

The Aikido Center of Los Angeles



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The Aiki Dojo

Direct Affiliation: Aikikai Foundation – Aikido World Headquarters
Los Angeles Sword and Swordsmanship Society Kenshinkai
The Furuya Foundation

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Photo Courtesy of Alan Miyatake, Toyo Miyatake Studio

The 2017 Nisei Week Court

From left to right: Princess – Kaitlin Tomomi Hara; Princess – Tomi Colleen Okuno;
1st Princess – Yurika Kristy Yoneda; Nisei Week Queen Jordyn Keiko Adachi;
Miss Tomodachi – Kelly Akiko Sera; Princess – Claire Mari Imada; and Jordyn Akari Terukina

Upcoming Events

September 4th:
Dojo closed: Labor Day

September 30th:
Intensive seminar

October 29th:
Children's class Halloween Party

October 28th:
Intensive seminar

November 4th:
Dojo Website photo/video shoot

November 19th:
Dojo Ceramics sale

November 23-24th:
Dojo closed for Thanksgiving

Message From the Teacher by David Ito, Aikido Chief Instructor

On August 19th, Ken and Juliette Watanabe, William D'Angelo and I attended the 2017 Nisei Week Coronation Ball to support Dale Okuno's daughter, Tomi who was representing the Pasadena Cultural Institute (PCI).

Tomi was a student at our dojo for over 10 years and she started when she was about seven years old in the Children's class. She was representing PCI which was where Furuya Sensei studied Kendo when he was much younger and it is also the home of his first Aikido dojo.

There was a point where each contestant was supposed to give a two minute speech. Tomi's speech was on her experience in Aikido and

how it impacted her as a child and continues to influence her as an adult today (see her speech on page 5). It was a nice moment that I wished Sensei were alive to witness.

I did not know that Tomi was going to speak about Aikido. At that moment, when Tomi began her speech, I realized how much of an impact Aikido training can have on a student's life which we may or may not ever know or realize. It reminded me that each of us has the power to change another person's life. We can choose to make it better or worse. Tomi's speech was a proud moment for me.

I also think that Sensei would have been proud and happy that Tomi was selected as a Nisei Week Queen candidate and that her Aikido training has benefited her life.

The Benefits of Training

by David Ito, Aikido Chief Instructor

The first time I had every demonstrated Aikido was at an Obon carnival at Zenshuji Temple around 1992. I was a white belt with barely two years of experience. Much like every volunteer situation in the dojo, someone said, "You are going to be demonstrating on Saturday." I said, "Sure, no problem, I'll hand out flyers." The person fired back rather sternly, "No, you're going to be in the demo with Ismael!" I don't remember my answer, but I do remember a warm wash of fear gliding over me. There was no time to rehearse and nobody told me what to do. I kind of knew what to expect since I had been "volunteering" already with the set up. The day of the demonstration, I was so nervous. I showed up and Ismael took me aside and gave me a quick overview of what techniques we were doing. At the back of the stage, we all warmed up and I started to get really nervous. Ismael was standing with all the black belts and I went up to him in hopes of going over the routine again. In front of everyone, I started to recite back the routine while grossly mispronouncing the names of the techniques. At one point, I said, "And then we are going to finish with that...uh 'pie in the face' throw." All the black belts roared with laughter and Ismael said so comfortingly, "Yes, that's a good way to put it. We'll end with the 'pie in the face' throw." Interestingly, at that moment of raucous laughter kind of took the edge off my nervousness. Our demonstration went well and as we exited the stage, Ismael patted me on the back and said, "Good job with the pie in the faced throw." From that point forward, I had to demonstrate at every demonstration whether I wanted to or not.



For the first couple of years, I still got nervous when I demonstrated. But then, an interesting thing happened. We began this period for about 10 years where we demonstrated every weekend from May to August. It was so busy that sometimes we would even demonstrate two times a day at the same venue and then go off and demonstrate at another place in addition to taking all the regular classes for that day. Although I didn't realize it at the time, at some point, I became completely desensitized to the crowd and to the fear of appearing in public. It kind of just happened and I gained the ability to drown out the crowd and just focus on doing Aikido.

