



# The Kano Society Bulletin



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## In This Edition

This issue of the *Bulletin* features articles by Russ Ebert and Brian Watson on the evolution of *judo* from *jujutsu*. Additionally, Brian Watson outlines Jigoro Kano's lifetime contributions beyond *judo*, delves into the topic of leadership and, in a broad article, discusses the *judo* events at the Paris Olympic Games. Also included are photographs by Patrick Bigot showcasing the *judo* exhibits on the second floor of the *Kodokan*.

## Editor's Comments

I'm very pleased to share this latest issue of *The Bulletin* with you, and I hope you find the content engaging. I would also note, on behalf of the Society, the death of the esteemed *judo* coach Yoshihiro Uchida, 10<sup>th</sup> dan, aged 104. A special thanks to John Bowen for his help with proofreading. Any remaining errors are entirely my own.

## Contributions

This online publication is the core of the Kano Society's activities. We encourage submissions of articles, photographs, and other contributions to the *Bulletin*.

Dr Llyr Jones

## Jikishin-ryu: Kumi Uchi, Jujutsu and finally Judo Russ Ebert



*Jujutsu to Judo*

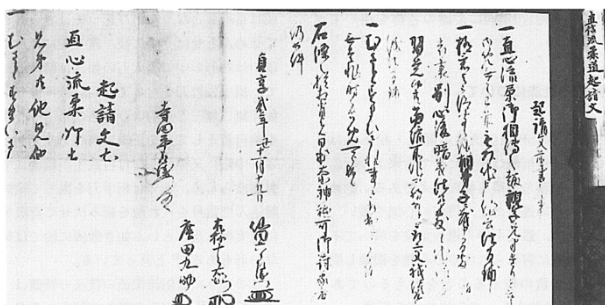
Professor Jigoro Kano was a reformer in the Meiji government's education system who created a Japanese form of pedagogy which he called *judo* that combined modern European principles and old schools of *jujutsu*. Today it is widely accepted as fact that Kano created the name '*judo*' – however, this is not the case. *Jikishin-ryu*, a school of *jujutsu* founded by Kanemon Terada Mitsuhide, had been using the name '*judo*' for about 170 years prior to Kano founding his school, and using the same term.

In Japanese culture and history, a connection to the past is regarded as a sign of legitimacy. This principle extends beyond the martial arts to encompass all aspects of life. Farming, religion, business, carpentry, blacksmithing, pottery, the arts and more all have a 'lineage' to tether them to those who came before. That lineage provides esoteric credentials, indicating that the proprietor has devoted themselves to cultivating the 'path' and giving mindfulness to their ancestors. However, changes and innovations were not uncommon, and usually led to the spawning of a new school, business or philosophy. Mathematics was no doubt equally regarded and discussed, with new formula being posted publicly on shrine gates or in public squares, showing what had been discovered or improved upon. Such is the case of *Jikishin-ryu*, which was founded around the 17<sup>th</sup> century by a student of *Kito-ryu*.

Kanemon Terada Mitsuhide, the founder of *Jikishin-ryu*, was born in the eastern region of Shimane Prefecture, within the former Izumo *han* domain. Having learned *Teishin-ryu* from his father, Sadanari, and mastering its secrets, he sought a broader set of skills. Consequently, he abandoned his family inheritance of the school and left it to his younger brother Sadatsugu, and embarked on a pilgrimage visiting his uncle, Yorishige, in Kyoto, where he studied *Ryoishin-ryu* (*Fukuno-ryu*) swordsmanship, spear fighting, archery, horseback riding, and battle strategy. Despite these accomplishments, he still felt incomplete and continued his journey to learn *Kito-ryu* under the guidance of Ibaraki Matazaemon Sensai. *Kito-ryu* was heavily influenced by Confucian teaching and spiritualism, and as a result he retreated to the mountains. Legend states that he was taught *Chosei-no-kata* 長生の方 [the way of eternal life] by a hermit and became aware that a path is infinite and can meet the needs of its follower.

