



## PREFACE

It gives me a great pleasure to know that the number of those practicing Judo is on the increase in every country of the world, with recognition being internationally given to its intrinsic value.

The origin of the Judo, in its incipient form, can theoretically be traced back to the life of the primitive men. It can be said that, even among them, a prototype of the Judo existed, like those of boxing or wrestling, as a pattern of physical combat between men and men, prior they came to take the form of sports. The present-day Judo, born of the Japanese Ju-Jitsu, however, was consummated by the late Professor Jigoro Kano, in quite later days.

The Ju-Jitsu had formed a part of the Japanese military arts. It was specially studied and elaborated as a technique to control one's opponents or to protect one's self, without bearing any hardware about himself. It became a form of military arts in Japan during the latter part of the 16th century. It may be perhaps from the 17th century to the beginning of the 19th century that it was systematized and ramified into various schools.

Although some scholars assert that the Ju-Jitsu originated from the Kem-po of China, historical evidence abundantly shows that the theory is wrong. On the other hand, it is true, and evidence sustains, that the Japanese Ju-Jitsu was influenced by the Chinese Kem-po during the age-long traffic between Japan and China.

Succinctly speaking, the difference between the present-day Judo and the old-time Ju-Jitsu lies in that, whereas the Ju-Jitsu mainly aimed at the mastering of a technique to protect one's self or to put the opponent under control, the Judo, while preserving the self-protective facet of the art, adapted itself as a means for physical training from a new standpoint of sport, and added to it the moral ideal as the goal of spiritual training.

The Judo in its present form came into existence when the late Professor Jigoro Kano founded the Kodokan in 1882. Many an improvement have been added since then.

Professor Kano first learned the Ju-Jitsu when he was eighteen years of age. Having taken cognizance of the real value of it, he intended to readjust the techniques on the basis of sports, eliminating the defective points in it, but retaining the good ones. He permeated the new art of Judo thus reorganized with a high moral ideal, and finally laid down the foundation of the Kodokan Judo of the present-days.

Professor Kano further attempted to perfect the Judo even from the scientific point of views. Record tells that, in the year of 1891, he referred to western books of anatomy to make the study of Judo more scientific. It was in order to continue the study of Judo in this line that the Association for the Medical Study of Judo was established in the Kodokan in 1932. For years since, continuous efforts were exerted on the study.

In the year 1948, the Association for the Medical Study of Judo was replaced by the Association for the Scientific Study of Judo, thereby the scope of the study was widened to psychological and educational aspects, which hitherto had been limited to medical side. Through cooperation of scholars in various fields, precious results have been reaped since.

It is the purpose of this volume to collect and publish a part of the latest results of the study above-mentioned, and submit them for perusal and criticism of those interested in this field of study. It is earnestly hoped that further cooperation be given us by the scholastic circles for our achieving the original goal of the study.

In making this bulletin public, I sincerely express my heartfelt gratitude to the members of the Association whose wholehearted devotion and collaboration to the study enabled us to obtain this valuable result printed in this volume.

March 25, 1958.

Tokyo, Japan.

*Rieji Kano*

Rieji Kano  
President, The Kodokan.

### JITA-KYOEI (Perfection of One's Self and Mutual Welfare and Benefit)

Kano's ideal of Judo and education consisted in "perfecting one's self and benefiting the world", and the foundation of his conviction was to co-ordinate the two principles, as expressed in his own words: "In order to perfect myself I do not for a moment forget to be of service to the world" (Yukono-Katsudo: Vol. 7, No. 12, 1921). Also, "I will dedicate my future activities to the service of society, and for this purpose I shall strive to build up my character, and form a firm foundation for my life" (ibid.). This declaration, so openly made can only be made by a man of firm convictions and unusual greatness like Jigoro Kano. However, he also strongly persuaded others to do likewise. Whatever he firmly believed in doing he eventually counselled others to follow.

We shall now investigate what "perfection of one's self" means. According to Kano it means, first of all, "the object of life is to become spiritually and physically well developed, and attain the highest possible satisfaction which today's culture is able to offer" (Judo: July, 1923). Those who have attained this objective have done so through perfecting their own selves.

