



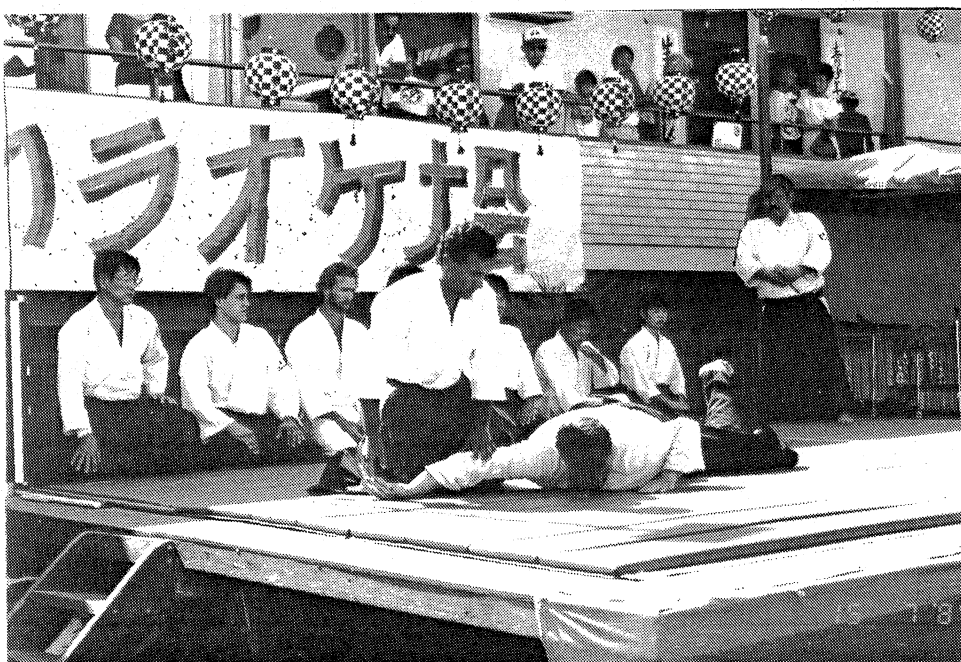
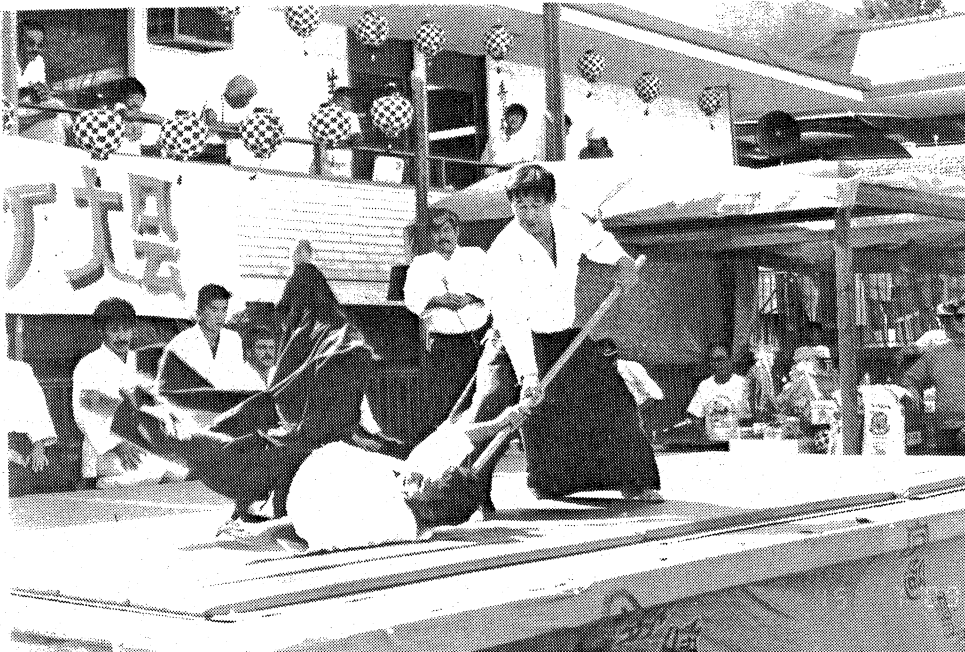
AIKIDO CENTER OF LOS ANGELES NEWSLETTER

940 E. Second Street #7
Los Angeles, California
90012
(213) 687-3673

September 1, 1989
Volume IV. Number 9.

