



“Transitions within Kodokan Judo Etiquette”

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I . Introduction

Jigoro Kano explains that, ‘Since bowing is a form of showing one’s respect to other people, it is required to perform it before and after kata, the practice of randori, and competition. Since the essence of randori is fighting, showing respect before and after, and because randori is performed for the purpose of honing one’s skills, one shows each other respect during each interaction (reference 1)’.

The keyword here would be respect. The bow is interpreted as ‘a form to show respect to other people’ incorporating etiquette.

How is it with jujutsu, the mother form of judo? If we look at Tenshin Shinyo Ryu which Kano practiced as an example, ‘bowing does not mean showing respect, but is always performed with the mindset of the will to fight, for which it is not allowed to relax one’s attention from before entering an engagement until after it has finished (reference 2)’.

The keyword here would be fight. The purpose of a fight is to kill.

In judo respect for one’s opponent, in jujutsu killing one’s opponent. The intent of the bow is almost 180 degrees opposite. And why should the angle also be different? The reason for this becomes clear upon considering the purpose (reference 3) of judo.

The inner most intent of judo lies not in killing, but in the way to mutual flourishing. Here the fundamental morality of judo can be grasped as follows.

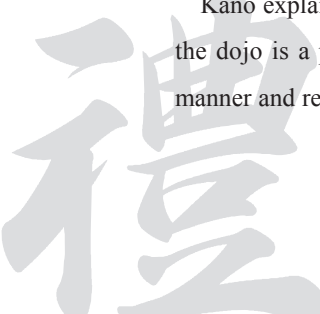
Fundamental morality of judo = A spirit that aims at mutual flourishing

II . Bow and Etiquette

In judo etiquette shows the spirit of mutual flourishing by the sitting bow (zareai) and standing bow (ritsurei). According to Kano (reference 4), ‘In the case of zareai, one closely positions the feet’s arches on the tatami, lowers the backside on to the heels, placing the hands on the tatami while pointing the fingertips slightly inward, lowering the head until the backside of the head is at the same level as the back’, and in case of ritsurei, one bows from a position standing straight bending the upper body forward at an angle of about 30 degrees while at the same time naturally lowering the hands until right above the knees. Kano says, ‘In each case, one is required to perform the bow from the heart’ and he warns against performing a bow superficially and only in form without involving the heart. Furthermore,

‘One needs to perform the bow not only when facing an opponent as in kata or randori practice, but also upon entering the dojo, towards the head of the dojo as well as towards the people who are in his presence’.

Kano explains, ‘Inside the dojo, there are many other things one needs to be acquainted with. First of all, because the dojo is a place of discipline one is required to compose oneself, perform one’s actions in a straightforward manner and refrain from things like senseless talk and noisy behavior. Furthermore, during training as well as during



matches one must always use all one's energy, and when taking a break one must pay attention to other's training in a well-behaved manner attempting to benefit from this in order to polish oneself. Then, thinking of the dojo as each other's house, keeping things clean and tight is obvious, but one must exert oneself in maintaining order'.

One who outwardly practices what he has inwardly learned will be able to be called a true judo apprentice.

III. 1. Transitions in Etiquette – Zarei

What we call etiquette here, the inner fundamental morality, namely when speaking with Kano 'a form to show respect towards others', we will take as meaning the outwardly expressed spirit that aims at mutual flourishing. In each time period transitions in the way zarei is performed and the way one stands up and the way one sits down can be seen. Let's take a look at these transitions dividing the time periods in Kodokan's establishment period, the Meiji and Taisho periods, the beginning of the Showa period and the postwar period.

The period when Kodokan judo was rapidly gaining popularity and the big Shimo-Tomisaka dojo was inaugurated was eleven years after judo's foundation in Meiji 26 (1893). Contemporary judo training was described by Shunso Hishida. Hishida also describes zarei performing apprentices, but they bowed sitting on the toes of both feet.

In Taisho 4 (1915), Yoshitsugu Yamashita, Shuichi Nagaoka and Kunio Murakami begin the serialization of 'judo kata outlines', but in zarei that is also explained on this occasion the toes of both feet are similarly standing (reference 5).

In Showa 6 (1931), a mature Jigoro Kano (71) writes "Judo Kyohon" with young people in mind, in the chapter 'The Bow and the Mind inside the Dojo' he explains zarei. Here, differing from the Meiji and Taisho periods during which 'the toes of both feet standing' was prevalent, and as we have already seen at the beginning of part II, it says, 'placing the arches of the feet firmly on the tatami....', the reason behind this change of form remains unclear.