However, it must be borne in mind that "perfecting one's self" does not imply being egocentric. "If everybody does whatever he pleases there will be collisions everywhere", and self-perfection cannot be attained. Also, "even by obtaining prosperity and satisfaction for one's own self, one cannot attain self perfection,". Self-perfection cannot be attained by disregarding one's relation to others. Kano consistently advocated "service to humanity". The basis upon which is found his conviction in laying importance to society side by side with one's self is as follows: "Peace and security cannot be obtained if one were to live absolutely separated from society". "In order to attain self-perfection it is absolutely necessary to desire for the continuation of life with society" (Sakko: Vol. 3, No. 3, 1924). But for that, one must possess the "fundamental conditions for social life", and as these conditions he mentioned "mutual help and mutual concession". "Man, when standing alone is helpless, but together with society and with mutual assistance he is able to do things which are quite impossible when isolated from society. . . . . Therefore, only through mutual concession and co-operation a solidarity based on mutual trust may be formed" (ibid.). Thus, he was firmly convinced that an individual can attain self-perfection only as a worthy member of society, and for this reason he strongly advocated "mutual assistance and mutual concession" which were his fundamental principles of social life. In all probability this is a great ideal and will serve to solve the present day social problems by helping create a democratic human relationship which is also the fundamental ideology of modern physical education.

Kano firmly believed that through fulfilment of the above mentioned conditions an ideal state of human existence which consists of "mutual welfare and benefit" and "co-existence" may be attained, for the realization of which he endeavored throughout his long life.

He explained his slogan "mutual welfare and benefit" as, to attain one's own welfare and benefit, together with the welfare and benefit of others, and thereby attaining welfare and benefit for everyone" (Sakko: Vol. 3, No. 3, 1924), and adds that, "herein lies prosperity and development of society".

It is now necessary to clarify the meaning of the words, "mutual", and "welfare and benefit", the ideals or the objectives of his principle of "mutual welfare and benefit".

First, we shall consider "welfare and benefit". According to Kano, it means attaining perfection both physically and spiritually. In other words, according to Kano's explanation, "It is a condition attained when one is physically healthy and well developed, and in possession of high intellect and morals, together with a highly developed ability to appreciate beauty. Socially, one must have the adequate means to appreciate and enjoy the benefits offered by modern civilization, and furthermore, one must have the love and respect of others, so that people will freely and willingly comply with his wishes, in short an influential man". He further adds that a man who has attained this condition of "welfare and benefit" is "one who as a human being has attained the acme of his desire". This condition is an ideal which every man seeks to attain, however, what Kano emphasized is that the attainment of such a condition becomes of any value only when done, not by an egocentric motive, but by an altruistic motive. In other words, "those seeking welfare and benefit must do so with the desire that others may also obtain welfare and benefit".

Kano consistently emphasized that altruism should always accompany self-interest, and his "others", the object of altruism has a very wide concept. It extends from "the other person", "the other community", the "other country" to the whole of humanity. Although, as stated above, there are various kinds of "others" as opposed to "self", and all of these "others" must be taken into consideration, and efforts must be made in order to attain welfare and benefit together with them; in other words, "mutual welfare and benefit". However, this is only a general concept and in actuality it is sometimes not feasible as when "one nation is hostile to another". In such instances one must endeavor so that one's own country will be as little harmed as possible by the other, and as a positive measure, one must always bear in mind, above all, the welfare of one's own country" (Judo, June, 1923). Herein lies the gap between ideal and actuality, however, he is explicit in his statement that even under such circumstances an aggressive attitude is to be avoided. His article in the November, 1922 issue of "Judo" stated as follows: "In the past, many nations used aggression as a means of promoting national prestige. Their only concern was the expansion and prosperity of their own country at the expense of other weaker nations, and constantly watched for an opportunity to prey upon their unsuspecting victims". This kind of policy results in "every nation watching each other with vigilant hostility". However, at present, a nation which openly adopts such an aggressive policy must be prepared to antagonize the whole world. And if aggression is secretly being contemplated by a nation, it will naturally lose the confidence of other nations, and international relations will deteriorate" (Judo: November, 1922).

From the same standpoint, Kano commented on armaments. Since, at present, not all nations have adopted the principle of mutual prosperity, complete disarmament is not feasible. Consequently, military preparedness is necessary as a defensive measure. However, "there is a great difference between preparedness for aggression and preparedness for defense", and adds that "armament must be based on self-defense and not on aggression." In short, international relations must be based on "mutual welfare and benefit". His completely pacifistic ideal is manifested by his statement that "a nation should be loved, respected, and trusted by other nations. Internally, it should strive for cultural development and repletion of wealth.

