

Aikido Center of Los Angeles, LLC, 1211 N. Main Street, Los Angeles, CA 90012, Tel: (323) 225-1424 www.aikidocenterla.com



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 & Swordsmanship Society Kenshinkai
Furuya Foundation

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New Classes

Iaido

Thursdays at 7:30 PM

Meditation

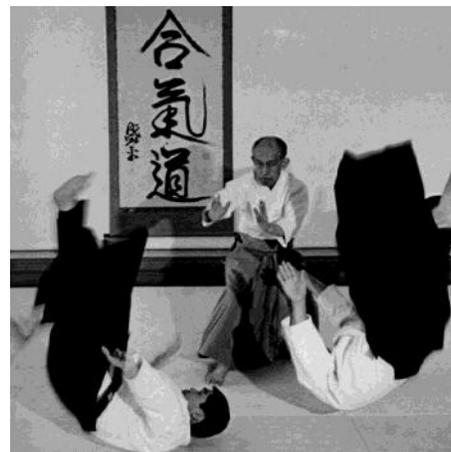
Saturdays
12:00-1:30 PM

Aikido

Saturdays
10:40-11:40 AM



Kisshomaru Ueshiba
1921-1999



In the Dojo

by David Ito
Aikido Chief Instructor

On January 4, 1999, Second Doshu Kisshomaru Ueshiba passed away. He was my teacher's teacher, and this year we will observe his passing as we have every year since his death.

As Doshu, or "Master of the Way", Kisshomaru Ueshiba influenced a generation of Aikidoists, including Sensei. He was the son of the Founder (or the first Doshu) of Aikido, Morihei Ueshiba.

Sensei studied under Kisshomaru Ueshiba in 1969 at Hombu Dojo. In martial arts, your lineage matters in terms of who taught your teacher, and your teacher's teacher, and so forth back to the beginning. Having a traceable lineage validates your study and it imposes a certain responsibility to the teachings, which Sensei once described as being *himago deshi*. *Himago* means great grandson; *deshi* means student or disciple.

Continued on page 2...

Kenshinkai-Iaido and Bokken

by Gary Myers
Iaido Chief Instructor

Season's Greetings and Thank You.

Best wishes this holiday season to Ito Sensei, and the Aikido and Kenshinkai sections of the Aikido Center of Los Angeles. In the midst of the holidays, it's easy to get caught up in the hustle and bustle of the season and not take time to reflect on what has been accomplished in the past year. The economy, Presidential election, and life in general have made the last three months trying, stressful and an emotional rollercoaster for a lot of folks. How we handle the ups and downs as individuals and as an organization is a reflection of our character.

We, as an organization, have been through some rather trying times, but we have weathered these difficulties and have become stronger and more experienced because of them. Along with Ito Sensei, I want to thank all of you that have devoted your time, efforts, and financial support in the transfer of the dojo to its new location. We can be proud of the effort put forth to accomplish this.

Continued on page 5...



Suwari-waza

by Yasumasa Itoh, Aikido 6th dan
Chief Instructor, Tekkojuku Dojo

Many of you may have wondered why Aikido students are asked to master *Suwari-waza* (various floor techniques applied from a sitting position) and why *Suwari-waza* is required for a test. Frankly speaking, I doubt that there is anyone who thinks that *Suwari-waza* is practical and useful. It would be difficult for any of you even to imagine being in a situation where you would be attacked while you are in *Seiza* (a formal kneeling position).

Likewise, I used to wonder why I had to master *Suwari-waza* when I was still new to Aikido, and I asked Ichihashi Sensei (died in 2003), who was my Sensei at that time. However, the only answer I got from him was that I had to learn *Suwari-waza* because it is an important part of Aikido. I also asked Kanai Sensei (died in 2004) when I came to Boston, and he gave me the same answer as Ichihashi Sensei. Perhaps both of my Sensei had asked the same question to O-sensei and they had received the same response from him.

Since then I have decided to simply accept the fact that I have to master *Suwari-waza*. And when my students ask for more explanations, I have been telling them that mastering *Suwari-waza* is one of the effective ways to learn lower back movement working with one's *Tanden* (center). But this explanation is not convincing enough to illustrate the necessity of mastering *Suwari-waza*.

