



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

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Letter From the Editor

by Mark Ehrlich
Editor, The Aiki Dojo

This summer's cherry season proved brief but brilliant, the large, juicy, rosy jewels that nestled in the trees of the scorching hot valleys worth the exhausting work to harvest them. The seasons all work this way, I suppose: each one has its challenges yet also offers a transitory treasure that we can seize in the moment, but only if we stay aware enough to catch when the time feels right. So it goes with our training as well.

Every summer we see a slight dip in class sizes, as students travel or just savor the lazy feeling of lounging poolside. However, I heard tell of one student taking a different approach that I wanted to share with you.

It seems this student, who recently added Iaido to his Aikido studies, would stay for consecutive classes despite the arduous physicality of that training on beginners who have not yet mastered the ergonomic nuances of movement. (In other words, Iaido can feel really hard on the knees in the beginning, I can tell you!) One of the seniors, noticing how much this student struggled in the second hour compared to the first, asked him why he didn't just go to breakfast like some others in the class to refuel and rest.

"Don't you want to take it easy and build up over time?" asked the senior.

"Oh, absolutely," replied the student. "Every time, I want to step off the mat with the others and go eat and rest. But I like Iaido, and I don't want the teacher to think that I don't want it."

While I hesitate to prescribe this approach to everyone, I will state outright that anyone who wants to get the most from their training

would do well to adopt this attitude. If we give our all when we come to the dojo, we will get more out of our practice. It feels tempting to enjoy the lazy days of summer or to sleep in during the chilly days of winter and so forth, but we never know what will happen. When Sensei died, I had not gone to class that night because it was my "off" night – not because my schedule prohibited it, but just so I could enjoy a break. I wish I could articulate how much I regret that decision; I missed an opportunity which will never return, to learn from Sensei for one more hour.

This month, we look at such opportunities and the challenges that surround them, and how we might make the most of them from different perspectives. Ito Sensei explores the pitfalls our ego sets for us as we begin to make progress towards mastery. Paul Major, perhaps thinking of cherry season, shares a personal story and offers an interesting means to have our lives and training dovetail more productively. And as he always does, Sensei steps forth from the archives to share the triumphs and challenges of a master of calligraphy, pottery, and collaboration, as well as to remind us that before we can even begin to learn, we need to have the correct mindset. These articles, rounded out by Maria Murakawa's newly reinstated, much appreciated reviews of local food friends, make this an issue you'll want to read and savor, like a cold drink poolside. Enjoy your summer, and I hope to see you on the mat!

Upcoming Events

July 4th:
Dojo Closed
Independence Day

July 27th:
Instructor's intensive

July 31st - August 2nd:
Karita Sensei visit

August 5th:
Morning classes begin

August 31st
Instructor's intensive

September 2nd
Dojo Closed
Labor Day

September 28th
Instructor's intensive

NEW MORNING CLASSES

Taught by Ito Sensei

Mondays and Wednesdays
6:30 to 7:30 AM

Classes start August 5, 2013

All levels are welcome!

The Problem With Mastery

by David Ito, Aikido Chief Instructor

Recently a famous undefeated fighter was knocked out as he hubristically taunted his opponent during a championship title fight. The former champion suffered from a syndrome that afflicts many of us as we become more experienced or accomplished in our endeavors -- the disease of Mastery. This disease infects all of us (no matter what rank or ability) at one time or another in our training as we start to praise ourselves and buy into the notion that our abilities seem indomitable. It causes us to overestimate ourselves and underestimate other people or situations. The syndrome always leads to the same outcome: we, infected by Mastery, become humbled or humiliated when someone or something smashes our haughty perception of ourselves. In the case of the fighter, it entailed receiving a knock-out blow in front of millions of people.

The fighter's ordeal serves as a cautionary tale for all of us who train in the martial arts: humility conveys not so much weakness as true inner strength. Stories like this one help to remind us that all good martial artists worth the name share humility as a common trait.