SUMMER ALBUM OF OUR DOJO:

Demonstration at the O-Bon Festival at Zenshuji on
July 15, 1989.



SUMMER TIME AT THE DOJO, PART II.

As you can see, we are devoting this issue to many photos taken by students during these summer months. We will be publishing more photos in the months to come so if you don't see your picture in this issue, I hope you will eventually find it in an upcoming one.

The Summer Picnic on July 30, 1989 was a big success with over sixty five members participating. This will become an annual event I am sure.

We have photos from the O-Bon Festival at the Zenshuji Temple, the Lotus Festival in Echo Park, the picnic, of course, the Memorial Service to O-Sensei in July by Akiyama Sensei from Milwaukee and also a few from Nisei Week Demonstration. I hope everyone will enjoy these photos.

NISEI WEEK AIKIDO DEMONSTRATION

The annual Nisei Week Aikido and Iaido Demonstration held at the Yaohan Plaza on August 12th and 13th was a big success with about five hundred people in attendance.

KSCI TO EYE - CHANNEL 18.

On August 13th at 7:30pm, on channel 18, the dojo was featured in a special preview program on the Nisei Week Festival called, "KSCI to Eye," hosted by Yuko Sakamoto. Many of the members became TV stars that evening.

USAF EASTERN REGION NEWSLETTER

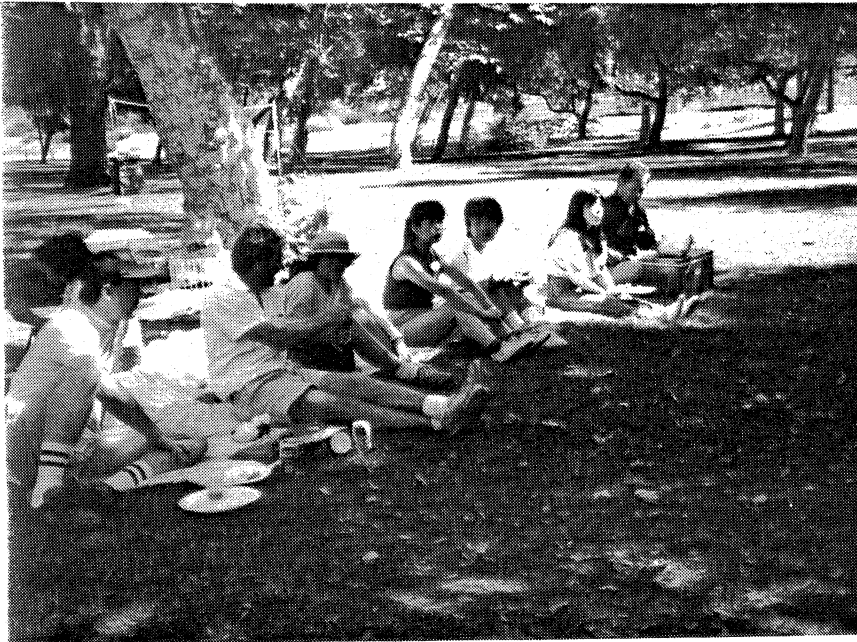
The USAF Eastern Region Newsletter will be out on September 1, 1989. This issue contains twenty pages of interesting articles and information. Subscriptions are \$15.00 for the year of 1989.

Page 2.

Lotus Festival demonstration in Echo Park on July 16, 1989.



Students relaxing at our Dojo Picnic in Griffith Park, on July 30, 1989.



NEW DOJO MIZUYA

With the generous and skillful help of Mr. Pat Monahan, master carpenter, the dojo now has a new "mizuya" or preparation room for the formal tea ceremony. It is a beautiful piece of work which everyone has noticed developing in the corner of the dojo over the past several months.