Since many of us are not used to the custom of sitting formal style on *tatami* (mats on the floor) and therefore find it difficult to perform *Suwari-waza*, I sometimes fear that there will be a day when *Suwari-waza* is no longer considered an important part of Aikido practice and will eventually disappear from the test requirements.



Ueshiba Moriteru, 3rd Doshu, doing suwari-waza at the All Japan Aikido Demonstration

So I would like to encourage you to appreciate the importance of mastering *Suwari-waza* by understanding Japanese culture. The uniqueness of Japanese culture is represented in *Do* or "The Way," the underlying fundamental principle in Japanese arts such as *Shodo* (calligraphy), *Sado* (the tea ceremony), and *Kado* (flower arrangement), which are all performed in *Seiza*. However, among the Japanese martial arts, Aikido and Iaido appear to be the only ones that involve *Suwari-waza*. I have heard that during the Edo era, before Aikido was founded, *Suwari-waza* existed in one of the *Otome-ryu* (a school of martial arts that was prohibited, neither to be shared

nor to be passed onto next generation) in the Aizu clan. During that era, even if a treasonable act were observed, one was strictly forbidden to stand up in front of the Emperor since having one's head above the Emperor's was considered disrespectful. And therefore it was important to master *Suwari-waza* and *Shikko* (seated movements). I am assuming that Aikido included these floor techniques in order to preserve them as well as to allow Aikido practitioners to respond effectively to a variety of challenging situations. I believe that we will be able to appreciate *Suwari-waza* more by re-acknowledging the fact that Aikido is a martial art founded in Japan.

In the Dojo continued from page 1...

Since Sensei learned from Second Doshu, who learned from O'Sensei, we are the great-grandstudents of O'Sensei. Being himago deshi, we find ourselves invested with a large amount of accountability. We cannot act any way we want because we stand in the shadow of O'Sensei, Second Doshu, and Sensei. Thus we hold ourselves to the highest standard, and we must not veer from this path.

Since Sensei's passing, I find it interesting that in our dojo we now have students who will never know Sensei. Some know of him, but some do not know who he is at all. I often wonder if this same thing happens at Hombu Dojo with the memory of Kisshomaru Ueshiba and O'Sensei. To the lay student, is the picture on the wall just some guy? Does the student of today even care about the line of teachers who made today's practice possible? It seems easy to forget or get too busy to honor their passing.



I hear that many schools today only hold memorial services on large number years or when it is convenient for a seminar, and most rarely mark the passing of Kisshomaru Ueshiba. In our school, however, Sensei always stressed the importance of all memorial services and lineages, which helped lead us toward proper conduct. So how do we keep their memory and teachings alive?

The way I interpret Sensei's teaching, the senior students -- especially those who trained under Sensei -- bear the great responsibility to show the junior students the way. They serve as the guideposts on the path, and their lanterns illuminate the right way. Proper conduct boils down not to what you say or feel, but rather to what you do: Instead of standing on the sidelines pointing fingers at others' mistakes, jump into the game and show people how we do things. Leading by example makes the greatest impact on others, and makes for great training and practice. As Sensei used to say, always act as if your teacher is watching.



Kagami Biraki

by Reverend Kensho Furuya



Kagami Biraki means “mirror opening” and that is a good way to think of it. New Year’s was a very special time for O’Sensei to celebrate so I think that it is good that we also celebrate at this time as well—also in his memory and honor.

Kagami Biraki is an ancient term and I don’t

know if modern Japanese still remember or understand this custom. It comes from an old legend in the mythological history of Japan.

Amaterasu Oomi Kami, the “sun” goddess and main deity in Shinto, was offended by her brother, Susa no Oomikami and she ran away to hide in a cave, sealing the entrance with a large round stone. This stone later became known to symbolize “mirror.” (Both are round in shape.) The land was plunged into darkness and this was a great problem. All the gods got together but no one could persuade Amaterasu to emerge from the cave and restore light to the world. Finally, one of the goddesses lifted up her dress and bared her breasts and began to do a funny dance. All the gods began to laugh at the unusual entertainment and Amaterasu, wondering what was going on outside, peeked

out and she was caught and pulled out. This “restoration of the light to the world” is behind the meaning of the New Year’s celebration. “Opening the mirror” is the symbol of removing the stone from the cave. And just like the gods, the occasion must be accompanied by great celebration, joy and dancing.

