

Northglenn Judo Club Study References

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Full Text of the Teachings Left by Master Jigoro Kano

嘉納治五郎師範遺訓

柔道は心身の力を最も有効に使用する道である。

その修行は攻撃防禦の練習によって身体精神を鍛錬修養し、斯道の神髄を体得する事である。

さうして是に由って己を完成し、世を補益するが、柔道修行の究竟（究意）の目的である。

Judo is the Way of utilizing mental and physical energy in the most effective manner.

Its practice entails forging and cultivating both body and mind through offensive and defensive drills, thereby mastering the essence of the discipline.

Ultimately, the goal of Judo training is to perfect oneself through this process and contribute to the betterment of society.

Key Points of the Teachings – Definition of the Way:

Judo is not merely a technique or sport for competing to win or lose; it is the Way (or principle) of utilizing mental and physical energy in the most effective manner.

Method of Practice:

Through offensive and defensive training, one strengthens and refines both body and mind, internalizing the true essence of Judo.

Ultimate Goal:

To elevate and perfect one's character through training (self-perfection) and to apply the fruits of that effort toward the benefit and advancement of the world and society (contributing back to society).

Judo – The Word

1. The meaning of the name: Judo (柔道), a commonly referred to “Gentle Way”.
 - 柔 : The literal translation of the letter is “Gentle”. This is where “Gentle Way” came from, but it is not quite right interpretation of the name Judo. “柔” is also being read “Yawara (soft, gentle)” and “Yawara” is a collection / series of techniques that uses the opponent's strength to defeat the opponent (soft way) instead of using force (hard way), developed during Samurai century as close-quarters combat with an opponent on the battlefield, also referred to Ju-Jitsu (柔術, “術” being techniques, tactical).
 - 道 : A way of. Kano-Shihan (Master Teacher) derived a physical / mental teaching method utilizing Ju-Jitsu training and reclassified as A Way of Yawara, instead of “Tactical techniques of Yawara”.
 - Judo vs Ju-Jitsu
 - Ju-Jitsu: It will make you a weapon. It teaches you a series of tactical techniques to defeat others. No teaching principle or philosophy, similar to Boxing, Wrestling, or other fighting sports.
 - Judo: It will create a person who can utilize the weapon and also repurpose what you learn to return / benefit back to society.

Japanese Pronunciation

The 5 Core Vowels (Short and Consistent)

Japanese vowels are consistent and do not change based on surrounding letters.

A (ah - father)

I (ee - meet)

U (oo - too)

E (eh - met)

O (oh - cold)

Tip: Keep them short and crisp.

Equal Syllable Length

Each syllable in Japanese is given roughly the same amount of time and strength, unlike English which relies on stressed syllables.

Do not accelerate through some syllables and slow down for others.

"Ichiro" is I-Chi-Ro (3 beats), not two.

"McDonald" is Ma-Ku-Do-Na-Ru-Do (6 beats), not three.

Judo Principles

Ok with the use of the phrase "Maximum efficiency", but strongly oppose to use "Minimum Effort" in tandem as seen in many literatures. Let's not use it ever.

精	力	善	用
Sei	Ryoku	Zen	Yo

(Say-ryo-koo Zen-yo)

精	Spirit, Energy, Soul, Vigor, Vitality
力	Force, Power, Strength, Might, Ability
善	Goodness, Right, Virtue
用	Use, Purpose

Put your mental strength and physical power you aquired through training Judo to good use

"The purpose of Judo is to make good use of one's energy and aim for mutual prosperity, so that both oneself and others can flourish together, allowing society to survive and develop."

"Sei Ryoku Zen Yo", along with "Ji Ta Kyo Ei" is a phrase that is set forth as a guideline for Kodokan Judo, which was founded by Jigoro Kano.

Judo allows you to generate greater force by utilizing the opponent's movements and weight shifts to effectively utilize your own strength. By devoting yourself to Judo and gaining training, you will refine your abilities.

The same can be said of daily life.

"Sei Ryoku Zen Yo" means that you should not use your powers to overwhelm or intimidate others, but rather to use your abilities to do something useful in the world.

<https://www.judo-ch.jp/dictionary/terms/seiryokuzenyou/>, Quoted from Judo Channel - Judo Glossary)

SEIRYOKU ZENYO : Principle of muximum efficiency.

According to KANO Jigoro shihan, judo is a study and training in mind and body as well as in the regulation of one's life and affairs, depending on all-pervading principle, namely : Whatever be the object, it can be attained by the highest or maximum-efficient use of mind and body for the purpose.

Ref. "Jujutsu and Judo - What are they?" by KANO Jigoro, 1937

自	他	共	栄
Ji	Ta	Kyo	Ei

(Jita Kyo-ay)

自 Self
 他 Other
 共 Both, Together, And, All
 栄 Prosperity, Glory

"The purpose of Judo is to make good use of one's energy and aim for mutual prosperity, so that both oneself and others can flourish together, allowing society to survive and develop."