Matsuhide is said to have studied Zen under Master Takuan, developing or enhancing his practice with *Fudotai – Fudochi* 不動体-不動智 meditation. He also studied Confucianism under Hayashi Doshun and eventually founded *Jikishin-ryu jujutsu*. All these experiences profoundly influenced him over time.

After Matsuhide entered into the service of the Matsue ha, he settled into his career and devoted himself to teaching *Kito-ryu*, which he formally called *Kito-ryu Kumi-uchi*. That was a popular term in his era, and he used it throughout his lifetime. *Kumi-uchi* was intended for light armour and defined what he was doing with the school more accurately. This was a trend among grappling schools and after the 1600s when the *shogun* became the ruler (under the Tokugawa shogunate) a class system was established. Consequently, schools of martial arts began to reform themselves to align with the social change. Then in about 1624 or so, he decided to create the school *Jikishin-ryu Jujutsu* 直心流柔術 based on *Kito-ryu*, his experiences on his pilgrimage. This name change is verified in the book '*Jikishin-ryu Jujitsu Ohen*', written in 1721, which has a 'pledge' [*kishomon*] from the Kajikawa family collection that specifically calls the school *Jujutsu*.



Pledge or *Kishomon* from the Kajikawa Family

It should be noted that researcher Nakajima Tetsuya hypothesised that the origin of *Jikishin-ryu* might actually be attributed to Terada Yorishige, Matsuhide's predecessor in *Kito-ryu*. This hypothesis is based on discrepancies found in the text of the document *Jikishin Ryu Yawarajo* 直心流柔序 and the fact that Matsuhide did not claim to be the founder, instead asserting that he learned everything from Yorishige.

Mitsuhide's eldest son Terada Heiemon Sadatsugu inherited his father's school and continued his teachings as the second generation, leaving the school to his student Inoue Kuroemon Mitsuhide as the third generation. In 1724 Inoue wrote in '*Jikishin Ryu Doho*':

*"Judo is a way of life following the virtues of gentleness and kindness which are naturally present in everyone"*.

Throughout his life he continued to teach the school as *Jikishin-ryu Jujutsu* but began to adapt his training methods

and the school's philosophy. He incorporated what he referred to as *Judo* into his *Ju-jutsu* instruction, and this approach gained prominence during his lifetime.

The significance of this evolution is highlighted by the fourth generation of the school, Inoue Kuroemon Masanaga, who wrote:

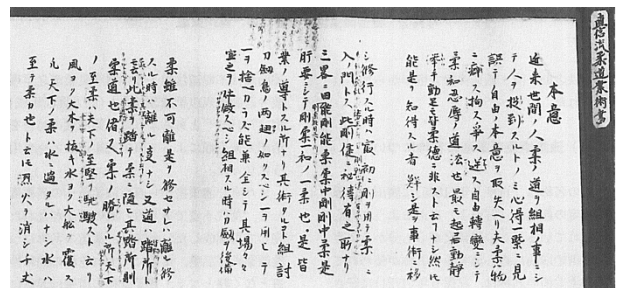
*"In the preface to the central volume of my teacher Matsuhide's writing he earnestly and honestly stated that Judo is a law that cannot be broken. In the midst of the revival of the slums of our age, the principles of Judo have been challenged and morality has been equally revived and is now a daily pursuit. My teacher lamented the need to reform (ju-jutsu into) Judo"*

[From '*Monjin Horie shi Seionki*', 1734]

In '*Jikishin ryu Judo Techniques Volume, Volume 1*' the philosophy is also written "*Among all beings, high or low there is a morality of gentleness and kindness that is naturally endowed to them. To follow that is what is called Judo*".

Along with this, it seems that by the fourth generation, the teachings at the school were referred to as *Judo*, and along with that came name change from *Jikishin-ryu Jujutsu* 直心流柔術 to *Jikishin-ryu Judo* 直信流柔道. Masanaga wrote that "*Jikishin ryu Jujutsu has remained unchanged for ages, and it was corrected, supplemented, and reorganised*" (...to match its teachings).

