



AUSTRALASIAN FIGHTING ARTS

MASTER KANAZAWA

On the finer points of Kata!

Vol 17 No 3 October/November 1994

\$5.50 N.Z. \$7.50 (inc. GST)

**BRUCE LEE:
The Lost Interview!**

**“All Karate styles are
good... and Shotokan
is perfect...”**

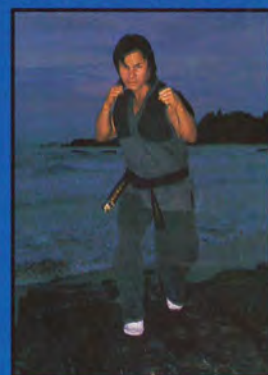
The John Newman Story

INSIGHTS INTO AIKIDO

**Gracie Jujitsu
‘Ultimate Challenge’
controversy!**

**TAEKWONDO & HAPKIDO
Tournament Action!**

**Australia’s Karate
Juniors come
of age!**



**‘KNOWLEDGE IS POWER!’
Benny Urquidez revisited...**

POWER TALK



"We should learn as much as possible, but at the same time we should try to simplify our lives, says Furuya Sensei. "I think the human being today is in danger of losing his humanity and if Martial Art does anything, it should teach us how to become real, genuine human beings again." He believes there is great human wisdom contained within the centuries-old traditions of the Martial Arts.

Right in the middle of downtown L.A., just two blocks past Little Tokyo, tucked away in a row of warehouses, is a magnificently re-created Japanese Martial Arts dojo. The only giveaway that East meets West in this old rail warehouse is the mass of bamboo that lines the front wall. As you step over the threshold to the entrance, the hum of L.A. drops away behind you and you are met by the serene and airy interior of an authentic Japanese Martial Arts dojo.

Everything about it is Japanese. It was even created using Japanese timber, by Japanese craftsmen. It is hard to believe that this dojo is in the middle

*of Los Angeles, California, USA. It doesn't quite seem to fit the mould of other American Martial Arts schools: **Where** are the stars-and-stripes gi pants and boxing gloves? And where are all the **trophies**...?*

*But then again, the instructor is equally as unique as the dojo he created. Reverend Kensho **Furuya** began his study of Aikido in 1961. He received a university grant and completed a degree in Asian Studies, trained at the Aikido World Headquarters in Tokyo — under Kisshomaru **Ueshiba** Sensei, attended Harvard, began his own school teaching in Hollywood, began a column called 'Ancient Ways' for*

By **ANDREW DICKINSON**

'Martial Training Magazine', was president of the Southern Californian Sword Society, established the first official branch school of the All Japan Batto Do Federation, became an ordained Zen priest under Bishop Kenko Yamashita of the Soto Zen Buddhism Sect, accompanied Bishop Yamashita to speak at the United Nations in New York, and for the past 12 years, as well as writing for various magazines and working on several books, he has been running The Aikido Centre of Los Angeles, full-time.

"People come into Aikido wanting to be strong, wanting to be famous, wanting to be rich, wanting to be movie stars, wanting to be this, wanting to be that. And they are usually disappointed..."

Sensei, would you please tell me about your background in Martial Arts?

I started Kendo when I was eight and then commenced Aikido training when I was 10 and, although I stopped Kendo when I entered my college days, I continued my Aikido training from the age of 10 until today, and I am now 46 1/2 years old. So it's a good 35 years. I started Aikido in this country in 1969. I went to Japan for formal training in Aikido at the Aikido World Headquarters and, in my early days after I started Kendo, I studied Iaido under my grandfather's childhood friend, Takiguchi Sensei who, when he passed away recently, had just celebrated his 70th year in Kendo. He passed away at the age of 88 and had a Kendo career that spanned 70 years. He was my first and major influence in Kendo and Iaido. I also studied under Moritawa Sensei in Kendo before he passed away.