I didn't realize the benefit that demonstrating had on me until I was in graduate school 10 years later. I had to go to our class retreat which was held at this rope obstacle course. It was one of those challenge courses with high poles, ladders, swings, bridges and platforms that were about 20 to 50 feet off the ground. Participants had to traverse the course while their classmates "supported them" from the ground. Up until that time in my life, I usually would have made an excuse to quit and "chickened out." At some point, we had to climb up this 30-foot tall ladder and walk across a bridge made of rope and then climb up an even higher platform where we were

supposed to jump off. I watched as many of my classmates failed to even climb up the ladder let alone even make it across the bridge. I began to get nervous as many of the people who had already succumbed to the fear and fell off were martial artists too. They all knew I did Aikido, so I didn't want to embarrass myself. As I put my foot on the ladder, I felt the fear and nervousness fade. As I climbed, I thought to myself, "Hmm, this is the point when I would have made my excuse." As I made my way across the rope bridge, someone yelled, "Show us your balance Aikidoman!" and everyone erupted in laughter. I heard them, but their jeers and laughs didn't faze me. I got across and climbed to the top of the pole and on to the platform. The platform was 50 feet off the ground and we were supposed to jump off it. Up until that point, few had made it to the top and the one's that did jump, only did so with trepidation and after a lot of cajoling. On the platform, I was amazed that, although I could feel the height, I wasn't scared. I looked down at the other students, especially the ones who were martial artists, and without hesitation, I turned and dove off backwards!

When most people think about Aikido training, the first that comes to mind is probably something akin to fighting. This might be true from the outside looking in, but the training in Aikido is way more deeper and has so many more benefits.

I can't speak for everyone as to what benefits they will derive from training, but the crux of those benefits will have something to do with overcoming fears and realizing one's true self. As I have said many times, the underlying theme of Aikido has to be "change." In order to create change, one usually needs to overcome some aspect of fear. When we conquer fear, we find a sense of peace.

When someone is at peace with themselves or has found their inner harmony, it usually looks like someone with a deep sense of calmness. During Aikido training, we strive to develop a mindset which some might call *heiki* (平気) which is supposed to mean "calmness" or "composure." In Buddhism, it is referred to as "equanimity." In swordsmanship, they call it the "non-abiding mind." Regardless, it is a mind in which its composure is so centered and grounded that it cannot be swayed or deterred, but yet it is still pliable.

O'Sensei said that "The victory in Aikido is *masakatsu agatsu*" which is commonly thought to mean "True victory is the victory over one's self." When we are calm and centered, we do not easily succumb to fear and thus we have achieved a victory over the greatest enemy – our self. Aikido training can give us the ability to conquer our fears and reach our true highest potential. If we can learn to overcome our fears then the benefits would be enormous and our lives would be limitless.

The Way is Training

by Santiago Garcia Almaraz
Chief Instructor, Aikido Kodokai

Furuya Sensei used to often say, "The Way is training." Up until now, I didn't really understand this. It is a fact that all practitioners of *budo* or the martial arts experience many ups and downs throughout their many years of practice. Furuya Sensei understood this well and even devoted an entire chapter to discouragement in his book, *Kodo: Ancient Ways*. I am also too familiar with this because I am no different than anyone else and have experienced more downs than ups in my own training. I think that we suffer because of the way in which we think we understand training.

Throughout our years of training, we can come to experience a mixture of feelings, both highs and lows, with most of them being doubts. This is because we create these expectations in our minds in the first few years of training which largely do not correspond to the reality of day-to-day training.

Some of these fears are about the effectiveness or how to use Aikido as a martial art. This is short-sighted and only looking at Aikido in a superficial sense. We look at what other martial arts are doing and want to enjoy those same accolades and thus we suffer thinking that we are somehow not pursuing the right path.

Other times, our struggles are interpersonal and have to do with some challenge we are having with either the students or with our teachers, sometimes it's both. We think that the other students and teachers should treat us a certain way based on our preconceived expectations. When this falls short we suffer.