On the surface, humility perhaps seems nothing more than restraint tethered to self-discipline. Anyone who abuses or humiliates others in the end only reveals their true immaturity and hence their own insecurities. On a deeper level, though, humility involves more than just

restraint; it actually embodies the virtue of compassion at its finest moment. In swordsmanship we have the maxim, "satsujinken katsujinken", commonly interpreted as *the sword that takes life and the sword that gives life*. To me at least, the sword that takes life also serves as the sword that preserves humanity. The techniques that we practice have lethal potential or at the very least inflict a great deal of injury. Thus, we must wield our abilities responsibly and humbly. Should the situation dictate that we must fight or even kill, we end the conflict quickly and as mercifully as possible. We show mercy by putting an end to an otherwise unfortunate situation, and to do so extends the utmost compassion to our opponent. Prolonging their suffering or taunting them would show the greatest disrespect for the situation. In many schools of swordsmanship they train to kill with a single cut, not so much for the sake of expediency as for compassion. Humility, therefore, initially teaches us restraint yet it eventually blesses us with the gift of compassion.

Japanese culture holds the virtue of modesty in high esteem, but it values the virtue of self-sacrifice even more highly. A famous



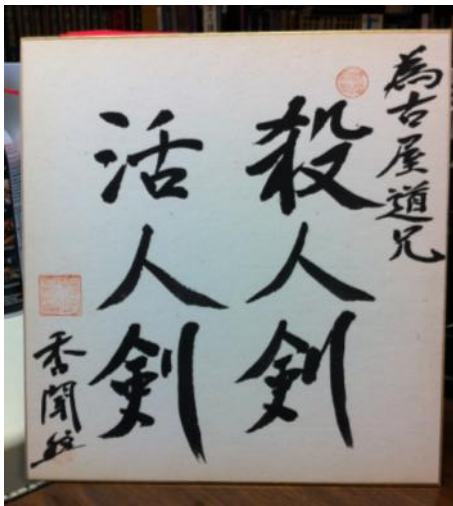
rumor circulates about Kendoist Mori Torao (commonly known as "Tiger Mori"), who by all reports possessed a legendary Kendo ability. In 1934, Tiger Mori and his cousin trained

very seriously to win the right to demonstrate Kendo at the *Tenran shiai*, a series of Budo demonstrations held in front of the Emperor of Japan at the imperial palace. Apparently, they practiced so seriously that it felt to witnesses as if they used real swords; their competitors claimed that their bones resonated with the *kiai* of these two martial artists. During the final match, Tiger Mori faced his cousin and lost very easily. His cousin passed away a few months later, leading many to speculate that since Tiger Mori had made the decision to move to America, he gave his sick cousin one last win. To help put this story into perspective, the legendary Iaido master Nakayama Hakudo said, "Nobody in Japan can beat Mori Torao in a three-point match and there are only a few people who might be able to have an interesting one-point match with him." We can see the greatness of Mori Torao from this one bout in which his generous humanity bested any selfish desire to win.

Someone once told me, "All martial arts at their pinnacle are all the same." At our highest peak the similarity may seem somewhat of a paradox given that the opponent that the opponent we struggle to defeat is actually our own selves, which explains why O Sensei left behind the admonition, "masakatsu agatsu", or *real victory is self-victory*. Thus, those who think they have attained mastery usually become the ones farthest from it. Sensei used to say, "There is no such thing as mastery," and the more I study the more I realize the truth in his words. Even O Sensei, on his deathbed, supposedly said, "I am only a baby in the martial arts," and many people considered him to possess enlightenment! The Way offers a journey that has no ending, where some things seem easy to learn while other things we have to learn the hard way. Remember the old Japanese proverb, "Deru kui wa utareru" – *the nail that sticks up gets hammered down*. Let's all stay hungry but stay humble in our training.



Tiger Mori



Satsujinken katsujinken

Cherry Picking

by Paul Major, Aikido 2nd Dan, Iaido Shodan

In martial arts, religion, education . . . in nearly every subject I can think of under this banner we call 'life', there exists a confluence where present realities challenge dogmatic ideas. What do we keep, and what do we adjust to embed in our lives in a way that makes sense for what we actually experience? Stick with me for a bit as I share this most recent experience in my life, and the parallels I've found with training.

This month I had the honor and pleasure (and stress) of helping manage and run the wedding for one of my sisters. My sister of mention is in a same-sex relationship, and living in Oklahoma. Her father by birth is also an Episcopalian priest and, although he was invited to the wedding, I was the one asked by the couple to officiate. So I had my hands full.