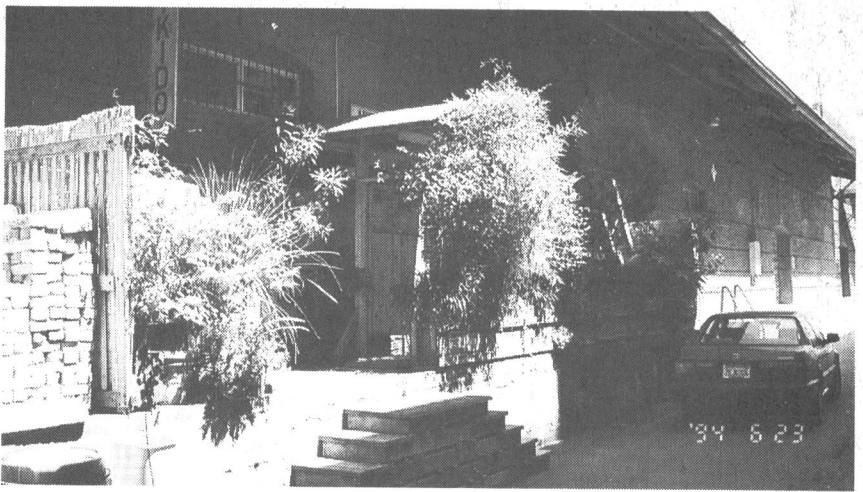
In Aikido, the teachers who have had the greatest influence on me are Kanai Mitsuya Sensei in New England, whom I studied under in 1968 and, of course, Doshu Kisshomaru Ueshiba, whom I studied under in 1969 and at the Aikido World Headquarters. Kesaburo Ozawa Sensei was also a very strong influence on me

• *continued next page*

and he passed away about two years ago. I was so impressed with his Aikido and he had a very strong influence on my Aikido. He was also a student of Sowkikudo, a very famous Soto Zen priest. Although great as an Aikido master, I was also so impressed with his nobility that it led me to have an interest in Soto Zen Buddhism. I began to study all of Sowkikudo's writings and also the writings of his successor, Fuchiyama Korsho, and that led me to 1989, when I was ordained as a Soto Zen priest.

What are your thoughts on the current Martial Arts trends?

I think we are in a modern world today — a modern society, very fast, very scientific, very technological. We aspire to *become* the computers that we created: perfect, fast, no mistakes, self-correcting. But we are not computers and we are not machines; we are human beings and we are not perfect, like machines... if anyone could dare say machines are perfect. I think we want everything too fast and we want everything with no effort, and we want everything handed to us on a silver platter. Martial Arts is not like that. You have to go out and grab it; you have to go out and catch it. That's hard. And once you catch it you also have to be able to handle it. That's also hard. Once you handle it, you have to be able to master it. That's also hard. Once you master it, then you have to forget it completely and that's very, very hard. This whole process — this whole struggle of trying to understand Martial Arts — is not something that we just pick up in one or two times. It is a lifelong evolution.



Located in the 'mayhem' of downtown Los Angeles, Reverend Furuya's Aikido dojo provides a serene and airy sanctuary for the Martial Artists who seek it out. But don't expect to find ego-stroking trophies nor stars-and-stripes gis and gloves in this authentic, traditional Japanese-style dojo!

learn as much as possible. At the same time we should try to simplify our lives. The thing that most concerns me today is that, although we are deriving tremendous advantages from our technology, from this modern world, from science, from everything. But I think the human being today is in danger of losing his humanity and if Martial Arts does anything, it should teach us how to become real genuine human beings again. So, we should not lose this wisdom which has carried us for so many hundreds of years. The Martial Arts tradition, after all, is a really great thing, you know. The wisdom of great masters in the past, and this has been handed down for centuries, from master to master. And why has it lasted so long? Because there is a great wisdom there, great human wisdom which we need and

we are in danger of forgetting about it, of losing it. And this is why I think I want to, as much as I can, use the traditional Martial Arts, especially in Aikido and Iaido.

