

Zen and Health, III

The Effects of Zen on Sports and Mental and Physical Medicine

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This paper describes the effects of Zen on sports, including Japanese traditional sports (*Budô*: 武道), and on mental and physical medicine. It presents how Zen has influenced *baseball*(野球), *Kyûdô* (弓道), *Kendô* (剣道), and *Aikidô* (合気道); how *zazen* has been used to develop self-control in all sports (including traditional Japanese sports); and how it has contributed to educational and social values. The paper discusses the potential influence Zen could have on all sports and how Zen is likely to spread all over the world, in the same way *Jûdô* (柔道), *Kendô* (剣道), and *Aikidô* (合気道) have become popular worldwide, with international matches held across the globe.

Keywords: Japanese traditional sports, self control, Zen, *zazen*, educational and social values, *Budô* (武道).

Introduction

In Western philosophies up to the 19th century, the dualism of mind and body as presented by R. Descartes was a major trend. But in the 20th century, another idea confronting this dualistic idea emerged, that questioned the separation of body and mind. Merleau Ponty (1967) proposed that the body a person sees (the subject) and the body seen by another person (the object) is the same body. He argued that the body is neither subject nor object, but an ongoing experience from before the time of such separation of subject and object.¹ Hiroshi Ichikawa (1975) insisted that one is the body itself, presently manifesting but not possessed by the individual. In this sense, we are not beings divided into body and mind.²

If there is no mind-body division, then when we control our minds, we can control our bodies also. so, it becomes absolutely necessary for athletes devoted to winning to engage daily in challenging mental training (self-control) in order to attain the best results under high pressure. Therefore, various methods have been developed for athletes to observe themselves (self monitoring) and to condition their bodies and minds (self control). Meditation methods employed include *zazen*, *vipassanâ* meditation, yoga, and tai chi chuan. It is important for athletes to remove excessive stresses and strains, to become free from tension and more focused, and to improve their spiritual abilities. Here, we take up Zen as the main theme of this paper and consider how

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to approach athletic training problems. Athletes aim at high performance and engage in hard training every day. This is essentially the same as Zen training in that one should do one's best in what one does now. The greatest advantage of employing Zen training, compared with other mental training methods (self-control), is that in Zen training an athlete can solve fundamental problems in daily living, instead of just treating symptoms.

In introduction, we deny the idea of the separation between body and mind in the 19th century. In the first section of this paper we deal with Zen and self control. In the second section, we look into how closely *baseball*(野球), *Kendô* (剣道), *Kyûdô* (弓道), and *Aikidô* (合気道) are related to Zen. In conclusion, we discuss the difference between the Japanese and the Westerner's view of sports, the difference between sports and *taiiku* (体育), and the educational and social value of traditional sports (*Budô*武道).

1. Zen and Self Control

1.1. Autonomic Training Method

In defining Autonomic Training, Rute stated that the basic principle involves putting the mind and body system so as to make the most efficient use of the innately provided human brain's auto-recovery function. This concept includes breath control, heartbeat adjustment, and the sensation of warmth by auto-suggestion, in addition to Professor Schurts's idea of keeping one's head cool and feet warm. This is a special training technique that auto-corrects the distortion of mind and body. It provides neuro-physiological proof of what has, since ancient times, been called "natural recovery power" – a phenomenon with which we have long been familiar. In short, the center of natural recovery power is the homeostasis of the optic-thalamus in the interbrain. By its work, we can empower the work of unconscious self control naturally provided in us. Human beings are innately integrated into the great power of the natural life-world and are enlivened by its power. In other words, we are both living creatively and being enlivened (creative passive-activeness).

Dogen Zen is said to be faith in self-power, but I think the self-power praxis of *shikantaza* (just sitting or devoted sitting) is indeed "self-power to reach other-power," representing creative passive-activeness as a contact point between the two powers of self and other.³

To summarize: the purpose of the Autonomic Training Method is, first of all, to achieve auto-normalization through autonomous release and neutralization (activation of auto-normalization through innate brain function). Next, in Schurts's *Ways of Autonomic Training and Yoga*, it is clearly stated that Autonomic Training is a method to scientifically systematize the oriental and existential philosophy explained in yoga, and to provide the way to an overall waking to humanity.