Madame Sosei Matsumoto will be conducting a "grand opening" or *O-hiraki* in sometime in October for members of her group, the Seian-kai, composed of students of the Urasenke School of Tea Ceremony.

The Mizuya appeared in the recent issue of US Japan Business News dated August 28, 1989 in an article about Japanese carpentry here in the United States.

"ANCIENT WAYS"

The most recent column of "Ancient Ways" will be appearing on the stands very soon in the magazine, MA Training. A copy of the article as well as the next article entitled, "Gaku-Jutsu-Do" is also included in this issue.

Nisei Week Posters

Our beautiful Nisei Week posters are available for a \$10.00 donation. The money will be used to repair the mats and replace the carpet which has become badly worn in recent months.

These are a limited edition and make a nice poster when they are framed.

Bokken:

Our suppliers have recently received a shipment of bokken, wooden training swords, from Japan, made of white oak. Sensei went personally to pick out the best ones. We use bokken in our Thursday evening weapons class. Students who participate in weapons training and all advanced students should have their own bokken.

Storage and carrying bags from Japan are also available from Mr. Firestone.

Page 3.

Tozen Akiyama Sensei, resident Zen Priest of the Milwaukee Zen Center, presenting lecture and Memorial Service to O-Sensei on July 25, 1989.



HONORS BESTOWED

Sensei has just received on August 22, 1989, the promotion to 5th Dan in Iaido Battodo from Japan along with the title of Renshi, or certification of master instructor. The dojo has also been officially recognized as the West Coast Branch of the Zen Nippon Battodo Renmei and the Zen Nippon Toyama Ryu Iaido Renmei. It is a great honor for the dojo. We have tentatively planned four seminars a year in Iaido with instructors from Japan.

TRAINING SCHEDULE:

Beginning Classes

**Monday through Fridays
6:15pm to 7:15pm**

**Monday-Wednesday and Friday
7:30pm to 8:30pm**

**Saturday and Sunday
10:15am to 11:30am**

Advanced Classes

Tuesday 7:30pm to 8:30pm

Saturday 11:30am to 12:30pm

Children's Classes

Sunday 12:00 noon to 1:00pm

* * * * *

Iaido Classes (Muso shinden Ryu Iaido and Battodo)

Wednesday 8:45pm to 9:45pm

Saturday and Sunday 9:00am to 10:00am

Many Guests:

We would like to thank the many guests we have had during these summer months. A guest from Hombu Dojo in Tokyo, two guests from Yamada Sensei's dojo, the New York Aikikai, and most recently, two visitors from Montreal, Canada.

Page 4.

Few scenes from the Nisei Week Festival on August 12th and 13th, Yaohan Plaza.



PARTICIPANTS IN THE NISEI WEEK DEMONSTRATIONS

August 5, 1989, Japanese Village Plaza:

Douglas Firestone
Kazuho Nishida
Eriko Shoji Birnbaum
Yasushi Matsuki
Mark Francis
Koichi Matsumoto

Musoshinden Ryu Iaido:

Douglas Firestone
Gary Myers

August 12, 1989, Yaohan Plaza:

Douglas Firestone
Kazuho Nishida
Victor Rodriguez
Mitsuko Yoshimoto
Tom McIntyre
Morgan Weisser
David Nava
Charles Armijo
Mark Francis
Ismael Araujo
Yasushi Matsuki

Musoshinden Ryu Iaido:

Douglas Firestone
Gary Myers

August 13, 1989, Yaohan Plaza:

Douglas Firestone
Kazuho Nishida
Victor Rodriguez
Mitsuko Yoshimoto
Eriko Shoji Birnbaum
Tom McIntyre
Morgan Weisser
David Nava
Charles Armijo
Mark Francis
Yasushi Matsuki

Musoshinden Ryu Iaido:

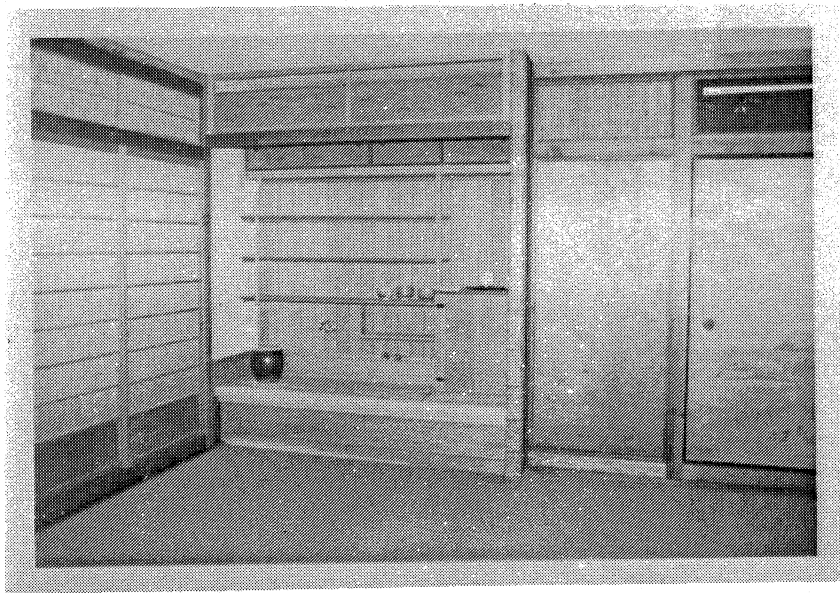
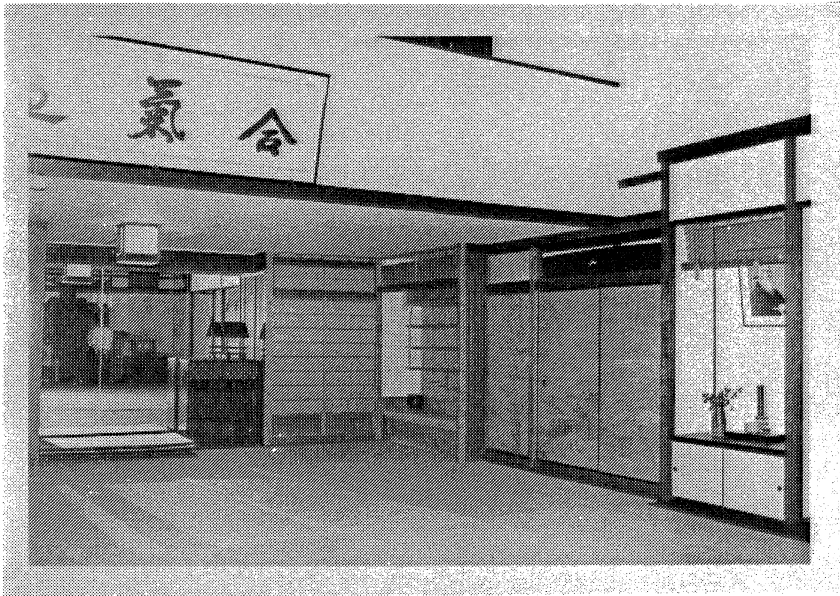
Douglas Firestone
Gary Myers

We would also like to say thank you for many members who attended the demonstrations and helped with passing out flyers and answering questions from the audience.

Henrique Morimura and several other students took wonderful photos of the demonstrations as well. Thank you very much.

Page 5.

Photos of the new Mizuya (preparation room for tea ceremony) in the dojo. Built by our member, Mr. Pat Monahan.



NEW CANDIDATES FOR BLACK BELT EXAMINATION:

The following students are eligible to take the Back Belt Examination fo Shodan within the next six months.

Yasushi Matsuki
Mark Moore
Ron Hill
Richard Eloriagga

The following students are eligible for the Black Belt Examination within the next year:

Morgan Weisser
William Gillespie

SEPTEMBER PROMOTIONS

Mr. Charles Armijo has been promoted to 4th Kyu as of September 1, 1989. Congratulations.