Today, many dojos still practice Kagami Biraki as the official opening of the dojo in the New Year. Often, we take wooden mallets and break open the sake-daru or large tub of sake, rice wine. The lid of the sake keg is also round and also symbolizes the round stone of the cave—being broken open.

Sake has long been one of the offerings to the Shinto gods. Japanese like to eat *mochi* or pounded sweet rice which as also round in shape. Mochi is sticky and pulls, something like taffy candy, and this symbolizes the stretching out of the New Year or long life.

Of course, these all sound like very primitive customs which they are, but they are always accompanied by great celebration and joy—appropriate for the New Year.

Traditionally dojos are decorated with an offering of mochi, seaweed and a seasonal tangerine—representing the fruits of earth (mochi), the sea (seaweed), and heaven (tangerine). Bottles or kegs of sake are also offered and many times, fresh fruits and vegetables.

Editor’s note: This article is a reprint of a posting from Sensei’s “Aikido-Kodo-Iaido” Yahoo group dated December 17, 2004.

Branch Dojos

Hacienda La Puente Aikikai

Hacienda Heights, California
Chief Instructor: Tom Williams

Aikido Kodokai

Salamanca, Spain
Chief Instructor: Santiago Garcia Almaraz
www.kodokai.com

Veracruz Aikikai

Veracruz, Mexico
Chief Instructors:
Dr. Jose Roberto Magallanes Molina
Dr. Alvaro Rodolfo Hernandez Meza
www.veracruz-aikikai.com

Aikido Renbukai of Arizona

Surprise, Arizona
Chief Instructor: Michael Van Ruth
www.aikidorenbukai.com

O’Sensei Memorial Seminar



April 24-26, 2009

Schedule to be determined

Everyone is invited!

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Meditation and Aikido

by Jake La Botz, Aikido Shodan

There are a different set of circumstances that brought each of us to the dojo. For me it was mostly a desire to connect with a physical discipline from a genuine lineage that would blend with my spiritual outlook. I came to ACLA as a Buddhist meditation practitioner with virtually no natural physical abilities whatsoever. In my first day or so at the dojo Sensei asked me if I had ever practiced martial arts before. I told him no, but said that I was a meditation practitioner. He didn't look impressed. I quickly realized that sitting practice wasn't gonna make me a good martial artist. Aikido proved (and still proves) to be very difficult for me and something that I have to practice on a regular basis to get any results. The importance of regular practice to create unity between mind and body is one of the strong connections I see between Aikido and meditation.

We've probably all heard the folklore of the great Buddhist monk Bodhidharma and how he brought Zen, or Ch'an from India to China. Some say he also brought martial arts with him. Whether the latter part of the story is true or not, we know there are many overlaps between martial arts and Buddhism and many practitioners of both throughout their mutual history. I was looking for such an overlap when I did a "Google" search on martial arts and Buddhism in L.A. about six years ago (desperately trying to avoid joining a storefront, \$19.95 introductory rate, "we teach it all" type of martial arts studio). One of the first links that popped up was to Reverend Kensho Furuya; a Zen priest living in his dojo near Little Tokyo. It sounded like the real thing. I ran down to Vignes Street the next day, took one look and knew that this was the place I was looking for. It was clear to me that the ACLA was a sacred space, an uplifted place where people worked diligently to connect with a reality beyond their ego. I joined a few days later.

Over the last six years at the dojo I've noticed some aspects of training in Aikido that remind me of meditation practice. For instance, I can recall an instruction once given to me by Furuya Sensei when I didn't adapt to an unexpected attack. Here's how it played out:

My partner attacked me in a different way than what was demonstrated. Rather than just change techniques and throw him I tried to explain that he was doing the wrong attack. Sensei saw what I was doing and said "You have to be more open-minded than that!"

More open minded! I loved how he explained (read: *yelled*) that. Although I personally only get glimpses of this, it would seem that through many years of practice an Aikidoist could bring his body and mind together in a way that would cut through the concepts or expectations he has of himself and the people he is training with, to work directly with the energy that is arises.