After this change, there was a notable increase of techniques to address the wearing of lighter (as opposed to heavy) armour, as well as plain, every day, clothes. These significant changes took place at the end of the Edo period in the 1830s. Surviving documents indicate a marked increase to 90 techniques and strategies, growing from the approximately 40 techniques known in the school's early days. However, it appears that, despite the overall increase in techniques, at least two sets of techniques specifically addressing armour were discarded and lost.



An Edo era document using the name *Jikishin Ryu Judo* from the Kajikawa family

*Kito-ryu*, in the 18<sup>th</sup> century under Suzuki Seibei Kuninori was inspired by the new philosophy of *Jikishin-ryu*. He adapted it and furthermore added his own family's "*Jinmu-no-Michi*" [the path of Jinmu]. As he did so, he renamed

“Kito-ryu Kumiuchi” to “Kito-ryu Judo” stating that (in Kito-ryu) “the skill is the art and technique, the way is straight and the training is virtuous and good”, meaning that one should master the moral and correct path in training and in life. The idea of the “way” was to achieve this state of unity between the spirit, virtue and the path you take. The Kito-ryu kata gathered from scrolls in this era have of 21 armoured techniques, described as “focused on the principles of throwing using natural movement – utilising the opponent’s strength as a weakness to unbalance them”.

Reference is also made to using striking techniques as a transition to throwing techniques. *Yoko-sutemi* techniques, in which one throws the opponent over one’s head by sacrificing one’s own body in Kito-ryu, is thought to have had a major influence on the *yoko-wakare* [side separation] throw of *Kodokan Judo*. Additionally, the *yuki-ori* [snow breaking] of Kito-ryu, throwing the opponent over one’s shoulder against a rear attack, is thought to have had a major influence on today’s *seoi-nage* in judo. Kano-shihan considered the Kito-ryu kata to be important, both technically and theoretically, so he preserved them as higher-level techniques in *Kodokan Judo*. However, it does not appear that any of the techniques that Jigoro Kano used in forming the *Koshiki-no-kata* were existent in *Jikishin-ryu* by the 19<sup>th</sup> century.

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## From Jujutsu to Judo Brian Watson



Jujutsu

Ancient Japanese *jujutsu* has a rich history that traces back to the *samurai* warrior days of feudal Japan. After the government system of conscription was terminated in 792, social upheaval occurred periodically leading to the formation of private armies to protect the landed interests of nobles during the Heian period (794-1185). Additionally, there were local disturbances and armed struggles among provincial military bands that affected the peace of the realm. As a result, the samurai class came to prominence. In 1156, warriors from the Taira and Minamoto clans backed rival claimants to the throne, leading to further strife. Warriors needed expertise in close combat techniques for real-life battlefield situations, thus over time, they increasingly developed *jujutsu* as a comprehensive, versatile fighting method by encompassing both armed and unarmed skills.

Professor Jigoro Kano (1860-1938) played a significant role in shaping the modern-day martial arts by emphasising moral and mental development alongside the physical aspects. In 1906, the *Butokukai* appointed Kano chairman of the *Butokukai* Committee of *Jujutsu* Masters. This gives us clear indication of how influential Kano was esteemed at that time, for aged 46, he was relatively young to be leading erudite elders. His efforts to combine effective techniques with ethical principles led to the further development of judo and other *budō* arts, such as *kendō* and *jōdō* (this art, using the short staff, is similar to *bōjutsu*, in that its primary emphasis is on defence against a Japanese sword attack.). Mainly through his encouragement and persistence, Japan’s varied martial arts were transformed into non-violent activities and as a consequence, the name endings were changed from *jutsu* ‘technique’, or perhaps I should say ‘violent technique’ to *dō* ‘path or way.’ Kano, ever the academic, regularly lectured at the *Kodokan* on the values of mutual respect, harmony, self-improvement, and encouraged his senior students to lecture in his absence on the ‘path’ that he believed students should follow in life. His altruistic aim seems to have been to persuade *budō* students to concentrate not only on the cultivation of a healthy physique but also on the attainment of a virtuous, scholarly mindset.