* * * * *

US JAPAN BUSINESS NEWS ARTICLE

The August 28, 1989 issue of US Japan Business News features an article on the new mizuya (preparation room for the tea ceremony) in the dojo in an article about Japanese architecture in this country. According to the article, there is not that many examples of Japanese carpentry because of the lack of skilled artists and quality grade wood. In addition, many Japanese move to this country because of the appeal of a Westernized country. The article features a beautiful photo of the mizuya and the dojo.

日本式の生活様式をとり入れた和室は一時米国でブームを迎えたが、ここ数年で人気は急激に下降していった。ロサンゼルス周辺では大工さんに入る和室の注文は数年前からいかにほとんどなくなった。

「五、六年前までは、米人と結婚した日本人の奥さんなどから、ベッドルームの一室を和室に造りかえてほしい」という依頼が時々大工さんに入っていたが今では注文が一年に一回くるかどうかという状態。

この理由として考えられるのが、和室を特注した場合、米国の一般的な洋間に比べ、数段も値が張ること。

例えば和室に欠かせないタタミだが、日本から本物を取り寄せた場合は一畳二百ドル以上かかる。このため米国ではハッポウスチロールの上にタタミの表だけをかぶせただけのものを一畳百二十ドル位で済ませてしまいうことが多い。本式のタタミを入れ、床の間を備えつけ、襖や障子を入れたりしていると軽く三万円はかかるという(六畳から八畳)。

以前は米人と結婚した日本人の奥さんからよく和室建築の注文を受けていた大工の青木さんは「今では和室の依頼が一年に一回あるかどうか」と消沈気味。

ロサンゼルスで大工稼業十年の細

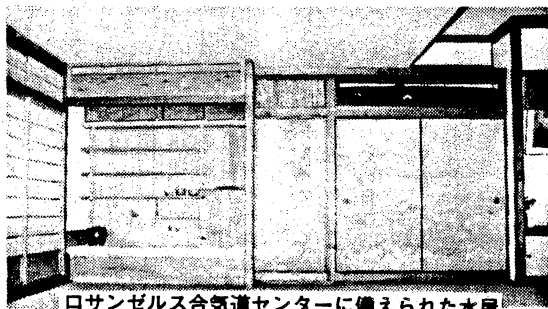
川温さんも、家計の改築予算が少なくなっているため「部屋を全部和室に造り変えるのは費用がかかるので、一部として備えつけの棚などを日本風に仕上げるようにとの要望のほう

衰退気味の和室ブーム 檜のふろは遠い夢

が多い」と指摘している。

I BROTHERS INC. 市川洋助

さんはおもに駐在員幹部の住宅を手がけているが、和室の注文はほとんどない。



ロサンゼルス合気道センターに備えられた水屋

市川さんが手がける和室は今ではほとんどがレストランなどの商業用だ。しかし、上得意のレストランも最近は「和室にするお客の回転が悪くなるため敬遠するケースが増えた」という。

一方、和室と並んで人気のあった風呂の普及も急ブレーキがかかっている。

においが良くてあつたまる檜のふろと言えは日本人の夢だが、天候がドライで木に割れ目がすぐ入るのが致命的。またカリフォルニアの水質の悪さも木によくない。良質の水を

使えば大変なコスト高のうえ、毎日、そうじをして水をはっておく必要があるので手入れが大変とイジー・ライフを旨とするカリフォルニアでは所詮無理な話となってしまった。

ふろの新・改装を専門とするKBエンタープライズUSAの城野博さんのところには時々、檜や木のふろの依頼がくる。城野さんは「檜は日本でも手に入りやすく値段が張る。一度女優のジェーン・フォンダが造ったらびっくりしていた」と話す。

それでも是非日本のふろをという人には城野さんはタイルばりのものを勧めている。水をわかす方式のバスタブの深いタイルのふろ(五尺×十尺で約二万六千ドル)が日本家庭の間で人気が高まってきたという。値段の張ることや取りつけの面倒くささで、アメリカに住む日本人からも敬遠されがちな和室や日本風呂だが頑固に「日本趣味」を追求する人たちも多い。

