

<p align="center">U.C. Davis Scholars ¹ translation of Professor Estes' Diploma</p>	<p align="center">Akira Miyazaki translation of Marion Anderson's Diploma</p>	<p align="center">W. Morris & Sonny Yanagahara ² composite rendering³</p>
<p><i>The Spirit of Judo Practice:</i></p> <p>Since it is said that Judo is to moralize what you have received from the practice or training of Jujutsu, then the purpose of Judo is to complete your character.</p> <p>To complete your character, you must think first of all of what emperor Meiji said in his Imperial Order about education. He said, “Be filial to one's parents, make harmony with your brother, your friends, and your wife. Believe your friends, be frugal in maintaining your health, and love everybody.” The Imperial Order should be understood fully.</p> <p>Also worship the gods and Buddha, and behave yourself.</p> <p>Value martial valor. Keep your courage and do not underestimate your smaller enemy or overestimate your bigger enemy.</p> <p><i>In movement there is a calmness and in calmness there is movement.</i> When you sit, when you work, when you go, when you retreat, it should turn smoothly like a ball.</p> <p>One should never deviate from the standard rule of conduct and should always maintain the Golden Mean.</p> <p>This is what you are asked to do when you practice Judo.</p>	<p><i>Instructions Regarding the Practice of Judo:</i></p> <p>The fundamental principle acquired through the practice of Jujutsu was elevated to a finer moral conception called Judo – the Way of Gentleness. It may well be said that the primary object of practicing Judo is perfection of character.</p> <p>And in order to perfect one's character, one must be grateful for the abundant blessings of Heaven, Earth and Nature, as well as for the great love of parents; one must realize one's enormous debt to teachers and be ever mindful of one's indebtedness to the general public.</p> <p>As a member of a family, one's first duty is to be filial to parents, to be helpful, to be harmonious with one's wife and be affectionate to brothers and sisters.</p> <p>As a member of a nation, one must be grateful for the protection which one derives as a citizen, must guard against self-interest and foster the spirit of social service; one must be discreet in action, yet hold courage in high regard and strive to cultivate the powers of manhood; one must be gentle, modest, polite and resourceful, never eccentric, but striving always to take the Golden Mean.</p> <p>One must realize that these constitute the secret of the practice of Judo.</p>	<p><i>The Spirit of Judo Practice:</i></p> <p>Since the fundamental principle acquired through the practice of Jujutsu has been elevated to a finer moral concept called Judo, 'the Way of Gentleness', it may well be said that the primary objective of practicing Judo is perfection of character.</p> <p>And in order to perfect one's character one must be grateful for the abundant blessings of Heaven, Earth, and Nature, as well as for the great love of parents. One must realize his debt of gratitude to teachers and be ever mindful of his obligations to the general public.</p> <p>As a member of a family one's first duty is to be filial to parents; to be helpful and harmonious with one's wife or husband; and to be affectionate to brothers and sisters in order that the family may be sound, successful, and harmonious unit of the community.</p> <p>As a member of a nation, one must be grateful for the protection which one derives as a citizen. One must guard against self-interest and foster a spirit of social service. One must be discreet in action yet hold courage in high regard and strive to cultivate manliness.</p> <p>One must be gentle, modest, polite and resourceful – never eccentric, but striving always to practice moderation all things.</p> <p>One must realize that these qualities constitute the secret of the practice of Judo.</p>

¹ The UC Davis scholars were provided Professor Estes scroll by Professor Tom Ball.

² Sonny Yanagahara was a native Japanese and instructor with Judo International on the San Francisco Peninsula.

³ The composite is based on Professors Estes' scroll and Miyazaki's translation. Morris was unaware that Miyazaki translated Anderson's scroll and not Law's. See Morris introduction to “A Ju-Jujitsu Master's Philosophy”.

