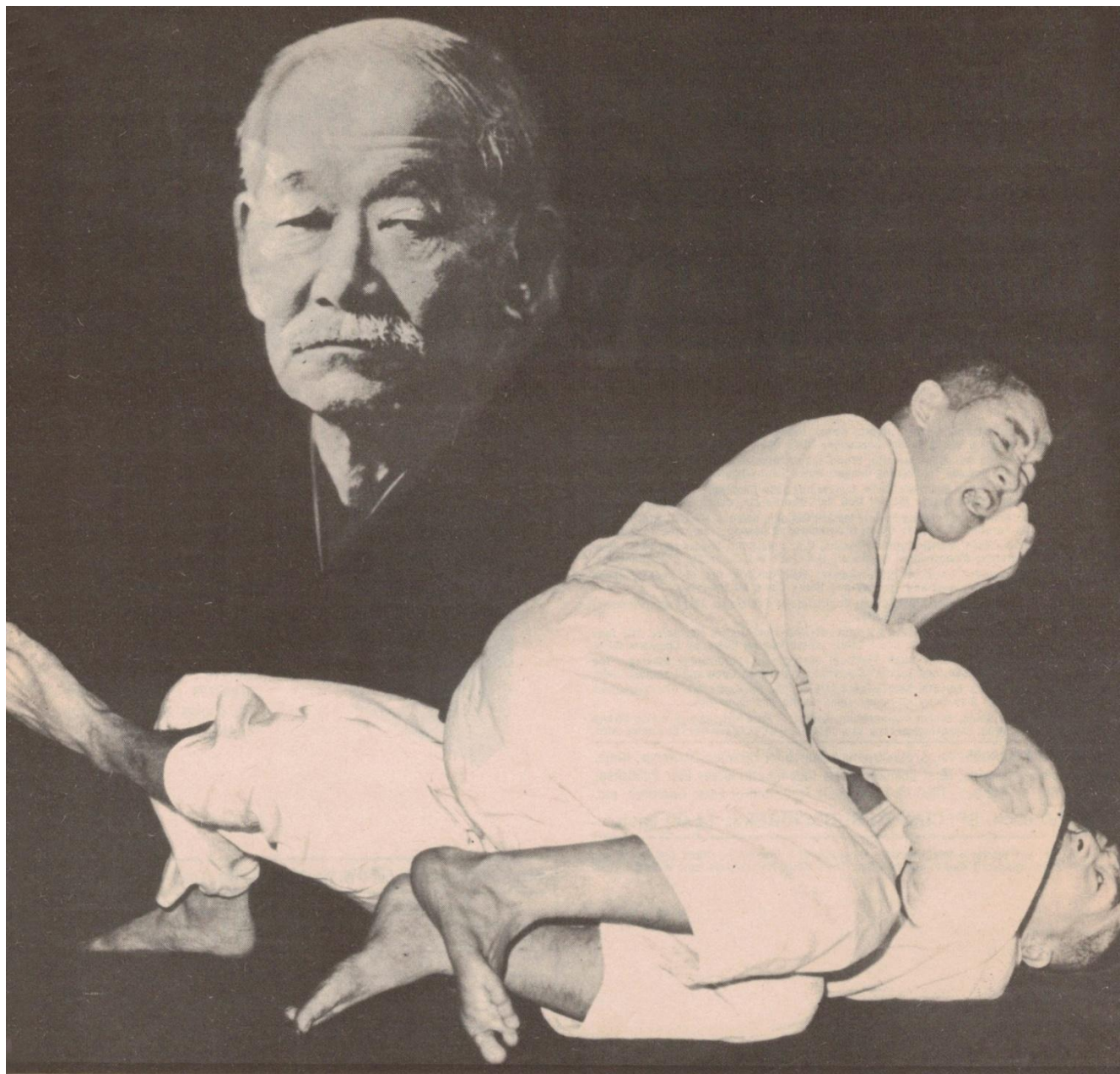


These two articles from **Black Belt Magazine** in the late 60's were my first real exposure to the inner philosophy of judo...

[Sensei Gary Goltz](#)



LECTURING TO HIS STUDENTS, one judo teacher states, "What we need is more judo discipline." Another instructor reprimands some younger judoka by saying, "What you have done is not in accordance with true judo spirit." A third judo official criticizes the younger judo generation for "not following proper judo philosophy."

The presence of emotion-filled criticisms of how it was in the past or how it should be now seem to constantly hang over the naive judoka who follows his sensei and judo seniors without question. Yet, many of today's judo instructors would probably not be able to fully explain the real philosophy of judo as set forth by its founder, Jigoro Kano.

Somehow through the passage of time judo's true meaning has been diffused by its many practitioners, and its once far-reaching goals, which were of major importance for mankind's benefit, have been regrettably scrambled or lost in the translation. Perhaps too much was left to intuition, and younger sensei never had the opportunity to grasp the full meaning of judo, especially in view of the lack of literature available to explain the basic philosophy of judo's founder.

For all practical purposes, Jigoro's Kano's two maxims, "mutual welfare and benefit" and "maximum efficiency with minimum effort", are about the extent of most judoka's knowledge of the philosophical side of judo. There are rarely any