We couldn't circumvent certain obstacles: Oklahoma doesn't recognize same-sex marriage and shows no signs of soon changing its mind, the biological parents of my sister probably consider our family as crazy people who essentially abducted their daughter (she joined our family of her own volition almost 15 years ago), and so forth. Yet though changing some things lay beyond our power, my family still had to move forward as best we could.

We took the parts of a traditional wedding ceremony that seemed relevant to this couple and applied them. I found an organization whose beliefs aligned with my own and become ordained as a minister, so that when Oklahoma 'comes around' (hopefully) the state will recognize the ceremony as retroactively binding. Research and collaboration went in to the structure, tone, and wording of my script as officiant. Although the preparatory tasks never seemed to end, eventually the moment of the ceremony came.

And when the ceremony came, all of our hard work paid off, yet still required adjustment; as they will variables surfaced which we hadn't anticipated. For example, my calm officiant exterior melted a bit by the sight of my sister in her wedding gown and the sight of her bride, beside me, watching her. The heat and the humidity threatened all of us (Oklahoma in the summer rivals the hottest sauna.). The rural location of the ceremony forced a disconnection with the rest of the world. The list goes on, but at the end of the day we could pronounce to the world a new loving couple dedicated to each other for life.

I share this story because of the parallels I saw in my own training at the dojo with my experiences in helping plan and run my sister's wedding ceremony.

We can approach our training in any number of ways, and I've certainly sampled a few. The 'classical' method of dogmatic adherence to forms, to life-devotion to a teacher, to myopic focus and rigorous study, represents one end of a spectrum. In modern times we can see the popularity of an almost polar opposite approach: journeyman athletes with a few months of one martial arts training and a few of another bundled together into something considered effective for fighting, often developed in environments closer to a gym than a

dojo. Does one way offer a 'better', or 'more effective' way of doing things? Does it matter?

I know that for me and, I think, for many others, we tend to 'cherry-pick' the things that work for our own lives. Personal transformation can occur when we're challenged to slide more towards one end of a spectrum than we're currently on, but it can also come at a cost. Sometimes the cost feels worthwhile, sometimes not.

Having to get up early to attend training feels hard for us night-owls, but that challenge can yield a greater depth of understanding of ourselves – we learn our tolerances, and what preparations we need to make to care for ourselves and facilitate worthwhile training the following day. Getting scolded for a mistake or a breach of etiquette in a traditional environment can feel frustrating, but confronting our own ego, when that tenuous balance gets tipped by an error on our own part, illustrates areas where we can improve.

Being a same-sex couple and getting married means accepting that some people won't consider your marriage 'valid', though those same people who pass judgment very likely have strayed from the dogma of their own belief system. But whether or not our commitment to anyone or anything is truly valid is probably only something we can know for ourselves.

Extreme focus on a life path can yield amazing results, such as a lifelong commitment to the martial arts. Following the course of that path can hone an eye for detail, timing, spacing, and etiquette that truly astonishes most people. Such a life can also feel by turns deeply lonely, depressing, and unrewarding. A life focused on brawling athleticism can lead us to almost superhuman feats of endurance, agility, and strength, but it also can create a hollow sense of lacking and longing, perhaps because so much time and energy gets spent on a physical life that those who follow that way leave their emotional lives underdeveloped.

No matter how much we plan for an event, or think of the way we want our lives to unfold, we will face elements beyond our control. And because none of us can sustain a mindset that runs one hundred percent canonical, one hundred percent dogmatic, one hundred percent anything, it perhaps seems prudent to relax a little and allow our own intuition, and the guidance of those we trust, to shape a 'way' for us that makes the most sense for our own lives. Maybe the extremes exist to show us what not to do, and that cherry-picking as such is neither bad or good, but a real strategy that we all employ to some degree to lead lives we find fulfilling.

This has been a hard lesson to learn for me, because my natural tendency runs towards the extreme with one thing or another. My friends joke about my having the most dogmatically moral or ethical tendencies of my circle, and as a result coming across as a bit of a bore. I must confess that they're right, I do focus more on 'doing the right thing' in situations where it probably wouldn't matter that much. I suppose I can justify my behavior, but we all can, can't we? In any case, this month has offered an eye-opening experience for me in learning the lesson of relaxing my ideas a little, and I hope that my words feel useful for you as you pursue your own goals in training and life.



