

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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Oki yo oki yo Wake up wake up
waga tomo ni sen be my friend
neru kocho sleeping butterfly

– Matsuo Basho

The butterfly is a motif that was a favorite one of warriors in the past. The butterfly symbolizes enlightenment. Sensei said that the butterfly represented the *samurai* desire to create “a new life” through training and self-discipline. The caterpillar only becomes a butterfly with a dramatic life change, but through this transformation we can achieve enlightenment.

Upcoming Events

September 7th:
Dojo Closed: Labor Day

September 26th:
Intensive seminar

October 25th:
Children’s class Halloween party

November 28th:
Intensive seminar

November 26-27th:
Dojo Closed: Thanksgiving

December 5th:
Dojo Christmas party

December 12th:
Osoji: Dojo cleanup

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

Summer has officially wound down here in Los Angeles, although you wouldn’t know it by the weather. The days run bright and hot, and in a unique twist this year, we’ve experienced a wave of humidity that makes everything feel especially warm. Nonetheless, every day sees students come to the dojo and train, doing their best in the heat. From where I sit, it shows real discipline to come day in and day out, but such discipline can lead us to real growth – not only as students of martial arts, but as people trying to make the most of their time on this earth.

In this “back to school” issue of *The Aiki Dojo*, we pose some of the questions fundamental to pursuing a life in *budo* that all serious students ask at some point, and consider some possible answers. First-time contributor Gary Illiano ponders the goal of training

over time, and Ken Watanabe explores one of the darker motivations that lurks just beneath the surface (or in some cases, gets worn like a placard around our necks) of traditional training. David Ito gets down to brass tacks and traces out ideas that run to the root of the matter: why we even train in the first place.

With the start of school years, of course, we address nostalgia just as much as we ask new questions, and long-time correspondent Maria Murakawa brings us the traditions of the season in her piece describing – what else – summertime festivals and the foods that go along with them in our Little Tokyo community. And as he always does, Sensei pays us a visit from the archives to remind us that etiquette and simple politeness can matter just as much (and even more) than knowledge.

I hope you enjoy our little newsletter and its humble offerings, you can always let us know what you think. Take care until next time, and I’ll see you on the mat!

Self Defense

by David Ito, Aikido Chief Instructor

I'll begin with a Zen story:

The Prime Minister of the Tang Dynasty was a national hero for his success as both a statesman and military leader. But despite his fame, power, and wealth, he considered himself a humble and devout Buddhist. Often he visited his favorite Zen master to study under him, and they seemed to get along very well. The fact that he was prime minister apparently had no effect on their relationship, which seemed to be simply one of a revered master and respectful student. One day, during his usual visit, the Prime Minister asked the master, "Your Reverence, what is egotism according to Buddhism?" The master's face turned red, and in a very condescending and insulting tone of voice, he shot back, "What kind of stupid question is that!?" This unexpected response so shocked the Prime Minister that he became sullen and angry. The Zen master then smiled and said, "THIS, Your Excellency, is egotism."

Why do we train? Some might say to learn self defense. But what is the self and why do we need to defend it? We really learn how to defend our "self" from ourselves. I don't mean to sound deceitful or cryptic by any means. Another way to put it: *we* are our own worst enemy, and this enemy manifests itself as an overinflated or antagonistic ego.

Our ego keeps us safe and shield us from harm. However, sometimes while defending us or shielding us it goes too far and can easily go from protecting us to undoing us. For instance, all of us have experienced people on the street who get boastful or angry when they feel embarrassed. To have a healthy ego means that we have a sense of not only who we are but that others exist as well and thus we act in positive ways. For instance, when our boss gets mad and yells at us for making a mistake, we take it in stride and realize that we need to do a better job while also realizing that our boss is only human and that sometimes humans make mistakes in, say, how they speak to their employees.