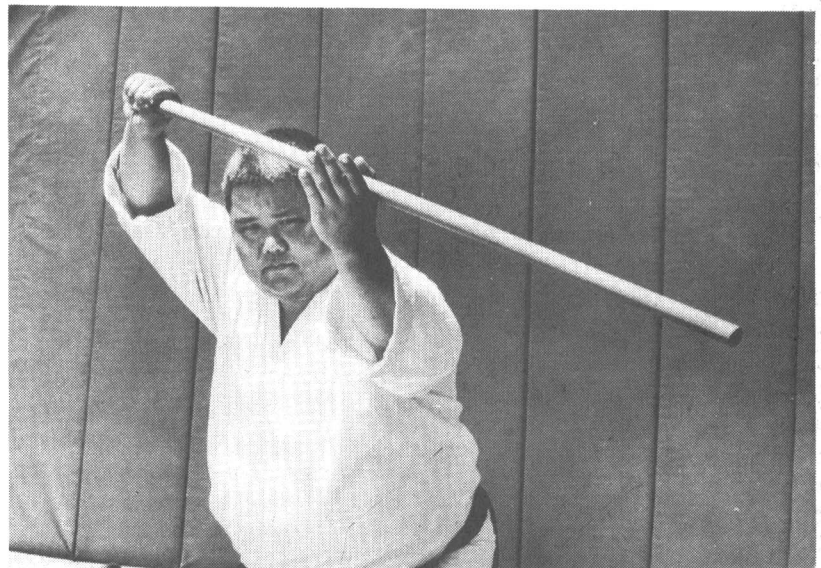
How do you understand the history of Aikido?

Aikido's history is quite old. The techniques are quite old, coming from Daito Ryu Aiki Jujitsu which was, according to the legend, created by Shinra Sibura Yoshimitsu in the 11th Century and the reason for its being called Daito Ryu is that Daitokan was the name of his residence in the northern part of Japan. He was one of the numerous sons of the Emperor Sewagenges and, as you can have only one heir, the youngest sons all had to be scattered. So he was up there and created these techniques, and it was handed down

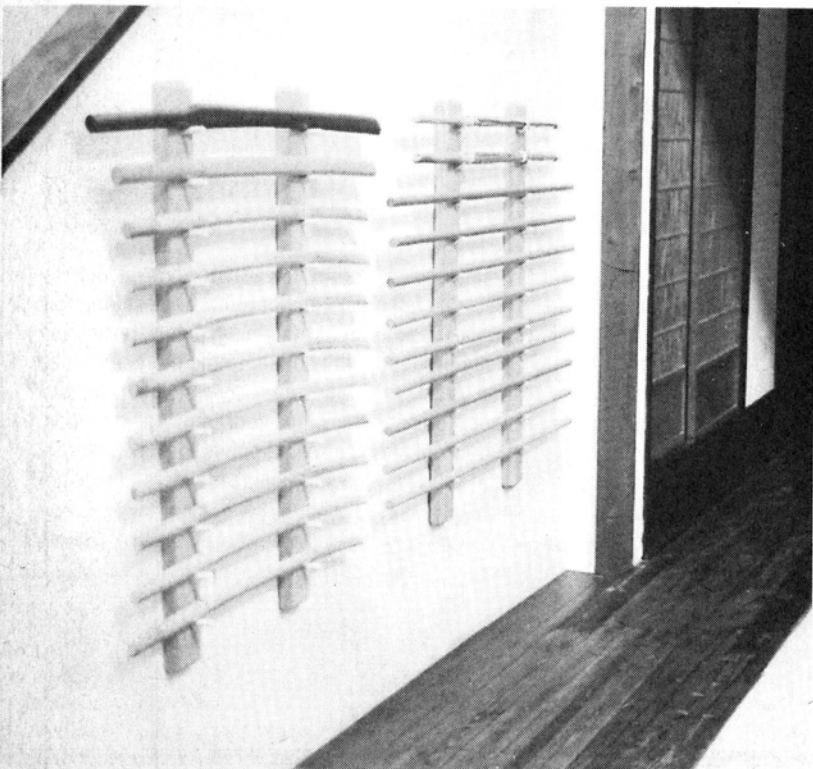
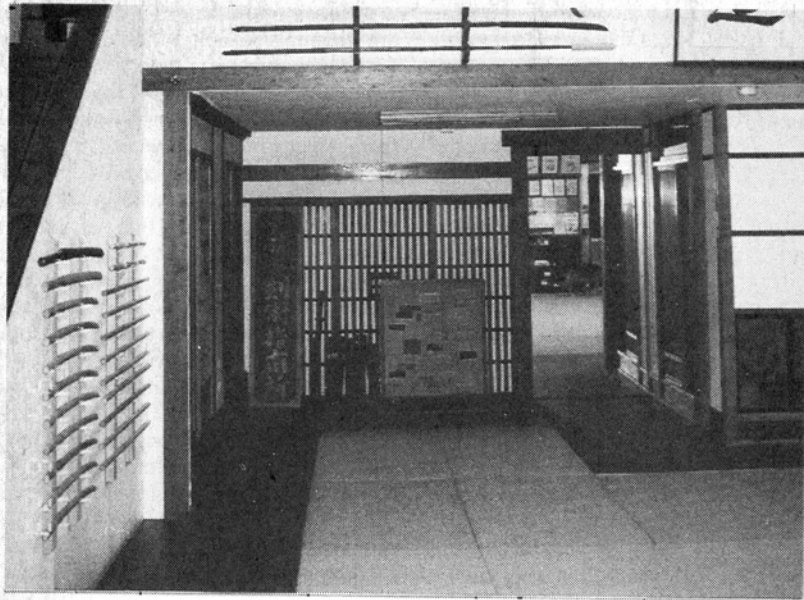
*"When we look at sports and everything, it is not competition; it's **business**. They won't play unless you pay them millions of dollars... And when they don't get their million-dollar contract — very unsportsman-like behaviour...!"*