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<p><i>Shoden of Danzan Ryu:</i></p> <p>The people who want to practice Judo should not be afraid of the strong, nor underestimate the weak, and using the techniques you have learned should not go against the power of your enemy. But as a boat can be moved by a man freely when it is on water, if it is carried up to the land no one or two can ever move it. This is what the conduct of the weak should be with regard to the strong.</p> <p><u>(List of techniques follow).</u></p> <p>These techniques are your elementary techniques (<i>Shoden</i>) and should not be abused for beating people.</p> <p>Again, you should not underestimate a small enemy. Above all, one should guard oneself against arrogance.</p> <p>Honesty is the root of all good, and kindness is the secret of business prosperity. Your <i>Aikyō</i> (personal charm) is the element of success. To work diligently is the mother of your health and fighting spirit. Working hard will conquer when faced with a difficulty. Again, simplicity and strength in spirit is the key to your joy. Service is the whole being of everyone's prosperity.</p>	<p><i>Primary Forms and Techniques of Danzan School:</i></p> <p>Anyone who practices Jujutsu should neither be afraid of the strong nor despise the weak, nor should he act contrary to the strength of his enemy because of the Art he has acquired. For example, when a boat is set afloat on the water, one man's strength is sufficient to move the boat back and forth. This is possible because the boat floats. If, on the other hand, the boat is placed on dry land, the same man's strength is scarcely sufficient to move it. It is necessary, therefore, that the weak should learn this fact with regard to the strong.</p> <p><u>Fundamental Forms and Techniques:</u></p> <p>The foregoing forms and techniques should be remembered as the basic Art of Judo.</p> <p>However, never throw anyone without sufficient reason. Do not despise a small enemy or a weak opponent. Refrain from arrogance.</p> <p>Every student of Judo should realize that honesty is the foundation of all virtues, kindness is the secret of business prosperity, amiability (<i>Aikyō</i>) is the essence of success, working pleasantly is the mother of health, strenuous effort and diligence conquer adverse circumstances, simplicity, fortitude and manliness are the keys to joy and gladness, and service to humanity is the fountain of mutual existence and common prosperity.</p>	<p><i>Primary Forms and Techniques of Danzan Ryu:</i></p> <p>Anyone who practices Judo should have no fear of facing stronger opponents, nor should he scorn weaker ones. With the skill which he develops, he does not oppose the strength of his opponent. For example, if a boat is floating on water, then a single man's strength is sufficient to maneuver it freely because the boat floats on top of the water. If the boat is on dry land, then even several men cannot move it. When a weak person faces a strong one, he should understand this principle.</p> <p><u>Fundamental Forms and Techniques:</u></p> <p>Having developed skill in the forms and techniques which constitute the basic Art of Judo, one should never use these Arts against anyone without sufficient justification.</p> <p>Even though an opponent is small or weak, he must not be scorned. Arrogance is absolutely forbidden.</p> <p>Every student of Judo should realize that sincerity is the foundation of all virtues; that kindness is the secret of success in one's work; and that amiability (<i>Aikyō</i>) is essential to success. Working pleasantly is the mother of health. Strenuous effort and diligence will overcome adverse circumstances. Simplicity, fortitude and vigor are the keys to happiness; and service to humanity is the fountain of mutual existence and common prosperity.</p>

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<p><u>(List of techniques follow).</u></p> <p>Oku and Kiai No Maki were taught as <i>Chuden</i>: the intermediate techniques.</p> <p>As one <i>Haiku</i> says, “<i>As it gets mature, the rice lowers its head.</i>”</p> <p>As your techniques mature, the more you should be humble. This should not be forgotten.</p> <p>You should learn both literary and martial arts.</p> <p><i>It serves its importance until there is a calmness in the movement and a movement in the calmness.</i></p> <p>“<i>Even Hell under the upraised sword.</i>” Another proverb states, “<i>Let your body float in the river. If you struggle, you will sink.</i>”</p> <p>Remember this old poem, and do not forget the obligation to your parents and your master. You should also lead your juniors. What you teach properly to your juniors makes a better achievement of your own techniques.</p>	<p><u>Intermediate Forms and Techniques.</u></p> <p>The foregoing forms and techniques are the principle ones which belong to the intermediate group.</p> <p>As aptly expressed in a poem: “<i>The boughs that bear most hang lowest.</i>”</p> <p>One should never forget the virtue of modesty as one attains proficiency in the Art of Judo.</p> <p>Make no relative importance between literary and military Art.</p> <p><i>Within constant motion and change there is tranquility and within tranquility there is motion and change.</i></p> <p>Remember always parental love and one's enormous indebtedness to teachers. Be grateful for the protection of Heaven and Earth. Be a good leader of younger men. To lead younger men well would in the long run mean to attain proficiency in the skill of Judo.</p> <p><i>Like a drawing in India ink of the whispering of the wind in the pines, the secrets of Jujutsu can only be suggested.</i></p> <p>It is only through personal experience that one can comprehend the mystic ecstasy of such secrets (<i>Myo</i>).</p>	<p><u>Intermediate Forms and Techniques.</u></p> <p>As aptly expressed in the poem... “<i>The boughs that bear the most hang the lowest.</i>”</p> <p>The more proficiency one attains in the Art of Judo, the more necessary it becomes to remember the virtues of humility.</p> <p>Furthermore, there is no distinction between literary and military Arts.</p> <p><i>There is stillness in the midst of movement and movement in the midst of stillness.</i></p> <p>It is recorded in an ancient verse that there are rapids where if one is too cautious one lands in Hell, but by disregarding oneself one will float by safely.</p> <p>One must not forget the debt of gratitude one owes to parents and teachers, nor fail to value those who come after us. Giving guidance to younger students, after all, improves our own ability.</p> <p><i>Like a drawing in Sumi-e (Ink painting) of the whispering of the wind in the pines, the secrets of Judo can only be suggested.</i></p> <p>Only through personal experience can one comprehend the mystic ecstasy of such secrets (<i>Myo</i>).</p>