An unhealthy ego tends to lead us towards unawareness or with feeling uncomfortable with ourselves, and as a result we might usually compensate for our perceived shortfalls in a negative or exaggerated way. In the same example, when our boss gets mad and yells at us for making a mistake, we take it personally and yell back or say something untoward and then hold on to that anger for the rest of the day.

The master in the Zen story above demonstrated to the Prime Minister what the ego looks, feels, and sounds like when acted out in an egotistical way. We have all lost control of ourselves at the

grocery store or in class and let our ego run wild and get the best of us. Yet we can become aware of our ego's tendencies and to do our best to refrain from falling into its traps again; as the Dalai Lama said, "If you can, help others; if you cannot do that, at least do not harm them." We can learn to manage our egos with some type of training.

To train in Aikido means learning how to manage our ego appropriately. When we confront our partners in class it can potentially feel uncomfortable, and this becomes fertile ground for the ego to activate. This confrontation triggers our ego, and our inner training will manifest in how we negotiate our partner's advances. Sensei said many times that "One's Aikido will always reflect one's true inner state," and that "You can learn everything you needed to know about someone by just looking at how they do Aikido." More and more, I find Sensei's declaration to ring true. In my younger days, I had a bad temper, but I never showed it at the dojo for fear that Sensei would scold me. A few years into my training, Sensei told one of his assistants that I had a bad temper. I felt totally shocked because I never lost my temper at the dojo and yet Sensei still knew about it. I suppose he saw it manifested in my Aikido technique.



As with any malaise, the first step to overcoming this situation involves realizing that a problem exists. First, notice your inner tendency when you first see the teacher demonstrate the technique. Then notice what happens outside of you while you watch. Do you do things like tense up, break out in a sweat, or get irritable? Afterwards, check in with yourself just before, during, and after you do the technique. Examine how you interacted with your partner. Some people get mad, others try and teach their partners, and some become submissive. Whatever you notice happening during your training becomes the place to start.

The goal of training is to create what the Buddhists call equanimity or what the monk Ta-kuan Soho discussed in reference to swordsmanship as, "the non-abiding mind". In Buddhism, they say that when things arise the only appropriate action we can take involves observing them and not reacting to them. To react means to act mindlessly and to observe and act appropriately means to proceed mindfully. So generally speaking, any response other than equanimity reveals the manifestation of our egos.

O Sensei championed the term *masakatsu agatsu katsuhayabi*, commonly translated as, "The truest victory is the victory over the self." After we have destroyed all of our opponents and defeated all of our enemies, we realize that the only true opponent is our self. The ego serves as the gatekeeper to the self and once we have tamed the ego we can go deeper and explore our innermost demons. Therefore we can see that true Aikido training does more than develop the physical body to defend ourselves from others, but actually prepares us to defend ourselves from our greatest opponent – our self.

What is the Goal of Training?

by Gary Illiano, Aikido 2nd Dan

People start practicing Aikido for a variety of reasons. Some come to address their fear for physical safety. Others, such as performers, come to improve body movement and awareness. I have even had people tell me that they started training because they were so intrigued when they saw a forward roll they wanted to train just to learn how to do that. Regardless of the reason we began training, in nearly every case we will start to notice ourselves changing as we continue to practice. Much of this change comes automatically, a direct result of studying and practicing Aikido techniques with others in the dojo. The changes, however, are not just physical.

One thing that happens fairly early on is we begin to experience an increase in situational awareness. As we train, our awareness of our environment begins to increase. We sense others' presence; our field of vision expands. At the highest levels, situational awareness manifests in an almost otherworldly way, which is referred to as the "intention level". For most of us, beginning to sense and recognize circumstances that we were not aware of previously is important for personal safety. In our local bar, for example, we may notice that the drunk man lumbering our way seems agitated and thus we should avoid him. Walking in the city suddenly we sense something above and we step to the side before the concrete chip from the building façade smashes the ground where we had just stood. We begin to see situations developing before others do. My Aikidoist friend John was at a Little League baseball game in Westchester, New York when two fathers squared off, pointing fingers and getting loud. John stepped between them calmly to suggest that unless they wanted to be spending the next six months together in detective offices and depositions they might want to turn away from each other and instead enjoy watching their kids play ball. Wisely, the men did.