Although *judo* has in modern times become a regular Olympic sport, judging from the letter that Kano wrote to Gunji Koizumi in 1936, Kano had an ambivalent attitude with regard to this outcome. Moreover, he discouraged *judo* training merely for sporting prowess. He was much more focused on seeing students pursue *judo* as a means of developing positive cultural attainments, which he hoped would in turn help further the expansion of a responsible citizenry.

In keeping with Kano's emphasis on these objectives, over past decades many Japanese *judoka* have pursued successful careers in business and in academia. For instance, former IJF president, Shigeyoshi Matsumae (1901-1991), was an electrical engineer, inventor of the non-loaded cable carrier communication system in 1932, General Director of the Engineering Department at the Ministry of Communications, a politician, and later in life founder of Tokai University. Likewise, two *Kodokan yudansha* [black belt] holders in particular exemplified Kano's teachings in full measure by becoming Nobel laureates. Ryoji Noyori, a 1<sup>st</sup> *dan*, former president (2003-2015) of RIKEN Physical and Chemical Research Institute, achieved the 2001 Chemistry Nobel Prize, and Shinya Yamanaka, a 2<sup>nd</sup> *dan*, who gained the 2012 Nobel Prize in Medicine. This specific honour was in recognition for his discovery of how to transform ordinary adult skin cells into stem cells that, like embryonic stem cells, are capable of developing into any cell in the human body. Yamanaka's achievement fundamentally altered the fields of developmental biology and stem cell research.



Shigeyoshi  
Matsumae



Ryoji  
Noyori



Shinya  
Yamanaka

Finally, a quote from Kano in article 48 – *The Ideal Judo Instructor* within the book *Judo Memoirs of Jigoro Kano* [1] has ample impact and reads as follows:

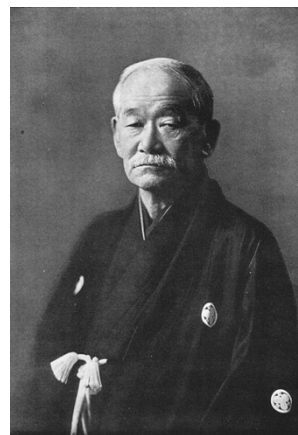
*“They (judo instructors) should possess detailed knowledge of physical education, teaching methods and have a thorough grasp of the significance of moral education. Also, they must understand how the principles of judo can be, by extension, utilized to help one in daily life and how they themselves can be of benefit to society at large.”*

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## Jigoro Kano's Contributions Beyond Judo Brian Watson



Jigoro Kano

Professor Jigoro Kano (1860-1938) was an academic, prolific author, translator, and politician. The purpose of this article is to raise awareness (mainly for non-Japanese) of the influence that Kano had on the re-shaping of Japanese society during the Meiji era (1867-1912) and the Taisho era (1912-1926).

Kano's life coincided with the modernisation and Westernisation of Japanese society, which had a major influence on the trajectory of his career. Kano was truly ahead of his time. Far from being a passive observer, he was an active participant in the many roles he took on throughout his life. Many of the educational reforms and sports initiatives he championed were groundbreaking and continue to be relevant today. The following is a brief outline of what were at the time, his most notable pioneering ideas.

### Educational Reforms

Kano served from 1900 to 1920 as principal of the prestigious Tokyo Higher Normal School (now Tsukuba University), where his recommendations for educational development were groundbreaking. By promoting inclusivity and diversity, he created an environment whereby students from a wide variety of backgrounds could thrive. His emphasis on the admittance of international exchange students, especially from China, and on extracurricular pursuits helped shape a more holistic and inclusive educational system. Furthermore, he helped modernise the syllabus for the education of Japanese secondary school teachers and served in government as Director of Primary Education from 1898 to 1901.

