

A Study on Mushin, the State of no Thoughts: Approach from the Diamond Sūtra

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(Received on May 15, 2019)

Abstract

How can we truly live our life subjectively? How can athletes be released from all attachment before performing? Mushin is a key to grasp it. In this paper, we examined the state of Mushin epistemologically, and indicated the result in Figure 1. The result is as follows:

Our consciousness arises from the six kinds of subject's organs (eye, ear, nose, tongue, body, consciousness) and the six sense organ (color, sound, smell, taste, touch, dharma), that is, the objects corresponding to them. But the six kinds of subject's organs and the six sense organs are conventional and relative. Therefore, our consciousness that arises from them is not regarded as an eternal self but rather as the conventional ego of everyday experience. Therefore, The Diamond *Sūtra* notes that all phenomenal appearances are not ultimate reality but rather illusions, projections of one's own mind, and every practitioner should regard all phenomena and actions in this way, seeing them as empty. Furthermore, it notes that the attainment of Mushin depends on how to be released from all attachment.

1. Introduction

In general, the physical skills acquired in usual practice are greatly influenced by our state of mind. Therefore, it is said that the motor ability acquired in usual practice is not exerted as exercise performance as it is, and exercise performance greatly depends on the state of mind. (Martens, 1990; Sugihara, 2008, p. 180) About this, Sugihara noted that when an athlete has anxiety factors such as worry, fear and competitive anxiety occurs. It greatly affects exercise performance. (Sugihara, 2008, p. 188) Especially, the stability of the mind state becomes more important in the world of professional sports. Let's consider a figure skater who performs in the ISU (The International Skating Union) Grand Prix of Figure Skating. Sometimes a good player who is expected to perform a perfect performance may fall over in the middle of the jump performance composition. The player must definitely minimize the mistake so as to get back to the well-organized flow of the performance. At this moment, in order to finish his remaining performance to the

end, the player should clear away the negative image of falling down, out of his mind immediately. For instance, it is evident that depending on how to get back into the state of no thoughts, no mind directly affects the rest of the performance composition and its results.

In psychophysiology, this stable state of mind is called 'arousal level'. (Sugihara, 2008, p. 180) The arousal level is the strength of excitation of a nerve cell in the cerebral cortex. According to psychophysiology, when the arousal level is low, the physical ability is not fully demonstrated, and the performance improves as it increases. However, it is said that when it gets higher than a certain level, the performance will be deteriorated this time. (Sugihara, 2008, p. 180) Therefore, in recent years, the awareness of the necessity of mind-controlling skills has been on the rise in the sports. (Sugihara, pp. 191–197)

In the other hand, the correlation between mind state and performance is not limited to the world of sports. For instance, suppose a pianist has skipped a part in the first half of the composition, and kept playing. However, the performance has not ended yet. In this case, beginner or a weak person will be in panic. At this moment, if a pianist is caught in the mistake, the rest of the performance cannot go well. It is clear that depending on how to get back into the state of no thoughts, empty one's mind directly affects the rest of the performance. As I mentioned above two examples, a stable mind is an important factor in all fields where concentration is required.

2. Reason for focusing on Mushin

In the first place, why are we strongly influenced by our state of mind in performance? How can we be relieved from unstable mind such as surprise, doubt, worry and hesitancy, and be able to perform the best? The aim of this paper is to examine Mushin, which is a condition of performing the best epistemologically. Taro described Mushin as the state of no thoughts, no mind. (Taro, 2008, p. 47) And Tadashi described Mushin as no-mind-ness. (Tadashi, 2015, p. 2) In this study, the term Mushin is defined as the state of no thoughts or no mind.

This study explores Mushin from the epistemology by focusing on Zen Buddhism, mainly the Diamond Sūtra. According to P.A. Angeles, the epistemology is the branch of philosophy that ask questions such as; where does consciousness come from, how is it

formulated and expressed? (P. A. Angeles, 1992, p. 89) Robert classifies philosophy of mind as follows; 1)mind-body dualism 2)epiphenomenalism 3)parallelism 4)monism 5) materialism 6)central state materialism 7)non-reductive materialism 8)functionalism 9) consciousness. (Robert, 1995, pp. 597–606) Therefore, philosophically ‘consciousness’ is one of philosophy of mind, and Mushin is a state complete naturalness and freedom from dualistic thinking and feeling. (Michael, p. 150) Mushin also is the term commonly used by Japanese sports players (including martial arts Masters) and all kind of experts that require high-level skills in Japan. (Eugen, 1953, p. 2)