ロサンゼルス合気道センターの古屋正巳道場長は日系三世だが日本の伝統を理解し愛するという点では日本生まれの日本人より日本的だ。合気道五段の古屋さんは南加刀剣会の会長で、誦やお茶もたしなむ。古屋道場長はこのほど、弟子の白

人大工バット・モナハンさんの助けを得て、道場のコーナーに茶道で使用する水屋を造りあげた。

一九八四年に二年半かかって造りあげた書院づくりの道場に続く第二弾。日本から大工を呼びよせ床の間で使用する竹や木材も取りよせた。欄間は明治や大正時代の骨董品で茶室は数寄屋造りと、純日本式の古屋道場長の哲学が生きた道場が出来あがった。

「床の間、水屋、茶室などを通じ米人たちは日本文化を愛する心がある」と古屋さん。和室や茶室の効用を説いてやまないが、果たして日本産の日本人はどう受け止めるのだろうか。



ANCIENT WAYS

by Daniel M. Furuya

Lessons on the Everyday Mind



I would like to thank the many readers who have written to me concerning this column. It's encouraging to know that my efforts are attracting the interest of martial artists across the country.

As an aikido teacher, I'd also like to note that on April 26, 1989, the 20th anniversary of the passing of Morihei Ueshiba O-Sensei, the founder of aikido, was observed. On this very special occasion, my school was honored to have Richard Bustillo, director of the IMB Academy, as our guest. Several days before the memorial service for O-Sensei, Bustillo visited my school and we had a very informative conversation.

Many years ago, some time after the tragic death of Bruce Lee, I had a similarly informative conversation with another member of the IMB Academy. At that time, we talked about martial arts training and the conversation was dominated by the subjects of speed, precision, and power.

During my most recent conversation with Bustillo, I asked him, "What is the most important aspect of training?" He immediately replied, "Attitude."

In general, when students apply for membership in a martial arts school, they come prepared with a list of their previous training experience and the number of martial arts they have "mastered." Few come and say simply, "Please teach me."

In the martial arts, however, it is wise to maintain the state known as "beginner's mind." Once we start thinking that we have mastered an art, we have only short-circuited our deeper understanding of that art. The martial arts are always a matter of the heart and it is critical to maintain a strong resolve to continue training until our dying breath. As much as we may advance in our training, there will always be someone else along the path who is far more advanced.

I'd like to draw on my own interest in samurai culture to make a point at this juncture. No longer satisfied with simply a "book knowledge" of the samurai arts, I recently decided to become a student again and began training in the art of the tea ceremony.

With 30 years experience of my own as a martial arts instructor, I'm accustomed to being recognized as a teacher in my own right. But when I met Madame Sosei Matsumoto of Los Angeles, California, who recently acquired the highest rank in the Urasenke School of tea ceremony in this country, she replied, "I remember teaching your grandmother 40 years ago." My other teacher is 86 years old and with a teaching career spanning 65 years,

began instructing students before my own father was born. Needless to say, studying under such teachers has been a humbling, but incredibly enriching, experience.

The point is that an experienced teacher is always humble and yet eager to learn. It is important to view our martial arts training as an integral, yet not necessarily "special" part of our lives. Once we make it special or give another meaning to our training outside of the everyday activity of our lives, it becomes separate from ourselves. For example, brushing our teeth is not a special part of our lives, but it is necessary to do it several times a day, every day. We don't "master" brushing our teeth and then quit. Training in the martial arts can be looked at from the same point of view. It shouldn't be made into a special but rather a necessary part of our daily lives. This is referred to as the "everyday mind," the epitome of martial arts mastery.

A young priest once asked a Zen master, "What is the most important aspect of practice?" The Zen master replied, "Did you eat just now?" "Yes," replied the young monk. "Then go wash your bowl," came the master's reply. The meaning of this parable is that practice can never be separated from the essential daily activity of our lives. Indeed, our martial arts must become one within ourselves, not something outside ourselves which we are hopelessly trying to grasp.