### Promotion of Physical Education

Kano's integration of physical education into academia was transformative. By stressing the importance of physical fitness, discipline, and the development of good moral character, he helped shape well-rounded individuals. His approach not only led to improvement in students' physical health but also instilled in them the values of respect, perseverance, and integrity. Moreover, in 1911 Kano played a key role in

assimilating both *judo* and *kendo* into the Japanese public school system.

### Olympic Movement Activities

In 1909, he was appointed the first Asian member of the International Olympic Committee (IOC). This role became a crucial one for the promotion of Olympic sports in Japan and in Asia as a whole. His efforts were also essential in paving the way for Japan's inaugural participation in the Olympic Games. Kano officially introduced Japan to the Olympic Games by his presence, together with Japanese athletes, at the 5<sup>th</sup> Summer Olympiad held at Stockholm, Sweden in 1912, and by doing so, he encouraged other Asian nations to do likewise. Furthermore, he strongly endorsed the successful bid to stage the 1940 Summer Olympic Games in Tokyo (later cancelled following the outbreak of World War II). He represented Japan at multiple IOC events and not only highlighted the importance of sports and physical education but also fostered international cooperation through sport.

### Japan Amateur Sports Association, Chairman

In 1922, Kano entered politics when he became a member of Japan's House of Peers. This prestige, together with his chairmanship of the Japan Amateur Sports Association, helped him boost participation in sports among Japan's general public. Therefore, all things considered, Kano's legacy lies not only in the realm of martial arts but also very much in education and in the promotion of Olympic-related sporting activities. Even today his philosophy of *Seiryoku-Zenyo* [maximum efficient use of energy] and *Jita-Kyoei* [mutual prosperity for oneself and others] continues to inspire the supporters of his values both in Japan and the wider world.

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## Leadership Brian Watson

Leadership is a skill that can be learned. It is a multifaceted concept that transcends mere titles and formal authority. It's not just about being at the forefront; rather, it involves guiding and impacting outcomes, enabling groups of people to work together effectively toward shared goals. Whether you're a master of a *judo dojo*, manager, or executive in some capacity, leadership is fundamentally about what you do, not just who you are. That being said, what works in one situation may not necessarily work in another. Leaders must adapt their strategies based on the context and the organisation's stage of evolution.

Here are some key points. Normally, to maintain order in the smooth and efficient functioning of civilised society, it is preferable to have one individual appointed as supreme leader during a specific term of office. This person holds a position that empowers them to wield authority when deemed necessary. Basically, a leader unifies a group of people, selects a course of action, and directs them in pursuit of a predeter-

mined goal. They may be leading, the crew of a ship, a committee, a commercial enterprise, an army, or indeed a nation. Requisites for all such tasks are similar. The most fundamental requirement, however, is to win the confidence of the group. Then the leader must gain their respect. Or perhaps I should say earn it. The more esteem that a leader can command, the easier it becomes for them to secure their trust. Possibly the leader's biggest challenge is for them to persuade their followers to do willingly whatever they so desire them to do. Very often though, this can be achieved only by resorting to the judicious use of the carrot and the stick [rewards and punishments].

Above all, a leader needs to be eloquent: they must clearly define their objectives and motivate their followers to proceed to the right destination. Essentially, they have to convince their group that what they are proposing is indeed attainable. At the same time, however, there must also be checks and balances in place, such as free speech, and freedom of the press to prevent the leader from exceeding their authority, for as we all know, power tends to corrupt.

Finally, a leader is called upon to make important decisions. When proved to have chosen the correct course of action, few complain. If proved wrong, or if their group is unsuccessful in any endeavour, and even if innocent of culpability, nevertheless, the leader has to accept the consequences. This often means the vengeance of their followers and contempt from rivals. Therefore, leadership is not static — it evolves with changing contexts and societal needs. Thus, all leaders, sooner or later, are reminded of this truth from William Shakespeare (1564-1616): "*Uneasy lies the head that wears a crown*" (King Henry IV, Part II, 1597).

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## Judo versus Muscle – including at the 2024 Paris Olympic Games Brian Watson

### Part 1

The *judo* event at the 2024 Paris Olympic Games was held at the Grand Palais Éphémère in Champ de Mars from 27 July to 3 August 2024.