Then, why do we need to examine Mushin from Zen Buddhism? In general, in the field of physical education, we have focused on Western thought such as Maslow’s Peak Experience, and Mihaly’s Optimal Experience in order to examine Mushin, the state of no thoughts or no mind. (Taro, 2008, p. 48; Tadashi, 2015) But Mihaly notes that when it comes to learning to control the body and its experiences, we are as children compared to the great Eastern civilization. In many respects, what the West has accomplished in terms of harnessing material energy is comparable with what India and the Far East have achieved in terms of direct control of consciousness. (Mihaly, 1990, p. 103) He also notes that there are a key to grasping a specific form of flow (Optimal Experience) and a possibility of overcoming duality between mind and body in the martial arts. (Mihaly, 1990, p. 106) According to Michael (Michael, 1991, p. 150) and Tadashi (2015, p. 2), Mushin is the term derived from Zen Buddhism, and martial arts were influenced by Zen Buddhism emphasize mind-controlling skills. (Mihaly, 1990, p. 106) Regarding the correlation of Zen and the Japanese martial arts, Daisetz notes that in Japan, Zen was intimately related from the beginning of its history to Bushidō; the code of the samurai, and has sustained them in two ways, morally and philosophically. (Daisetz, 1988, p. 60) Hence, this study examines Mushin from Zen Buddhism.

2.1 Emergence of traditional thinking

Another reason to focus on Mushin is as follows. The revision of the Ministry’s Curriculum Guideline^{*1} was conducted in March 2008, and martial arts classes were compulsory in the Health and Physical Education of junior high school in Japan. In this revision, to improve the direction of guidance so that it can be touched even more by Japanese traditions and culture arising from martial arts, and to instruct them based on these guidelines, and to enable students to understand the characteristics and origin of budō, tradi-

tional ways of thinking, the names of techniques and how to perform them and the physical fitness components expected to improve in conjunction with this, while also enabling the students to devise ways of tackling activities according to their own tasks are newly specified. (Ministry of Education, Culture, Sports, Science and Technology-Japan, 2008, p. 114) In other words, it was required to develop martial arts classes that incorporate the traditional thinking of martial arts into. But Ministry's Curriculum Guideline does not indicate anything about how to convey the traditional thinking of martial arts. Therefore, trial and error are continuing in the education field. (Kim, 2016, p. 116) As for this problem, Yosuke describes that in the Ministry's Curriculum Guideline, a consistent explanation of position between mind and body was withdrawn, and as a consequence of this, there is a possibility that some physical education teachers in charge of education practice may be confused with the Curriculum Guideline. (Yosuke, 2011, p. 272) Considering the traditional thinking of regarding mind and body as one, that comes from martial arts. That is, Mushin is one of traditional thoughts to understand traditional mind-controlling skills. Therefore, those issues have to be put emphasis on examining Mushin.

2.2 What is Mushin?

What is Mushin? Michael explains that it is primarily the term derived from Zen Buddhism, and an expression for detachment of mind, a state of complete naturalness and freedom from dualistic thinking and feeling. (Michael, 1991, p. 150) According to Zen Buddhism, the person who has realized enlightenment by Mushin meant that he should live with a complete naturalness to which no trace of his knowledge of having attained 'enlightenment' clings. (Michael, p. 146) In Japanese martial arts such as kendo, judo, kyudo, aikido, karate and sumo, the term "Mushin" is often used as a physical and mental state where the best performance can be exhibited. They strives to reach the point where they can act with lightning speed against opponents, without having to think or reason about the best defensive or offensive moves to make. (Mihaly, p. 106) Here, it seems appropriate to think of the martial arts as a specific form of Mushin.

A German philosopher, Eugen who introduced Japanese martial art's culture, spirit and philosophy to Europe, notes that Japanese martial arts and Zen are intimately connected. (Eugen, 1953, p. 3) And then, he explained the process of bowing in a state of Mushin as follows:

In order to slip the more easily into the process of drawing the bow and loosing the shot, the archer, kneeling to one side and beginning to concentrate, rises to his feet, ceremoniously steps up to the target and, with a deep obeisance, offers the bow and arrow like consecrated gifts, then nocks the arrow, raises the bow, draws it and wait in an attitude of supreme spiritual alertness. After the lightning release of the arrow and the tension, the archer remains in the posture adopted immediately following the shot until, after slowly expelling his breath, he is forced to draw air again. Then only does he let his arms sink, bows to the target and, if he has no more shots to discharge, steps quietly into the background. (Eugen, p. 24)

He also notes that this is as true of the art of archery as of ink painting, of the art of the theatre, and much more of the tea ceremony, the art of flower arrangement, and swordsmanship. (Eugen, p. 2) Eugen explains the state of Mushin as bottom purposeless and egoless and right presence of mind. (Eugen, p. 23) He explains a person who entered Mushin as follows:

This state, in which nothing definite is thought, planned, striven for, desired or expected, which aims in no particular direction and yet knows itself capable alike of the possible and the impossible, so unswerving is its power this state, which is at bottom purposeless and egoless, was called by the Master truly 'spiritual'. It is in fact charged with spiritual awareness and is therefore also called 'right presence of mind'. This means that the mind or spirit is present everywhere, because it is nowhere attached to any particular place. (Eugen, p. 22-23)

