

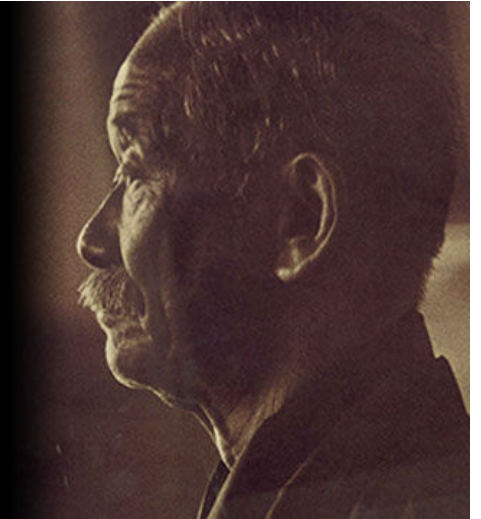
# Teachings of Kano Jigoro Shihan

## The teaching of Kano Jigoro Shihan

Judo is the way of using one's mental and physical strength in the most efficient manner.

Through training and practicing techniques for offense and defense, one disciplines and cultivates body and spirit, and thereby masters the essence of this way.

Thus, the ultimate goal of Judo is to strive for personal perfection by means of this and to benefit the world.



## Organization Overview

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Name	Kodokan Judo Institute
Foundation	May 1882
Honorary President	Yukimitsu KANO
President	Haruki UEMURA
Address	1-16-30 Kasuga Bunkyo-ku Tokyo Japan 112-00030
Phone number	03-3811-7152

# History of Kodokan Judo



Kodokan that was located at Suidobashi

Kodokan Judo was founded by Kano Jigoro Shihan, who as a youth began practicing Jujutsu\* as a way to strengthen his frail body. Kano studied both the Tenjin Shinyo-ryu and Kito-ryu styles of classical Jujutsu, eventually mastering their deepest teachings, and supplemented this training with an avid interest in other combative forms as well. Integrating what he considered the positive points of these with his own ideas and inspirations, he established a revised body of physical technique, and also transformed the traditional Jujutsu principle of "defeating strength through flexibility" into a new principle of "maximum efficient use of physical and mental energy." The result was a new theoretical and technical system that Kano felt better matched the needs of modern people.



Kodokan that was located at Fujimi-cho

The essence of this system he expressed in the axiom "maximum efficient use of energy", a concept he considered both a cornerstone of martial arts and a principle useful in many aspects of life. Practical application of this principle, he felt, could contribute much to human and social development, including "mutual prosperity for self and others", which he identified as the proper goal of training. What Kano had created transcended mere technique to embrace a set of principles for perfecting the self. To reflect this, he replaced jutsu (technique) in the word "Ju-jutsu" with the suffix do (path) to create a new name for his art: judo. His training hall he named "Ko-do-kan," or "a place to teach the path."



Stockholm Olympics, the first Olympic Games in which Japan participated  
(Kano Shihan, on the left)

Kano has also been lauded as “the father of Japanese physical education.” As principal of Tokyo Higher Normal School, he established a general physical education faculty aimed at training teachers capable of bringing quality physical education to Japan’s youth. He also helped found the Japan Amateur Sports Association, and in 1909 he became the first Asian member of the International Olympic Committee.

Kano traveled abroad thirteen times, lecturing and demonstrating Judo in order to introduce his art to people around the world.

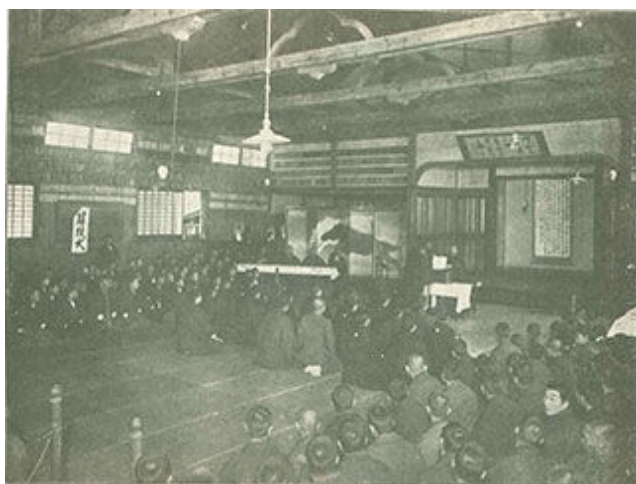
Today, the International Judo Federation includes representatives from about 200 countries and regions (as of 2013), with practitioners from all walks of life donning judo uniforms and stepping onto the mat to forge their minds, bodies, and spirits.