Today in Japan it is used as a method of self-control, while in the West it is a relaxation therapy for healthy people. In both cases, it is used mainly to mitigate stress through relaxation, autonomous release, and

neutralization. Further, it is used as a means to modify and eliminate distorted conditioning. Finally, it is used as a medical treatment for chronic diseases and as a way of exerting self-control in daily life.⁴

1.2. The way of self control

Let's survey the way of self regulation devised by Ikemi as an improved method of autonomic training.⁵

Warming-up Level

1. Sit squarely on a chair.
2. Pull your chin in and straighten your back.
3. Place your feet flat on the floor, shoulder-width apart.
4. Put the palms of both hands on your thighs.
5. Close your eyes.
6. Breathe deeply a few times and relax.

The above-mentioned steps are preparation for the praxis.

First Level

First, repeat aloud the self suggestion: "I am calm and my whole body is relaxed." Next, concentrate on the warmth of the thighs felt by both palms, then repeat aloud that the palms are getting warmer and warmer. Confirm this warm feeling, and recite that the warm feeling of the palms transmits to the back of both hands. Then, repeat aloud that from both wrists to the tips of the fingers it is becoming warmer. After five minutes, bend and stretch both hands quietly, stretch your arms and your upper body, and open your eyes. Check to see that any weariness you may have had has disappeared from your upper body.

Second Level

Repeat aloud the self suggestion: "I am calm and my whole body is relaxed." Like the first level, confirm both hands' warm feeling, and extend that warm feeling to the elbows and shoulders afresh. Then, repeat the same action as at the end of the first level.

Third Level

Repeat the self suggestion, confirm the warm feeling outlined in the second level, and pay attention to the soles of both feet. Experience a sense of warmth on both soles, and extend the feeling of warmth up to the insteps. Then, repeat the same action as at the end of the first level.

Fourth Level

Confirm a warm feeling in both arms and extend the warm feeling to the feet, knees, and thighs. Then, repeat the same action as at the end of the first level.

Fifth Level

When you have fully confirmed the warm feeling of both hands and feet, repeat aloud the self suggestion of the cool feeling of the forehead. Then, repeat the same action as at the end of the first level.

Adjusting the functioning of internal organs

When your praxes have gone well, from the first level to the fifth, repeat aloud the self suggestion “The heart beats quietly and regularly” and “I am breathing comfortably.” Then, put your right hand on the middle area between the pit of your stomach and your navel, repeating aloud the self suggestion: “My stomach is warm.”

When the above-mentioned practice has gone well at every level, sitting with eyes closed, practice it with your eyes half open. Then, proceed with eyes open. When you can get into the same autonomic state even in a standing pose, proceed to a walking state, in a situation among crowds, during conversation, and in the workplace. Soon, you can practice keeping the same basic pose even while jogging, in a crowd, during conversation, or at work. If you use the *Tanden-kokyu-hô* (丹田呼吸法) of Zen coupled with autonomous regulation, you can attain good results.

Let's examine *Tanden-kokyu-hô* (丹田呼吸法) briefly.

1.3. *Tanden-kokyu-hô* (丹田呼吸法)⁶

Tanden-kokyu-hô (丹田呼吸法) is a reversed way of breathing. It is to breathe out slowly and fully, pressing in on the *seika-tanden* (臍下丹田) (about 3" below the navel area), and then to breathe in quickly using its muscle reaction. The long, deep breathing out exhalation followed by short, deep breathing in inhalation raises the internal pressure of the abdominal cavity, thereby building up a fulfilling sensation in the *seika-tanden*, and cultivating meditative concentration power.

If an athlete or the reader employs both the above mentioned autonomic training methods and *Tanden-kokyu-hô*, and builds up *Tanden-ryoku* (丹田力: tanden power) as the kernel of autonomous regulation (control of mind and body) in mental training, he will be able to achieve better performance.

2. Modern sports and traditional sports

2.1. Yakyū (野球:Baseball)

We will now discuss the *Yakyū* (野球道: baseball way) of Tetsuharu Kawakami, who built up the Giants' V9 in glory and shined brilliantly in the history of Japanese professional baseball, including how he learned Zen and what he found in it.