Another Zen priest once related the following story which he called "The Crime of the Peach." Long ago in China, there was a powerful lord who had an extremely loyal minister. One day, an urgent message came that the minister's mother had fallen gravely ill. Being in a hurry to attend to his dying mother, he rushed to her side riding in his lord's carriage. This in itself was a serious crime, punishable by having both feet cut off.

When the lord heard about his minister's use of his carriage, he declared, "What a wonderful minister, to be so con-

cerned about the welfare of his mother that he risked losing both his feet by using the royal carriage!"

Several days later, the minister and his lord were in the royal gardens. The minister picked a peach from one of the trees and upon biting into it, found it so sweet and delicious that he immediately offered it to his lord. The other ministers were shocked that he had offered a half-eaten peach to the lord, but the lord himself was again so impressed that he praised the minister immediately for his generosity.

However, the lord and his faithful minister eventually had a falling out. The lord fumed, "How dare he have used my carriage to see his mother! And how dare he offer me a half-eaten peach in my own royal garden! Execute him at once!"

Indeed, as this story illustrates, our world is shaped by the attitude we use in viewing it. And most of the time, we look at the world in a way which will best suit our self-centered convenience at that particular moment. We often adopt this same attitude in our martial arts training. We judge the training according to our own convenience and rarely understand the true purpose of our efforts.

Using the example of the lord's shifting attitude toward his loyal minister, we must not cultivate a biased attitude which we alter from moment to moment to suit our convenience. A primary goal in martial arts training is to be able to see ourselves and others as clearly as a polished mirror.

Students of the martial arts must seek out competent teachers and upon finding such a teacher, should approach him with a sincere, honest and completely open mind. And as teachers accumulating years of experience, we should begin to see the long-range effects of our student's training. From this perspective, we should begin to understand that developing the proper attitude toward the martial arts, training and life itself is perhaps our greatest responsibility. ★

ANCIENT WAYS

8-20-89

By Daniel M. Furuya

GAKU-JUTSU-DO

(Learning, Technique and the Way)

Miyamoto Musashi, the great swordsman of the 17th century, once visited Nagatsune Hachimon, a well known master of the long spear and official martial arts instructor to Tokugawa Yoshinao, a powerful feudal lord in Owari Province in Japan. After a brief conversation, Nagatsune decided that it would be futile to have an open match with Musashi and invited him to a game of Japanese chess with his son while he would prepare a special meal for his guest. Nagatsune's son was skilled in chess, and soon Musashi became quite absorbed in the game. As Musashi was concentrating on the pieces on the chessboard, his expression suddenly changed into a very fierce look and shouted out, "Don't try it!" This surprised his Nagatsune's son greatly but when he looked again at Musashi, Musashi's expression had immediately changed back to his original calm still concentrating on the game.

What had actually happened, was that Nagatsune sneaked into the next room with a long spear hoping for a chance to attack Musashi while he was distracted with the chess game with his son. As Nagatsune was about to attack, Musashi sensed Nagatsune's intention in the next room and shouted, not to his son, but to the father warning him not to make any desperate moves. Nagatsune's attack, however, did not disturb Musashi in any way and he still continued to play and eventually won the chess game defeating the father at the same time.

Musashi later travelled to Nara Province to request a match with Sekishusai, the patriarch of the Yagyu Shinkage Ryu of swordsmanship. Sekishusai was the founder of this school and a retainer of Tokugawa Ieyasu, who established the Tokugawa government. Musashi happened to stop at the same lodge as Yoshioka Denshichiro, one of the famous swordsmen of the Yoshioka School in Kyoto. Yoshioka had already challenged Sekishusai to a match the day before.

As a footnote, Musashi later killed Yoshioka Denshichiro in a match at the Sanjusangendo Temple, crippled, with a single blow with a wooden sword, his older brother, Seijuro, at Rendaiji Temple and then met and killed 79 remaining students of the entire school in a revenge match at the "Hanging Pine" at Ichijoji Temple in Kyoto.