Sometimes, we question if we are on the right path. The expectations of the dojo, our teachers or the lessons in the dojo can be daunting which can de-motivate us because the standards are too high or we don't understand why they are the way they are.

Finally, others simply just get bored. They either lack the conviction to train or the environment that they are training in is lacking in some way. Either way, their illusions of what learning is don't live up to their expectations.

We can only discover our true selves through the trials and tribulations of practice. As they say, "If it were easy, everyone would do it." The heart of learning in a dojo is through trial and error. Some things work while others don't, but eventually we find our way.

In my opinion, I think it is totally human to have doubts or to want change, to explore something new, or to question one's practice. It is part of the development of the deeper "I" within ourselves and within our own practice. It is with this struggle that we reaffirm that our choice is to practice Aikido or whatever it is we are doing.

From the beginning of our Aikido training, all the way back to the first classes, we are challenged with learning to overcome not only our bodies but our minds as well. The road of practice can sometimes be tedious and filled with constant repetition. But, it is this constant effort of self motivation with which we overcome our many physical barriers. Over time, we learn to accept the art and stop fighting those physical battles and importantly the mental battles as well. It will take years of practice but at the same time this reflection makes us mature and it works day-by-day to polish not only our techniques, but also our minds and our spirits as well.

The only way to read and learn from our teacher's words is thorough putting in the hard work in each and every class. We seek the way of Aikido to educate ourselves in the moral code of O'Sensei's legacy of non-violence. This is no easy task. What Aikido training offers us is the option to let the training bend our egos and show us that we can change and become better people. We don't only seek to learn the philosophy and culture of Aikido, but the art of Aikido, itself. The chapter in Sensei's book about doubt is titled, *To Be Discouraged is a Part of Training*. Toward the end, there is a great quote which I feel sums up any misgivings that a student may have about training.

Sensei wrote:

"This dojo was built not on success, but on so many failures. But by persevering, we have managed to come this far. I am so grateful....When we are discouraged with our training, there is nothing wrong with being discouraged; it is only another part of our training. The important point is to not misunderstand and quit, but to keep training just as before. After a while, we find that there was no reason to be discouraged with ourselves at all."

Today, I understand Sensei's assertion that, "The Way is training." In training and in life, there is no end goal. The path will have its ups and downs, but it is the path itself which *is* the Way. We have to trust, believe, and have faith in what our teachers are teaching us, but these beliefs have to be trained and cultivated and this is why "The Way is in training."



The Furuya Foundation and the Aikido Center of Los Angeles

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Warming Up To Training

by Ken Watanabe, Iaido Chief Instructor

A martial artist has a reputation for being ready – at any time, at any place. Why then do we almost always begin class with ten minutes of stretching and warm-up? When our opponent attacks, it's not like we can ask them to wait while we limber up, right?

Some dojos do not have a group warm-up. The spirit of martial arts is that the practitioner is ready for any attack. Likewise, the student needs to be mentally, physically, and spiritually ready for training; prepared for anything the teacher may throw at them.

Some dojos do include a group warm-up led by the teacher or an assistant instructor. Why then is the warm-up so important? As rigorous or as easy as a class might be, practice must always be safe for the students. The student should be prepared in both body and mind for training. Injuries can happen when the student is not warmed up enough, is fooling around, or is not paying attention to what they are doing. Warming up, then, is more than just stretching. The warm-up also prepares us mentally for training.



In martial arts, there is a particular way to do everything, even the warm-up exercises. Part of the warm-up is to be able to focus on our physical movements in the correct way. This creates a sense of mindfulness. It is not to exert control over the students or turn them into mindless drones, but to create the proper conditions within the student enabling them to receive the teaching and have a good class. Practicing without this kind of focus will not only turn our techniques into empty movements, devoid of any concentration and energy required for martial arts, but also can be dangerous for our partner and the other students practicing on the mat.