The following is a part of the preamble in the statutes of the International Judo Federation:

Judo was created in 1882 by Kano Jigoro Shihan. As an educational method derived from the martial arts, judo became an official Olympic sport in 1964 (after being named as a demonstration sport at the 1940 Tokyo Olympic Games which were cancelled due to international conflict). Judo is a highly codified sport in which the mind controls the expression of the body and is a sport which contributes to educating individuals.

Beyond competitions and combat, judo involves technical research, practice of katas, self-defense work, physical preparation and sharpening of spirit.

As a discipline derived from ancestral traditions, judo was designed by its Master Founder as an eminently modern and progressive activity.



Kodokan that was located at Shimotomisaka

# The purpose of Judo

Judo is loved by all generations. You can see people of all ages from six to over eighty years, and people of all professions, nationalities and sexes enjoying Judo at the Kodokan. They all have their own purposes. Some of them want to be strong, some want to be healthy, some want to strengthen their mind, some want to appreciate the pleasant feeling after perspiring, some want to be able to defend themselves, some want to become instructors of Judo, and some are already devoted to training others. Why is Judo attracting people of all ages and people with so many different purposes?



Kano Shihan throwing Yoshitsugu YAMASHITA with Uki-goshi

Prof. Kano created Judo from Jujutsu as the means to learn the great principle of humanity, not only to learn Waza. He named the training institution "Kodokan". The word "Kodo" means to learn, prove and practice the principle. The fact that Prof. Kano named Judo "Kodokan Judo" shows us how he made much of the principle and made it a principal objective of life to learn. Prof. Kano himself said that the purpose of Judo is to strengthen body by practicing attack and defense, to complete the personality by training the mind, and finally to devote oneself to society.

## The principle of Waza

Waza is based on the fundamental principle of Judo that is, "Maximum Efficient Use of Mind and Body". The theories of Tsukuri and Kake are expressing the principle from Waza's viewpoint.

Tsukuri is made up of Kuzushi which means to destroy your opponent's posture or balance, and "holding yourself ready" to make your attack easier. To actually apply your contemplated technique, when his posture has already been broken by Tsukuri, is called Kake. Tsukuri and Kake can also be called technical principles of Judo.

While you are practicing Tsukuri and Kake, both depend upon the fundamental principle of "Mutual welfare and benefit" and "Maximum efficiency," you can understand and master the principle which can be applied to all phases of human life. You proceed from Waza to Way by practicing Judo.



Female trainees learning from Kano Shihan  
(early Taisho period)

## Words of Kano Shihan

### What is "Seiryoku-Zenyo"?

"Seiryoku-Zenyo (maximum efficient use of energy) applies to all types of endeavours, and it is to fully utilise one's spiritual and physical energies to realise an intended purpose.

Seiryoku-Zenyo is the most effective use of the power of the mind and body. In the case of Judo, this is the principle upon which attack and defence are based, and what guides the process of teaching as well. Simply, the most effective use of mind and body may be described as the maximum efficient utilisation of energy. In summary, this can be described as "maximum efficiency".

This idea of the best use of energy is one of the central tenets in Judo, but it is also important for achieving various aims in one's life." \*1

"This concept of the best use of energy is the fundamental teaching of Judo. In other words, it is most effectively using one's energy for a good purpose. So, what is 'good'? Assisting in the continued development of one's community can be classified as good, but counteracting such advancement is bad... Ongoing advancement of community and society is achieved through the concepts of 'Sojo-Sojo' (help one another; yield to one another) or 'Jita-Kyoei' (mutual benefit). In this sense, Sojo-Sojo and Jita-Kyoei are also part of the greater good. This is the fundamental wisdom of Judo.

Kata and Randori are possible when this fundamental wisdom is applied to techniques of attack and defence. If directed at improving the body, it becomes a form of physical education; if applied to gaining knowledge, it will become a method of self-improvement; and, if applied to many things in society such as the necessities of life, social interaction, one's duties, and administration, it becomes a way of life...