The Grand Palais Éphémère

On 28 July the, Japanese *judoka* Hifumi Abe (26), who is of rather slender build, fought several very muscular *judoka*. Despite facing these fearsome opponents with far superior physical power, Abe relied on his exceptional *judo* skills and decisively threw them all. He gave a brilliant demonstration of pure *judo* technique whereby he expertly utilised his opponents' greater physical strength, to overcome them and capture the -66kg category Olympic gold medal. This impressive Olympic back-to-back victory was a remarkable display of his *judo* and his determination.



Hifumi Abe



Takanori Nagase

### Part 2

Later, on 30 July 30, Takanori Nagase (30) also of Japan gained Olympic gold in the highly competitive -81kg weight category. Like Hifumi Abe, Nagase is of slim physique and despite his totally calm temperament, he overcame his strongly aggressive opponents. For instance, in the quarter-finals Nagase defeated world number one, Matthias Kas (Belgium), in the semifinal he beat Antonio Esposito (Italy), and in the final, he prevailed against three-time world champion Tato Grigarashvili (Georgia). Again, following in Hifumi Abe's footsteps in his back-to-back achievement, this was the first time for Nagase to win back-to-back Olympic titles in the -81kg. class.

Now to the accomplishments of female *judoka*. Natsumi Tsunoda (31) of Japan secured gold in the women's -48 kg category on July 27 after defeating Mongolia's Bavuudorj Baasankhuu who became world champion in May, and who is two places above Tsunoda in the global rankings. This achievement brought Japan its first medal in the Paris Games. Notably, it marked Japan's 500th Summer Olympic medal since Professor Jigoro Kano introduced the nation to the Summer Games in Stockholm, Sweden, in 1912.

Also, to note is Diyora Keldiyorova of Uzbekistan. This skilful *judoka* was born on 13 July 1998 and competes in the -52kg category. On her way to Olympic glory in clinching the gold medal she threw decisively for *ippon* 2020 Tokyo Olympic champion Uta Abe (24) of Japan, which was a totally unexpected outcome. Diyora Keldiyorova has thus made history by becoming her nation's first Olympic *judo* champion and Uzbekistan's first-ever female *judo* medallist.



Natsumi Tsunoda



Diyora Keldiyorova

### Part 3

Formerly, most major *judo* contests were ended by a skilfully executed throw for *ippon*. It was, therefore, a little disappointing the number of contests that were decided by *shido* at the Paris Olympics. This trend can indeed change the dynamics of contests. It seems that *judoka* nowadays can be divided into two groups: the proficient *judo* technicians and those who strategically exploit the *shido* ruling to gain advantage and thus occasionally make their opponents appear passive. This strategy can lead to less dynamic contests.

Many skilled *judo* technicians maintain the true spirit of *judo* by positively attacking with all legally accepted techniques. The '*shido* group', however, rarely uphold this principle and choose to adopt a largely negative attitude. They often display this negativity by the pretence of 'fighting for grips'. The real intention, though, is merely to thwart their opponents' positive attacks. Sometimes, of course, the strong-arm *shido* group do secure solid grips, but do not seem to have enough skill to attempt a genuine *judo* throw and so revert to intense grip-fighting. This can make a contest look like a tedious battle of strength rather than showcasing the dynamics of the art of *judo*. Their approach can at times be effective in terms of winning, but it might not always align with the traditional spirit of *judo*, which emphasises skilful throws and fluid movement. Some *judoka* might indeed use intense grip-fighting as a tactic to make their opponents appear passive, hoping to draw a *shido* penalty. This can be a strategic move, but it can also detract from the more dynamic and skilful aspects of *judo*.

Finding the right balance between strategic play and technical proficiency is crucial for maintaining the excitement and integrity of the art. To address this, referees need to be very discerning and ensure that penalties are awarded fairly, recognising genuine passivity versus strategic grip-fighting. Additionally, rule adjustments that encourage more active engagement and penalise excessive grip-fighting could help maintain a balance between strategy and skill.