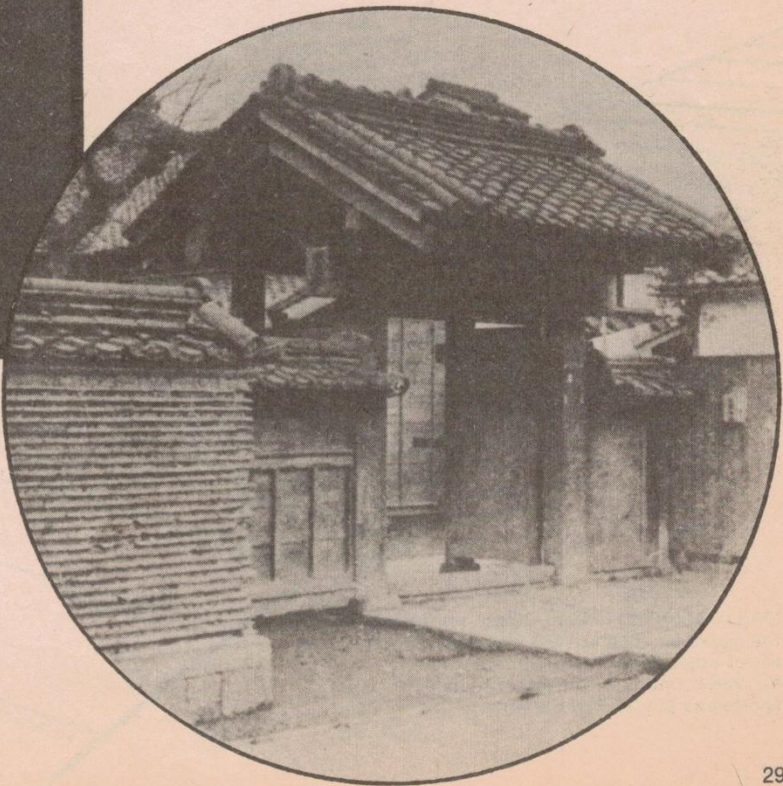
JUDO

a means for the elevation of life

BY HAYWARD NISHIOKA

The philosophy of judo, as originally explained by Jigoro Kano, its founder, has been unknown or misunderstood for too long in the Western world. Here, we take a look at the founder's words in light of their application and significance to modern judoka.

IT'S COME A LONG WAY from the small beginnings at the first Kodokan Judo Dojo (in right corner) could well be the thoughts of the martial art's founder, Jigoro Kano. His prophetic glance, if he were alive today and could peer into today's modern judo, shows a tinge of sadness and disappointment at the directions in which judo has taken thus far. The magnitude of meaning he set forth in judo seems lost.



explanations as to what these maxims actually mean to the judoka or how best he can apply them. How, for instance, does one reconcile "mutual welfare and benefit" with trying to win over a contestant? But before we go any farther with Kano's philosophies of judo, let's take a quick look at Jigoro Kano the man.

A Man of Many Talents

In his younger years, Dr. Kano was adept at many physical activities. As a teenager, he excelled in gymnastics and later became interested in many schools of jujitsu. His ability in the forms of jujitsu, plus his high philosophical ideals, laid the seeds of what is today known throughout the world as Kodokan judo.

In 1882, at the age of 22, he opened his first practice hall, the Kodokan Judo Dojo, only four years after he first started judo. Describing that meager beginning, the book, "Illustrated Kodokan", explains, "Its size was limited to 12 feet by 18 feet. The first year the Kodokan had only nine students. Although the Kodokan Hall had this as its meager beginning, a few years later, in 1886, the Metropolitan Police held a grand tournament in which all the jujitsu schools were invited to participate in order to see which of the schools would prevail. As the end drew near, only the two strongest schools were left, the Kodokan Judo School with its high ideals and slogans, and the Totsuka Jujitsu School. The Kodokan Judo School was to eventually take over. With a team of 15 hand-picked men, the Kodokan Judo School won, taking 13 of the matches and tying the other two. Since that time when the Kodokan Judo School established their supremacy, the number of participants have grown into the millions, with participants throughout every major country in the world."

Although at the age of 22 Kano was thought of by his older contemporaries as a young up-start and a radical, he is today revered by millions throughout the world as the founder of

judo. In his own country, however, he is honored more for his contribution to education, physical education, athletics and mankind than for his efforts in judo. As a politician, writer, sportsman, educator, philosopher and humanitarian, Dr. Kano was indeed a man of many talents and far-reaching ideals.

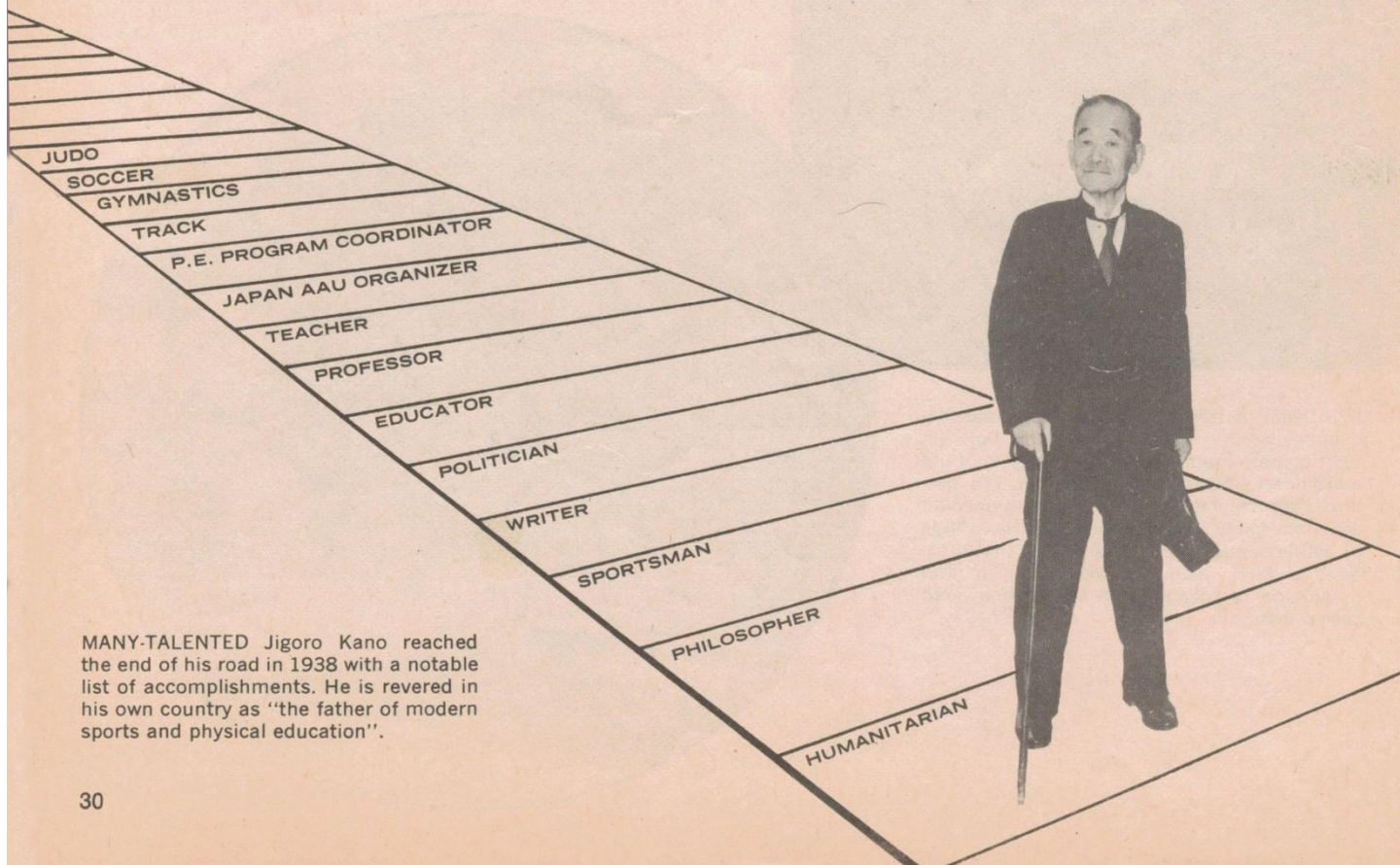
In the area of politics, Dr. Kano was a member of the House of Peers. He also served Japan as a good-will ambassador to many foreign countries. His ability to speak English aided in his popularity abroad, thereby being of great diplomatic service to his country. Because of his interests in physical education, he was asked by his country to head the Japanese delegation to the first Olympic Games, and he acted in this capacity from 1906 through 1932.