In his book *Zen and Japanese Baseball*, Kawakami asserts that Zen is not logic or theory, but that which is embodied in oneself through one's own experience. We memorize facts or theories as a kind of knowledge, but if these are not attained through our own experience, we quickly forget them.

Let's study how Kawakami lived a life he called "Kyû-zen-icchi" (球禅一致) and the relationship between Zen and Yakyû (野球).

Zen and Yakyû

Reidan-jichi (冷暖自知)⁷

This is a Zen term that shows the empirical character of Zen. It means that one knows warmth and coldness through actually drinking water with one's own mouth or touching water with one's own hand. In short, it is a Zen enlightenment that one attains from one's own experience. Kawakami thought that so long as he played baseball he wouldn't do it half way or in a half-minded manner. So, he tried, devised, studied, and practiced whole-heartedly and thoroughly in order to become a good player, and then he left the results to their own course. He thought that this state of mind leads to the way of Zen.

Kyûshite-henji Henjite-tsûzu (窮而變變而通)⁸

This Zen word tells the truth: Even if we try our best, we cannot become an authority in our specific field quickly enough. In the process we run up against obstacles that are difficult to overcome. If, however, we do not give up, but rather make our best efforts, we can break through these obstacles. In short, if we put ourselves in the way of Zen, then even if something looks like a wall, it is not really a wall, but rather a cloud or a fog – we cannot see through it, but we can pass through it with the effort of actual advancing.

Kawakami could not, for example, hit Sugishita's "fork" ball, and he was shut out in fifteen at-bats. That year the Giants lost the pennant and he lost his title of leading hitter as well. He was waiting for a "fork" ball at the timing of a curve ball up to that point, but when he waited for the "fork" ball a step slower than that timing, he could see the ball dropping. He broke through the barrier. This is just what this Zen word means.

Mushotoku Mushogo (無所得、無所悟)⁹

This Zen word means that we don't cling to the idea of a particular outcome. If, however, we make our utmost effort, we can attain the best result naturally. Playing unconsciously (unattached) results in a better result than playing consciously (attached). If a player practices hard and embodies good technique, he can achieve the best result. In the fourth match of the Japan series between the Hankyû and Kyojin (Giants) in 1972, the Giants led by two runs in the bottom of the 9th inning, but Hankyû was on the first and second bases with no outs. The Giants appointed Horiuchi, who had taken the mound in four consecutive games and who was confident that he would win in the end. A batter from Hankyû, Okada, faked a bunt and then hit a strong line drive that hit right

in front of the shortstop, Kiore. The next moment, he threw the ball to second base for a double play. Hankyû's last batter, Fukumoto, in batting the ball attacked a liner right in front of the second baseman, Doi. The game was finally over. After the game, Horiuchi's comment was that if one tries as hard as one can, even if it is a liner, it hits right in front of the one in good position. This is just the Zen concept itself.

Shinkin-wo ento-hosseba, kari-ni miyo (真金を得んと欲せば、火裏に見よ)

“If one wishes to get pure gold, see it in the fire.”¹⁰ Pure gold is real gold. This means that if one wants to make sure of gold or lead, one should put it into fire.

Applying this Zen word to baseball, to “put into fire” is to apply pressure to a player. By applying pressure to a player, one can judge if the player's technique is genuine. For example, there are players who cannot advance a runner to second base with a bunt. A player has to practice thoroughly to overcome the effects of such pressure.

Jû-gyû-zu (Ten Ox-herding Pictures) and Zen¹¹

The *Jû-gyû-zu* is a series of ten pictures that compare the process of deepening the levels of training to a herd boy searching for and finding a lost ox.