"Ji Ta Kyo Ei", along with "Sei Ryoku Zen Yo" is a phrase that is set forth as a guideline for Kodokan Judo, which was founded by Jigoro Kano. If we can trust and help each other, we and others in the world can prosper together. The meaning of "Ji Ta Kyo Ei" is to cultivate this spirit through Judo and create a world where both oneself and others can prosper.

<https://www.judo-ch.jp/dictionary/terms/jitakyoei/>, Quoted from Judo Channel - Judo Glossary)

Jita-Kyoei : Principle of mutual welfare and benefit

The final aim of Judo is to inculcate in the mind of man a spirit of respect for the principle of maximum-efficiency and of mutual welfare and benefit.

Ref. "Jujutsu and Judo - What are they?" by KANO Jigoro, 1937

Summary for Children

Sei Ryoku Zen Yo
 Ji Ta Kyo Ei

Use your power, which can be maximized thanks to the people around you, not only for yourself but also for those around you.
 Also, share your strength with others and work hard to make everyone happy.

Onore Wo Tsukushite Naru Wo Matsu

尽	己	俟	成
Jin	Ki	Shi	Sei

(Jin Kee Shee Say)

尽	exhaust, to devote oneself to
己	self, myself, oneself
俟	wait patiently
成	be, become, achieve

Judo is frequently refer to "Maximum efficiency, minimum effort". I do not know where this "minimum effort" came from. Even Kodokan Website does not have that word anywhere on their site.

In one of Kano Shihan's other words, there is this one: "Jin Ki Shi Sei : Onore Wo Tsukushite Naru Wo Matsu", which means "You damn well better do your best and wait for the success to come". He says you must do your bestest best, don't be lazy, and do not blame the failure on bad luck. If you do your best, the result will meet you. This is FAR from "minimum effort", but rather he is telling you to put maximum effort and I do not want any of my club members refer to "Minimum Effort" ever.

Reading : Onore-wo-tsukushite-naru-wo-matsu

After exhausting yourself by working hard with all your energy, then hope for success and achievement. Don't blame your failure on luck if you haven't done your best. Before hoping for good fortune, exhaust your effort. Also, you must not stop trying because you lamented the bad luck that caused you to fail. Furthermore, do not neglect diligence and patience, and wait for achievement. Successful people have carved out their own destiny as a result of working hard to the best of their ability.

Judo Etiquette

Introduction:

Etiquette is the “customary code of polite behavior.” Rules of etiquette define how we act ourselves, and how we interact with others.

Judo etiquette can begin by considering the concepts of respect and gratitude. To prepare best for studying Judo, we can come to the dojo with respect for ourselves, our fellow students, our teachers, and Judo. We can best come to the dojo with gratitude for those who make our study of Judo possible. These can include our parents, our fellow students, our teachers, our club founders, Dr. Jigoro Kano who created Judo, and the many teachers who have added to his knowledge. We can have gratitude for the dojo in which we can learn and enjoy the company of other Judoka.

Self-Respect:

Self-respect is fundamental to our practice of Judo. To best prepare for Judo we can prepare ourselves and our Judo gear (Judogi, obi, dojo shoes) for practice. This best prepares us to participate safely and to enjoy our study. We should be in a frame of mind open to learning. We should be clean (especially hands and feet) and tidy in appearance, with short and clean fingernails and toenails. Any cuts, scars or bleeding injuries should be bandaged/taped prior to joining practice. Jewelry, wristbands, wristwatches, should be removed and safely stored during Judo practice (for personal safety and to prevent their damage). Earrings should be removed or covered by a bandage or sports tape. Piercings or other semi-permanent jewelry should be covered by bandage or sports tape. Our hair should be short, or long hair should be tied in a ponytail and up away from our face and neck. Our Judogi should be clean and in good repair, without rips, or tears; patches (if necessary for repair or for competitions or club identification) on our Judogi should be well-secured. Our obi should (likewise) be in good repair, and of sufficient length to wrap twice around our midsection with a proper knot to secure it. We should wear (clean and in good repair) dojo shoes (“flip-flops,” shower shoes, slippers, etc.) while we are off the Judo mat in order to keep our feet clean at all times. We should be well-hydrated before joining class and bring a water bottle to use as permitted during class.

Respect for Others:

Courtesy and respect for others is fundamental to the practice of Judo. In order to improve our Judo, we need our partners and our teachers. Tori (the person doing the technique) and Uke (the receiver of the technique) are both required for complete Judo physical practice. We offer ourselves for our partners’ practice as they do for us. We can best participate Judo by showing them our gratitude for helping us to learn Judo, and by being a “good uke” for their practice as they do for us. Being a good uke is an important part of our respect for others. A “good uke” provides a stable, alert partner for tori to perform Judo. Another way to show our gratitude and respect to others (teachers, partners) is to bow.