Not Limited to Judo Alone

Dr. Kano's activities in athletics went far beyond judo or gymnastics. Always interested in the advancement of physical activities, Jigoro Kano did much to import and spread modern Western sports throughout Japan, and his country so honors him as "the father of modern sports and physical education." In addition, Dr. Kano is also credited as the founder of the Japanese Amateur Athletic Union.

As an educator, Professor Kano first taught at the Tokyo Imperial University, which at the time was held in great esteem for its high educational standards. Consequently, many of the Japanese leaders and their children attended and graduated from this university where Professor Kano taught judo, English grammar and conversation.

Perhaps one of his best opportunities to contribute to his country's educational program came when Dr. Kano was appointed president of the Tokyo Teachers College. He was able to introduce a physical education program for the first time in the Japanese educational system. In order for any student to graduate, he would have to have participated in any one of the physical activity clubs at the college. The classes were run



MANY-TALENTED Jigoro Kano reached the end of his road in 1938 with a notable list of accomplishments. He is revered in his own country as "the father of modern sports and physical education".

by teachers from private clubs who were hired by Dr. Kano. Various activities were made a part of the college curriculum; among them were track, gymnastics, European football (soccer), swimming, judo and Oriental fencing (kendo). Later, other activities were added to the curriculum, such as when G. H. Brown brought basketball to Japan.

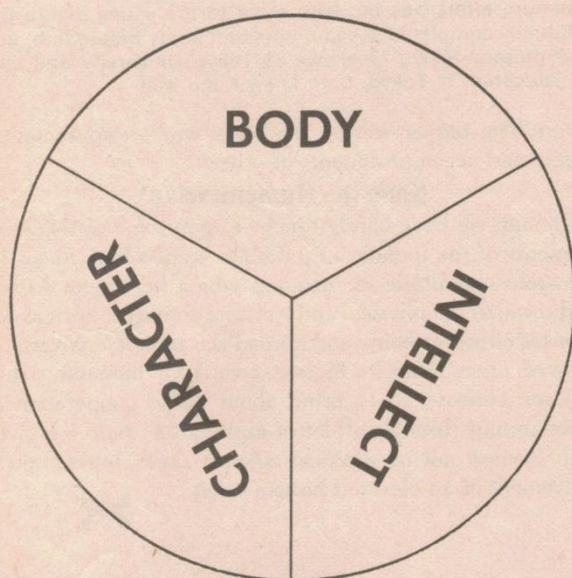
Upon graduation, Kano's newly accredited teachers went out into the field and taught physical education along with the required academic subjects. Thus, Japan's first physical education program began to bloom, and along with it, the nation's health.

It is interesting to note that through this program, Dr. Kano achieved many firsts: mandatory physical education; incorporation of various physical activities into one program; and physical education teachers to service Japan's elementary and secondary education.

Philosophy of Physical Education

To outline Dr. Jigoro Kano's philosophy of physical education, let us look to some of his statements concerning the three areas which he believed physical education helped to build.

The Body: "The body is the instrument for the purpose of life, without which there is nothing." This statement clearly implies that one's health was of primary importance. It is self-evident that without the proper care of one's body, it would lose its efficiency, vitality and its reason for being.



Character: "Because we are alive in this world as humans, we must abide by the rules of humans. Once we lose the principles to live as humans, we lose our worth as humans." Therefore, we must learn the correct principles with which to live and, in essence, we must learn what character means.

Intellect: "For the realization of a more fuller life, it is imperative that we have and strive for more intellect. Intellect aids greatly in building character."

It is without a doubt that a balanced combination of the three should enable one to become a better human being.