In this way, Judo today is not simply the practice of fighting in a dojo, but rather it is appropriately recognised as a guiding principle in the myriad facets of human society. The practice of Kata and Randori in the dojo, is no more than the

application of Judo principles to combat and physical training... From the study of traditional Jujutsu Kata and Randori, I came to the realisation of this greater meaning. Accordingly, the process of teaching also follows the same path. Furthermore, I recognised the value of teaching Kata and Randori to many people as a fighting art and as a form of physical training. This not only serves the aims of the individual, but by mastery of the fundamental wisdom of Judo, and in turn applying it to many pursuits in life, all people will be able to live their lives in a judicious manner.

This is how one should undertake the study of Judo that I founded. However, in actuality there are many people throughout the world living their lives on the basis of Judo principles without knowing that this is the real essence of Judo. If the Judo that I espouse is propagated to society at large, the actions people undertake will become Judo without even thinking about it. I believe that if more people gain an understanding of the guiding principles of Judo, this philosophy will also help guide their lives. Thus, I implore you all to make great efforts, and initiate this trend in society." \*2

\* 1 Kano Jigoro, "The Best Use of Energy", Taisei, Vol.1, No.1, 1922.

\* 2 Kano Jigoro, "Jujutsu and Judo, Recognising the Distinction of Judo", Judo, Vol.7, No.2, 1936.

## What is "Jita-Kyoei"?

As long as we coexist, each member of society and the groups organised within must function in harmony and cooperation with the others. Nothing is more important than living prosperously together. If everyone acts with the spirit of mutual cooperation, each person's work benefits not only himself, but also others, and attaining this together will bring mutual happiness. Activities should not be engaged in simply for self-interest. Once started, it is only a matter of course that a person will find goodness in harmony and cooperation upon realising that his efforts will increase the prosperity of all. This great principle of harmony and cooperation is, in other words, the concept of Jita-Kyoei, or mutual prosperity for self and others.

Where should one seek the rationale for acting for the sake of others? Further, if one acts out of concern for his own wellbeing, there will inevitably be a collision of interests with others. Acts for the sake of self-interest will ultimately become a great inconvenience. In this way, sacrificing oneself without any purpose or reasoning runs counter to the greater good of humanity. If one merely enforces his own selfish claims, not only will he become hindered by opposition from others, but such selfishness will lead to self-destruction. When considered in this light, there is no other way forward but Jita-Kyoei in which all people play their part in society to prosper mutually.

For example, if three people join together in travel, one person may wish to go to the mountains, one to the sea, and one may want to stop and rest. The three eventually come to a point where they all wish to separate. Assuming that they wanted to enjoy the benefits of travelling together at the start, they must cooperate and accede to each other's wishes. In truth, there is no choice other than to select a common destination to satisfy everyone.

Looking at the ways of the world, we find that all things great and small interrelate in this manner... If one acts in accordance with his own interests while refusing to recognise the needs of others, this will lead to mutual destruction, and nothing is more disadvantageous or calamitous to society than this...

When we observe at the actual lives of people, it seems that there is a great deal of wasted energy. Even if it appears that people are utilising their energies effectively, it cannot be denied that there is still much room for improvement. We should cease meaningless conflict, and instead abide by the principle of Jita-Kyoei. If we proceed by maximising the

efficient use of energy, this will result in the vitality of the country increasing dual-fold. Thus, culture will advance in leaps and bounds, and we will all be enriched and strengthened as a matter of course. Moreover, I believe that if we follow the ideal of Jita-Kyoei, international relations will become more amicable, and it will promote wellbeing for the entire human race.

For this reason, I beseech you all to integrate and embrace all these teachings and proclamations, raise the flag of Seiryoku-Zenyo and Jita-Kyoei, notions that are based on the immovable principles of truth, and move forward together with all the people of the world.\*1

\* Kano Jigoro, "Why it is necessary to advocate the principles of Seiryoku-Zenyo and Jita-Kyoei", Sakko Vol. 4, No. 12, 1925.