References and Where to Learn More:

1. "Judo, Formal Techniques, A Complete Guide to Kodokan Randori no Kata," Tadao Otaki and Donn F. Draeger, C.E. Tuttle Co., Rutland, VT. 1983.
2. "Kodokan Judo: The Essential Guide to Judo by Its Founder Jigoro Kano," Jigoro Kano, Kodansha, Tokyo, Japan, 1994.
3. "The Techniques of Judo," Shinzo Takagaki and Harold E. Sharp, C.E. Tuttle Co., Rutland, VT. 1957.
4. "Judo, Appendix Aikido, Tourist Library Series, Volume 22" Kenji Tomiki, Japan Travel Bureau, Tokyo, Japan, 1956.

Judo Rank System

Rank	Pronunciation	Color	Note
10 Dan	Ju Dan	Red	Also Black can be worn.
9 Dan	Ku (Kyu) Dan	Red	Also Black can be worn.
8 Dan	Hachi Dan	Red White	Also Black can be worn.
7 Dan	Nana (Shichi) Dan	Red White	Also Black can be worn.
6 Dan	Roku Dan	Red White	Also Black can be worn.
5 Dan	Go Dan	Black	
4 Dan	Yon (Yo) Dan	Black	
3 Dan	San Dan	Black	
2 Dan	Ni Dan	Black	
1 Dan	Sho Dan	Black	
1 Kyu	I kkyu	Brown	
2 Kyu	Ni kyu	Brown	
3 Kyu	San kyu	Brown	
4 Kyu	Yon kyu	Green	
5 Kyu	Go kyu	Yellow	
6 Kyu	Ro kkyu	White	Beginner

Blackbelt is not a goal, but the start of your Judo journey.

"1 Dan" is not "Ichi-Dan" although "1" is "Ichi" in Japanese. The very first blackbelt rank is called "Sho-San". Why? Here is my take on this.

When you start Judo, you want to learn Judo and most likely you do not even know what Judo is about. As you practice Judo, you start to get better with your techniques and also you start to hear and learn more about what Judo is. You are getting better and better, like from 3rd level knowledge (San Kyu) to 2nd level (Ni Kyu) and finally 1st top level (Ikkyu). Now you are ready to become a person who does understand both technique and Judo knowledge, a black belt, a Sho-Dan.

The Japanese word used for Sho-Dan is 初(Sho)段(Dan). 初(Sho) means the beginning, first or new. You have become a person with advanced Judo technique and knowledge, but the reality is that you just started your true Judo journey. Practicing and learning Judo further is like stepping up the stairs

to the second floor of Judo, then to the third and so forth, higher and higher floor with your technique and knowledge.

So, becoming a black belt, Sho-Dan, means your Judo journey has just started and it is not the end or a goal of your Judo journey. I believe that is the reason why it is not Ichi-Dan, but Sho-Dan.

Rei Hou (Etiquette, Courtesy)

Judo is like any other Budo (Martial Arts like Kendo, Kratedo, Aikido, etc...) stands with two aspects. One is like any other sports that you compete for skill and strength. The other is the emphasis on mental strength and correctness. Because of this, the aim is not just to win the match with sheer forces, but also to cultivate the correct attitude to show the respect to others. The showing the correct etiquette is the expression of those respects.

In order to improve your judo skills, you need to respect and show respect to your opponent, as well as be humble and calm yourself. Therefore, when providing skill guidance, we place emphasis on teaching correct behavior as well as attitude, such as traditional behavior represented by etiquette, respect for others, fairness, and consideration for health and safety.

When we educate students, I would like to emphasize more to themselves than blaming of others.

For an example, if a referee did not give you a favorable score when (you thought) you threw your opponent, do not criticize the referee, but blame yourself not producing and presenting more clear effective throw to the referee. The fault is yours not be able to do that, not the referee who did not see the throw you thought you had. If it was obvious, the referee would have given it to you.

Really good reads from Kodokan Website.

It was written with older style Japanese, so I hope the English translation is as good as the Japanese.

Judo and Rei	http://kodokanjudoinstitute.org/en/courtesy/
Judo and Rei - Its Spirit	http://kodokanjudoinstitute.org/en/courtesy/spirit/
Judo and Rei - Etiquette	http://kodokanjudoinstitute.org/en/courtesy/etiquette/
Reigi - Dignity of the Judoka (by Kano Jigor)	http://kodokanjudoinstitute.org/en/courtesy/grace/

柔道の基本精神 : Basic sprits of Judo

礼に始まり、礼に終わる。
Rei ni hajimari, rei ni owaru.