The warm-up correctly prepares the student to be mindful of the movements that the martial arts require. Usually, during the warm-up, beginning students try to concentrate on one part of their body; the part being exercised. In *budo* technique, we need to be aware of more than just our feet and arms, but every part of our body and, at the same time, be aware of our partner's body parts, and their body position. This awareness extends to not only the people practicing beside us, but also to our teacher, the dojo and in essence everything – in addition to throwing our partner effectively but also safely. If we can only concentrate on one arm or leg then how can we concentrate on our opponent's entire body?

Along with paying attention to doing the exercises correctly, we must infuse our warm-up movements with the proper energy. Some students might perform the warm-up exercises in a cursory manner, thinking that it's a waste of time. It's important to put the proper energy into the warm-up because without this mindset, the student will not reap the benefits of the exercise, ultimately making the warm-up a true waste of their time.

Learning a martial art is hard enough when we're awake and ready but if we're asleep – impossible. Warming up correctly then becomes an extension of our training. It is our last chance to “wake up” before the real teaching begins.

In fact, just by the sounds of the students warming up, one can tell what kind of class we're going to have – a good energetic practice or the kind where the students are asleep only to wake up at the end. Simply sitting on the mat motionlessly is not proper, but neither is flailing around without a clear purpose to the movement.

It's important to be ready for training even before coming to the dojo. Warm-up doesn't begin when the clock reads it's time for class to start. The warm-up begins before that. If there isn't a thin layer of sweat on our skin before class begins, we haven't warmed up enough.

The one leading the warm-up is also training themselves; demonstrating the exercises correctly and taking care that the students stretch sufficiently and mindful so that the warm-up doesn't take too long. The one leading the warm-up exercises also must keep in mind that the warm-up will set the pace for the class.

Likewise, the student should pay attention and imitate the movements to the best of their ability and try to get in sync with the one leading the warm-up. This is not just to catch the movements but to wake that part of the brain used for watching and copying. If a student cannot watch and copy the warm-up exercises, what chance will they have watching the techniques and trying to copying them? Also, if the student does the warm-up any which way they like, it reflects on their mindset when training too. It can be very easy to see who will progress and who will not simply by observing how much attention they give to the warm-up.

Warming up is preparing both the mind and the body to receive the training. Training involves dedication on both ends. The teachers prepare themselves to the best of their ability, and the students prepare themselves to learn.

Before class, we should ask ourselves, “Am I ready?” But, also before we enter the dojo, we should prepare ourselves mentally for anything, and as Furuya Sensei used to say “Cut off your head and place it at the door”, which removes our ego – one of the main barriers to learning.

Sensei also used to also say, “You should already be warmed up before the warm-up!” For normal people not used to traditional training, this sounds ridiculous, but in the context of martial arts, this is perfectly normal.

The chance to learn something may appear before us at any time. The question is, “Will we be ready when it does?”

My Nisei Week Speech

by Tomi Okuno, Aikido 1st Kyu



Tomi Okuno delivering her speech about how Aikido influenced her life.

From the time I was seven, my dad would shuttle my little brother and me to Sunday morning Aikido classes in the warehouse district LA – it was like our version of having to attend church as little kids. From the graffitied alleyway, we would squeeze behind a wooden partition, and once inside it was like being in a different world... an old Japanese world.

As a young girl accustomed to voicing my whims and receiving praise for good behavior, this environment was bewildering to me. In the dojo we observe the demonstration, find a partner quickly, and copy the technique. There's no talking allowed, so the closest I'd get to acting silly was a lightning-fast sideways glance. On the inside I'd be crying out for some sort of feedback, but Sensei was usually stoic and kept up the pace of class. It was frustrating to repeat the same fundamentals over and over again with no clue as to how I was really progressing.

Although I continued my practice until leaving for college, in the back of my mind I still wondered, "What could be the purpose of Aikido in my life?" Not a social activity. Just exercise? Maybe a little street fighting? Haha, at my size, even using Aikido for self-defense could seem like wishful thinking.

To my surprise, once I did go to college the notion of Aikido would come to me at the most random, unexpected moments. Eventually I was able to build a perspective on what my traditional style of training was really meant to teach me. Aikido was a trial of perseverance. What I learned was that sometimes we have to forego immediate rewards and just keep going. I'm really grateful to have learned this from Aikido because not only did it make me a stronger person, but it also connected me more deeply to the spirit of the Nisei generation. Having finally made peace with my Aikido experience, I set my whole heart towards facing the inevitable challenges that will happen throughout my life.



