojo, he didn't make an effort to find a new student to replace him and instead, continued to empty the toilet for many months afterward. When asked why he never bothered to find a replacement, Kanai Sensei's reasoning was this: students who humble themselves and do that type of work are the ones who get good.

Teachers know that the simple act of cleaning is one way to distinguish a mediocre student from an exceptional one. A talent-less

student with the right spirit will go farther than one with talent who is full of himself. Students who believe that cleaning is below them will never understand the perseverance needed to master the art. Students who think themselves above such menial work simply go through the motions when cleaning as a result; that is,

cleaning carelessly, thoughtlessly, or incompetently, so in the end nothing gets clean. This kind of student often exacerbates the mess, and eventually, will quit out of frustration.

The idea of cleaning can be taken one step further, from physical cleaning to a spiritual, metaphoric one where the student's ego gets washed away. Truly, sweeping the floor or wiping the mat, tasks that fall below the ego of most people, require a certain type

of maturity. An experienced student understands the benefit of cleaning; an experienced student understands that there is no merit awarded for cleaning; an experienced student knows that congratulations will not be in order once a good cleaning job is completed. Cleaning is a thankless job, but like brushing our teeth or taking a bath, it's an important job that needs to be done well and it needs to be done regularly.

Of course, the act of cleaning from a training standpoint has many benefits other than spiritual. Take sweeping, for example: using a broom is something we see everybody do. Sweeping has always been one of those ubiquitous chores in traditional training. Why? Sweeping is a task that is both mental and physical. It amounts to an exercise in concentration and caring, simply because if we fail to pay attention and start sweeping carelessly, the work becomes messier rather than cleaner.

Sweeping is physical training, not because of the intense, strenuous nature of brandishing a broom, but because in traditional training, sweeping properly means to use the correct amount of force at the right time. Sweep too forcefully, too carelessly, and dust flies everywhere, not to mention the bristles in the broom head get broken off, thereby shortening the broom's lifespan; sweep too weakly while dozing off and cleanup becomes ineffective, taking much longer than necessary to complete, if at all. A well-trained student knows to sweep with the proper power and the correct concentration in order to allow the bristles to do the work of moving the debris, and make sure the floor is actually becoming clean. Even the sound the broom head makes while sweeping indicates either the proper mental concentration or betrays complacency or inattentiveness. More than once, I've heard from my own teacher that students who are made to sweep as part of training tend to be the students who catch on quicker to the technique.

Continued on page 6...



In The Community...



2014 Nisei Week Japanese Festival Calendar of Festival Events

July 13 (Sun)

Nisei Week Japanese Festival Opening Ceremony – (Invitation only)*

July 26 (Sat)

Baby Show, Centenary United Methodist Church, 9 am – 3 pm*

August 9 (Sat)

Nisei Week Japanese Festival/JACCC Plaza Festival, 10am – 6 pm

Golden Circle Dinner, Double Tree by Hilton, 5 pm (Dinner)*

Coronation Ball, Aratani Japan America Theater, 7 pm*

August 10 (Sun)

Nisei Week Japanese Festival/JACCC Plaza Festival, 10 am- 5 pm

Grand Parade – Little Tokyo, 4 pm

August 11 (Mon)

Awards Dinner – Double Tree by Hilton, 6 pm*

August 13 (Wed)

Pioneer Luncheon, Double Tree by Hilton, 11:30 am*

August 16 (Sat)

Nisei Week Japanese Festival/JACCC Plaza Festival, 10 am- 6 pm

Nisei Week Rubik's Cube Open, JACCC Plaza, 9 am – 1 pm

Day-Lee Foods World Gyoza Eating Championship, JACCC Plaza, 3 pm

August 17 (Sun)

Taiko Gathering, JACCC Plaza, 10 am- 4 pm

Ondo and Closing Ceremony, 1st Street, 4 pm

*Fees and/or registration required.