But, on investigating several sources, the author has become aware of something peculiar. The fact that, in the technical manual published after 'Judo Kyohon', in the chapter on zarei, the form 'with toes of both feet standing' is explained (references 6 and 7). This is a book written by leading disciples indexing each period and it's difficult to think of how this should be interpreted.

In postwar manuals (reference 8), the form for zarei by placing the arches of both feet firmly on the tatami and extending the toes is explained. This form is performed until today.

The form of ritsurei is almost the same and it's striking to note that there haven't been any form changes in ritsurei as has been the case for zarei.

IV. 2. Transitions in Etiquette – Standing Up, Sitting Down: Uza Saki (sitting right leg first, standing left leg first) and Saza Uki (sitting left leg first, standing right leg first)

When surveying etiquette in jujutsu and Kodokan judo, the following can be stated.

1. Sekiguchi Ryu – sonkyo, saza uki
2. Tenshin Shinyo Ryu – sitting cross-legged: uza saki, Hira no kamae: getting up and sitting down at once without paying attention to left or right, Hira no ichimonji: saza uki
3. Kito Ryu (Noda Ha) – saza uki ※ Kano learned Kito Ryu (Takenaka Ha)
4. Kodokan – uza saki

Kodokan's form of etiquette can be called bushi's bow (Ogasawara Ryu). This method was adopted by Kodokan in



agreement with the Dai Nippon Butoku Kai as 'Ranpo no Kata' in Meiji 39 (1906). On August 1, Showa 15 (1940), the Kodokan was admonished and made the Etiquette for Judo Apprentices public. However, two years later it was revised in the following way.

The case of revising the Etiquette for Judo Apprentices (reference 9) 'On the published revision of the Etiquette for Judo Apprentices, the rules at the core of the Etiquette for Judo Apprentices has just been revised and enacted at headquarters as stated in brackets, to be enforced from January 1, Showa 18 (1943), dated December 24, Showa 17 (1942)'.

From this date Kodokan's original uza saki was revised into saza uki. It is believed that receiving the 'Etiquette Requirements' from the Ministry of Education published in April of the previous year., Showa 16 (1941), was instrumental.

IV. Dojo and Kamidana (Shinden)

In the sense of belonging to a Budo dojo, a shrine was worshipped and the apprentices bow to the kamiza before and after training. How was it at the Kodokan?

'As the author has already written in a previous publication, as in worshipping the imperial house, or respecting the gods like the imperial ancestors at Ise, religion is of no concern, other people can believe as they choose, religions in many cases aim at making profits in this world and think only of how to continue making profits in future, religions oppose each other and therefore the government has at present prohibited the teaching of religion in schools. In reality in countries around the world there is a trend towards not teaching religion in schools. Individuals do not find any support from being a member of one or another group or from worshipping some form of religion, for central organizations for all human kind where grand education is implemented like the Kodokan it is recognized as right to remain far removed from opposing religions. Dated, December 12 (reference 10)'.

The above was written by Kano in reply to a personal opinion looking for the establishment of a shrine at the Kodokan. What can be seen, is that Kano does not recognize the need to establish a shrine and that he does recognize the appropriateness of remaining removed from religion. However, the Kodokan made public that on January 10, Showa 12 (1937) a shrine was worshipped during the opening ceremony near the seats of the honored guests inside the dojo. Therefore, at the Kodokan as well, one had to bow towards the kamiza.

This was a Showa 10 (1935) resolution from the 'Constitutional Proofs', in May of the following year Showa 11 (1936) in a report by a Ministry of Education's Physical Education and Activities Supervisors Meeting it was decided to 'establish shrines at dojo's', and because of this, the State as well as the social situation made a sharp turn to the right (reference 11), and that the Kodokan also wasn't able to withstand the pressure.

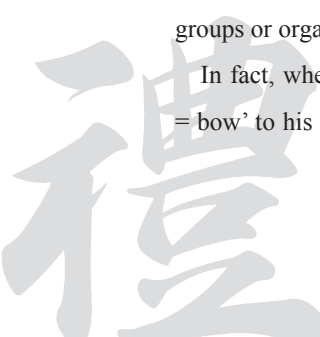
After the war this was abolished.

V. In Conclusion

Are the bow and etiquette things that are originally instructed and ordered by the State, or not?

If one says they are not, then why not? Can they be entrusted to the individual? Or, can they be entrusted to affiliated groups or organizations? To whom should they be entrusted?

In fact, when looking at the behavior of a member of a group and the excellent way in which he 'shows respect = bow' to his superiors and elders, is the author the only one who has more than once witnessed people taking on a



surprisingly arrogant attitude in human exchange once they are outside their group which makes one wonder where their good manners have gone? And that's not all. I've seen a similar attitude more than once in the losers of matches at tournaments.