As our training progresses, our physical skills and strength start to improve. This provides us with more choices, more options to address various situations. We begin to have options to protect ourselves and others. We learn to move beyond our fear in response to a potential physical threat. The natural response to a threatening situation is one of fight, flight, freeze, or fawn. We could freeze or fawn, but that might make us a victim. We could run away, but that might enable the attacker to hurt someone else, perhaps a loved one. If we choose to engage, our Aikido training provides us with more options. On the continuum of responses, with surrender or death on one end and killing or maiming on the other, we now have some additional choices in between these two poles. We no longer need to fight just in kill-or-be-killed mode. If our only response is to kill or maim, we will have to live with that action. Perhaps society comes after us in the form of the police, or in a lawsuit. Perhaps the family and friends of our attacker come after us for their revenge as well. And, unless we are a sociopath, we will have to deal with our own feelings about causing grievous



harm to another human being. As our training continues for years into the advanced levels, we get closer to the ideal, which is to control our attacker so as not to harm us, ourselves, or anyone else.

Over time, continuous training can have a positive effect on our emotional development. To understand the effect of emotions in this context, think of a time when you were in a heightened emotional state that caused you to lose control of your actions: you felt highly emotional and acted in a way that you regretted later.

We've all done it. Later on we think of all those other things we could have done but didn't. When we are emotional, we don't always see the situation clearly. (Ever see cops interviewing the robbery victim on a TV show? "Did you see his face?" "No, I just saw the barrel of that very large gun!") Or maybe friends of ours have fallen so in love that they couldn't see the slew of annoying things their poorly dressed and weird smelling future spouses did at dinner.) It follows that if someone can manipulate our emotions, they can manipulate our actions. They can get us to do or not do

something, or at least not to do the thing we would have done before they started pushing our buttons.

People who remain in control of their emotions can act in a thoughtful, controlled manner. There are situations where this becomes a matter of life or death. Part of the curriculum for learning to fly an aircraft is to train in "unexpected event management" or UEM. Primarily with respect to handling in-flight emergencies, UEM training addresses the "startle response" when humans are faced with unexpected emergency situations. That response may delay action or, alternatively, cause an inappropriate reaction in response to the emergency. When the engine quits mid-flight, every second the pilot spends freaking out is a precious second she could have used to identify a safe landing area. Through training and repetition, the appropriate response to different unexpected events is developed in student pilots.

Mastering emotions is not really a natural state, but rather a learned behavior. It isn't about trying not to feel, but rather how to respond to the feelings we have. It is about learning to deal with the situation in the moment, and processing the emotions later. When I trained volunteers for the suicide prevention hotline in Marin County, California, we spent a significant amount of time role-playing people in crisis to teach the hotline candidates to deal with life or death situations first, and process their emotions later. In those pre-caller ID days we couldn't have people manning the phones that would freak out when the caller to the hotline told them that he swallowed a bottle of pills. While the volunteer was freaking out the caller could pass out. There would be no way to learn his location or to send help. Remaining calm and in control in the moment was the best way to save lives, and we did save many lives.

Continued on page 6...

Why Do I Want to Become Strong?

by Ken Watanabe, Iaido Chief Instructor

When we read about the lives of masters such as Nakayama Hakudo, who founded Muso Shinden Ryu Iaido; and the Founder of Aikido, Ueshiba Morihei, as well as the founder of Shotokan Karate, Gichin Funakoshi, and Kodokan Judo's Jigoro Kano, we learn that their path to mastery began from very humble beginnings. We discover that as youths, all of them were either sickly or suffering from weak constitutions. Luckily for us, these masters turned to martial arts to help strengthen their bodies. When we read about how these masters became so strong – undefeatable – from such humble beginnings, we become inspired; if they can do it, we can do it, too!