Everyone please come out to support the Japanese American Community!



Target Free Family Saturdays at the Japanese American National Museum

FREE ALL DAY!

Saturday, June 14, 2014: Imagination Story time
(11:00 AM—4:00 PM)



Transport yourself into magical and faraway worlds through storybook readings and exciting performances!

Come dressed as your favorite storybook character and receive a prize! (*see below for rules*)

ALL-DAY ACTIVITIES:

If you could build an imaginary place to live, what would it look like? Get creative with our construction materials and create your own dream home!

Make and decorate a secret "book" to hide your treasures.

Ruthie's Origami Corner: Make a Father's Day card with Ruthie!

Help us write a silly and unique tale at our community storytelling corner.

Book Swap: Bring a book to donate and take one of ours with you.

Relax in the Book Lounge and read from a selection of children's books.

SCHEDULED ACTIVITIES:

12 p.m.: JANM staff members read from Marissa Moss's *Barbed Wire Baseball*.

12:15 p.m.: Brian Won reads from his book, *Hooray for Hat!*

12:30 p.m.: Interactive reading of the classic Japanese tale *Under the Cherry Blossom Tree*

1 p.m.–2 p.m.: Live storybook characters will be on-hand for mingling and picture taking.

1 p.m.–3 p.m.: Have your picture taken (while film supplies last) and share a story about your name.

2 p.m.: Katie Yamasaki reads from her book, *Fish for Jimmy*.

2:30 p.m./3:30 p.m.: Join Claire Mills for two unique performances that blend classic folk tales, popular songs, and interactive costumes.

3 p.m.: Lorie Honda reads from her book, *The Cat Who Chose to Dream*.

**Prizes will be given while supplies last. Costumes with masks, sharp objects, toy guns, or other weapons are not allowed.*

July 12, 2014: Print-astic!: Saturday

(11:00 AM—4:00 PM)



JAPAN NIGHT AT DODGER STADIUM

JOIN US AT THE BALLPARK FOR THE DODGERS ANNUAL JAPAN NIGHT!





WEDNESDAY, JULY 30, 7:10 P.M.

Be sure to show up early for the game to enjoy our Japanese themed programs including a performance by the Japan Pom Pom Girls, Taiko, Recognition of the 2014 Nisei Week Court, and other special appearances!

ENJOY DISCOUNTED TICKETS BY VISITING:
WWW.DODGERS.COM/JAPAN

Groups of 30 or more enjoy special benefits including a personalized group message printed on your tickets & shown on the message board in game to commemorate your group experience.

LOCATION	YOUR PRICE
ALL-YOU-CAN-EAT PAVILION*	\$20
PREFERRED FIELD BOX	\$30
PREFERRED RESERVE	\$15

* All You Can Eat Pavilion ticket includes unlimited Dodger Dogs, nachos, popcorn, peanuts and water.

INTERESTED IN BRINGING A GROUP CONTACT:
grouptix@ladodgers.com
323-224-1421



special performance by
THE JAPAN POM POM GIRLS



appearance by
THE NISEI WEEK COURT



National Anthem will be sung by 2011 Nisei Week Court
ERIKA OLSEN

LIVE. BREATHE. BLUE.

諺 Kotowaza: Japanese Proverb



あつい さむい も ひが ん まで
Atsui samui mo higan made

“Summer’s heat or winter’s cold are only until the equinox.”

This proverb implies that there is no use in complaining because nothing in life is permanent. It only seems that way. The extreme heat of summer will pass as will the extreme cold of winter.



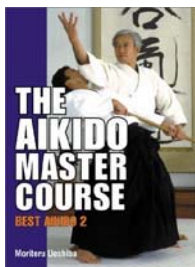
Sal LaCorte visits from Aikido of Cleveland!