Bowing is 'a form of showing respect to others'. However, expressing this form is oneself. Therefore, to express this form properly, one is required to manage oneself.

The question is whether this inner self is steady or not. Isn't it so, that the essence of the true bow that is required of judo (budo) apprentices, can be found in truth? No matter how uza saki, saza uki and outward form changes...

References

- 1 Jigoro Kano, Judo Kyohon, Sanseido, p. 12-4, September Showa 6 (1931)
- 2 Tenshin Shinyo Ryu Shihanke, Toshihiro Kubota (rec.)
- 3 Jigoro Kano, 'Judo' No. 2, Judokai Honbu Jimusho, p. 26-7, Taisho 4 (1915)
- 4 Jigoro Kano, Judo Kyohon, p. 12-4
- 5 Yoshitsugu Yamashita/Yuichi Nagaoka/Kunio Murakami, Judo Kata Outline; 'Judo' No. 2, p. 26-7, Taisho 4 (1915)
- 6 Yoshitsugu Yamashita/Ichizo Kudo, Shinsen Nihon Judo Kyoten, Teikoku Shoin, p. 4-5, December Showa 6 (1931)
- 7 Hajime Isogai/Tomio Kurihara, Dai Nippon Judo Kyoten, Toyama Shobo, p. 22-3, July Showa 7 (1932)
- 8 Risei Kano (ed.), Pictorial Kodokan Judo, Dai Nippon Yuben Kodansha, p. 28-9, Showa 31 (1956)
- 9 Kodokan article, Judo Shugyosha Reiho Kaisai no Ken, 'Judo' Edition 14 No. 2, February Showa 18 (1943) including worship before the altar and salute to the imperial house
- 10 Tomio Nakamura, Budojo to Kamidana (2), Fukushima Daigaku Kyoiku Gakubu Ronshu No. 42 extract, p. 7-8, 1987
- 11 ibid. p 8

Supplemental Data (Japanese)

付録資料

A. 礼（呉音はライ）；

1. 社会の秩序を保つ為の生活規範の総称。儀式・作法・制度・文物などを含み、儒教ではもっとも重要な道徳的観念として「礼記」などに説く礼儀祭儀
2. 敬意を持った振る舞い。礼装・礼遇・失礼
3. 敬って拝すること。お辞儀。起立－礼・拝礼・敬礼・礼賛
4. 謝意を表すこと又その為に贈る金品礼を言う。謝礼・礼金
5. 供物（以上広辞苑 p.2714, 1991）

B. 礼法；礼の作法，礼儀

C. 礼とことわざ；ことわざでは上記 A1 の意味のものが多い

1. 礼儀は不足より生（な）り盗賊は飢饉より起こる
2. 礼はこれ礼を以って貴しと為す
3. 知って問うは礼なり

4. 礼も過ぐれば無礼になる（慇懃無礼）
5. 礼繁き者は実心衰うるなり（以上小学館辞典編集部，慣用ことわざ辞典，小学館，p.403，1995）
6. 礼勝則離（礼勝てば則ち離る）- 儀礼も度を越えて強制すると，束縛と受け取られて規制する側から人心が離れてしまう（真藤建志郎，四字熟語博覧辞典，実業日本出版社，p.212，1994）

D. 戦前の一例

禮 根本義は上下の分を明確にするにあり。大義名分を昭明するもの，洵にこれに存す。忠孝仁義，禮にあらざれば真ならず。臣子たるもの必ず履むべき大道なり。礼を尚ばざれば国興らず。禮は尊し。禮を尚ぶべし。

禮法 禮といい禮法というも固よりその義は一なり。道を明らかにする場合はこれを禮という。臣子たるべき者の本分即ち君臣の義，父子の親，夫婦の別，長幼の序等上下の分を明確ならしめ，全ての道德仁義の正誼を昭喚するをいう。行を律する場合にこれを禮法という。上下敬愛の理念を具象して，その理に順って連関統一したる様式を整え，以って生活形相全般のものに顕すものをいうなり。

修業 禮法の修業には躰と嗜とあり。躰は他に行わしめて教ふるなり。嗜みは自ら行いて学ぶなり。躰は行に始まりて心に及び，嗜は心を知りて行を整うを要とする。禮法の修業には先ず行より入りて心に到るべきなり（川島次郎，国民禮法精読上巻，皇国図書株式会社創立事務所，p.2，昭和19年。上述は徳川義親が寄せた‘序に添えて’の文章だが，徳川は昭和16年4月に公にされた「礼法要項」の調査会委員長）

【備考】