People have many reasons for practicing martial arts, but the main reason, of course, is to become strong. After all, no one begins training in martial arts to grow weak or to lose. Training in martial arts is about winning! It's about being undefeated. Look at me! I'm unbeatable! I'm . . . awesome.

There is no doubt that training in martial arts is an excellent way to build strength, endurance, and flexibility; all of that is a given. However, the question we should ask ourselves from time to time is, "Why do I want to become strong?"

This question always lurks in the background during training. For example, in our dojo, rank is deemphasized. When I heard I was being promoted to sixth degree black belt, I almost felt like not accepting it. I didn't need to be promoted to feel better about myself or to give me some magical, extra enthusiasm for the art. However, I realized I was being self-centered; I missed the point in how my 6th Dan benefited the dojo. The only thing I could think of was how I needed more training!

We have many reasons we want to become strong. For some, it is to improve our health; for others, it is to learn how to defend ourselves. Some students train simply because they enjoy the art, while other students train for other, more self-centered, reasons. After some time training and becoming accustomed to the techniques, we probably know if we train to become strong in a selfish way, simply stoking our own egos with only ourselves as the beneficiary, or in order to help others and better the dojo? We can be strong enough to make practice horrible for other students, yet on the other hand, we can be strong enough to practice in a way that encourages our partners to try their best.

In the West, weakness is seen as a negative trait; to be strong means fighting our opponent's power with our own power, or being able to resist it without surrendering territory. In Aikido, this idea of weakness is different from the Western idea. In Aikido we constantly hear the phrase, non-fighting. In fighting with each other, whether it's during practice or on the modern battlefield, there is a winner – a survivor – but regardless of who wins, both sides lose something.

In Aikido, we train to become strong so we can transcend the conventional meaning between weak and strong.

In order to be strong, sometimes it is necessary to become "weak". In class, students can make their *ukemi* very stiff and unmoving, but how does that help them? How does that help their partners? Although it seems "fake", yielding both to our partner and the technique allows both *uke* and *nage* to benefit. Students get the most benefit from training when they move with the technique so their partners can practice the technique as correctly as possible. We must become "weak" by training our body to yield to the technique, moving smoothly with our partner, be thrown strongly, and get right back up again. In practice this flexibility matters because it helps to distinguish when our posture and position, as well as our partner's posture and position, is "strong" or "weak".



It seems contradictory, but being "weak" and "yielding" allows us to bring out the power and strength of our partner. Weakness and strength become one and the same. Ask anybody who's practiced for any length of time, they will tell you that practicing proper and dynamic *ukemi* doesn't feel very weak at all.

In Western culture, there a tendency to "be the boss" of everything; a desire to control and manipulate our surroundings to our own convenience, but in a martial art like Aikido or sword, to be strong we must take a back seat to the technique and allow it to work on its own. Students might think that they need to make the technique correct, but in reality, the technique is already correct; the technique is just waiting for our level to catch up to it, and hopefully, with mastery, pass it on to our own students, or like the Founder of Aikido, create something brand new.

When becoming strong becomes self-serving, when we begin to think: *I want to show off my strength, I want everyone to know how strong I am, I want everyone to know how skillful I am*, then we must reevaluate our attitudes before we end up wasting months or even years of training. A good student knows it's important to be strong enough to have enough compassion to yield to their partner, practicing at their partner's level in order to give them the proper feeling of the technique.

If we trained simply to become "strong", solely to become unbeatable in a match, then practicing martial arts becomes useless. That kind of strength, of course, is important, but to train with only that as the goal, training ultimately and inevitably grows meaningless and unsatisfying. Students that train for selfish reasons will become disillusioned by goals such as trophies, awards, money, or rank. These goals are limited. That kind of materialistic benefit is ethereal and ultimately unsatisfactory.