Our Neighbors, Our Food

by Maria Murakawa, Aikido 3rd Dan

Shut your pie hole and eat this pie!

Because that's exactly what you should do when you are lucky enough to get your hands on their Earl Grey tea pie. Or double crust apple. Or Spring crostata. And that's right, I took the last one. Because while they are open until 10 or 11PM depending on the day, when they sell out, that's it. It all comes down to whoever moves in first and takes the midline. Sound familiar?

Back to pie: So I'm sitting outside surrounded in what I call paradise – a sunny LA afternoon, lots of people watching, and the luxury of having my very own table full of four slices of pie to myself.



The Pie Hole
714 Traction Avenue
Los Angeles, CA 90013
Telephone: 213-537-0115

I'm at the Arts District pie specialist called The Pie Hole. It's a smallish space with seating inside and out, serving savory and sweet pies, as well as other desserts such as pop tarts and mini pies. The aforementioned Spring crostata, which I was lucky enough to nab, is a fantastic melody of green vegetables atop a flaky crust, all melded together with a bit of melted cheese and bright green pesto.

Topped with zucchini, asparagus, peas, and a sprinkling of fresh mozzarella, it's a delicate slab of "I can't believe I'm eating my veggies" experience. The richness of the pesto and light buttery crust gently provide a vehicle to a very satisfying eating experience. Got a carb craving? Why not double up on carbs with the mac and cheese hand pie. As the name attests, it's designed to be eaten with your hands, but once it graces you with its presence you encounter a heaving mass of mac and cheese enveloped in crust, and in turn covered in parmesan cheese and bread crumbs. Conquering the beast would best be done with a knife and fork. But where the Spring crostata had a wonderful combination of flavors and textures, the Mac and Cheese hand pie was missing the creaminess I would've wanted in a pie with so much crust. But the combination of crust and mac was nostalgia itself, and brought me back to my elementary school days of eating Kraft macaroni and cheese sandwiches made with Wonder bread.

As if that wasn't enough carbo-loading, if you feel

like having a brownie in a crust, the chocolate crostata should be your go-to dessert. Again, a bit too similar in filling versus crust texture for my taste, but the sprinkling of sea salt on the crust is a nice contrast to the sweetness and richness of the pie. Speaking of contrast, Pie Hole succeeds when different flavor profiles and textures combine in one ultimate pie.

And there are many of those: take, for instance, the Earl Grey tea pie. Each layer of the pie complements the other to make for a very satisfying dessert experience. The light custard cream, infused with the unmistakable scent of bergamot coupled with the aroma of tea, gets balanced with a bit of saltiness to tone down the sweet. The chocolate ganache cream slathered on the bottom crust paired perfectly with the filling by giving a rich depth to the airiness of the custard. Ensnared in a not too sweet shortbread crust, the pie is crowned in all its glory with a dollop of sweet whipped cream as if bringing a sigh to the palate,

and the delightful the addition of chopped pistachios adds another dimension of texture in the mouth. The strawberry mini pie also successfully combines the flavors of sweet and salty. Fresh strawberries atop a whipped light cream cheese filling perch perfectly in a graham cracker-like crust, only this time, they use ground up salted pretzels, drizzled with balsamic caramel – pure heaven on a summer day. The only thing better would be a scoop of ice cream, which they serve with any of their pies.

Other pies worth mentioning are the maple custard, basically crême brulee in a crust, and the double crust apple pie – the latter comes so fresh that the aroma of apples and cinnamon wafts towards you, and precedes its arrival to the table. It's inviting, a promise of pure comfort. Other playful takes on comfort food are the chicken and cornbread pie (basically a pot pie stuffed with a mixture of shredded chicken and cornbread) and the cheeseburger hand pie (which comes with homemade ketchup).

Pie feeds nostalgia, and Pie Hole fills this need for everyone's craving for fresh, hand made, authentic desserts which go beyond trendy. Pie Hole makes for a welcome addition to the neighborhood, and long after LA's cupcake fever has died down, Pie Hole will remain, serving the up the basics of comfort food. After all, the basics are what we always seem to come back to, time after time.