This principle should be adopted not only by nations, but by individuals also, because, "so

long as an individual is a constituent member of a nation he should not stand aloof from the policies of this country” and his principle of “mutual welfare and benefit” should be applied to the relation between self and nation, and also between self and society. As already mentioned Kano, early in his career, advocated that “self perfection” must go hand in hand with “service to humanity”. For example, he wrote that “The standard of human activities must be based on self-perfection and service to humanity” (Yuko-no-Katsudo: Vol. 7, No. 12, 1921). Also, “In order to truly benefit oneself, one must also take into consideration the benefit of society. The greatest prosperity to oneself can only be attained through service to humanity”. However, a weak person cannot benefit humanity, one must have the capacity to do so, and of this he said that “A person who is not able to look after himself cannot do anything to benefit the world. . . . in order to give the full benefit of one’s effort of service to others one must take into consideration one’s own welfare at the same time”. Consequently, in order to obtain the highest efficiency of one’s activities the best road to success is through “mutual prosperity” (Yuko-no-Katsudo: Vol. 8, No. 1, 1922). He consistently advocated “mutual welfare and benefit” as the ideal in the relation between the individual and society. Accordingly he categorically opposed a philosophy like “survival of the fittest”. This outlook on life and the world is of great importance to modern society, especially, his view that without self perfection one is powerless to be of service to humanity, is replete with useful suggestions to modern democratic society.

So far, we have seen Kano’s philosophy of the relation between one nation and another, and also the relation between an individual and society. On the relation between one individual and another, he also advocated the philosophy of “mutual welfare and benefit”. “The people we come into contact daily are individually just another person”. In the practice of “mutual welfare and benefit” one’s own relation to society, nation, and humanity naturally should be taken into consideration, but in actuality, efforts must be concentrated on the mutual welfare and benefit in relation to other individuals.

The “mutual welfare and benefit” in relation to other individuals consists in “mutual help and mutual concession”. “If everyone does things according to his own liking, confusion will be the result—everyone must strive for his own perfection as well as for the development and prosperity of others” (Judo: October, 1921). In other words, the manifestation of the ideal relation between one individual and another is “mutual welfare and benefit”. In order to attain this goal, Kano advocated the practice of “mutual help” and “mutual concession”. Only nowadays, we hear much about “interdependence” and “co-existence”, however, Kano had already, throughout his life advocated and actually practiced these principles. It is about time, that we in our modern times should strive to practice Kano’s lofty ideal.

Kano attempted to realize this fundamental ideal through Judo, as expressed in the following words, “The ultimate object of Judo, is also the ultimate object of man”, in other words “to perfect one’s self, and serve humanity”. Regarding this, he said that “The two do not seem to be compatible”, however, in reality, the two harmonize very well. Only a person who has attained self perfection can be of any consequence to humanity. Self-perfection and service to humanity are not unrelated to each other. . . . the two are complementary. . . . those practicing Judo must constantly bear in mind and endeavor for self-perfection and service to society (Yuko-no-Katsudo: Vol. 5, No. 9, 1919). The ultimate aim of modern physical education is the formation of a democratic society. This, Kano realized through Judo.

**SEIRYOKU-ZENYO** (Maximum efficiency)

Another important principle of Kano's philosophy of education was "the utmost use of one's energy" or in short "maximum efficiency". According to him "There is no clear difference between the spiritual and physical aspects of energy, rather "it is to be viewed as a whole" (Judo: July, 1923), and "when a child is born he is born with "energy" which gradually develops, although very feeble in the beginning". In other words, what he called "energy" did not simply imply physiological energy or physical vigor, it connoted the "living force" including both the spiritual and physical aspects of life.

It is up to education to develop the different aspects of this "energy". "The most effective use of "energy" in order to develop an excellent body is physical education, and when this "energy" is used in order to develop the intellect or morals the process is "intellectual culture" or "moral culture", respectively. Furthermore, if this energy is used in order to improve our daily life it becomes "improvement of living conditions" (Sakko: Vol. 5, No. 3, 1926).

The development of this "energy", "on the one hand spiritually, on the other physically, forms various aspects of human life—some become philosophers, some politicians, while others become Judoists, etc." Depending on the way this "energy" is developed and used various types of individuals are formed (Judo: No. 3, 1923).

