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As a strong advocate of minimal motion martial arts (whether that art be judo, aiki, or karate), I think I understand why Norwood writes the way he does. Don't forget his book [THE JUDOKA] was released in the Love, Peace and Flower Child seventies. However, I would suggest that both Ueshiba's "love your opponent" and Norwood's "sympathetic attention" ultimately boil down to strategy and tactic, whether or not you choose to leave the attacker battered and bloody or merely morally chastened with some minor bruises.

Would Ueshiba's fluid and gentle Aikido have become as popular as it is today had it been introduced to the Western world in 2002 rather than the 1960s? Would nasty and brutal MMA have caught on in the Peace and Love '60s and '70s?

It is common in today's society to see Love related to Selflessness, but that seems absurd if you define words carefully and put them in a real-world situation. Did you fall in love with Mr./Ms. Right because you wanted to selflessly give them to your rival Mr./Ms. Wrong? Did you fall in love with them to selflessly improve their situation because, after all, you are such a gem of inestimable worth and they were in dire need? Or, did you think that your love for Mr./Ms. Right improved *your* situation and added to *your* life?

Imagine, for example, spending the rest of your life with someone whose existence did not at sometime in your relationship benefit you. Imagine you chose to spend your hours with someone who always found fault with you and took from you without any thought of giving back. If you did, you might be selfless, but you would not be in love. They would be selfish, albeit not in a healthy way, and also not in love.

In a self-defense application of the martial arts, your adversary is your adversary because he has no love for you. Your wanting the best for him is fine, but you cannot allow yourself to feel that way *on his terms*. If you did, you would just take his roundhouse punch to the temple, let him relieve you of your wallet, and stomp your groin on the way out.

Rather, you might read his intent and the intensity of his attack, react in a metered manner if time allowed, and deal out just as much avoidance or engagement as is appropriate. If you are able to do this with relatively relaxed, minimal motion skills, someone observing your actions might say you were being selfless and offering love to he who offends you. I would say, conversely, that you calculated a tactic that preserved your energy and used just enough of it to put him off his attack. It's nice that preserving your own energy might result in your doing minimal damage to him, but would you use the same amount of meager energy if he got up and attacked you in an even more vehement manner?

Self-defense does not always imply that someone is hurt, but always implies a winner and a loser. (You win by surviving, while he loses in his attempt to dominate you.) It may be comforting to think you can react in a way that would get him to rethink his attack and offer a hand of friendship in the face of your superior skills, but that type of thing happens seldom and usually in archetypal literature like *Gilgamesh* or perhaps a 1950s Western.

In order to train in and apply your martial art, you must be not selfless, but supremely and reasonably self-interested. You have not trained for 37.3 years in order to *always* make your attacker's landing a soft one so that you can reach down a hand to help him up. Take any Love Thy Neighbor stand you wish to take in your personal life — I certainly do not advocate *hating* They Neighbor — but please do not think that your warm and personal way of interacting with the world will manifest itself in self-defense as “selflessnesshood”.

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Quotes I like from Norwood's THE JUDOKA (1973):

“When the self-image wants no protection, fear is gone.”

“The Judoka may initiate an action, but he never *forces* one.”

“Techniques are not rules or enslaving devices to limit the freedom of the judoman. They are simply methods, prepared in advance and modified as the occasion demands, of taking advantage of *kuzushi*. The judoman disciplines himself...in practice ...to be free to use the techniques when opportunity arises. Freedom grows out of discipline.”