It's easy to be strong for ourselves, but true training begins when we become strong to help our fellow students, our dojo, and whatever art we practice. Please remember this in your training. The difference lives within your attitude.

Memories of Obon

by Maria Murakawa, Aikido 3rd Dan

During the summer months Little Tokyo stirs itself into a flurry of events, most notably at the various temples which celebrate *obon*, a Buddhist event in which people celebrate their ancestors, who according to tradition return in spirit to visit living relatives. We can see the arrival of *obon* as lanterns, strewn about the temple gates, act as a kind of trail marker to guide the spirits back to the living world. For me, these lanterns bring to mind humid summer nights in Japan, the beating of *taiko* drums giving way to an explosion of fireworks, children with bags of gold-fish (the spoils of *kingyo-sukui*, a fishing game), the fragrant smell of roast corn, the salty-sweetness of sticky soy sauce from a rice cake, girls in brightly colored *yukata* (summer *kimono*), animated *bon-odori* dancers keeping time with traditional music, and the circle of dancers growing bigger as more and more people join in, all joyfully moving in unison. During those summer months spent in Japan, *obon* for me became a feast for the senses, and excitement crackled in the air as past and present, young and old, the living and dead, all came together for this celebration of life.

Here in Little Tokyo we won't find fireworks, or the big crowds, or (thankfully) the humidity of a summer evening in Japan. But we can find the same spirit of camaraderie, most especially in the enjoyment of food. *Obon* food is festival food – meant to be enjoyed outdoors in the hot sun, in an air conditioned room playing bingo, or under a tent watching cultural performances. Very often it recedes into the background as all the excitement of the day takes center stage, an excuse for family and friends to gather and spend time with each other. But this food is actually good, often tastes homemade, and almost always sells out. At **Zenshuji Soto Mission**, their *sangria* stands out (not a traditional beverage of course, but nonetheless welcomed on a hot summer day), and the crackly, crisp wonton filled with pork and vegetables they serve as well – topped with a sweet and sour glaze, hand made at the booth, then deep fried – complements it perfectly. *Takoyaki* also makes an appearance: these small pancakes filled with octopus come piping hot from the special



Takoyaki



grill which gives it a distinctive shape, then get topped with a special salty sweet sauce, mayo and *katsuobushi* (*bonito* shavings). It's a mainstay for any kind of festival in Japan, a common street food in Osaka, and when found outside the motherland, becomes a real treat. Whole chickens with a *teriyaki* glaze are grilled black over charcoal in a back patio, well seasoned with ash and smoke. A nice respite from the heat can be found in the cafeteria, where even chefs swear by the *udon* Zenshuji serves. Why? Because it comes in real ceramic bowls, not plastic ones – a feast for all senses indeed.



Chashu bao



Okinawa dango

The months of July and August make up the *obon* season, and every weekend we can find a different *obon* happening in different cities throughout Southern California. We are lucky here in Little Tokyo to have so many temples, and they each have their own celebration. Every year Zenshuji's *obon* festival coincides with the one at **Nishi Hongwanji Los Angeles Betsuin**, a temple down the street. The bigger of the two festivals, which also boasts a farmer's market and a plant sale, Nishi Hongwanji's expansive temple entrance also serves as a nice backdrop to a tea ceremony in which visitors may participate. Volunteers from the temple and the community manning the various food booths offer everything from tacos, to chili dogs (this is after all, is an *obon* in the USA), to *somen*, and of course, chicken and beef *teriyaki*. Standouts include the slow roasted *chashu* which comes with *udon*, freshly made baked *cha shu bao* (sweet buns filled with marinated pork), and Okinawan *dango*, a Japanese-style fried donut hole. *Boba* milk tea offers a welcome respite from the heat, as does the shave ice, which we can top with a myriad of flavors, from the more traditional red bean and milk, to strawberry, raspberry, and lychee.