1. *Jingyû* (Seeking the ox: 尋牛)
2. *Kenseki* (Seeing a trace: 見跡)
3. *Kengyû* (Seeing the ox: 見牛)
4. *Tokugyû* (Obtaining the ox: 得牛)
5. *Bokugyû* (Herding the ox: 牧牛)
6. *Kigyû-kigyû* (Riding the ox, returning on the ox: 騎牛帰牛)
7. *Bôgyû-sonjin* (Forgetting the ox, the person remaining: 忘牛存人)
8. *Ningyû-gubô* (Forgetting both person and ox: 人牛俱忘)
9. *Kangen* (Returning to the origin: 還源)
10. *Nyûten-suishu* (Entering a thoroughfare with helping hands: 入てん垂手)

Applying this process to baseball, a baseball game was first held in Cooperstown, U.S.A., in 1839. In those days there were no theories about the game or bunting techniques. However, in proportion to baseball becoming popular, a fastball pitcher and a bunter who had a good bunting technique became well known. So, to deal with them, research on fastball pitchers and batters who have good bunting techniques became popular. Theories in playing baseball have continued to be produced to the present day. Thus, Kawakami trained in Zen and applied Zen to baseball, and Zen way was brought to baseball's way. He learned both Zen and baseball, becoming a pioneer in the unity of baseball and Zen.

2.2. *Kendō* (Swordsmanship: 剣道)

Kendō, once used to kill enemies in the battlefield, changed in the Tokugawa era: Swords were no longer used as weapons to kill enemies, and swordsmanship is now the samurai's usual method to train mind and body as the world has become peaceful. Samurai used Zen practice to cultivate character and tried to pursue the spirit of Zen. Many martial arts schools were born. Even during peaceful times, samurai could never forget wartime, and so they trained continuously to perfect their skills in the martial arts. They had to train their minds and bodies through combat matches, exchanging their sword skills with people from other schools. At the time of the "kaneigozen" match which cannot be verified as having taken place, a lot of people competed using the sword techniques of their respective schools. That was the very time that weapon and sword technique in the battlefield was changed to sport.¹² Now, while incomes are rising, leisure hours are increasing, and an aging society is growing, people are interested in sports. In schools, communities, companies, and government agencies, people have more chances to participate in *Aikidō*, *Jūdō*, *Kendō*, and *Sumo* (Japanese traditional sport).

The purpose of playing sports in Japan is, however, a little different from its purpose in the West.

In Japan, it is thought that one does not learn a sport only for sporting, but also for the cultivation of morals, manners, good behaviors, and spiritual development. In short, the playing of sports has self-realization, human relations, creation, and a feeling of achievement as its ultimate goal. This is backed and proven by Zen. Zen, the Japanese development of Indian Buddhism, asserts human effort and development. It can show us effort and effect that cannot be explained by language, but only realized in meditation and mental development.¹³

Though related to the form of yoga without its physical techniques, Zen creates a spiritual state with stored energy through correct breathing and erect posture.¹⁴ Moreover, Zen reveals the unity of body and mind, unlike the Western dualistic concept of them.

This unity is realized through Zen training, which is experienced only by actual Zen training. In both Japanese traditional sport and other sports, repeated training is considered to bring the unity of mind and body as its result.¹⁵ Japanese traditional sports have the same purpose as suggested by the proverb: "a sound mind in a sound body."

Japanese traditional sports are, however, different from Western sports. Western sports emphasize only the clear cut results that are decided by competition, a challenge, or physical techniques, while Japanese traditional sports are based on an aim that respects human beings within the social life of a family, school, or community, and they cultivate basic morals that can contribute to society.¹⁶

Kendô and Zen

Here, we survey the relationship between Zen and the forms and manners of *Kendô*.

Forms of *Kendô*¹⁷

The forms of *Kendô* are based on the *Dainihon Teikoku Kendô Kata* (Great Imperial Japanese *Kendô* Forms) made in 1912. *Kendô*'s forms consist of seven long swords and three short swords. The modern forms were modeled from the forms of the old schools. The modern *Kendô* uses a bamboo sword in practice. Their elements are included in the forms. *Kendô* is considered to be improved by repeatedly practicing the forms. The forms are included in exams for grade promotions. The purpose is to value the practitioner's manners toward the opponent and to straighten the practitioner's physical posture and mental attitudes (Zen way). *Kendô*'s form includes all the necessary elements for *Kendô*, such as mental attitude, posture, breath between technical forms, pause, spirit, thrust technique, return techniques, etc. By repeatedly practicing forms one grows up with dignity in response to each level.