Kano's Philosophy of Judo

In view of the fact that jujitsu was waning and its basis of Bushido philosophy had become outmoded by modern times, it was refreshing to find that a young man of 22 was struggling

to modernize the feudalistic jujitsu systems. Contrasting jujitsu, which means "gentle art", Dr. Kano's method of self-defense was called judo, meaning the "gentle way". Where jujitsu was mainly concerned with techniques of succumbing an adversary, judo was concerned with the techniques as well as the by-products that could be derived from its practice. Dr. Kano felt that if judo were practiced correctly, its final aim would be beneficial to all human beings.

"There are two types of judo — *small judo* and *large judo*," explains Dr. Kano. "Small judo is concerned with only techniques and the building of the body. Large judo is mindful of the pursuit of the purpose of life: the soul and the body used in the most effective manner for a good result.

"If physical activity is used only to build the body, it is called physical education; however, if physical activity is used for living, then it is called a means for the elevation of life."

Summed up in three short sentences are the basic maxims by Dr. Kano which convey his philosophy of his beloved judo: "*Jiko no kansei*"; "*Jitta kyoe*"; "*Seiryoku zenryo*." The meaning of the first maxim, *jiko no kansei*, is to strive for perfection as a human being — but what is perfection? According to Dr. Kano, perfection could be found in an individual who had good health, intelligence, good character and ability to know worth. As far as the individual within society is concerned, Dr. Kano believed that he should work toward attaining wealth (not always in terms of money), a capability and willingness to help the world, plus trust and respect from and for others.

Mutual Welfare and Benefit

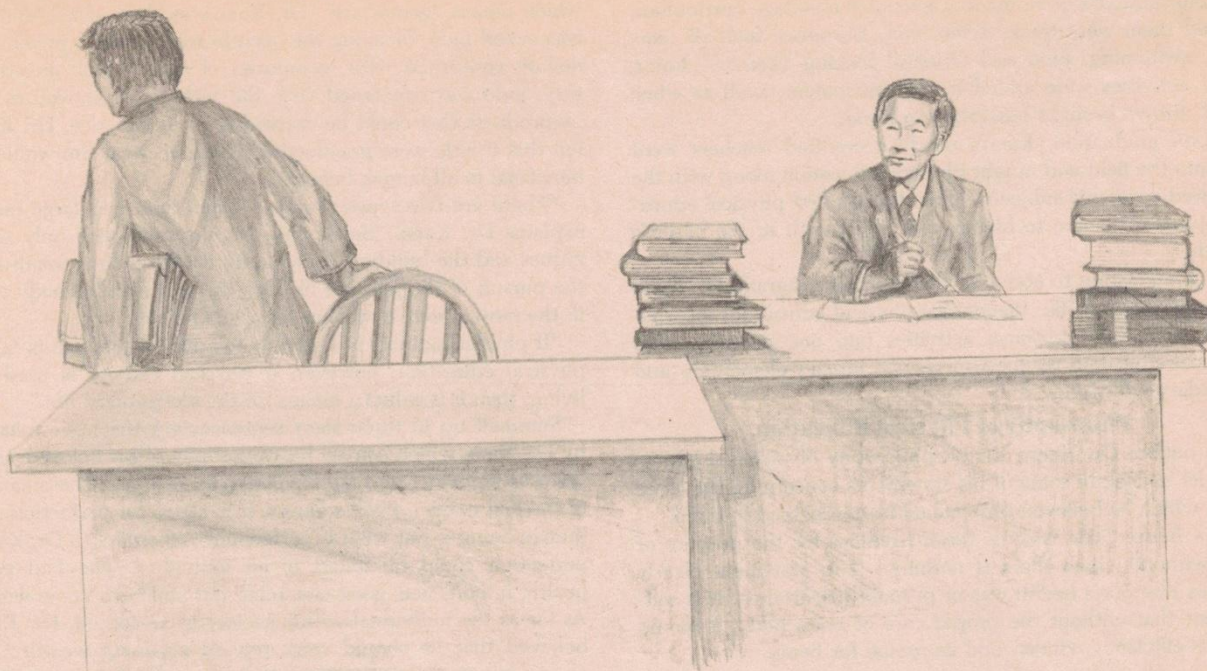
The literal meaning of the second maxim, *jitta kyoe*, is mutual welfare and benefit. This is an important principle because it counter-balances the first maxim. If a person strives only for his own perfection, he will inevitably come in conflict with others. This is why the founder felt that even if we as individuals may strive for perfection, we must also consider those about us. This is basically the idea of give and take, or mutual welfare and benefit.

More and more of our world rely on this principle of mutual welfare and benefit. We can no longer live as hermits all to ourselves. In living with others it becomes a joint effort and we are all able to accomplish greater things than if we tried to live by ourselves. Even if we were to amass a fortune on our own, we must still deal with others. If we try to hoard everything to ourselves, others would become jealous and try to cheat, topple or conquer us whether we stand as individuals, states or as a group of nations.

"Needless to say," Kano continues, "there is a gap between Utopia and the sometimes reality." As an example, the founder cites, "In the case of war, we cannot share with our enemies. We must side with and stick by our nation." The founder concludes, "Build yourself first, then help others. You have to think of yourself first in a positive sense of progress."

Efficiency and Effort

The third maxim, *seiryoku zenryo*, means maximum efficiency with minimum effort. To explain this, Dr. Kano relates a story of a school friend who would always finish his studies before the young founder could. How was it, he wondered, that his friend should consistently finish before him when they both had the same amount of studies? On top of that, his friend always seemed to do a better job than he did. This frustrating experience led Kano to study why his friend did a better job with less effort. As an explanation the founder states, "In order



MAXIMUM EFFICIENCY with minimum effort was brought home to the young Jigoro Kano when a student friend of his continually completed assignments and study before him, doing a better job, too, according to Professor Mineo Maekawa at Tokyo University and Junzo Hasegawa of the Department of Education in Tokyo; both knew Kano well.

to study the maxim of *seiryoku zenryo*, we must first know what energy is. Energy is life force or the force essential for living. The correct use of this energy will result in maximum efficiency with minimum effort."