We shall now consider what is meant by "the most effective use of energy" which Kano advocated so emphatically. "Most effective", needless to say, is related to the objective of an action, and when the objective is best realized, it may be said to be "most effective". Regarding this, Kano said that, "Whatever a person does, he must do in order to obtain good results. The best means for obtaining good results is to use one's energy in the right direction with as little waste as possible, and effectively" (Yuko-no-Katsudo: Vol. 5, No. 1, 1919). Also, "To use one's spiritual and physical energy effectively means to obtain maximum results thereof" (Yuko-no-Katsudo: Vol. 8, No. 1, 1922). Whether the "energy" is effectively used or not can only be decided by the result, and for that the objective must be clarified, and also the method by which the "energy" is expended must be taken into consideration. At any rate, the reason why Kano established such a fundamental principle was due to his strong desire to adopt modern rationalism and efficiency, the importance of which he had already perceived at the age of fifteen when he had observed the studying method of one of his friends, who "without wasting a single moment" studied most diligently and became highly successful later on (Lectures: Jigoro Kano as a Judoist).

As he started his system of education along these lines, he made observations on the various aspects of life and discovered that life was full of waste. In this regard he said that "Many people are daily wasting much of their energy", and also, "unnecessarily remain idle", and in some extreme cases even "abuse their energy" (Yuko-no-Katsudo: Vol. 8, No. 2, 1922). He severely criticized the waste involved in the clothing habits of the Japanese, and also their haphazard way in which visits (to friends) are made without regard for the convenience of others.

From the point of view of effectively using one's energy, he made several important remarks on human behaviour, a few of which will be quoted here. "Oversleeping, overeating, or talking unnecessarily are all hindrances to one's success. Much more harmful to one's success are overdrinking or neglect of one's health" (Yuko-no-Katsudo: Vol. 8, No. 2, 1922). By this

Kano implied that in order to attain the object of one's desire, or to succeed one should not deviate from the path leading directly to the objective. In the above quotations he referred to sleep, eating, and talking which are absolutely necessary for the maintenance of life, however, when these things are overdone efficient use of "energy" is hindered. He further remarked that "even physical exercise or reading, both considered to be beneficial, when overdone hinders bodily growth or mental development" (ibid.). From the above, it will be understood that no matter how good the objective may be, or how useful to life it may be, if the ways and means employed in its attainment are not properly and adequately carried out, the result will not be effective. "The most effective" which he emphasized so much is not something to be considered as being abstract, its meaning and purpose must be fully grasped in conformity with the objective, and for the best way to cultivate this ability Kano recommended Judo.

Now, let us consider how the ability to grasp this principle of "maximum efficiency" is accomplished through Judo. Kano taught that in learning Judo, "both spiritual and physical strength must be most effectively used in conformity with the objective" (Yuko-no-Katsudo: Vol. 5, No. 2, 1919). When we consider the various Judo techniques which are the creations of Kano, it will be evident that this principle of "maximum efficiency" is most adequately applied. However, no matter how well this principle is applied theoretically to each of the Judo techniques, it depends on the performance of each individual whether the principle is actually and adequately applied. Consequently, "in the performance of Judo techniques" which in theory are so rationally devised, "if the performer is careless in his practice, he will not be able to use his energy effectively. It is, therefore, absolutely necessary that each technique be carefully and diligently studied and practiced. Those who have correctly undergone Judo training at a "Dojo" (exercise hall) "will naturally cultivate an ability to utilize both spiritual and bodily strength in the most effective manner in whatever they undertake to do" (Yuko-no-Katsudo: Vol. 5, No. 2, 1919)

Here we are up against a wide gap and must make a bold leap. That is because, Kano advocated the application to daily life of the understanding and the practice of the principle of "maximum efficiency" acquired through Judo practiced at the "Dojo" which is a specific place.

To grasp a general principle through experience gained at a specific place, and then to apply this to daily life certainly requires a great leap. However, Kano exhorted that those who aspire to be proficient in Judo must strive to avoid unnecessary fatigue of body and mind, and endeavor to use one's energy most effectively, not only when practicing Judo at the "Dojo", but must do so in every movement of his daily life". He further advised that "It is not possible to acquire the ability of maximum efficiency in every move just by practicing "Kata" (form) and "Randori" (free exercise) at the "Dojo"—one must always bear in mind to cultivate it in the actions of everyday life. Then only, can one acquire an ability to use naturally one's energy most effectively" (Yuko-no-Katsudo: Vol. 7, No. 9, 1921).

We have seen so far that Kano attempted to realize the principle of "most effective use of one's energy" through Judo, and further attempted to apply the experience gained there to daily life. In other words, he applied the experience gained through a specific practice to something general. Herein, lies the importance of his idea as a basis of physical education. Modern physical education which lays importance on only attaining the athletic objective and does not give due consideration to the disciplinary aspect has much to learn from Kano's principle of the application to every day life of what has been learned in the sports ground. This principle of "the most effective application of one's energy", indeed, suggests that there is much room for further consideration in the educational method of modern physical education.