## Contact Information

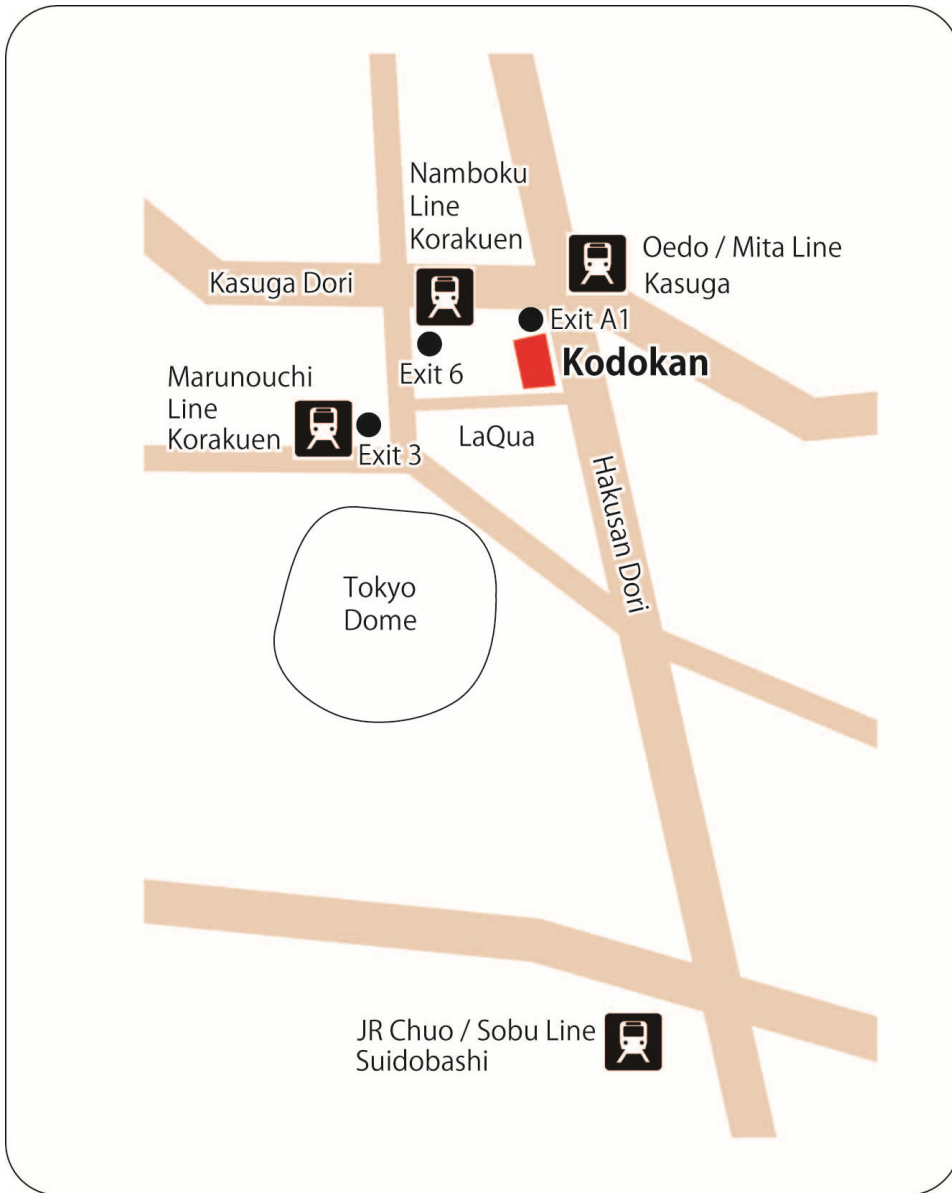
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Grading Dept.	TEL: 03-3811-7153, TEL: 03-3811-7154, FAX: 03-3811-8813 *For inquiries on your enrollment date or promotion date
Museum & Library	TEL: 03-3818-4562, FAX: 03-3818-4565 e-mail: <a href="mailto:lib@kodokan.org">lib@kodokan.org</a>
Kodokan Osaka International Judo Center	TEL: 06-6961-0640 <a href="#">Link to Kodokan Osaka International Judo Center</a>

## Access to Kodokan



Address: 1-16-30 Kasuga, Bunkyo-ku, Tokyo 112-0003, Japan

**Access from public transport**

Toei Subway: Mita Line/ Oedo Line

Kasuga Station (I12) (E07)

One-minute walk from exit A1, A2

Tokyo Metro: Namboku Line

Korakuen Station (N11)

Three-minute walk from exit 6

Tokyo Metro: Marunouchi Line

Korakuen Station (M22)

Three-minute walk from exit 3



JR Chuo Line/ Sobu Line

Suidobashi Station

Eight-minute walk

Toei Bus

Kasuga-Eki bus stop

One minute walk