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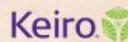
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And Then What?

by Gary Illiano, Aikido 2nd Dan

I am sitting with my friend Mike, who is upset about his 26-year-old son, with whom he has recently become estranged. Virtually all communication between them has ceased. Mike explains his perhaps unreasonable fear, but a fear that he will eventually receive a call that his son is in the hospital, jail, or worse. Mike understands that he is not the only parent struggling with whether to and when to let go of a child, and when to allow them to find their way in a risk-plagued world, but this is his son, and both them are hurting.

One of Mike's other friends offers to help by getting information about his son. Some program on the web that would get Mike his son's new phone number and location. As we talked, Mike looked at me and said, "And then what? So, I get his new cell and I leave a message. He didn't call me back before, he's not going to call me back now. I find out where he is, and then what, I just go surprise him? How will that play out? I'd really never see him again, that's how." As we talked some more, Mike decided he would wait for his son to reach back out to him when he is ready, but meanwhile he would rely on some other people that he knows to make sure his son is not in any real trouble.

Afterwards, it occurred to me how much the phrase, "And then what?" applies to the practice and training of Aikido.

The goal of preserving rather than taking life requires an "And then what?" type of thinking. The smart Aikidoist trains hard to learn how to resolve conflict in a safe manner, that is, not as a victim, not as a killer, but to do so while inflicting the least amount of harm. Part of our training is to consider that there are always consequences to our actions. The person who sets out with only the thought of killing an opponent may not have thought through all of the consequences. Sure, if we shoot and kill someone who is threatening us, we have "won" the conflict because we survived another day. But the next day we may have to deal with the victim's family and friends seeking retribution. Or worst, we may have to deal with the police investigating the incident, and maybe even deal with prosecutors and judges. Then, we may have to deal with civil suits. In the end, we would certainly have to deal with our own emotions that result from taking the life of another human being, assuming we're relatively normal and not psychopaths. Resolving the conflict in a non-lethal manner, or better yet, with minimal harm, would help to mitigate some of those follow-on type of consequences.

At the physical level, "And then what?" means that the Aikidoist realizes the one technique may not end the conflict. And then what? Therefore, we are incorporating the "And then what?" thinking at

the technique level. After I throw my opponent with *irimi-nage*, he could start coming back for more. Or, after I pin my opponent with *sankyo*, but before I can call for help his five friends around the corner. "And then what?" thinking can represent the difference between life and death.

Do we really need to consider this when learning Aikido techniques? Based on my conversations with Aikidoists that have had the occasion to use actual techniques in a physical confrontation it seems that in most cases one technique is applied and the conflict is over. One guy I know was jumped from behind which he resolved with *sankyo*. His attacker's response? "You have to teach me that, man." Another guy was confronted by a bully who shoved him, and somehow he ended up applying *shiho-nage* on the guy. No more problems with the bully.



One way Aikido training addresses "And then what?" is with *Henka-waza*, or "changing" techniques. We learn to maintain awareness after completion of a technique which is called *zanshin* or a continued awareness. We might start to apply *ikkyo* and then sense that we should continue into *shiho-nage* or some other technique. With this thinking, we could end up with a string of four or five or more techniques in this way. *Henka-waza* requires continuous awareness throughout the interaction. It requires that we distinguish between a conflict that

has been resolved and one that is continuing. *Henka-waza* is often reserved for more advanced students, but perhaps it should be incorporated into training earlier, after reasonable skill at the fundamental level has been obtained.