### Part 4

The essence of *judo* is meant to emphasise and display fluid, skilful techniques. When grip-fighting dominates a bout, however, it can turn a contest into a test of strength, a battle of strong-arm thrusting rather than much expertise, leading to a less dynamic and less engaging match.



There are two objectives to highlight in this regard: one is to set the opponent up for an attempt at throwing him, or two, to merely prevent one's opponent from attacking by thrusting him away. This latter strategy is usually devoid of any determined attempt to actually throw one's opponent.

Another matter that should be given consideration is how to reduce the number of injuries that occur these days. As a result of grip-fighting, heads occasionally clash, and damage, especially to finger joints, can happen.

A throw executed expertly and positively for *ippon*, often brings a sense of accomplishment and satisfaction to the winning *judoka*. Moreover, a vigorous display of *judo* technique may well arouse interest in the minds of young spectators experiencing *judo* for the first time. On the other hand, the above-mentioned negative aspects, could wrongly convince spectators that judo is largely a dull, grip-fighting sport that offers little benefit to practitioners.

It is unfortunate that some spectators might perceive *judo* this way. However, let's not forget, in reality, judo offers a wealth of benefits beyond what might be seen in a match focused on mostly grip-fighting. Physically, *judo* enhances strength, flexibility, and cardiovascular health. Psychologically, it builds discipline, resilience, and strategic thinking. The art of *judo* is also about mental fortitude and respect for one's opponent.

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## The Kodokan Second Floor Photographs by Patrick Bigot

The second floor of the *Kodokan* International Judo Centre (the *Kodokan*) in Tokyo houses several key areas – the Kano Memorial Hall, the Historical Hall, the exhibition room, and the material stock room. The halls feature posters detailing the development of *judo*, along with information on some of its greatest masters, written documents, photographs, and insights into the life of Kano-*shihan* and the people he encountered during his travels. The extensive *Kodokan* library also located on the second floor contains over 7,000 books on *judo*.

Presented now is a series of photographs taken on the *Kodokan* second floor by notable French *judoka* Patrick Bigot, FFJDA 7<sup>th</sup> dan, Kodokan 6<sup>th</sup> dan.











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### Points to Ponder

*"The ideal judo is to be able to perform techniques naturally without thinking. Get carried away."*

Jigoro Kano  
(1860-1938)

*"One's strength of character is revealed more in defeat than in victory."*

Brian Watson

*"Judo is more than a sport; it is a school of life."*

Thomas Pesquet  
French Astronaut

*The proud do not endure, they are like a dream on a spring night; the mighty fall at last, they are as dust before the wind."*

Heike Monogatari

*"Judo should not be practiced merely for a sporting outcome but for self-improvement. The benefits accruing from training hard in judo can lead one to excel in other areas of life as well."*

Brian Watson

*"When performing kata, some people do the dance, but never hear the music."*

Baz Welsh

The best victory is the one achieved without war.

Sun Tzu  
(554-496 BC)

*"Judo is the art of using the body in general. It is planned to improve general well-being and a sense of rhythm and develops coordination or movement as no other method or sports can possibly do."*

Moshe Feldenkrais  
(1904-1984)

*"The true spirit of judo is nothing but the gentle and diligent free spirit. Judo rests on flexible action of mind and body. The word flexible however never means weakness but something more like adaptability and open-mindedness. Gentleness always overcomes strength."*

Kyuzo Mifune  
(1883-1965)

*"A judoka is someone who has the intelligence to understand what he is taught, the patience to teach others what he has learned, and the faith to believe what he does not understand."*

Jigoro Kano

*"There are no hacks. Judo is difficult, and when you work hard to make incremental improvements in your techniques, it becomes less difficult. This will not happen overnight, and it never comes easy."*

Anon

*"The black belt is not a mark or symbol of the end of the journey to one's mastery of the arts; rather it is the mark that one is done packing for their journey and may now take the first step in their true journey. This a journey which cannot ever be completed, only travelled."*