On Tuesday June 3rd, 5th degree black belt Sal LaCorte took time out from his vacation to come and visit the dojo and take in a class. Everyone had a joyful, fun, and spirited practice. Afterwards, many of the students took Sal out to the Nickel Diner in downtown Los Angeles so that he could sample some celebrated Los Angeles cuisine.

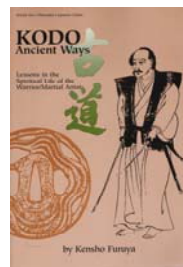
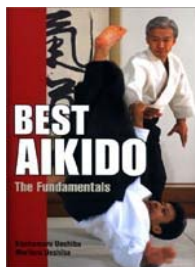
We look forward to Sal’s next visit.

Please come back and join us for practice soon!

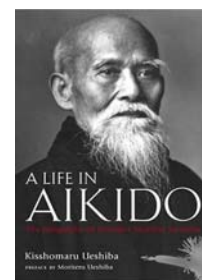
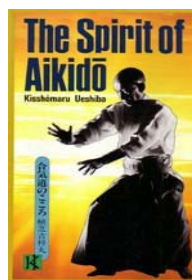
Recommended Readings:



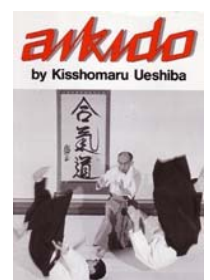
by Ueshiba Moriteru



by Kensho Furuya



by Ueshiba Kisshomaru



A Thankless Job *continued from page 3...*

Ken Watanabe, perched on a ladder, meticulously vacuums the area behind the picture frames.

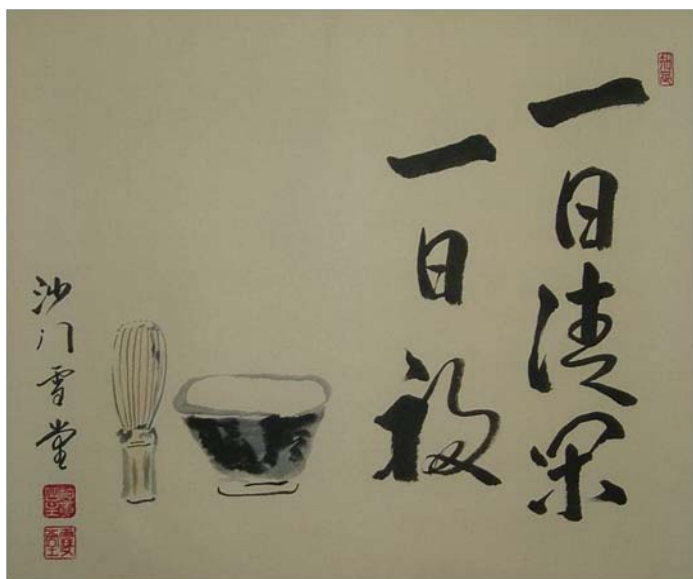
The act of cleaning also has many parallels with practicing on the mat. Many times when I watch the students, they do the same thing with the technique as they do with cleaning: practicing by rote, thoughtlessly, without seeing how their technique affects their *uke* as well as their own posture. A conscientious student might wonder, “Is my partner’s posture broken? Is she off balance? Did I use too much force instead of proper technique? Am I even practicing the right technique?” A mediocre student will go through the motions regardless of the result.

A well-trained student will also know to look twice: once to see what is dirty in order to assess the situation and see what needs to be addressed; and after finishing cleaning, a second time to see if the job is complete. An uncaring student will go through the motions and try to get by with the bare minimum and with that sort of spirit, the student cannot get anywhere in practice, either with a broom or on the mat.

It’s said that in martial arts, the purpose of the technique is not throwing, hitting, kicking, or screaming – although yes, it’s important to be able to do all of those things competently – but instead, how to take chaos and bring it to order. The spirit and mentality of cleaning as it pertains to training is the same.