Earl Grey tea pie (1)



Earl Grey tea pie (2)



Double crust apple pie



Strawberry mini pie



Mac and cheese hand pie



Chocolate crostata

PLEASE HELP SUPPORT THE JAPANESE AMERICAN COMMUNITY IN LOS ANGELES**Zenshuji Soto Mission**

July 20-21, 2013
11:00 AM to 8:00 PM
<http://www.zenshuji.org/>

Higashi Hongwaji Temple

July 27-28, 2013
1:00-9:00 PM
<http://hhbt-la.org/>

West Covina Buddhist Church

June 29, 2013
2:00 to 9:00 PM
<http://www.livingdharma.org>

**Nishi Hongwanji Temple**

July 20-21, 2013
3:00 to 10:00 PM
<http://www.nishihongwanji-la.org/>

Pasadena Buddhist Church

July 13-14, 2013
4:00 to 9:00 PM
<http://www.pasadenabuddhisttemple.org>

Venice Hongwaji Temple

July 27-28, 2013
3:00-9:00 PM
<http://vhbt.org/>



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We are a not-for-profit, traditional Aikido Dojo dedicated to preserving the honored values and traditions of the arts of Aikido and Iaido. With your continued understanding and support, we hope that you also will dedicate yourself to your training and to enjoying all the benefits that Aikido and Iaido can offer.

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**Questions/Comments?**

We welcome all questions and comments. Please send us a letter or an e-mail and our team will do our best to come up with an answer. We reserve the right to edit questions and letters for clarity and length.

Please e-mail submissions to:
info@aikidocenterla.com

Calligraphy: Otagaki Rengetsu

by Reverend Kensho Furuya

Otagaki Rengetsu was said to be a woman of fabulous beauty and charm. She had many lovers, among them the famous head of the Shinsengumi, Kondo Isami. Many other great swordsmen had fallen for her in her lifetime.

Somewhere in her career she gave up her social life and became a nun and lived on the grounds in a small retreat of Tomioka Tessai, one of the greatest artists of the time. She taught him calligraphy and learned painting and poetry from him, and she lived in this way until she died. She is known for her exceptional calligraphy and poetry.

To devote one's life to refining one's spirit and engaging in art and study . . . so beautiful!

When I see her wonderful, delicate calligraphy, I feel purified and rejuvenated!

Editor's note: Sensei originally published this photo and essay, in slightly different form, to his daily message board on May 20, 2006.

[Supplemental commentary: Otagaki Rengetsu was one of Kyoto's most famous artisans during the late 18th and early 19th Century. A renowned beauty and lauded as a potter, poet, and calligrapher, her life nonetheless stands as more of a testament to perseverance and survival than all the accolades she received as an artisan.

Rumored as the illegitimate daughter of Todo Yoshikiyo (the chief retainer of the Iga-Ueno clan), Otagaki Teruhisa (a lay priest who worked at Chion-in, a Jodo shu temple) adopted the young Rengetsu and called her Nobu. At age seven, she was sent to Kameoka castle in Tamba province, located between Kyoto and Osaka, to be a lady in waiting. While there, Nobu studied poetry, calligraphy, dance, go, and even became quite adept at jujitsu and the use of the naginata.

Nobu married when she was 17; after her first son passed away and two other daughters also died young shortly thereafter, Nobu's marriage ended in divorce – an unusual outcome for the period and Feudal Japan. At age 28, she remarried in hopes of finding happiness, but tragedy struck again; her husband

died of a sudden illness and she became widowed at the age of 33. Nobu and her two children moved in with her father at a small hermitage at Chion-in called Makuzu-an. Heartbroken, she decided never to marry again, cut off her hair, and became a nun, taking the name Rengetsu, or "lotus moon".



Tea bowl made by Otagaki Rengetsu with her own calligraphy

By the time she was 41, Rengetsu's remaining two children, as well as her father, had passed away. Since she held no formal position, she had to leave the temple and survive on her own. Although she attempted to become a teacher of go and poetry, she failed miserably in these industries, dominated as they were at that time by men. Struggling for the better part of a decade, she began to create pottery inscribed with her poems and became a house-

hold name in Kyoto. At one time, supposedly every household of stature in Kyoto boasted at least one of her pieces.