Likewise in meditation practice we work on ourselves in a way that connects our bodies and minds in order to cultivate a more spacious approach to life and work directly with whatever arises. As a meditation instructor I meet people with lots of different agendas when it comes to meditation. Some folks want to relax. Some want to feel better or get health benefits. Others want to be able to focus their attention more pointedly. There's nothing wrong with these goals; (they may all, in fact, be byproducts of meditation practice). However I consider the best thing about meditation, when practiced on a regular basis, is the opportunity to live a fuller, richer life, connecting to others in a much more genuine way. Regular meditation practice can begin to free us from the typical human dilemma of "I want this and I don't want that", ignoring everything in between. In Buddhism we call this problem the three poisons: passion, aggression, and ignorance. They arise out of a mistaken idea we have about ourselves and others and are said to be at the root of the suffering that we experience in our lives.

Likewise in Aikido we have the view of blending with energy rather than pushing and pulling. In one sense we might even say that Aikido training is partly about unlearning our push—and—pull mechanism. We learn quickly in the dojo that pushing and pulling doesn't work against a stronger or more experienced opponent. If we look closely, we may also notice that pushing and pulling doesn't work very well anywhere in our lives. It doesn't leave room for curiosity, or for genuine appreciation of what is happening in and around us.

The sitting practice of meditation gives our mind a workout, bringing it back over and over again to the great space that is its very essence. In this way, we undermine the root of the concepts we have of ourselves and others that causes our pushing and pulling and ultimately our suffering. From the point of view of Buddhist meditation practice there's nothing wrong with concepts or opinions. The problem lies in taking them too seriously. In fact there's nothing wrong with our thinking or with who we are at all; it's just a matter of loosening the grip. Meditation puts a wedge in our habitual patterns and lets in the natural fresh air of reality as it is. In this way we begin to see that there is a tremendous amount of space around everything in our lives. Just as with Aikido, a lot can be said about meditation, but it doesn't mean much without practice. I hope you will come have your own experience at our group meditation practice on Saturday afternoons from Noon-1:30 PM.

***Kenshinkai -Iaido and Bokken continued from page 1...***

There is, of course, always still more to do to refine our dojo. Even the old dojo was considered a “work in progress” from Sensei’s viewpoint, and so should the new dojo be in ours. Of course, when someone says “work in progress” we immediately think of the physical changes that take place. A new coat of paint here, something new hung on the wall there. But more important is how we progress as individuals and as an organization. Ito Sensei and others have worked hard to provide a learning environment, which is not only conducive to the study of aikido and iaido, but also to the enhancement of our characters. After all, we study to go beyond the mere technical nature of a good throw or sword cut.

One of the reasons Sensei established the Furuya Foundation was to ensure that there was an organization that could carry on his work and love for martial arts. At the heart of the Foundation is ACLA, the manifestation of Sensei’s passion for aikido, iaido and traditional Japanese culture. Sensei wanted the Foundation’s influence to be felt beyond the walls the dojo, just as his love for martial arts touched others around the world. The establishment of the Furuya Foundation has also had its share of challenges, as any new organization has trying to find its footing. But I’m happy to report that the Furuya Foundation has become a legal entity recognized by the state of California and is awaiting its approval as a non-profit organization. For all those who have contributed to its progress, the board of directors expresses its appreciation and gratitude.

Evolution of Muso Shinden Ryu*(continued from the November 2008 issue)*

Last month we briefly covered the origins of iaijutsu techniques and the life of Hayashizaki Jinsuke Shigenobu. This month we will continue our discussion of the evolution of Muso Shinden Ryu.

Many of Shigenobu’s students were already skilled swordsmen in other traditions. When he passed away in 1621, his teachings were a major influence on many swordsmanship schools of that early Edo period. After his death, his teachings were called by many names, including Shin Muso Hayashizaki Ryu, Hayashizaki Ryu, Hayashizaki Muso Ryu, Shinmu Ryu and Shigenobu Ryu. He was enshrined in the Hayashi Myojin Shrine where there is a wooden statue of him and supposedly one of his swords. It is commonly believed that Tamiya Heibi Shigemasa carried on Jinsuke’s sword tradition after his death. Tamiya must have excelled in his training with Shigenobu and was considered one of the top swordsmen of that time. Tamiya was one of several swordsmen who were the sword instructors to the first three Tokugawa Shoguns; the other two are Yagyu Munenori and Ono Itto, of Yagyu Shinkage Ryu and Itto Ryu, respectively. Tamiya later developed his own style, which his son called Tamiya Ryu. Other students of his son branched out into their own forms of Tamiya Ryu as well.