Judo or the "gentle way" was a means whereby one would be able to find out how to use energy more effectively. It was the founder's hope that once these principles were mastered in judo, these same principles could be applied to everyday life.

Judo is like climbing, if life were like a mountain. We must first be strong enough to climb it. The bigger the mountain, the more help we may need from others. We must map our path out and follow it through. The higher up the mountain we go, the more we can see that there are other roads or ways to reach

the top. The higher we go, the more we can appreciate the struggle and accomplishments of others.

Kano the Humanitarian

Although we have barely touched upon some of the accomplishments of the founder of judo, Dr. Kano's high ideals held a dynamic magnitude of meaning which he sought to bring about through the physical and spiritual activity known as judo.

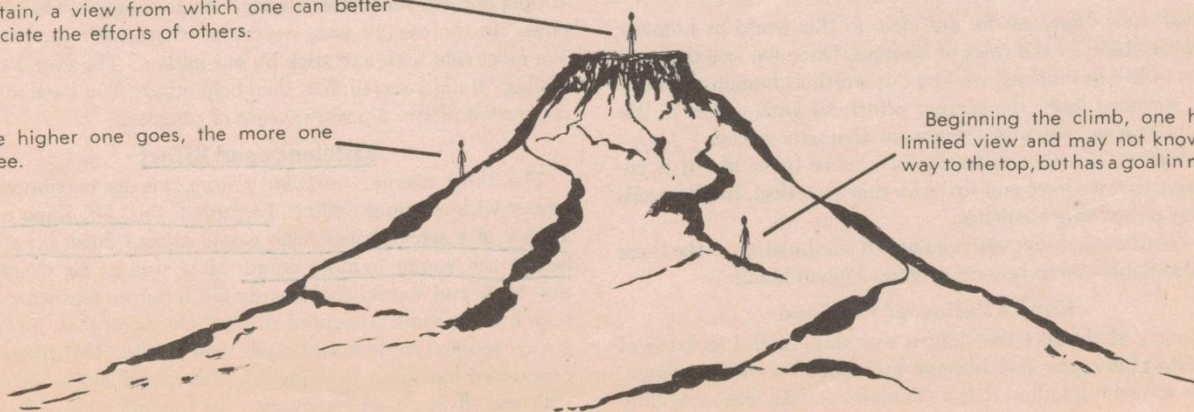
For his efforts at home and abroad the Japanese government bestowed upon Kano its highest award for humanitarianism. Dr. Kano endeavored to bring about world cooperation and understanding through athletics and "large" judo — activities which focused not on physical activity alone, but sought the achievement of an elevated human spirit.



At the top, one can see all sides of the mountain, a view from which one can better appreciate the efforts of others.

The higher one goes, the more one can see.

Beginning the climb, one has a limited view and may not know the way to the top, but has a goal in mind.



TRAINING AT HIGHER LEVELS

What lies between the techniques and the mystical
in the study of martial arts?

by Hayward Nishioka

Beyond the respect, discipline and reverence to which the practitioner submits, often unthinkingly, is there a deeper meaning in the practice of a martial art? Though different in characteristics, do the martial arts have an interrelating philosophy or is each art only a glorified physical activity?

In examining this question we will retrace our steps historically and see how the martial arts evolved into their present-day form.

In his book, *Bushido, The Soul of Japan*, Inazo Nitobe said that much of the Military-Knight-Way (bushido) was influenced by societal needs, Buddhism and Shintoism. Buddhism lent to bushido the transcendence of the physical while Shintoism preached patriotism and loyalty. Much of the code of the martial artist was passed on by word of mouth or experientially rather than by the printed word. This may lead one to believe that much was left to the whims of those conveying the stories.

"It wasn't 'til 1868 that the vernacular newspaper made its appearance," wrote Malcolm Kennedy, author of *A Short History of Japan*. Therefore, much of the Japanese population in general knew little of the esoteric ways of the warrior class, much less Westerners interested in the East. Around the turn of the century, stellar writers like Nitobe, Lafcadio Hearn, E.J. Harrison and Lord Redesdale did much to convey Eastern ways to Western minds.

An American writer, John Hersey, put it:

"In words pressed onto paper lie man's best hopes of doing something more than merely surviving."

Through the words pressed upon paper by writers like Nitobe, Hearn, Redesdale, Harrison and the like, the West is able to discern the legacy that the code of the ancient warrior class has left for the modern sportified martial artist.

Another man who had a great influence on the martial arts was Dr. Jigoro Kano, founder of Kodokan judo, and father of modern sports in Japan. An eclectic and a pragmatist by nature, Dr. Kano drew to himself many ideas from different

quarters and incorporated them to his own use. He personally knew many of the old masters who, though able martial arts technicians, lacked the formal education, foresight and political influence of Kano. Among the younger masters of his time were Morihei Uyeshiba, founder of aikido, and Gichin Funakoshi, father of modern-day karate. With both of these men, Kano encouraged an interchange of ideas as well as students.

As an educational leader and an official of the ministry of education, Kano did much to perfect the Japanese physical education program. His ability to speak English made it possible to exchange ideas with influential leaders abroad, among whom was the prominent educational philosopher, John Dewey, of Columbia University.

Largely through the influence of Dr. Kano as an educator/martial artist, many of the precepts of bushido were included in the educational system. As E.J. Harrison indicated in his book, *The Fighting Spirit of Japan*, martial arts began to wane with the onset of the modern era, and it was Kano who brought to light the attributes to be found in the practice of the martial arts. Those attributes, which quietly prevail and contribute to the well-being of the national fiber, are tough-mindedness, ability to withstand stress, thriftiness, social awareness, etcetera. All of these could be incorporated into the educational system via physical education. Thus, in essence, Kano became the hub of the wheel bringing in information from education and martial arts and then disseminating the sum total to all parts.