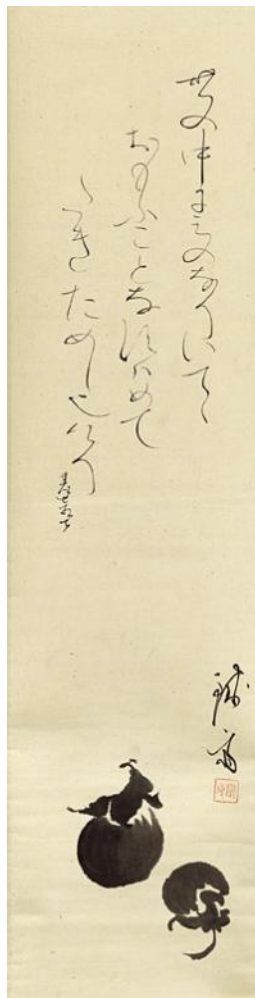
Rengetsu was a very influential and charitable person and influenced and helped many artists who went on to become famous, most notably Tomioka Tessai, who shared a room with Rengetsu; she became his mentor when she was 64 years old. Her influence reached farther than other artisans as she counseled heads of state and other well known figures of her time. At the time Commodore Perry was forcing his way into Japan, Rengetsu was a proponent of the emperor, who counseled both sides, and this is probably when she met Kondo Isami who led the resistance to Westernization.

Her poetry, so simple and straightforward, conveyed the everyday human condition in a way that can only be described as enlightened. Otagaki Rengetsu's life and success in the face of adversity is a testament to perseverance in a time when women had limited rights and status under feudal society. She truly possessed the samurai spirit.]

Otagaki Rengetsu collaboration with Tomioka Tessai called "In this world."

Inscription:
In this world
there are certain forms
which bring thoughts to mind.

The eggplant serves as a symbol of happiness.



Etiquette First

by Reverend Kensho Furuya

Few students today seem really devoted to the art; we have our own personal agendas and this is okay. But generally we put our own small interests over those of everyone else and when everyone does this, there is only suffering and chaos. Few can truly put the art above themselves or anything above their own self-interests. This makes me sad sometimes. We have forgotten the many sacrifices O Sensei made to bring this art of Aikido to us, and consequently, I think that we do not do him honor.

The etiquette in the dojo mostly amounts to a matter of common sense and common courtesy, nothing really too special or difficult to understand. Nowadays, though, almost all of us make courtesy a matter of personal preference, whereas in the traditional arts, it is a matter of form.

The other day, some of my students and I discussed the matter of how the many traditional arts in Japan have changed to meet the current tastes and thinking. I mentioned that in one instance in the traditional Kabuki theater, the master's son began his training at the age of one and a half years. My senior student then asked me later, "What did he learn at such a young age?" I recalled the master saying, "Etiquette first. Without it we can't even start our practice!"

I don't see this same spirit in Aikido nowadays. I always feel surprised by how people act! If we do anything, whether we are very skilled or not, very strong or not, quite a senior or not, we should always be aware of the proper etiquette and manner and stick to it ferociously. When beginners fail to understand or observe the proper conduct in the dojo, it appears that they may not be paying close enough attention. When senior students forget the etiquette, it appears that they have become too arrogant and pushy.

When students pass by my office, they often shout "Hello, Sensei!" Sometimes I cannot recognize or recall the voice. They seem to assume that they are the only ones in the dojo so I should know who it is. In the temple, even though I see my teacher every day, I always was instructed to say, "This is 'Kensho' (or Furuya), good morning!" I would never assume that he should know me on such a familiar basis that I would never introduce myself or say my name. Not to identify one's self implies a closeness that is inappropriate in the dojo. One should always keep aware of this sense of propriety, which preserves an order and fine discipline in the dojo and lends a feeling of structure and focus.

In the same way, students must always present their dues in the dojo in a white envelope addressed to the dojo on the front and on the back, the amount with the name and address. This is an old Japanese custom and I preserve it in the dojo. I don't think you would hand O Sensei cash right out of your pocket! We do not hide the money because it is a bribe – we are not gangsters! The

white envelope is proper because money contaminates the purity of the dojo so we always keep it covered. This is why money is never brought onto our mat. I think in this day and age, this must seem like a strange custom indeed. To me, it makes perfect sense because I was brought up this way, I suppose. This should be done each month, without fail. The envelope must have all of the information on it so that there is no confusion and it will not get lost or misdirected. Students forget this or get lazy. To fail to show this consideration or lack of attention to the fine details in the dojo reveals an "uncaring" heart and lack of focus.