To many students, cleaning can seem like a waste of valuable practice time. Once, a neighboring tenant at the old dojo called our cleaning up “slavery”. On the contrary, cleaning is a very important part of training; so important that all good teachers believe that practice, the kind without any sort of cleaning regimen as part of the training, cannot be considered real training at all. Good teachers know this and good students will understand this.

Please apply yourselves, remember to look twice, and don’t forget the legs.



Ichi Nichi Seikan, Ichi Nichi Fuku:
One day of peacefulness is one day of happiness

*Brushed by the priest Setsudo.
This deceptively simple painting of a bowl and whisk used in the art of Tea fully illustrates the spirit of the words.*



The Furuya Foundation

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.

Motivated Learning

by Reverend Kensho Furuya

Bunbu Ryodo, meaning “the two inseparable paths of military arts and letters”, was one of the earliest regulations established for the *samurai* and throughout the history of the warrior class in Japan, the aspiration towards excellence in education and self-learning has always been a strong motivation in training.

The other day, I was looking through the Internet Web sites, which I rarely do. I work on our Web site, getting out my daily message, updating our dojo calendar, and answering many emails each day, and that is all I can handle in cyberspace so I rarely go “surfing”. It is good that information about Aikido is so easily accessible through the Internet and I rely upon it to maintain communication with my students all over the world, but I am also dismayed and worried about the lack of quality of the information being distributed. Much information, I am sad to say, is inaccurate and distorted. One Web site announced that this year is O Sensei’s 33rd anniversary of his passing. In fact, O Sensei’s 33rd anniversary was last year. The 33rd anniversary is very important but many, I fear, have missed it by a whole year. How terribly sad! In another article, I read that “the earliest texts dealing with the spiritual nature of martial arts in Japan is the early part of the Edo Period or 1600s,” when, in actuality, much of the very early writings related to this subject start as early as the Kamakura Period, or 1000s. They are off by at least 600 years.

Quite a few years ago, I worked as a book editor for martial arts books and worked on about 20 books. It was very depressing for me when experts asked me for such help as, “I am really unfamiliar with the history of my art, can’t you make up something for me and make me look good?” One so-called expert confided in me, “I never really studied this art!” Not something I could mention in the monumental book he wrote on the subject! One well-known martial arts expert wrote one section on medicine, which I protested and refused to publish, and about which I almost got fired. He stated that he had discovered a cure for a cold! “Take this herbal tea for two to three weeks and your cold will surely go away,” he proudly stated. He also wrote that after 20 years of research in various herbs, he cured his wife’s menstrual cycle – he thought it was a type of disease! One might as well say, “Take a glass of water every day for three weeks and your cold will go away!”

Several years ago, a publishing company introduced a CD ROM to me, proudly announcing that this product would be the future of

martial arts. They played a little for me and immediately I noticed that there were serious mistakes in not only Japanese martial arts terminology but in the Chinese and Korean martial arts as well. They seemed very miffed when I pointed out that I thought its lack of accuracy surely underlies its lack of effectiveness.

Recently, someone inquired that he had read a book on swordsmanship and wanted me to draw comparisons between the school of Iaido I teach and that featured in the book. I felt one book does not make one an expert on a subject and before he even experienced first day of training, he has already tainted his attitude and expectations on the subject. When I opined that “one should not rely on everything one reads in black and white,” he became enraged with me.



Bunbu Ryodo: The Two Paths of Learning and the Martial Arts. Both learning the arts and military (martial) arts or “two wheels to the same cart” – is another way of expressing this concept which has been at the heart of the warrior’s education.

Instructors of Aikido, I believe, should be more ambitious in their studies and definitely try their damndest to present the most accurate information possible to their students. Perhaps, I might be more fortunate because I have access to primary source materials and an extensive library of books on the subject, including some rare texts dating back to the 1500s. Yet, we should all try harder to avoid too many obvious and unnecessary mistakes I see so prevalent in books and throughout the Internet today. To miss O Sensei’s 33rd anniversary of his passing by one whole year, there is no way to correct such a mistake. Thousands of devoted students commemorated this service over the entire world, so the correct date was easily accessible.