It begins with courtesy, it ends with courtesy.

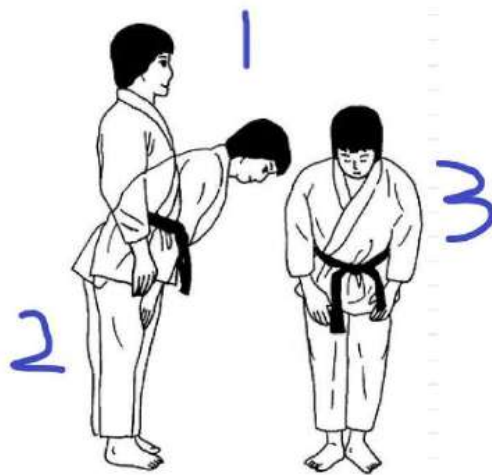
An expression used to express the spirit of Judo (approach of Budo, martial arts in general as well), which states that in practice and a match, following etiquette and showing respect to the opponent should be valued above all else. It involves the idea that approaching a practice/game with courtesy and civility is more important than winning or losing.

We begin with the basics for Judo bowing: why; when; how; who.

1. Why we bow: We bow to show our gratitude and respect to our partners, teachers and to our mat and dojo. We can consider our bow a sign of respect and gratitude; we do not have to consider the act of bowing as submission to another. The reason we can practice is because those things are presented to us. Without them, we cannot learn Judo. Be humble; be grateful; be respectful. Learning and using the correct bowing etiquette is the expression of respect.
2. When we bow: We bow when entering or leaving our dojo; when stepping on and before stepping off the Judo mat; when beginning and before ending class; when beginning or ending a practice with another student.
3. How we bow: We bow in standing (Ritsu Rei) or kneeling (Za Rei) posture.

- a. Ritsu Rei (standing bow) is started from “at attention” posture facing the direction of bowing. Bring heels together with toes at approximately 60 degree opened. Hands at the outside of our thighs, a straight back, facing and looking to whom we are bowing. We bend at the waist about 30 degrees forward, while bringing our hands to the front of our thighs. If you are bowing to a person, do not keep looking at the person. Look down as you bow. We hold this bow for a short period (about one second) and raise back to full standing position while bringing our hands back to the outside of our thighs. Our objective is to match with our partner, bowing down and up together.

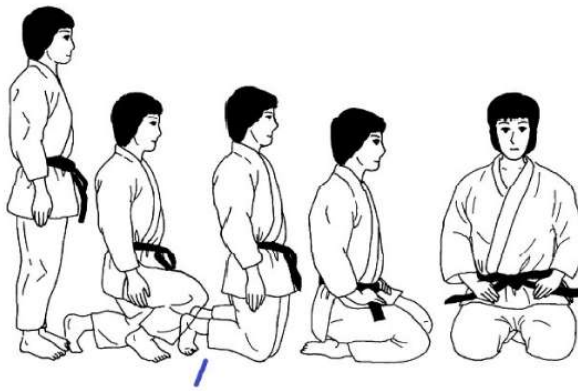
立礼 (Ritsu Rei - Standing Bow)



1	Relax shoulders, straight up your back and stand at attention. Put heels together and open toes about 60 degrees.
2, 3	Bend over about 30 degree, both hands start on the side of thigh and bring them down to the front of your thigh.

- b. Za Rei (kneeling bow) is started from a basic, natural kneeling, stationary position (Seiza). We kneel (dropping first on left knee, then on right knee) on our knees, well-balanced with our back straight, weight over our buttocks which are situated over our ankles, with big toes crossed, right big toe over left big toe, hands on the middle of our thighs, facing and looking to whom we are bowing. We bend forward at the waist until our back is parallel to the mat, while bringing our hands flat on the mat ahead of our thighs with thumbs and first fingers making a triangle shape on the mat under our face. Do not lift your buttocks, and look down as you bow. Do not stare at the person you are bowing to, rather look into the center of the triangle you formed with your hands. We hold this bow for a short period (about a second) and raise back to erect kneeling position while bringing our hands back to the top of our thighs. Our objective is to match with our partner, bowing down and up together.

座り方 (How to sit and stand)



1	From the standing position, kneel down with the left knee to where left foot was. Keep the toe alive. Kneel down on both knees with both toes still alive.
2	Sit down on your heels with big toes crossed, right big toe over left big toe.
3	Keep the knee distance apart with approximately two knuckles wide.

Reverse the process when standing up.



座礼(Za Rei - Kneeling Bow)



1	Relax your shoulders and sit straight.
2	Bend forward with straight back and do not lift your buttocks.
3	Create a triangle with your thumb and index finger (do not touch the index fingers, but have some distance) and bring your face to about a foot above.