Nagano Muraku Nyudo Kinrosai is considered third in the succession of the Muso-Eishin line of iaijutsu even though there is no direct evidence that he was named the third *soke* of the line.

He trained under Tamiya Shigemasa and later developed his own style, called Muraku Ryu, about 1650. He served the Ii family of Hikone and lived to a ripe old age of over 90. The use of the title “nyudo” in his name would indicate that he was a Buddhist lay priest. After his death, the line of succession appears to have split into different groups.

It is not until we get to the seventh *soke*, Hasegawa Chiranosuke Eishin. Hidenobu that we begin to see further advances in the techniques. Hasegawa trained under Banno Daneumon no jo Nobusada, the sixth *soke* of the Hayashizaki Ryu. Hasegawa incorporated new techniques into the iaijutsu form. Many of these changes reflected the changing political and social times in Japan. He is credited with the rapid drawing techniques with the sword worn edge up in the obi. He also introduced iaihiza seated forms that are part of the Okuden levels. In essence, Hasegawa established many of the techniques that are now part of Muso Jikiden Eishin Ryu.

One of Hasegawa Eishin’s personal students was a ronin named Omori Rokurozaemon Masamitsu. Although he was not a main teacher in the Hayashizaki Ryu line, he contributed greatly to its development. Eishin expelled Omori out of the school for some disagreement. Omori then joined the Yagyu Shinkage Ryu. There he learned five iai techniques called *saya uchi batto gohan*. He added these to the techniques he had already learned and he developed a set of eleven waza from the formal seiza sitting position. At that same time, Omori was a student in the Ogasawara School of etiquette. Many of the etiquette forms were done from the seiza position. It is thought that this influence was the impetus for Omori to develop iaijutsu techniques from the seiza position. He called his style Omori Ryu. All techniques prior to this were from battlefield conditions, either in a standing form or with one knee raised in tatehiza position. He was accepted back into Hasegawa’s good graces and his school with these new developments.

Although he never became a headmaster in the school, he taught several successive headmasters in the techniques he developed and was a major influence to the Muso-Eishin tradition. Hasegawa Eishin is said to have taught the samurai from Tosa in Shikoku eventually he travelled back to Edo. His sword style flourished around the 1680s. His successor is said to have been Arai Seitetsu Kiyonobu. One of Kiyonobu’s outstanding students was Hayashi Rokudai Morimasa, whom we will cover more in the next issue.





Happy Holidays

by Jose Roberto Magallanes Molina,
Aikido 2nd Dan
Co-Chief Instructor, Veracruz Aikikai

This year is almost gone, one more and one less by the count and each time closer to the final journey. I have been observing how time has gone by and each year has been different but pretty well all the same, because there are good times and bad ones every 12 months.

This last two years we have lost loved ones, living creatures, but it is not the first time. However we never get ready or accustom to it, but as the sun rises and sets, the tide rises and falls there is good and bad weather and there is good and bad practice. There is joy and there is sadness, life goes on and we should learn

from the past and plan the future, but live the present time as it is the only one we have with all our senses, attitude and love of what we do.

When we practice Aikido, we are aware that we might get hit, but we do not plan several techniques in advance to apply. We might think of one, but it probably will change according to the circumstances, and I do not think about what did I do before, but live in the present and act according to it.

Now is the time to plan for Christmas, so let us all have a peaceful, joyful, and Merry Christmas surrounded by family and friends. Keep practicing and enjoy your present life.

On behalf of Veracruz Aikikai, I wish you a Merry Christmas and a happy and prosperous new year!

Two Words for the Season

by Kei Izawa, 5th dan
Chief Instructor Aikikai Tanshinjuku



Now that the world is experiencing very turbulent times it is quite natural that we question as to how we got in this mess and how we can get out of this problem. The bigger the problem the bigger the questions and desire to rectify the problems. The end and the beginning of the year have these magical powers to allow us to go through this process of retrospect and possible

course change.

In Japan we talk about *hansei* 反省 (roughly meaning “reflect on”, “heart-searching”, “review” and “thinking it over”) and the other one is (new year) resolution as *Ketsui* 決意 (more like determination) or *Hofu* 抱負 (more like aspirations and goals). You

cannot have one without the other. You have to do your soul searching and only then think and establish your new determination or goal.