The other day Ito Sensei posted something Furuya Sensei wrote about Aikido, "The only proof that we have mastered Aikido or, at least, have begun to understand its principles, is the degree to which we have incorporated it into our lives." As we train and naturally incorporate this idea of "And then what?", we start to see how Aikido can have a positive influence on our lives. We could use "And then what?" while out having a good time. We think, I have one more drink, and then I will oversleep and miss work. We could use "And then what?" when it comes to our health. If I go to the doctor and then the pain turned out to be some sort of cancer then they could removed it sooner. Not all of these decisions will have life or death consequences, but it is possible to prevent small problems from developing into bigger ones. So, don't ignore that notice from the IRS, or that brown spot on your forearm that wasn't there before. Instead just take a moment to ask, "And then what?" We might think that, "And then what?" sounds somewhat abstract. However, as we begin to train more and more, we start to see how "And then what?" thinking extends outside of Aikido and start to see how incorporating "And then what?" awareness and Aikido can have a beneficial impact on our everyday lives.

Seniors and Juniors

by Reverend Kensho Furuya

This morning, there was a news report of a very young girl who apparently received a high impact injury playing football. In the moment, nobody thought much about it and then she suddenly died a few hours later. This is not a unique case, but I hear of many cases of young kids and adults receiving injuries which seem insignificant at first and then later they turn into big problems.

I, myself, have received many injuries in Aikido when I was young and really did not think much of them at the time. I thought, like everyone, "Oh, it is all a part of training!" After 40 years of Aikido, all of these injuries have come back to haunt me – painfully. We should, indeed, do all we can to avoid injuries in training and we should not intentionally injure ourselves or others in practice. It is everyone's responsibility to create a safe, constructive and fulfilling practice for all who want to train in Aikido.

The teacher creates the environment of the dojo, but it is usually the students who maintain and set the standards. Typically, a dojo runs based upon the *sempai-kohai* system.

This literally means "senior" and "junior" and refers to a social practice of creating a senior or *sempai* and a junior or *kohai* position among classmates within the dojo. Many people in this country use this *sempai-kohai* system in their dojos. This system is not just in Aikido, but in many other Japanese martial arts as it is the common custom in Japan. More often than not, however, I see this in its most degraded and abused form. Most people think of it as a practice in which the senior barks orders and humiliates the junior and the junior obediently obeys and suffers in silence. Although we see this a great deal in practice, this is certainly not what it is supposed to be. This is simply what it is in its most distorted form.

I think most people practice this in their dojos without really knowing what it entails and the spirit in which this should be practiced. Of course, we should see the junior following the instructions and advice of the senior, but this is not simply a form of barking down orders downwardly to the next junior and the next one and the next one. Although the junior follows the instructions of the senior, it is the main duty and responsibility of the senior to take the junior under their wing to guide, direct, support and even cover for the junior. It is a good way, in which a junior or new student can have a senior to show them the ropes and to advise, support and recommend them to facilitate an easy entrance into the group or dojo and be more easily accepted among the other members.

If practiced in its true or proper spirit, it is a social tool in which the uninitiated or new student can have an easy means to enter the group and work their way up with the support of the seniors ahead of them. In its abused form, it is a downward or negative social tool used as an act of humiliation or as a show of personal authority.

If the *kohai* doesn't follow the advice and guidance of the *sempai*, they are deemed not eligible to enter the group as not being a good or proper member for the group or dojo. If however, the *kohai* is

unhappy because of the abuse or demands of the *sempai*, the *sempai* may show themselves as not being a good senior, and in this system, there is no greater shame.

The *sempai* is a model for the junior whereas the junior follows in order to assimilate more easily into the group, dojo or organization and is accepted by the other members. The burden however, is not on the junior but always on the *sempai*.

The *kohai* does not have to suffer in silence and endure abuse. If there is a problem, the *kohai* is free to go and discuss it with their *sempai*. Again, the burden is on the *sempai* because they have the experience, and they are an accepted and respected member of the group. The *kohai* generally knows very little or is not yet experienced enough to negotiate themselves within a group or dojo. The worst offense a *kohai* can commit is to be non-cooperative or demonstrate a bad attitude or an unwillingness to blend with the others in the dojo. Generally speaking, this is usually the *sempai's* fault.