There are many, many customs in the dojo, and much of it simply amounts to demonstrating common sense and a deep consideration for others. It is not only yourself and the dojo, yourself and the teacher, but yourself and other students as well. It is common to see senior students abusing junior students and somehow they think it is their right and privilege. They love to order around others and try to show off that they are the boss. To me, it looks so bad and only makes me sad to see this; such students have quite a long way to go in their training.

I am always expressing my opinions and feelings in these daily messages and I try to speak honestly and openly. I know my answers have angered some questioners. Lately, I have gotten emails from people concerned that I feel so sad and lonely. Yes, I have to admit that I am sad and lonely at the moment and I share this, along with everything else. I always feel surprised when people ask me, "Why . . . ?"

I only wish to teach as I want to and devote myself to teaching my students, but students come in with so much history and baggage which they can never lose. Outside, there always seems so much envy and jealousy – but for what? As far as I am concerned, we have nothing here in this dojo to brag about! The idea grows stronger in my mind that it gets harder and harder to teach nowadays, fewer people pay attention or care, so that I often wonder what I am really doing here. I worry that my students will not receive O Sensei's legacy. Students gain a little knowledge and off they go trying to do their own thing. No one ever thinks to complete their training, they only think, "Me, me, me!" I often feel just like a turnstile at the entrance of a big supermarket, turning this way and that as people come and go. But a turnstile has no will of its own, so it doesn't care how it turns at all.

*A good student is a caring student,
A good teacher is a caring teacher,
Who cares?*

Editor's Note: Sensei originally posted this article, in slightly different form, to his daily message board on January 19, 2003.

Aikido TRAINING SCHEDULE

Sundays

9:00-10:00 AM Children's Class
10:15-11:15 AM Open

Mondays

6:30-7:30 AM Open
5:15-6:15 PM Fundamentals
6:30-7:30 PM Open

Tuesdays

6:30-7:30 PM Advanced*

Wednesdays

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

Thursdays

6:30-7:30 PM Bokken

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

7:15-8:15 AM Beginning
8:15-9:15 AM Intermediate/Advanced

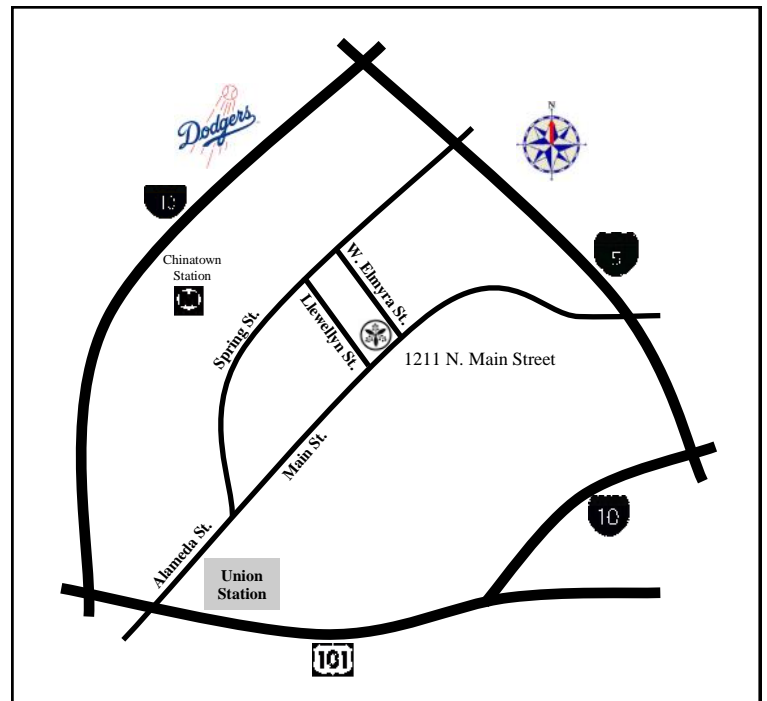
Sundays

7:45-8:45 AM

Thursdays

6:30-7:30 PM (Bokken Practice)
7:30-8:30 PM

No 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,

Official Branch Dojo:



Aikido Kodokai

Salamanca, Spain

Chief Instructor: Santiago Garcia Almaraz

www.kodokai.com

The Aikido Center of Los Angeles does not recognize or is affiliated with any other dojo, school, or entity.



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.