Wonton



Chashu pork



Udon



Sushi



Beef teriyaki

These festivals may not be the same as *obon* in Japan, but it is a tradition nonetheless, transplanted and adapted to its surroundings in the West – Japanese culture preserved from a Japanese American point of view. It's also a fun opportunity to try an assortment of food, and most importantly through this food, experience what has become Japanese American culture in our community today.



Karita Sensei Lectures on Tai Chi and the Japanese Sword



What is the Goal of Training? *continued from page 3...*

Here is one of the neat things about Aikido: training provides concrete feedback on how our emotional state affects our physical power. The techniques work better when we are in a relaxed, centered state. Our physical power is diminished when we become tense. We receive important feedback on how we respond to things. If, for example, we bring anger onto the mat, or react with anger to a real or perceived slight during practice, we may find upon later reflection that we did not see the situation completely clearly, and we might feel bad about that. Our partner was not intentionally trying to break our wrist; she was just out of position at that moment. We probably shouldn't have tried to take her head off.

While not unique to Aikido, continual repetition and refinement of techniques has the effect of allowing us to remain calm and centered in all the different situations in which we find ourselves. While it might feel terrifying for me to try to make a basket during the NBA playoffs being watched by millions of people, LeBron James can remain nonplussed during the final moments of the game as he gently lets the ball roll off his fingertips into the basket. That level of mastery, whether in professional sports or in Aikido, only happens after years and years of training. The good news is, other lesser benefits are obtained sooner than that. Ultimately, having spent tens of thousands of hours practicing Aikido, we will become aware of our surroundings, note how we feel, and then calmly choose the best response whether someone is handing us our coffee at Starbucks in the morning or three large men with baseball bats are walking toward us in an alley at night.

The Furuya Foundation and The Aikido Center of Los Angeles



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A Very Interesting Proposition

by Reverend Kensho Furuya

If a complete stranger in a coffee shop asks me to pass the sugar for his coffee or the salt and pepper for his eggs, even he will say, "Thank you." I even say "thank you" to the parking lot attendant who takes my money at the local grocery store nearby the dojo. If I stroll down the street in Little Tokyo, strangers will say hello to me and I say hello back and smile. This is part of the natural course of our lives and is part of the quality and enjoyment of the way we live in society. We call this "common courtesy".

If someone asks me for the salt, should I say, "No, go get your own, this is mine and you can't have any, and stop bothering me anyhow?" If the parking attendant asks for the parking fee, shall I shout at, berate, and argue with her for her expensive rates and overcharging? If someone on the street says hello, shall I call the police on him for aggravated assault or molestation? Or should I simply tell him to go to hell? If we see this behavior, we immediately wonder, "What's wrong with him?" Or, I am sure, the other person feels puzzled and thinks, "What did I do wrong? Why am I still talking with this freak?"

However, on the Internet, especially on Aikido social Web sites, this kind of behavior seems a very common practice. People can't even say, "Thank you," instead they just take pot-shots at you and belittle you for no reason at all. It is just fun! It is just like the person who takes many guns and ammo to the top of a high building and starts shooting the tiny, ant-like people far below. What a feeling of power! What a lot of fun! "I can shoot and kill, but they can't even touch me, I am way up here where no one can see me. . . ." You may laugh at my comparison, but it is all the same mentality and are the same attitudes working here.

Now, they say, if someone goes on to the Web, there is no *sensei*, no rank, no this, no that. You do not need to show any respect because we are all equal and all the same. Of course, we are all the same and equal in our society. But is this really the point here? Let me see, we are all equal but you expect veteran teachers who have spent their lifetime in the art, to answer you from the benefit of all their expertise and experience. Now what do you bring to the table? Not even a thank you? Hahahaha! You want a "real world equality", but from where I sit, it does not seem "equal" at all. You get everything, I get nothing.