Kendô Manners¹⁸

Zen way in *Kendô* manners is clearly observed in *Kendô*, written by Sazaburo Takano, in such passages as "One should value manners and should never act with haughtiness and meanness," and "One can get every action in order, if one has the mind of respecting others in one's own heart."

Kendô manners require that both "*uchidachi*" (teacher) and "*shidachi*" (student) carry their (wooden) swords and make a standing bow. Next, before and after a "*tachiai*" (match), they carry swords in their right hands and proceed to the lower seats from the higher seats, and bow each other at the distance of 3 steps. Finally, they do standing bows to each other, bow toward the higher seats, return to their seated places, sit down straight on their knees there, and bow to each other again, and then leave.

Zen is the practice to become awakened to the root of one's mind and truth. There, one is strictly ruled, from eating meals, to washing the face, to using the lavatory. There is etiquette in the practice hall, certain forms of folding the hands and feet in sitting meditation, in bowing, doing *gasshō* (uniting hands), and prostrating in respect of other practitioners and the place of practice.

Bowing in "*Budō*" (martial arts) has the characteristics common to Zen. Also, *Budō* training has *Budō* forms, a common part of training in Zen.

2.3 *Kyūdō*

Kyūdō is said to be a sport that concentrates on the target and on the sense of one's own body. An ideal mental state while shooting an arrow is equal to the mental state in Zen meditation. This state is different from the way of relaxation, which lightens one's stress and seems to be an altered state of consciousness that one

enters through meditation, represented by Zen meditation. In short, in the psycho-physiological view, a monk's brain waves in Zen meditation are stronger in the low frequency band area (θ or a low part of α), and there are data to suggest that the more adept the *Kyûdô* practitioner, the lower the peak frequency of the α band area during shooting. Thus, there seems to be similarity between the mental state of Zen meditation and that of *Kyûdô*.¹⁹

We refer to a lecture “*Yumi* (bow) and Zen,” delivered in a summer course in 1975 at the Research Institute of Zen Culture of Hanazono University in Kyoto, and discuss the relationship between *Yumi* and Zen.

Kyûdô and Zen²⁰

Let's survey the way of *Kyûdô* training and its process to attain ‘*Kenshō*’ (見性, seeing one's true nature). This training takes two ways – of drawing a bow and sitting in Zen meditation – side by side.

The First Level

The practitioner stands up with a bow and an arrow like thick bamboo penetrating straight through the backbone from the head toward the ground center and, standing with correctly spaced feet, concentrates on the backbone as if a stretched iron wire is there from the first move to the parting of the arrow.

At this time, one can concentrate on shooting with eyes half closed to prevent confused thoughts from coming in. It takes two or three years to master this level.

The Second Level

One is allowed to see the target, while one is caught by the bow and arrow in the first level. The aim of this level is for the practitioner to be like “silver wire stretched.” In short, when one's consciousness can concentrate on one's backbone, moving neither the bow nor the arrow, all distracting thoughts disappear like clouds or fog. It takes seven or eight years to attain this level.

The Third Level

At this level, all distracting thoughts disappear in one's guts and the practitioner feels as if the body is shining quietly illumined by the moonlight. It is a state of penetrating purity throughout the body and mind and feels as if the target is reflected in the belly in facing the target, as if “it is in the belly.” In short, it is the state of the arrow being absorbed into the target straight without wagging its tail.

The Fourth Level

One becomes conscious of ‘*hake*’ in this level. ‘*Hake*’ is when one feels like a silver wire, as if a silver stick skewers one's body, penetrating through to the sky from the top of one's head to the ground beneath one's feet, and from the front at one's left hand to the rear at one's right elbow.

This is a word which is equal to the will thrusting the heaven. This level is when one feels one's body has become united with the universe. In short, it is intrinsic intuition. This is a record of the author of Mueishingetsu's (Shadeless Mind Moon) School, who attained "Kenshō" through *Kyūdō*. We can feel in our heart the relationship between *Yumi* and *Zen* sincerely, having gratitude toward and an appreciation of all things, immersed in the world of "unity of *Yumi* and *Zen* (*kyū-zen-icchi*)."