- To whom do we bow: We bow to our partners before and after practicing together (whether competing, demonstrating, or just practicing in the club); we bow to our teachers before and after our club practice; we bow to the front (Kamiza) of our class space (where we keep our "memorabilia" of Judo: sometimes a picture of Dr. Kano and/or our Judo slogans); we bow to the dojo when we enter/exit the room, especially if the practice area is a dojo establishment, rather than a rec center gym space.

Mokuso 黙想

The "mokuso" (meditation) performed after Judo practice is not simply a time to close your eyes, but a crucial time for calming the mind and body and internalizing the results of the training. The main purposes and methods are as follows:

Purpose of post-practice mokuso

- Review and self-analysis of the training
 - Reflect on what went well and what didn't in today's training to gain insights.
- Mental calmness
 - Calm the mind and body, which have been heightened by intense randori (practice), and return to a state of calm.
- Maintaining concentration
 - Maintain concentration from the beginning to the end of the training, concluding the entire training session with a bow.
- Gratitude
 - Confirm gratitude for training partners and the dojo, and for being able to complete the training without injury.

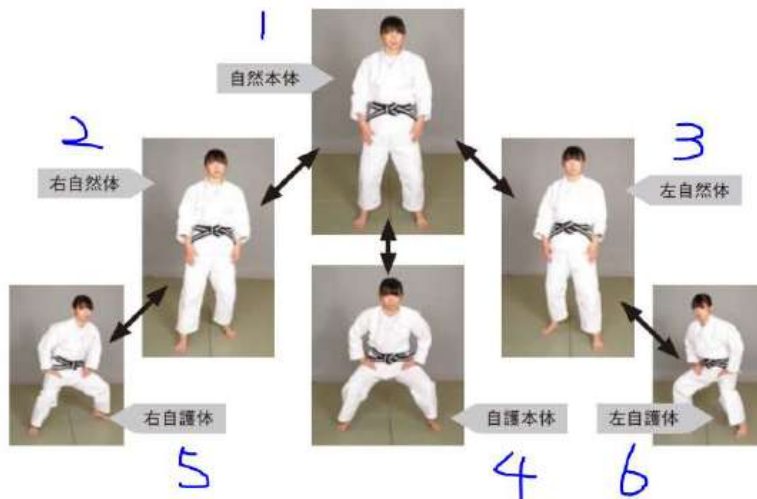
Tai Sabaki (Body Processing)

Shisei (Posture)

- 1 姿勢 (Shisei - Posture)
- 2 進退動作 (Shintai Dosa - Forward/Backward Movement)
- 3 崩し (Kuzushi - Off Balance)
- 4 基本体捌き (Kihon Tai Sabaki - Basic Body Processing)
- 5 飛び体捌き (Tobi Tai Sabaki - Jumping Tai Sabaki)

姿勢 (Shisei - Posture)

The basic Judo postures which are most suitable for attack and defense, well balanced, stable posture.



- 1 Shizen Hon Tai - Natural Base Body
- 2 Migi Shizen Tai - Right Natural Body
- 3 Hidari Shizen Tai - Left Natural Body
- 4 Ji Go Hon Tai - Self Defense Base Body
- 5 Migi Ji Go Tai - Right Self Defense Body
- 6 Hidari Ji Go Tai - Hidari Self Defense Body

Shintai Dosa (Forward/Backward Movement)

進退動作 (Shintai Dosa - Forward/Backward Movement)

Moving method while maintaining a stable posture

- Method Suri Ashi - Rubbing/Sliding foot (no lifting of foot, but sliding or rubbing the ball of your foot on mat)
 Use 1 Ayumi Ashi - Regular walking foot (steps)
 Use 2 Tsugi Ashi - Scooting step with behind foot never passing ahead of the front foot

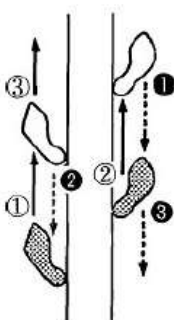
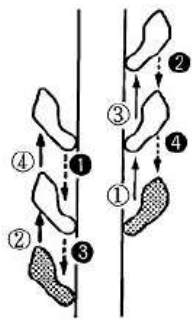
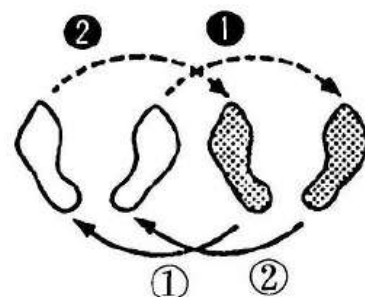
Below look complicated, but these are pretty simple if you just do them. A Sensei can help.