Dr. Kano's philosophy reflected many of the traditional Buddhist and Shinto values which were remolded to fit the educational system. Divided into two parts, his philosophy is not exclusive to Japanese physical education nor to the sport and martial art of judo.

Philosophy of Physical Education

Kano said three areas aided through physical education should include the body, character and intellect.

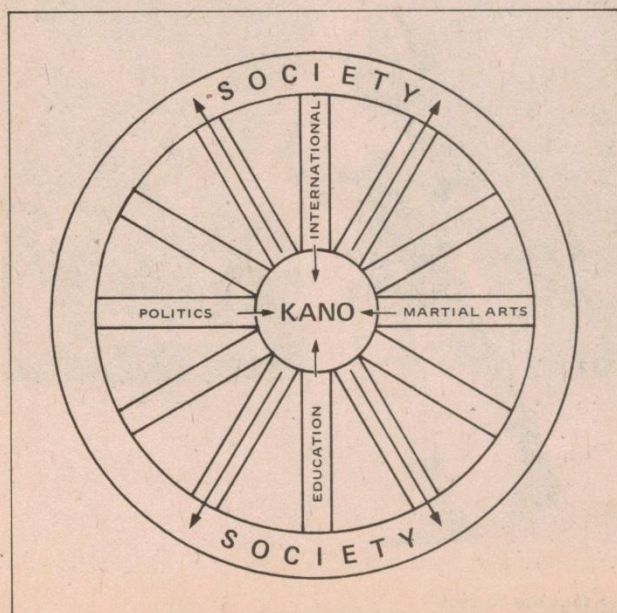
"The body," he wrote, "is the instrument for the purpose of life, without which there is nothing." With great finality and adroitness, this statement shows the importance of the physical body as a vehicle to understanding the meaning of life. It also implies the importance of maintaining one's health.

"Because we are alive in this world as humans," Kano wrote

Hayward Nishioka is an accomplished black belt in judo and karate. A physical education instructor at Los Angeles City College, he has an M.A. in physical education and administrative education, in the latter of which he is working towards his doctorate.



Dr. Jigoro Kano (above), founder of Kodokan judo and father of modern sports in Japan, drew to himself many ideas from different quarters and incorporated them to his own use. Like the hub of a wheel (below), he brought in information from education and martial arts and then disseminated the sum total to all parts.



regarding character, "we must abide by the rules of humans. Once we forsake the principles of humans, we lose our worth as humans.

"For the realization of a fuller life it is imperative that we have and strive for more intellect. Intellect aids greatly in building character."

These three areas of development are somewhat akin to the YMCA program proposed in 1866, which includes the building of the physical, mental, social and spiritual aspects of the individual. And it may well be that Kano (1860–1938) could have met Luther Halsey Gulick (1865–1918), YMCA National Director and Secretary of the International Committee. At any rate, the similarities and the time reference seem right for conjecture. The only area that Kano did not include was the spiritual aspect included in the YMCA version, the Buddhistic spiritual ideals being a little different from those propounded by the Young Men's Christian Association.

Philosophy of Judo

Though this section deals with the philosophy of judo, it applies easily to any of the various martial arts because the principles propounded by Kano are essentially the same.

"There are two types of judo—small judo and large judo," Kano wrote. "Small judo is concerned with techniques and the building of the body. Large judo is mindful of the pursuit of the purpose of life: The soul and the body used in the most effective manner for a good result.

"If physical activity is used only to build the body, it is called physical education; however, if physical activity is used for living, then it is called a means for the elevation of life."

In modern physical education, there exist two juxtaposed theories of what physical activity should be doing. One theory, championed by Charles McCloy, centers on physical education dealing only with strengthening the body. The other theory centers on learning through the physical. Much like the theory of Dr. Kano, this theory was brought forth by Jesse Feiring Williams, M.D., ScD, a student of John Dewey.

In other words, both Williams and Kano said that valuable lessons could be learned through physical activity with a minimum of risk; furthermore, these lessons could be translated into use in one's everyday existence. While the lessons learned in the microcosm of the martial arts may be varied and personal, they serve to elevate one's existence (examples of these lessons will be expanded upon later in this article).

Summed up in three short phrases are the basic maxims which convey Kano's philosophy of his beloved sport and martial art—*Jiko no kansei*, *Jita kyoe* and *Seiryoku zenryo*.

Jiko no kansei is to strive for perfection as a human being. Then we need to ask, "What is perfection?" According to Kano, perfection could be found in an individual who had good health, intelligence, good character and the ability to know worth. As far as the individual within society was concerned, he believed that he should work towards attaining wealth, a capability and willingness to help the world as well as trust and respect from others.

Although the idea of wealth and monetary matters seemed remote from the ways of the warrior class, the onset of the Meiji restoration and the abolition of the warrior class prompted the idea that material gains were essential to the ability of the practitioner in order that he not be a burden on his fellow man. The idea of working towards the attainment of wealth was certainly a departure from tradition and is still debated within martial arts circles, especially in judo.

Jita kyoe, or mutual welfare and benefit, is an important principle in that it counterbalances the first maxim of self-perfection. If a person strives only for his own perfection, he

will inevitably come into conflict with others. This is why Kano said he felt that even if we as individuals strive for perfection, we must also consider those about us. This is basically the idea of give and take, or mutual welfare and benefit.

More and more the world relies on the principle of mutual welfare and benefit. We can no longer live an isolationist existence. We are interdependent with the rest of the world for our goods, goodwill and well-being. Through dealing with others we are able to achieve greater things than those projects we may undertake by ourselves. Even if we amass a fortune on our own, we must still deal with others. If we try to horde everything to ourselves, others will become jealous and try to cheat, topple or conquer us, whether we are individuals, states or nations.

"Needless to say, there is a gap between Utopia and the sometimes-reality," Kano said, continuing with an example: "In the case of war, we cannot share with our enemies. We must stick to and side with our own nation.