2.4 *Aikidō*

Ai-ki-dō is literally the way to unite "ki." "Ki" is the root of all, the vital force of the universe. To unite one's *ki* with the universal *ki* is "ai-ki" (uniting *ki*), with one's life and that of the universe becoming one.

According to Morihei Ueshiba, the founder of *Aikidō*, the aim of *Aikidō* is not to attain the means of defeating opponents by power and weapons, but to bring order to the inner energy of the universe, keeping world peace, and maintaining all things of the natural world in good form.²¹ Also, *Aikidō* is called "moving *Zen*" (*ugoku zen*), which refines human minds, seeking not only physical strength, but also human sublimity and the harmony of the mind and body.²²

Aikidō and *Zen*

Comparison between Chinese martial arts and *Zen*:

To clarify the original Japanese philosophy of *Aikidō*, we investigate the significance of Chinese traditional martial arts (*Shorinji-ken*, *Taikyoku-ken*, etc.). Chinese martial arts have a long history (BC 770-403), from which they developed great characteristics of [*kan*(看) seeing], [*ren*(練) training], and [*yō*(用) using].

Kan (看) means appreciation in seeing Chinese martial arts. With a long history they developed artistic elements: *Aikidō* players wear a pure white training suit and a black "hakama" (skirt), and they display a fluid beauty in their techniques.

Ren (練) means to train to strengthen the body. Chinese martial arts adjust physical and physiological functions and strengthen physical power by skillfully combining movement, stillness, standing, and lying down (動靜起伏), and strength, softness, voidness, and substance (剛柔虛実). *Aikidō* can be practiced by young and old, male and female, irrespective of age or sex, and used to develop physical strength.

Yō (用) means using and usefulness in self defense. Chinese martial arts are the means of attacking others and defending the self at the same time. *Aikidō* has two elements of attack and defense and has a perfect self-defense technique.

The philosophy of *Aikidô*²³

The philosophy of Chinese martial arts came from Taoism and Buddhism, but that of *Aikidô* made use of Zen, and is considered to consist of *En* (円: circle: perfection), *Mu* (無: void), *Wa* (和: harmony), and *Ki* (気: vital force). Let's survey these four elements.

First, *En* (円) is the basic idea of *Aikidô* that aims at the *ki* and the body freely and perfectly rolling without stopping anywhere at any time.

Second, the philosophy of *Mu* (無) is making oneself void and throwing off one's body, while avoiding the opponent's attack. This is the state in which Yagyû Sekishûsai, the founder of the Yogyushinkage School, completed his art of *mutôdori* (swordless handling) by making himself void and throwing his body off.

Third, *Wa* (和) is a word which means *Aiki* (合気). This is not only unifying oneself with the opponent, but also unifying with the life of the universe and of great nature. In *Aikidô* one neither competes for victory nor defeats or kills the opponent, but rather insists on letting the opponent live. Therefore, *Aikidô* is said to embody the philosophy of *Wa* (和), harmony.

Fourth, the philosophy of *ki* (気) is the power of breath (*iki*:息). The power of breath is the power that unifies the consciousness and the breath, which comes from *seikatanden*. The power of breath from *seikatanden* can breathe the opponent in one's own power of breath perfectly.

We have discussed the philosophy of *Aikidô* above. *Aikidô* is the martial art that Ueshiba created after he had mastered all the technical essence of old Japanese martial arts such as *Jûjutsu* (柔術), *Kenjutsu* (剣術), *Sôjutsu* (槍術), etc. The philosophy of *Aikidô*, the backbone of its spirit, came from Zen. As Ueshiba created *Aikidô* after mastering *Kendô*, he sought the philosophy of *Aikidô* in Takuan Zenji's '*Fudo-chi-shin-myôroku*' (不動智神妙録), etc.