Ayumi Ashi - Forward/Backward

Tsugi Ashi - Forward/Backward

Tsugi Ashi - Both Diagonals, Forward/Backward

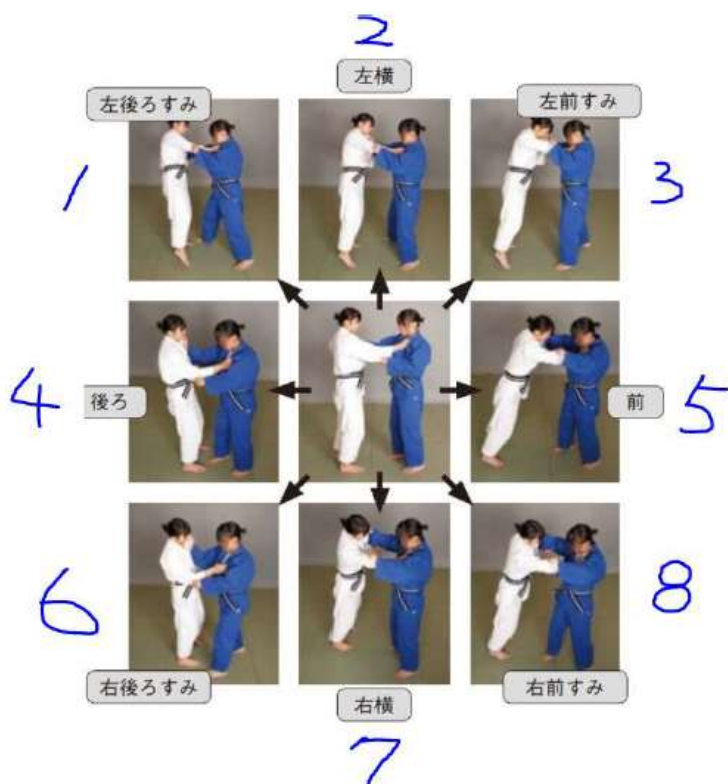
Tsugi-Ashi - Right/Left Sideway



Kuzushi (Off Balance)

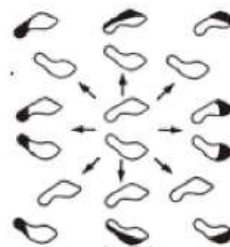
崩し (Kuzushi - Off Balance)

Make the other person unstable - Off Balance



- 1 Hidari Ushiro Sumi - Left Rear Corner
- 2 Hidari Yoko - Left Side
- 3 Hidari Mae Sumi - Left Front Corner
- 4 Ushiro - Rear
- 5 Mae - Front
- 6 Migi Ushiro Sumi - Right Rear Corner
- 7 Migi Yoko - Right Side
- 8 Migi Mae Sumi - Right Front Corner

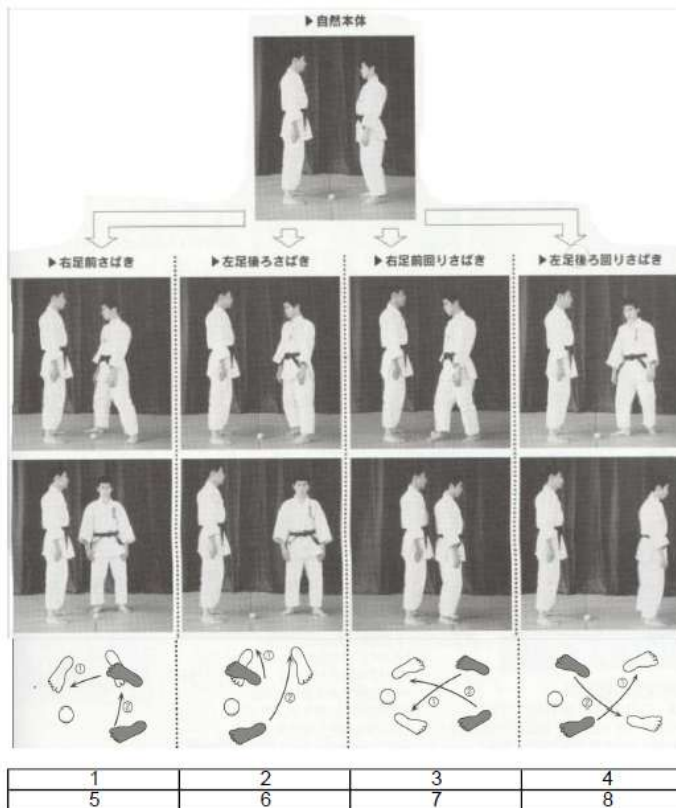
The black mark is where Uke's weight is with Kuzushi.



Kihon Tai Sabaki (Basic Tai Sabaki)

基本体捌き (Kihon Tai Sabaki - Basic Body Processing)

The process of getting into a position while breaking the Uke's posture where makes it easier for Tori to throw.