A young woman came to the lodge with a note from Sekishusai to Denshichiro. In the note, Sekishusai apologized to Denshichiro for not meeting him or having a match with him due to a slight cold and the sniffles. The woman offered Denshichiro a single peony flower saying that this was from Sekishusai, her master, and that she was ordered to make sure that he received it. Denshichiro laughed and, throwing the flower into the garden, belittled Sekishusai as an old,

feeble-minded coward and sent the maid-servant on her way. Musashi overheard this conversation and, as Denshichiro went out with his students for a drink to celebrate his "victory," Musashi entered the garden and picked up the peony flower that Sekishusai offered to Denshichiro. There was nothing unusual about the flower at first, but suddenly Musashi noticed the cut end of the stem of the flower. This was not cut with the regular scissors for flower arrangement but with a samurai sword. It was, indeed, the perfect cut of a great master. Musashi realized that Sekishusai was not "a feeble-minded coward" as the pompous Denshichiro had concluded. Musashi drew his sword and made the same cut at the other end of the flower stem and sent it back to the Yagyu School as his calling card. . . .

In the feudal days of Japan during Musashi's life time, the country was entering an age of peace under the rule of the Tokugawa government. This was after a 250 year era of bloody wars. The age of peace was welcomed by everyone except the now unemployed samurai who were forced to wander the country trying to prove their prowess (in an age of peace) seeking employment as martial arts instructors under some great feudal lord. The competition was quite fierce and warriors were forced to be on guard at every moment. It is said that Musashi never took a bath in his lifetime for fear that he would be most vulnerable in a small, enclosed bathroom without his clothes or sword.

In modern days, it is said that Japanese martial arts made a transformation from "jutsu" meaning, "technique" to "do" meaning the "way" as in a way of life. Nowadays, martial artists who concentrate on technique now refer to their arts as "jutsu" and those who seem to practice traditional martial arts still refer to their art as "do" meaning that it is also a sport or way of life. This seems to have created a great deal of confusion as to the nature of traditional martial arts.

From feudal days, martial arts has always been seen to contain three important rules called, "gaku-jutsu-do." "Gaku" means "learning" in the sense that learning never ceases in one's training. One must continue to study throughout his entire career, throughout his entire life. The saying goes: "If my opponent studies once, I will study ten times. If my opponent studies ten times, I will study one hundred times." The second is "jutsu" meaning "technique" which means that one must understand the proper technique or effective method to defeat the opponent. As in the feudal days, the attack may come in an open match or at any unexpected moment in one's life. One must always be prepared and ready to know what to do. The third is "do" meaning the "way." One's study and one's skill must be valid to one's life, how one lives, and how one looks at himself and sees where he wants to go and what he wants to accomplish.

Like Musashi, even while absorbed in a game of chess, he is still one with his martial arts.

Ancient Ways Column continued.

There is another interesting story about Musashi in his later life. As a guest of the powerful Hosokawa clan, the feudal lord requested Musashi to paint a picture of Bodhidharma, the founder of Zen sect. Musashi, with a few swift strokes of the brush, painted the picture and, it was indeed very good. The lord was quite pleased with it but somehow Musashi did not seem quite satisfied.

Late at night, the alarm broke out that there was an intruder in the lord's royal chambers. Guards rushed in with spears and lanterns only to find Musashi sitting in the middle of the room with a brush and paper, just as he sat there that very afternoon. Because everyone knew he was their special guest, they called in the lord himself for instructions on what to do. Normally, an intruder would be immediately executed on the spot. The lord came in and Musashi immediately presented him with another painting of Bodhidharma. This time, it was indeed a great masterpiece beyond belief and the lord was amazed. Musashi looked at him and explained: "When you first asked me to paint, I held the brush as a painter for you. But I am not a painter, I am a martial artist. That is why I was not satisfied with first painting. This time I held the brush like a sword as a true martial artist would and now you can see my real art." This is true mastery of "gaku-jutsu-do." This same painting is treasured today in the Shimada Art Museum in Kyushu not too far from where Musashi is buried. One can see this painting today there and it is indeed truly a great masterpiece of a great martial artist.

Photo insert:

(Please return this photo.)

Caption: Daniel M. Furuya Sensei visiting the grave of Miyamoto Musashi. October, 1988.