If you could put your philosophy toward Martial Arts in a nutshell, what would it be?

Everything centres around training, and the second rule comes from an old Chinese saying: "In learning, every day we should increase. In living, every day we should decrease." So I think that we should



"We are in a modern world today — very fast, very scientific, very technological", notes Reverend Kensho Furuya, Aikido Master and Zen priest. "I think we want everything too fast; we want everything with no effort, and everything handed to us on a silver platter. But Martial Arts are not like that...!"



through the Takeda family. I think Aikido really had its transformation with the founder of what we call modern-day Aikido, **Ueshiba Morihei** Sensei. A great genius, great, great master — and now his son, **Ueshiba Kisshomaru**, who was my teacher, whom I consider a great master as well. Ueshiba Kisshomaru Sensei is now recognised as the great exponent of Aikido and a very appropriate successor to the founder. But I know that since the founder passed away, for many years he had a very tough time; a *very* tough time. I think his Aikido is very clear, very down-to-earth, very simple. He produced the greatest number of students.

You first met Ueshiba Kisshomaru some 30 years ago, didn't you?

Yes, I met Ueshiba Sensei in 1962, quite a few years ago. I was just a kid then. He had come in through Aikido and I had just started Aikido, and he kind of threw me around a couple of times. In the 30 years I have known him, he has always been such a gracious and distinguished gentleman. He never said a bad word about anyone, and I really think he had a bad time. Anyway, anyone who can go through what he went through following in the steps of the founder of Aikido — who some people even considered divine, like a god — this is not easy. He has all my respect, all my gratitude.

Ozawa Sensei was also a great teacher. Many people don't know about him because he was so quiet and never really advertised or promoted himself. When the founder of Aikido passed away, he asked all his students to please support Ueshiba Kisshomaru, please support Aikido. This was his last wish, and of all the great teachers of Aikido today, I think Ozawa Sensei was the most loyal, the most devoted, and the most committed to supporting Ueshiba Kisshomaru and the Aikido Foundation. He's a great teacher and I think that if he became independent, he could be so famous and so powerful for so many students. But he sacrificed for his own teacher and I think that sacrifice deserves lots of appreciation. That's why I mentioned his name on purpose in this article. Someone should be more recognised for his sacrifice which, when we say sacrifice, actually means contribution.

Are you attracted to the non-competitive side of Aikido?

I believe in competition. I think competition is good. But I think we misunderstand the spirit of competition today. So when we look at sports and everything, it is not competition; it's business. They won't play unless you pay them millions of dollars. I am not criticising other sports, but when you look at the sports we do

• continued next page

today, it sounds more like big business than competition really, and when they don't get their million-dollar contract — very unsportsman-like behaviour! Also, the competitive society that we live in today — husbands compete with wives, wives compete with husbands, you compete at work, you compete with your family, brothers compete with their brothers and sisters; even the cereal you eat in the morning is competing with other cereals standing right next to it in the marketplace. Everyone is competing and competition is not the answer to many of our questions; competition doesn't prove anything.

"I am not trying to push religion to my students, and I do not want to take advantage of one or the other. I do not want to say I am doing Aikido-style Zen, or that I am doing Zen-style Aikido..."