Conclusion

Let us now survey *Jûdô* (柔道) and *Karate* (空手), neither of which have been mentioned in the second section. *Shotokan Karate* was originated by Bodhidharma, the founder of Zen. He succeeded to the Buddha's mind and advanced the unity of mind and body, that is, the idea that the mind and body are inseparable. He developed the training method of strengthening the body's power to attain Buddha-nature. That is *Karate*. Therefore, *Karate* emphasizes defense mode, control of aggression and the fear of being attacked rather than the use of offensive techniques. Thus, one can face a possible attack without excitement.²⁴

Jûdô was developed by Kano Jigoro in 1884. He added Zen to "*Tenshin-shinyôryû Jûjutsu*" (天真真楊流

柔術) and “*Kitōryū Jūjutsu*” (起倒流柔術), and he perfected the “Way of Softness” (*jū-no-jutsu, Jūjutsu*). He set the “*kata*” (forms) of *Jūdō* and transformed some dangerous techniques that could kill opponents in order to create “*randori*” (free exercises) and matches that may safely be undertaken in “*kata*” training.

Also, he trained students hard in manners and mental training. He taught *Jūdō* not only as a technique for defense and protection, but also as a means of moral education and of building character, giving it a more holy objective.²⁵

Next, we look at some themes and describe their various characteristics.

1. The difference between the Japanese and the Westerner's view of sports.

Since traditional sports were refined as a means of mental training and physical development under the influence of Zen, traditional athletes in Japan are expected to lead exemplary lives and be good examples in society, while Western athletes value clear-cut results decided by competitions, challenges, and physical techniques.²⁶

2. The difference between sports and *tai-iku* (体育: physical nurture or exercise)

Sports have generally been considered mainly as physical actions in physical exercises, as institutionalized games, and described as dramatic models of mental existence, natural religion, or the idealization of Romanticism in the modern world, while *tai-iku* (physical exercise) has been emphasized in the viewpoint of physical training and development. Now, however, both sports and *tai-iku* have the positive function in a society of communicating cultural and moral values.²⁷

3. Characteristic of traditional sports

Japanese traditional sports are based on the objective of acting with human dignity in families, schools, communities, and they have the educational value of cultivating moral minds in people who will create a rich culture, develop a democratic society, and contribute to a peaceful international society. Sports also have social value in such areas as character building, teamwork, and sportsmanship. For example, the value of *Jūdō* lies in education, especially with regard to the body, technique, knowledge, and character building.²⁸ For Japanese people, *Jūdō* represents an ethical way of life or behavior, which applies not only to the field of sports, but also to the field of daily life, governing rules applicable in any situation: great sportsmanship, ethical action.²⁹

4. Japanese people's view of sports

Let's survey Japanese people's view of sports. We have examined Japanese traditional sports and the relationship between sports and Zen. Sports essentially emphasize victory and defeat but, irrespective of whether one is a professional or an amateur, the character and moral attitudes of athletes and players are emphasized too much. For example, the general public scrutinizes the daily lives of high school baseball

players.

If high school athletes violate rules (no smoking, no drinking, no school violence, etc.), people impose moral sanctions on the students, urging them to reflect on their past conduct, and they tend to make them embody a moral sense. This year, after *Koshien* (甲子園) finished, *Koyaren* (高野連) gave a high school that took part in a *Koshien* match hard punishment for its collective responsibility in the case of some troubles found there.

This series of actions was strongly influenced by the moral sense that comes from Zen, one of the foundations of Japanese sports. On the other hand, in modern professional baseball, Ochiai, a director of Chūnichi, and Harimoto, a baseball critic, were having some difficulty controlling their speech and actions when they were players on the active list. O Sadaharu, who was awarded a National Honor Award, and Suzuki Ichiro, an active player in the Major League, are, however, valued as model members of society.

In this way Zen has a great influence on all sports, irrespective of whether a player is a professional or an amateur.

Note:

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禅と健康Ⅲ

岩 本 一

要約

本論文はスポーツ（伝統的スポーツ）への禅の影響と結果および心身相関医療について論ずる。本論は禅が野球、弓道、剣道、合気道にいかに関わっているかまた坐禅がいかに関与しているかを提示する。さらに日本において伝統的スポーツを含め全てのスポーツが教育的、社会的価値を提供するよう要請されていることを述べる。禅はあらゆるスポーツに影響を与え、また世界中に浸透する可能性がある、なぜなら野球、弓道、剣道、合気道が行われている諸国ではすでにその国際組織が活動しているからである。

キーワード：日本伝統スポーツ、自己統制、禅、座禅、武道