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<p>After learning Jujutsu for ten years you may overcome yourself. After learning for twenty years, you may first overcome others.</p> <p>One should completely remove oneself from one's own thought. Make yourself empty, be completely open-minded, and go into the condition of <i>Kyoshin Tan Kai</i> (“empty heart” or “open minded”). Only then can you benefit yourself and gain harmony with others and acquire the secrets of Jujutsu.</p> <p>This is the essence of the secrets of our House. What you learn is what I have secretly preserved for long years, and these I transmit to you.</p> <p>1939, March 8, Hilo Hawaii, Kodenkan Your Master, Okazaki Seishiro To: Mr. Merlin Estes</p>	<p>It is said of Jujutsu that it would require ten years of practice in order to win victory over one's self and twenty years to win victory over others.</p> <p>A noted verse reads: “<i>For the Lotus flow to fall is to rise to the surface.</i>”</p> <p>It is only by entering into the realm of open-mindedness (<i>Kyoshin Tan Kai</i>) that one is able to acquire or master the secret Art of selflessness and altruism.</p> <p>These are the secrets of Koden Kan into which I have had the honor to initiate you.</p> <p>Henry S. Okazaki Judo Master & Owner of Koden Kan Honolulu, Hawaii May 5, 1939 Richard P. Rickerts, Assistant Master Densel E. Muggy, Assistant Master</p>	<p>It is said of Jujutsu that it requires ten years of practice to win victory over one's self and twenty years to win victory over others.</p> <p>A noted verse reads: “<i>For the Lotus flow to fall is to rise to the surface.</i>”</p> <p>Emptying the self, one enters into the realm of dispassion and open-heartedness (<i>Kyoshin Tan Kai</i>) and for the first time is able to comprehend the secret art of benefiting both oneself and others in perfect harmony.</p> <p>These then are the keys to the esoteric secrets of Kodenkan (School of the Ancient Tradition) into which I have had the honor to initiate you.</p> <p>H. Seishiro Okazaki Judo Master</p>

Reviewing the translations side by side one notices that there are two direct translations and one composite rendering with improved style and grammar. It appears that Sonny Yanagahara had a better grasp of Zen martial arts teachings. His rendering “*There is stillness in the midst of movement and movement in the midst of stillness*” is the most preferred. *Stillness* is Zen. *Stillness in movement* is called Moving Zen.

Sonny's translates “It is recorded in an ancient verse that there are rapids where if one is too cautious one lands in Hell, but by disregarding oneself one will float by safely.” The “oneself” could have been written as “one's self”. According to Webster's both are correct. “One's self” is a better emphasis.

The Golden Mean means to practice Moderation in all things. (Some suggest this includes moderating excesses, as well.)

Professor Estes, when teaching his Shin In classes, would occasionally say something very much like the following: “When you sit, when you work, when you go, when you retreat, it should turn smoothly like a ball.”