Rony Kluger

*"Kata – this must be used to study the principles within. Then you can teach, demonstrate and maintain the level of quality."*

Edgar Kruyning

*"A dojo is an area of confined conflict where we confront an opponent who is not an opponent but rather a partner engaged in helping us understand ourselves more fully."*

Joe Hyams  
Author, "Zen in the Martial Arts"

*"Calm seas do not make good sailors."*

Proverb

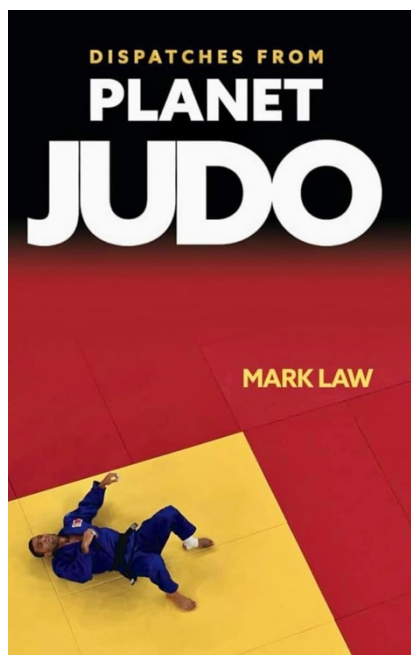
*"Education is one of the most important jobs. Even a teaching given to just one person can be passed on to many people through the ages."*

Jigoro Kano

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## Book Overview – *Dispatches from Planet Judo*, by Mark Law



The Kano Society is very pleased to recommend *Dispatches from Planet Judo* by Mark Law.

Law's award-winning *The Pyjama Game* had established itself as one of the most popular books about *judo* and he thought he had nothing to add. But then the Olympics came to London.

Finding himself engrossed by a week of thrilling competition among the world's finest *judoka* in his home city, he started exploring and questioning his favourite sport all over again. Is classical *judo* losing out to Brazilian *jiu-jitsu*? Would *judo* really be any use in a pub brawl? Why were so many Japanese children actually being killed doing *judo*? How far can we put Vladimir Putin's rise to tyrannical domination down to his training as a *judo* competitor? And why do so many want to take part in this particular strange ritual of codified violence at all?

The result was this remarkable book – not a mere coda to *The Pyjama Game* but one of the most wide-ranging, surprising and entertaining sports books of recent years.

*Dispatches from Planet Judo* can be obtained from:

<https://www.amazon.co.uk/Dispatches-Planet-Judo-Mark-Law/dp/B0D8THK71T/>

(Book overview due to Amazon)

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## Renjuku Academy

The Kano Society is pleased to endorse the *Judo Black Belt Association's* (JBBA) "*Renjuku Academy*" programme as an exceptional offering in *judo* education. The Academy provides a distinctive experience through its immersive home-study curriculum in *judo* and leadership education. The distinct modules on the 12-month study programme emphasise five vital areas of *judo*:



1. Biomechanics of *Judo*;
2. *Judo* as Physical Education;
3. *Kata*;
4. *Judo* History and Philosophy;
5. *Judo* Terminology.



The demanding programme concludes with the submission of a formal dissertation on any aspect of *judo*.

<http://www.judoblackbelt.com>

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## Judo Collections



The "Bowen Collection" at the University of Bath Library, contains the extensive *judo* archive amassed by *judoka* and scholar Richard Bowen during the course of individual research for his many books and publications.

Alongside the "Bowen Collection" is the personal book collection of Syd Hoare which includes many rare texts, some in the Japanese language, given to Syd by Trevor Leggett. As well as the books, there is a bound compendium of the educational articles and lectures written and delivered by Syd. Also residing at Bath is the "Woodard (*Judo*) Collection" – a compilation of archival material relating to the history of women's *judo* assembled by Marion and Graham Woodard.

All these collections represent a wonderful resource for present and future *judo* researchers. They are for reference use only (not available for loan) and can be viewed between 0900 and 1700 hrs.

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