Using other foot

飛び体捌き (Tobi Tai Sabaki - Jumping Tai Sabaki)

Dynamic Tai Sabaki, creating muscle / step / Judo posture memory and strengthening calf / thigh

外回り (Outward) - Ushiro Mawari Sabaki

内回り (Inward) - Mae Mawari Sabaki

No Pictures...

Practice

Basic concept of throwing in Judo

- In Judo, "Kuzushi" (breaking the opponent's balance), "Tsukuri" (set up), and "Kake" (execution) are a rational series of processes (the principles of technique) for throwing an opponent. Rather than relying on brute force, it is a fundamental concept of Judo that involves disrupting the opponent's balance, instantly creating the most favorable throwing position, and completing the technique.

Ukemi

- In Judo, "Ukemi" (breakfall, Uke – Receive, Mi – body, receiving the impact with your body) is a self protection technique used to mitigate the impact on one's body when thrown, preventing serious injuries to the head, joints, and other areas. It's not simply about how to fall, but rather a technique of dissipating the impact by hitting the mat, and **it's one of the most fundamental techniques** taught especially at the beginning of Judo training for an extended period of time. We practice even in the advanced Kata class. Ukemi practice is

forever. Also, so many Judo practitioners have so many stories to tell you how Ukemi saved their fall on many occasions.

Uchikomi

- "Uchikomi" is a basic practice that involves repeatedly performing the movements from "Kuzushi" to "Tsukuri" without actually throwing the opponent (no Kake). It is generally performed in pairs (Uke and Tori) with the aim of learning techniques, improving speed, and increasing physical strength. There are also variations such as Hitori Uchikomi (performed alone), Idou Uchikomi (moving Uchikomi) and San'nin Uchikomi (three people with heavier resistance).

Nagekomi

- "Nagekomi" is a training method in which the practitioner repeatedly performs the action of actually throwing their opponent (Uke) to the mat after applying a technique. Unlike "Uchikomi", Nagekomi involves performing the entire technique (Kuzushi to Tsukuri to Kake), making it closer to actual match. It is an important and fundamental practice for improving throwing technique and developing throwing power (explosive power and muscle strength).
- **Purpose of Nagekomi**
 - Technique solidification: To ingrain the series of movements of Kuzushi, Tsukuri and Kake into the body.
 - Improvement of technique perfection: To gain confidence and form to actually throw in Randori (sparring).
 - Strengthening throwing power: By actually throwing an opponent, explosive power and physical strength (endurance) are developed.

Randori

- "Randori" refers to free practice (sparring) with an opponent. It is a practical training method in which techniques honed through Uchikomi / Nagekomi are freely applied to one's opponent while facing resistance. It is the most important type of practice in Judo, as it involves using throwing and grappling techniques to fight, correcting mistakes in technique, and developing practical skills and physical strength.

Shiai

- Shiai is translated "Game" or "Match" in English. The word "Shiai" is written 試合 in Japanese. 試 means "try" and 合 means "meet". So Judo matches are not just about determining a winner and loser; they are also a place (meet) to showcase (try out) the results of daily training (Uchikomi, Nagekomi, Randori), and to hone one's physical strength, mental fortitude, and technical skills while showing respect for one's opponent.

Kata

- Kano Shihan once said "The relationship between Randori and Kata is like the relationship between composition and grammar". This is a form practice performed to learn the principles of offense and defense. This training method involves dividing into "Tori" (the one who applies the technique) and "Uke" (the one who receives the technique). By applying, receiving, and counterattacking techniques in a predetermined sequence, and repeating this process, one can understand the principles behind the technique and perfect it.

Score System

“Ippon, 一本” is the highest score (instant win) for a perfect throw on the back.

“Waza-ari, 技有” is a half-point (two equal an Ippon) for superior throws lacking full force/control

“Yuko, 有効” is a smaller score for side/buttock landings.

- Ippon (Instant Win)
 - Throw: A throw executed with considerable force, speed, and control, landing the opponent largely on their back.
 - Ne-waza (Groundwork): Submitting the opponent, or holding them in Osaekomi (pin) for 20 seconds.
- Waza-ari (Half-Point, Waza : Technique, Ari : There was, meaning there was a clear technique, but did not quite make it to Ippon. This is why Waza ari adds up to Ippon.)
 - Throw: A throw lacking one of the three elements of an Ippon (e.g., impact is not entirely on the back, or insufficient force).
 - Ne-waza: Holding the opponent in Osaekomi for 10-19 seconds.
 - Result: Two Waza-ari equal an Ippon (Waza-ari-awasete-ippun).
- Yuko (Small Score, Yuko : Effective or Valid, meaning there was an effective move to make opponent lose balance under your control, but there was not a clear waza. That is why Yuko does not add up to Waza ari.)
 - Throwing: A throw that is less than a Waza-ari, such as landing on the side, buttocks, or upper back.
 - Ne-waza: Holding the opponent in Osaekomi for 5-9 seconds.