"Build yourself first, then help others," Kano concluded. "You have to think of yourself first in a positive sense of progress."

In essence, compassion comes from a position of strength.

The idea of being able to move back and forth between mutual welfare and benefit and self-perfection in a justifiable manner is an important one in that it relieves any guilt feelings about one not being totally committed to the idea of mutual welfare and benefit. Life patterns, unfortunately, do not always lend themselves to the ideal situations contrived by romanticists.

Maximum efficiency with minimum effort, or *seiryoku zenryo*, is the third maxim. It was prompted by a classmate who

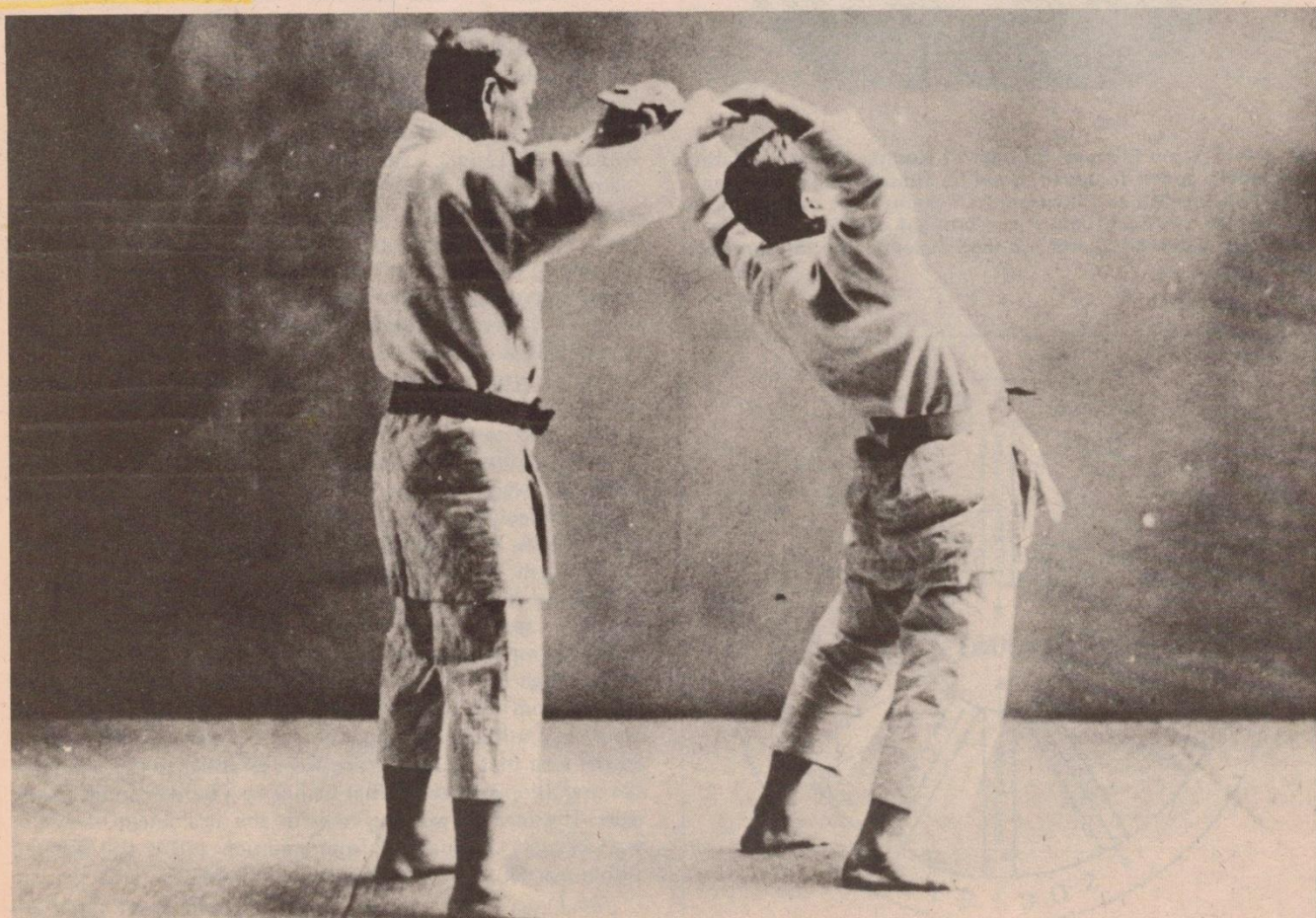
always seemed to finish his work ahead of Jigoro Kano. In addition to his speed, he was consistently doing a better job. This frustrating experience led Kano to study his friend's work habits.

"In order to study the principle of maximum efficiency, we must first know what energy is," Kano gave as an explanation. "Energy is life force or the force essential for living. The correct use of this energy will result in *seiryoku zenryo*, or maximum efficiency with minimum effort."

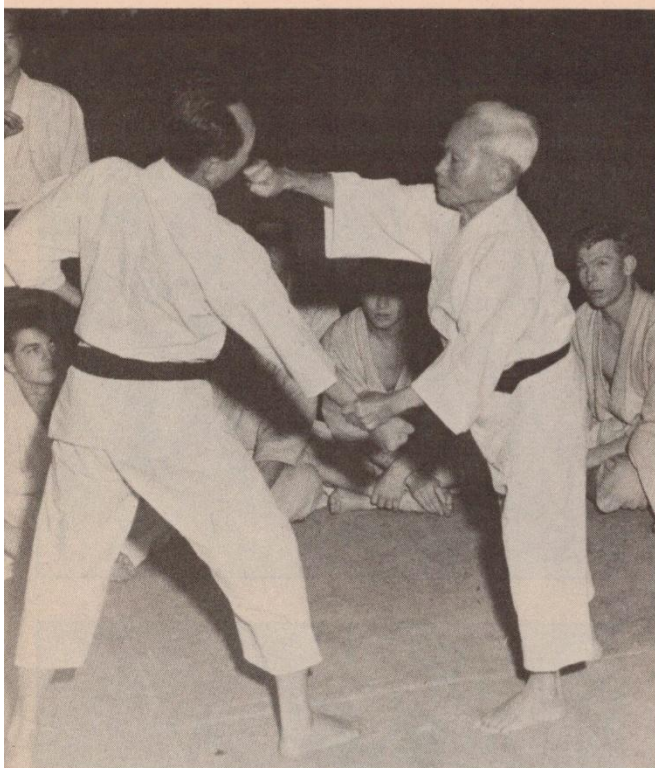
Through the study of the martial arts, one should begin to understand there is a correct way and an incorrect way to execute a particular technique. The correct method enables one's energy to flow more freely while the incorrect is static. For the most part, the martial artist relies on force, speed, form and feelings, the sum total of which should equal grace and economy of motion.