This is normal in any social structure of this nature. Although I am the teacher in my dojo, I do not make many of the decisions, I rely on the counsel and advice of many of my senior students (who are my *kohai*). I expect my seniors to be good *sempai* to all of the juniors. Even the President has a cabinet – all seniors use their *kohai* for advice and direction. This is how a creative, upwardly mobile, social structure is instituted. Just barking down orders from above does not do any good at all. In the old days, everyone started at the very bottom in a dojo. This was not a form of humiliation in the *sempai-kohai* system; it was to teach everyone what it is like to be a junior so they do not forget it when they reach the senior levels. It is in this spirit that one must practice this system.

As stated before, most of the *kohai's* offenses are the responsibility of the *sempai*. The *sempai* is burdened with the great responsibility of making each one of their *kohai* a successful member or student in the dojo. A *sempai* or senior who cannot guide their juniors well or always has discontent among their charges can no longer call themselves a *sempai*. And this is a great source of shame.

As it is depicted in Japanese gangster and bad samurai movies, we see the seniors use a lot of humiliation, abuse and torture without provocation. This is to create drama and fiction.

Everyone is simultaneously a *kohai* and a *sempai*. Therefore, just as one should be a good *kohai*, they should also be a good *sempai* as well. If there is a problem, I always blame the *sempai* first because they are the ones in the dojo who are supposed to know better.

The *sempai-kohai* system is a system that can be easily subject to abuse. I hope that those who talk about *sempai* and *kohai* really understand what this means. It would certainly save a great deal of suffering, misery and misunderstanding.

Editor's Note: Sensei originally published this article, in slightly different form, to his Daily Message on September 6, 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

5:15-6:15 PM Fundamentals
 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

Thursdays

5:15-6:15 PM Fundamentals
 6:30-7:30 PM Weapons

Fridays

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

Saturdays

6:30-8:00 AM Intensive Seminar* †
 9:30-10:30 AM Open
 10:45-11:45 AM Open

* These classes are not open for visitors to watch.

† Intensive seminar is offered the last Saturday of every month

Iaido TRAINING SCHEDULE

TRADITIONAL JAPANESE IAIDO SWORDSMANSHIP

Saturdays

8:00-9:00 AM Open

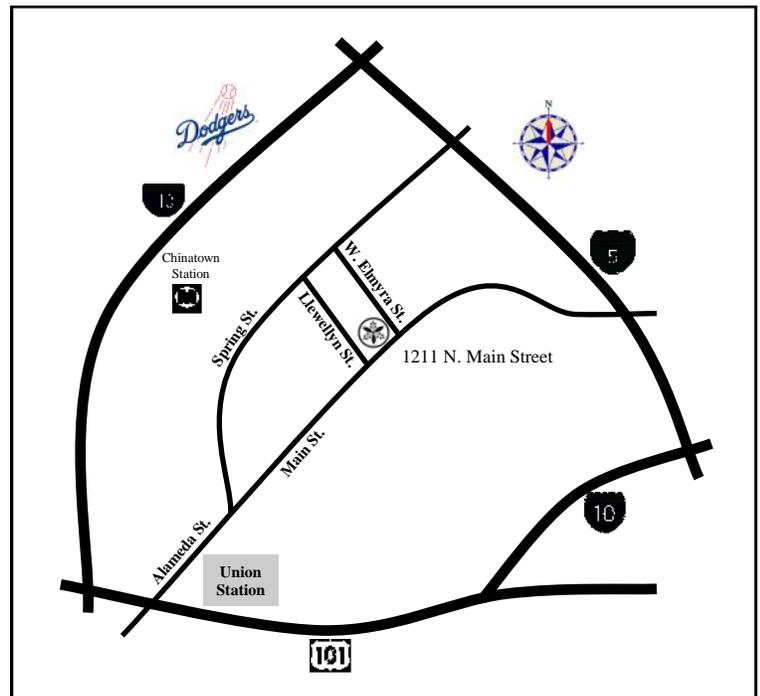
Sundays

7:45-8:45 AM Open

Thursdays

6:30-7:30 PM Weapons

No weekend classes on the last weekend of the month.



The Aikido Center of Los Angeles has been awarded
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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.



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

Editor-in-Chief and Publisher: David Ito



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.