While the new year determination of “Ketsui” sounds very positive in a very gung-ho approach, I like the combination of the kanji Hofu which literally means “to hug (take on) and to carry the burden.” *Fu* can also mean defeat but in this particular instance it means “assume (responsibility)”, “bear (the obligation)”, “undertake (the responsibility)”.

This brings me to the greeting for all the students and friends of the late Furuya Sensei: That new year resolutions should be based on a careful assessments of the areas that we did not do very well for the previous year and that set up a framework to fix those with a sense of responsibility and obligation to none other than oneself. That the betterment of the society starts, not thanks to the leaderships of governments, non-profits, schools or the dojo, but in one’s aspirations to assume responsibility to what is happening in the world. I know Furuya Sensei had this great sense of undertaking the responsibility and he is very missed. I hope we all get a realistic Hansei and a good Hofu for 2009. See you soon.

**New T-shirts and Hand Towels
On Sale Now!**

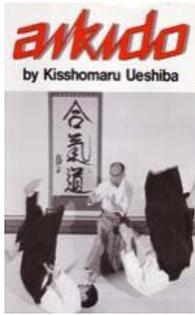


Upcoming Events

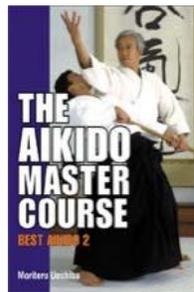
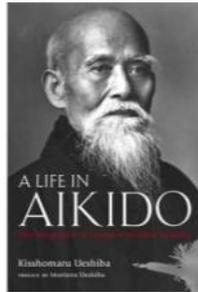
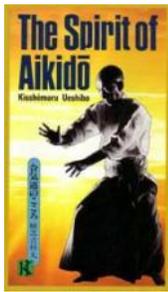
- January 3:** First practice of the year
- January 10:** Second Doshu memorial
- January 17:** Kagami Biraki party after practice
- January 31:** Intensive seminar
- February 7:** General meeting 9:30 AM
- February 28:** Intensive seminar
- March 5:** Kensho Furuya Memorial Service at dojo
- March 7:** Kensho Furuya grave site visit
- March 28:** Intensive seminar
- April 12:** Easter-dojos closed
- April 24-26:** O’Sensei memorial seminar
- April 25:** O’Sensei memorial service



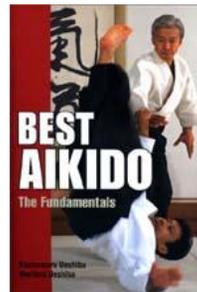
Recommended Readings:



by Ueshiba Kisshomaru



by Ueshiba Moriteru



Aikido Center of Los Angeles:

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

The Aiki Dojo Newsletter

Publisher: David Ito
Editor-in-Chief: Mark Ehrlich
Photographer: Larry Armstrong

What to be Grateful for this New Year

by Mike Van Ruth, Aikido 2nd dan
Chief Instructor, Aikido Renbukai



My recent move to Arizona has led me to realize many things to be thankful for. I was not able to find a new dojo to continue my Aikido studies. In November, with Ito Sensei's blessing, I began offering classes at a local Karate dojo in Surprise, Arizona. I say I began classes, because I was not teaching any classes, since I didn't have any students. It was a week or two before my first student

came through the doors. I now have four students.

It is difficult starting from square one with brand new students and only myself to teach and demonstrate the techniques. I am tied to the class schedule with nobody to assist in teaching. What

I would give to have a senior student!

Having to do everything by myself has made me appreciate the Aikido Center of Los Angeles that much more. Although I train with the students, they do not get the benefit of having several seniors to train with and observe. They do not have seniors there to explain and demonstrate proper protocol and etiquette, which is more important than what happens on the mat. Most of all, I do not have my teacher there to instruct me. You really do not know what you have until you do not have it anymore. I can only rely on my monthly visit to Los Angeles to absorb what little I can.

I'm grateful that the ACLA exists. I think about the dojo everyday, looking forward to my next visit when I get to train with all my fellow students. It is truly a wonderful place. I really miss the dojo and all the members. I wish you all a Happy New Year. I hope that everyone takes the opportunity this New Year to focus on their training and take full advantage of what the ACLA has to offer: a beautiful dojo, a wide variety of different levels of students to train, and outstanding instruction.