Kano Shihan's Religious View

Since we bow in Judo, I have been asked before by both students and parents if there are any religious aspects of it. I think it is important to know what Kano Shihan's view was. Here is DeepL translation of Kano Shihan's point of view with religion and Judo. Hopefully it is clear to you. He says Judo must be totally independent from religion.

As I have already written and published, I revere the Imperial Family and respect the deities such as the Sobyō at Ise, but I am not concerned with so-called religions, and what other people believe is their own choice. Religion has benefited the world in the past and should continue to do so in the future, but religions are in conflict with each other, and the government has forbidden the teaching of religion in schools. Even in other countries around the world, there is a tendency not to teach religion in schools. There is nothing wrong for an individual or a group to revere a religion, but in a great educational institution such as the Kodokan, which is the central institution for all mankind, it is appropriate to keep as far away from the conflicting religions as possible.

Translated with www.DeepL.com/Translator (free version)

Naming Convention

Nage Waza

Nage Waza (投技)
Throwing Technique

Tachi Waza	Sutemi Waza
Standing Technique	Sacrifice Technique

Sasae	Tsuri	Komi	Ashi
	De	Ashi	Harai
	Okuri	Ashi	Harai
	Ko	Soto	Gari
	Oo	Soto	Gari
	Ko	Uchi	Gari
	Oo	Uchi	Gari
		Harai	Goshi
	Tsuri	Komi	Goshi
Sode	Tsuri	Komi	Goshi
		Oo	Goshi
		Hiza	Guruma
		Koshi	Guruma
		Uchi	Mata
	Ippon	Seoi	Nage
	Morote	Seoi	Nage
		Tai	Otoshi

Hiki-Komi	Gaeshi
Sumi	Gaeshi
Yoko	Gake
Yoko	Guruma
Tomoe	Nage
Ura	Nage
Uki	Waza

Components	Translation
Ashi	Foot
De	Forward
Harai	Sweeping
Hiza	Knee
Ippon	One Stick (One Arm)
Kari (Gari)	Reaping
Ko	Minor
Komi	Pull in
Koshi (Goshi)	Hip
Kuruma (Guruma)	Wheel
Mata	Groin
Morote	Two Hands
Nage	Throw
Okuri	Following
Oo	Major
Otoshi	Drop
Sasae	Blocking, Holding up
Seoi	Carry on one's back
Sode	Sleeve
Soto	Outer
Tai	Body
Tsuri	Tug up (fishing)
Uchi	Inner

Components	Translation
Gaeshi	Flip-Over
Gake	Hook
Guruma	Wheel
Hiki	Pull
Komi	Pull-In
Nage	Throw
Sumi	Corner
Tomoe	Whirl
Uki	Floating
Ura	Back
Waza	Technique
Yoko	Side

Katame Waza (固技)

Mat work (grappling) Technique

Osaekomi Waza

Hold Down Techniques

		Kata	Gatame
		Kesa	Gatame
Kuzure		Kesa	Gatame
	Kami	Shihou	Gatame
	Tate	Shihou	Gatame
	Yoko	Shihou	Gatame
Kuzure	Kami	Shihou	Gatame

Kansetsu Waza

Joint Technique (Arm Lock)

		Ude	Garami
		Hiza	Gatame
Ude	Hishigi	Juji	Gatame
Ude	Hishigi	Ude	Gatame
Ude	Hishigi	Waki	Gatame

Shime Waza

Choking Technique

Okuri	Eri	Jime
Sode	Guruma	Jime
	Hadaka	Jime
Nami	Juji	Jime
Kata	Juji	Jime
Gyaku	Juji	Jime
Kata	Ha	Jime
	Sankaku	Jime

Components	Translation
Gatame	Hold
Kami	Upper
Kata	Shoulder
Kesa	Robes of buddhist monks
Kuzure	Modified
Shihou	Four Corners
Tate	Lengthwise, Vertical
Yoko	Sideways, Horizontal

Components	Translation
Garami	Entangled
Gatame	Hold
Hishigi	Twist, Crush...
Hiza	Knee
Juji	Crosswise
Ude	Arm
Waki	Armpit, Midriff

Components	Translation
Eri	Lapel
Guruma	Wheel
Gyaku	Reverse
Ha	Wing
Hadaka	Naked
Jime	Choke
Juji	Crosswise
Kata	One Side (Half)
Nami	Standard
Okuri	Following
Sankaku	Triangle
Sode	Sleeve