When I say 'anything'... we think that competition may prove your human worth, but it doesn't. It depends on luck, it depends on chance. It's a kind of game — the way you live your life; you don't play it like monopoly or chess. But some people do, and that's why we have a lot of problems. One other thing about competition is that in competition we have rules, but in life we have no rules; and when we practise Aikido as a Martial Art there are no rules. That's what makes a Martial Art harder to understand. The opponent can attack me from any direction, he doesn't have to stand in front of me. He can be armed or unarmed; I have no say in that. If he tries to choke me I can't say, "No, no, no; that's illegal!" If he tries to kick me, I can't say, "No, no, no; that's against the rules!" He is allowed to attack in any way and Aikido must handle that and must negate the attack and control him and throw him down.

How does Zen fit in with your Martial Arts practice?

In Zen Buddhism, as I understand it, there is no grasping. But Zen is not the medicine to cure our ills. So, although I feel inside of me that Zen and Martial Arts are very closely linked and have a very strong connection, I am not trying to push religion to my students. I do not want to sell any religion to my students, and also I do not want to take advantage of one or

the other. I do not want to say I am doing Aikido-style Zen, or that I am doing Zen-style Aikido.

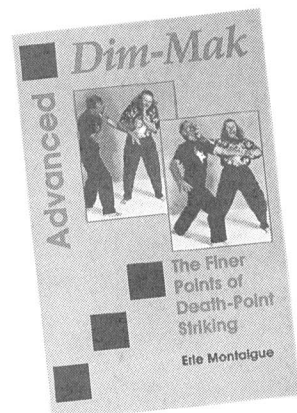
One thing I do say is that by practising Zen, and in my training, I began to understand where many of the traditions of training in Martial Arts come from. So many of the habits and methods and rules and regulations that we have in traditional Martial Arts actually were strongly influenced by the rules and regulations that govern monks and their conduct in the Zen monastery. So this has helped me to understand where these traditions come from, and their meaning, and why we do these kinds of things. We don't understand a lot of these rules and traditions and we think they are old-fashioned, or we think they are too much trouble, or we think they are demeaning. That they maybe make you take away from your ego or from your self-esteem; but they don't. These rules, which have been around for over 1,000 years, teach us how to work and live together with other people and in that process there is a lot of giving, but there is also a lot of taking away too. So we are too spoilt in our society. We don't want to give away anything, we just want to take; so we have lots of problems.

Aikido is the same way. After every class, everyone must clean the dojo. It's

not cleaning to make it easy for me; it's not cleaning so I don't have to hire the housekeeper, but is part of the training and part of everyone's working together. And it's part of putting in effort into something from which you get no benefit. So we can call it selfless training. Aikido is the same way. People come into Aikido — "I want to be strong. I want to be famous. I want to be rich. I want to be a movie star. I want to be this, I want to be that..." And they are usually disappointed. So my trick question is: "Why do you want to study Aikido?" The answer is, "I like Aikido, that's why I study." That's the right answer. "I study Aikido because I want to blend my energy with the universe." Wrong answer! So, at the very basic level we do it because we like it. This is the way I want to follow. This is our choice, and in that there is a lot of giving and taking.

It is easy to turn Aikido into a very brutal, very dangerous kind of art. For human beings that is exciting; it represents power. To be gentle, kind, selfless and compassionate... that is very difficult. But this is the highest ideal we set for ourselves as human beings. So we need lots of courage, patience, lots of energy to try and achieve that. Whether we can achieve it in our lifetime, I don't know. No guarantee! But we strive towards that...

ADVANCED DIM MAK: The Finer Points Of Death-Point Striking By Erle Montaigue



In this sequel to his ground-breaking book *DIM MAK*, internationally acclaimed Tai Chi Master Erle Montaigue reveals much more about this lethal Chinese Art. This advanced study and training manual presents areas of training, points, revival and healing aspects not covered in the first book. In addition to the more advanced methods for the serious Martial Artist, Erle Montaigue covers street survival techniques, including knife defence, utilising the simplest of Dim Mak methods. He also presents a chapter on knockout and controlling points that law enforcement officers can learn quickly and apply when facing violent offenders who do not respond to pain. ■ "I believe this book will greatly benefit all serious Martial Artists, irrespective of discipline or style!" — Tomiyama Sensei, 6th Dan, Shito-ryu Karatedo

Published by Paladin Press, USA. Over 300 pages; 341 instructional photos/illustrations.

**\$64.95 (& \$4.95 postage & packaging). Available now from
AFA LIBRARY, P.O. Box 673, Manly, NSW 2095.**