Happy New Year

by Lisa Tomoleoni, Aikido, 5th dan
Chief Instructor, Aikido Shimboku Dojo

Akemashite omedetou gozaimasu! This is the traditional New Year's greeting in Japan. The New Year is probably the most important holiday for Japanese people. It is a time of new beginnings, reflection and rededication.

Japanese people, at the New Year time, value "firsts" of the year. It is believed one must make special effort on the "first" of some-

thing, as it sets the tone for that thing throughout the year. *Hatsuhinode*, the first sunrise, is important, as it is the beginning of the first day of the New Year. Also important is *Hatsumode*, the first visit to the shrine, where one makes an offering to the gods and appeals for their blessing and guidance throughout the year. Many *dojo* have a special celebration for *Hatsugeiko*, or the first practice of the year. It is seen as a time for starting fresh; a return to *shoshin*, and a time for renewing one's dedication to training and strengthening relationships with others, while simultaneously reflecting on the past.

We have been given a great gift in Aikido, by Ueshiba Morihei the Founder, and continued by Ueshiba Kisshomaru, the Second Doshu, and all the great teachers and practitioners that have gone before us. For the New Year, my wish for all of us is that we reflect on our history while we continue to train diligently in Aikido, following the great examples set for us by our teachers and Ueshiba Moriteru Doshu.

Happy New Year to everyone!



Aikido TRAINING SCHEDULE

Sundays

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

Mondays

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

Tuesdays

6:30-7:30 PM Open
7:45-8:45 PM Fundamentals

Wednesdays

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

Thursdays

6:30-7:30 PM Bokken

Fridays

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

Saturdays

9:30-10:30 AM Open
10:40-11:40 AM Open

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

* These classes are not open for visitors to watch

Iaido TRAINING SCHEDULE

TRADITIONAL JAPANESE IAIDO SWORDSMANSHIP

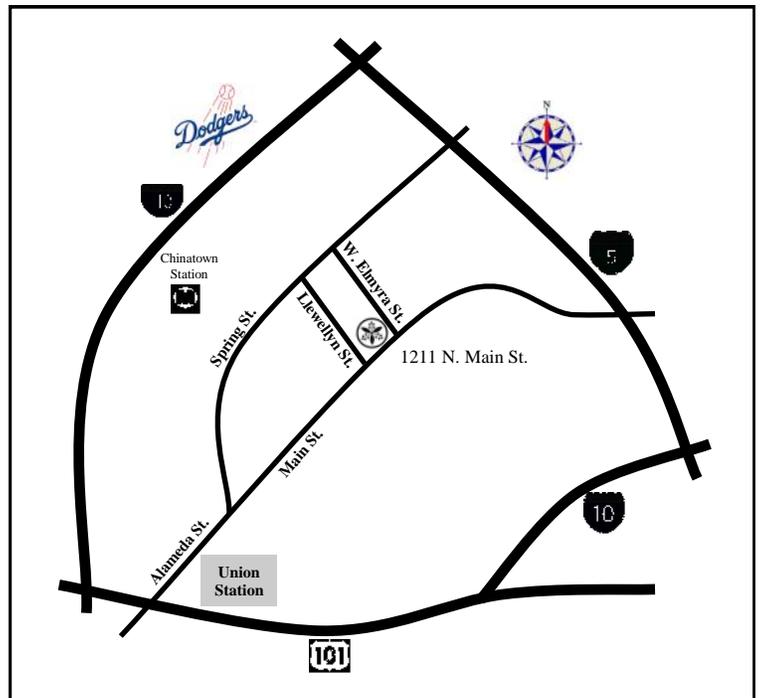
Saturdays:

7:15-8:15 AM Beginning
8:15-9:15am 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.



Meditation Class

Saturdays: 12:00-1:30 PM

We are directly affiliated with:
AIKIDO WORLD HEADQUARTERS

Aikido So-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.

The Furuya Foundation and the Aikido Center of Los Angeles admit students of any race, color, and national or ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. The Furuya Foundation does not discriminate on the basis of race, color, or national or ethnic origin in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.



Finding Our Dojo



We are located at
1211 N. Main Street
Los Angeles, CA 90012
Tel: (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 anytime during any of our Open or Fundamental Classes. Please come early.