This reminds me of one student I had many years ago. He used to pay \$1,350.00 for a 45 minute session with his psychiatrist every

week, but he used to tell me, "You are much better than him, I learn so much more about myself from you!" He would chat with me for hours at a time and all I got was a cup of coffee. Many times, he would call me up from across the country and talk with me from one o'clock in the morning until dawn. On those occasions, I didn't even get my cup of coffee!

Let me see, here is my proposal. I charge you \$1,350.00 for a 45 minute session and you can ask all your questions, anything you like, and you can even yell and cuss at me and call me all the names you like too. Since we are all Aikidoists and I have great compassion for all of you, I will give you all a big discount: I will only charge you \$675.00 for each 45 minute session. Hey, a 50% discount – such a deal! It is a fact of life in the real world that we have to pay professionals for services rendered from fancy psy-

chiatrists to the young guy who delivers our newspaper in the morning. Why are Aikido teachers so exclusive? Why are we so privileged to get excluded like this? This is certainly a one-sided view of equality! And we can't even say thank you or even treat teachers halfway decently. We treat the parking lot attendant better than we treat an Aikido teacher and we don't even know the parking attendant's name! Oh, my God. What kind of world do we live in anyway? By the way, my professional office hours are nine to five only and closed on the weekends (and no calls when I am on the golf course). Please pay the receptionist as you leave.

That is my proposal. What do you think? Just kidding!



Someone on the Web also mentioned that dojo life is different, this is where manners count. But on the Web, we are NOT in the dojo, but in our REAL lives, so we don't need any manners here. How about me? I am in the dojo seven days a week, 24 hours a day – on call. It is so nice to know that not only do I not deserve even a little "Thank you," but I don't even have a life!

Seriously speaking, I don't make a lot of money and there is much I would like in my life but I teach my students and everyone practices and works hard together. We all enjoy life and that is the most important thing we can understand in Aikido. Nothing to brag about but I am very happy here.

To be with such predators and rudeness on the Web is not Aikido at all . . . it is just what everyone else does in this world of violence so commonplace today.

Editor's Note: *Sensei originally published this article, in slightly different form, to his daily message board on December 17, 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 Open

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 Open

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

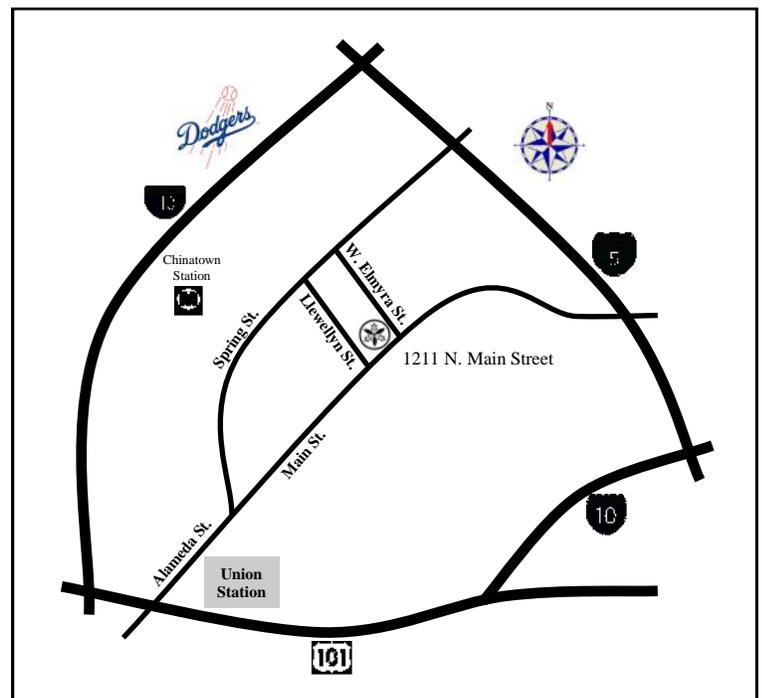
Sundays

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
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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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Finding Our Dojo



We are located at

1211 N. Main Street

Los Angeles, CA 90012

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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.