For my own students, I conduct a *budo* and Aikido study class twice a month, to present information which I truly believe is important for present and future instructors of Aikido and Iaido in the dojo. Few black belts ever show up. Even among my own students, it is sad to say that there are many who think that simply throwing the other person on the ground is enough as far as Aikido is concerned.

To be a competent instructor, one needs a very broad range of learning and the aspiration to study and learn more never ceases. As an instructor, students come to me and ask questions that extend far beyond but, at the same time, are still related to Aikido. It is unfair to simply make up something in one’s head and tell the student anything hoping he will be satisfied and go away.

A student may eventually become a black belt and a teacher, but he never ceases to become a student of learning.

Editor’s Note: Sensei originally published this article, in slightly different form, to his daily message board on April 28, 2002.

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

6:30-7:30 PM Advanced*

Wednesdays

6:30-7:30 AM Open
5:15-6:15 PM Fundamentals
6:30-7:30 PM Open
7:45-8:45 PM Weapons*

Fridays

6:30-7:30 PM Open

Saturdays

9:30-10:30 AM Open
10:45-11:45 AM Advanced*

*6:30 AM Instructor's Intensive:
last Saturday of the month by invitation only.**

* These classes are not open for visitors to watch.

Iaido TRAINING SCHEDULE

TRADITIONAL JAPANESE IAIDO SWORDSMANSHIP

Saturdays

8:00-9:00 AM

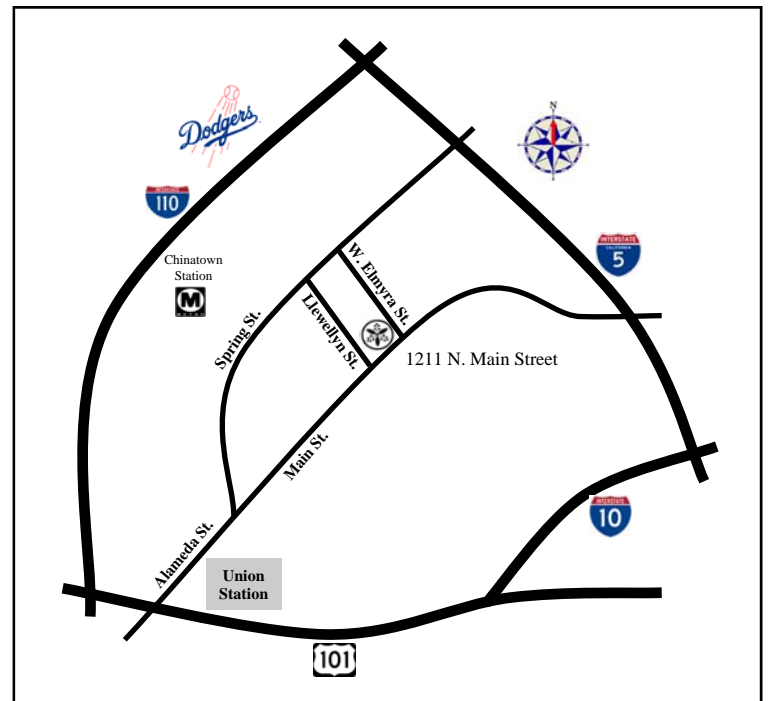
Sundays

7:45-8:45 AM

Thursdays

6:30-7:30 PM

No weekend classes on the last weekend of the month.



We are directly affiliated with:

AIKIDO WORLD HEADQUARTERS

公益財団法人 合気会

Aikido Hombu Dojo - Aikikai

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 also will dedicate yourself to your training and to enjoying all the benefits that Aikido and Iaido can offer.

Publisher: David Ito
Editor-in-Chief: Mark Ehrlich



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.