Bruce Lee's book, *The Tao of Jeet Kune Do*, is an example of techniques using the body in the most effective way. In judo, one is constantly reminded to lower one's hips below those of the opponent. This is done so that the center of balance is below that of the opponent. This little trick makes it much easier to pull the opponent over. People will trip over a stone but not a high wall.

When applied to everyday living, this same concept can do wonders. As an example, in his lecture to the Parnassus Society in Athens, June 5, 1934, Dr. Kano said that most people are not selective in their choices—the books they take time to read, the clothes they buy which are seldom used, the foods they eat. He also alluded to the fact that if one person economized on his daily transactions, the effect on himself would be good, but if society in general were to abide by the



Dr. Kano (above left), demonstrating a judo technique, emphasized that the correct use of energy or the "life force" will result in *seiryoku zenryo*, or maximum efficiency with minimum effort.



To Gichin Funakoshi (above right), shown here with Obata, respect and humility are major concepts in karate training.

same principle of the correct use of energy, then mankind would be served.

There are numerous accounts of how the principles gleaned from the martial arts have been used to enhance our everyday life. The following are but a few examples of how concepts learned in the martial arts may be transferred to everyday life.

One of the lessons to be learned through the practice of the martial arts is the appreciation of techniques which make the acquisition of a goal so much easier. As in the martial arts, there are certain principles that make life easier. Kano related the idea or technique of letting the other person wear himself out first. In judo, it is usually easier to defend. Therefore, in practice, let the other person wear himself out attacking. Then when he is tired, you can attack.

A similar strategy can be used with an irate individual who relentlessly pursues a verbal line of attack. Let him do so, then encourage him to give you more information until he is positively talked out. Then you can get your point across.

Martial artists are always in search of truth. Which is better, this art or that one? Who is the better? How can one become better? Is this the best method of attack? These are but a few of the questions indicative of the search for the truth. Likewise, in life, if the same questions were asked with the same desperate need for answers as a martial artist about to engage in the simulated battle of a sports contest, it is likely that more would be learned.

The setting aside of ego and self-consciousness in favor of total commitment to the task at hand is another lesson that may be learned through the practice of the martial arts. Many are the high-stress situations in which the practitioner must totally commit himself without regard to the possible outcome. Those of us who have been in a contest situation and found ourselves on the receiving end of an unmerciful oppo-

nent bent on "knocking our blocks off" can attest to the fact that this is not the time to try to look like Bruce Lee bobbing about. Rather, it is a time to let your true self take over and fight for your life.

Likewise, in the business world, total commitment and the setting aside of ego, self-consciousness and fears is an important attribute.

"If I knew then what I know now, I never would have started this business," said John Vinson, an Arizona businessman who was a judoka in his earlier days. And it is to this training in judo that he attributes his success in business today.

Courage and perseverance are other factors of the martial arts. Courage is the attitude with which we face a dangerous or difficult situation. Perseverance is the ability to stay at a task which is difficult. Both of these traits can be found through the study of martial arts. It takes courage to attend a practice session in which you may be low man on the totem pole. It takes courage to enter into competition against another person. It takes perseverance to continue in the face of many defeats.

Like the martial arts, life has its internal and external rewards for these attributes. Abraham Lincoln lost more elections than he won. Yet through perseverance and courage he eventually became President.

Respect and humility are also by-products of the martial arts. One of the main themes of Gichin Funakoshi's *Karate-Do, My Way of Life*, stressed the importance of humility. As one of the six points to remember in the training of karate, he wrote:

"Avoid self-conceit and dogmatism. A man who brags in booming tones or swaggers down the street as though he owned it will never earn true respect, even though he may actually be very capable in karate or some other martial art. It is even more absurd to hear the self-aggrandizing of one who is without capability. In karate, it is usually the beginner who cannot resist the temptation to brag or show off; by doing so, he dishonors not only himself but also his chosen art."

A feeling of self-worth and accomplishment may also be found through the practice of the martial arts. The idea that one is participating in an activity that most would not dare to do can be a quasi-oneupmanship. Nonetheless, it is a start in the right direction. It is always nice to have a positive image of oneself.

It should be mentioned at this time that a famous psychologist, Edward L. Thorndike, believed that good things went together with other good things. He believed that high intelligence is likely to be associated with superior traits in other areas. This could lead one to believe that if a person developed and were successful in one area, he could transfer his ability to acquire success in another area.

"... In our little world we were champions, and from that simple fact radiated an inner confidence that has never left me," James Michener said in writing about his high school athletic accomplishments in *Sports in America* (Random House, 1976). "I could never become a bum, because I was a champion. Realizing this, I was able to lift myself onto a level of existence I could not have otherwise attained."

To Kano's idea of development of the three areas we may add Thorndike's theory that good things go together and that intelligence may be associated with other superior qualities. This theory implies the idea that self, in trying to reach its potential, may emanate and grow in other areas. This is the pattern many martial artists have exemplified. With the passage of time, they continue to grow beyond the level of mere physical activity.