Hence, a person who has entered into a state of Mushin refers to a person who is released from all attachment. It is very similar to Meister Eckhart's '*Abgeschiedenheit*' or '*Gelassenheit*'. They are the terms representing Meister Eckhart's mystical theory. Meister Eckhart's researcher, Ueda translated them as a person who is released from all attachment. (Ueda, 1998, p. 5) And Meister Eckhart's disciple Seuse explains the spiritual attitude of a person who is released from all attachment as follows:

He is a person who is released from all attachment, and has forgotten everything. He has no intention and lives now. But he can grasp the best virtue (God) from all

things. (Seuse, p. 67)

With regard to the reason of being released from all attachment, Meister Eckhart says that people form phenomenal appearances through the senses, unjust suspicion, memories, and intention that their subjectivity made, and created by human limited ability. (Ueda, p. 18–19) Therefore, Meister Eckhart encourages being released from all attachment to meet a real virtue, God. In the words of Eugen, only those who are at bottom purposeless, egoless and at right presence of mind can gain enlightenment. This makes it clear that Mushin is a prerequisite for enlightenment, and Meister Eckhart's thought is very similar to Zen Buddhism. Here, there are similarities between Christianity and Buddhism or Christianity and Zen. About similarities between Christianity and Buddhism, Eiko notes as follows. Christianity and Buddhism are similar with respect to the following issues: 1) oneness between self and the transcendental dimension, 2) oneness between time and eternity, 3) oneness of religious experience and variety of its representation, 4) oneness between this world and the next world, 5) the emphasis on religious life (the equality of all lives), 6) the aim to realize spirituality. (Eiko, p. 461) We Orientals tend to think that Mushin is an Eastern unique thought that Buddhism created, and it does not exist in the West that thinks things speculatively. However, in Western ideas such as Meister Eckhart, Seuse, Whitehead and Heidegger, we can find a very similar idea^{*2}.

2.3 The origin of Mushin

As mentioned above, Mushin is the state of no thoughts, no mind, and the term derived from the development of mind. About the origin of Mushin, A.F. Price & Wong explains that it is one of the thoughts Mahāyāna Buddhism^{*3} scriptures such as The Diamond Sūtra^{*4} and Hua-yen Sūtra^{*5}. (A. F. Price & Wong, 2005, p. 28) About Mushin, Daisetz who is Buddhist scholar representing notes that Mushin is one of the most important ideas in Zen Buddhism, and when it is attained, a man becomes a Zen-man, and, as Takuan would have it, he is also a perfect swordsman. (Daisetz, 1988, p. 111) That is to say, Mushin spoken by today's martial arts Masters and athletes in Japan is the term described by Zen master Takuan Sōhō (1573–1645) in his letter, Fudōhishinmyōroku^{*6}, written to Yagyū Munenori. (Graham, p. 27) William who translated Fudōhishinmyōroku into English notes that Takuan's thoughts have influenced the writings of the great masters of the time and produced a spinoff of documents that continue to be read and applied,

such as the Heihō Kadensho of Yagyū Munenori and the Gorin no Sho of Miyamoto Musashi. (William, 2012, xvi) And he also notes that with Takuan they achieved a true coalescence, and his writings and opinions have been extraordinarily influential on the direction that Japanese arts have taken from that day to the present, for it is an art still fervently practiced, and it reflects a significant spectrum of the Japanese outlook on life. (William, 2012, xvi)

Then, what is the basic thought of Takuan? Japanese Buddhist scholar Kamata Sigeo (1987, pp. 138–141) and Izumida Sōken (2010, p. 367) note that Takuan loved The Diamond Sūtra, and tried to practice Diamond Sūtra in his life. Throughout his letter, Fudōhishinmyōriku there are many short texts consisting of The Diamond Sūtra^{*7}. In other words, Takuan's life may be summed up by the admonition of The Diamond Sūtra. Therefore, we need to examine Mushin from The Diamond Sūtra.

3. The Diamond Sūtra and Mushin

Aim of this paper is to examine Mushin epistemologically focusing on The Diamond Sūtra. The reason for examination of Mushin from The Diamond Sūtra is as follows. 1) Mushin is primarily the term derived from The Diamond Sūtra. 2) Mushin is the term described by Zen master, Takuan Sōhō in martial arts. 3) Takuan' Mushin was the term inspired by The Diamond Sūtra.

3.1 Epistemological approach to Mushin

Let us consider here Mushin epistemologically. The main thought of The Diamond Sūtra is *Anitya*, that is, impermanence of everything existing. That is to say, all perceptive phenomena that arises from human subjects have no self-dependency or substance. (Lee, 2008, p. 76)

Why do all perceptive phenomena have no self-dependency or substance? This is a clue to understand Mushin. In Buddhism, our consciousness arises from *āyatana*, that is, the six kinds of subject's organs (eye, ear, nose, tongue, body, consciousness), and the six sense organs (color, sound, smell, taste, touch, dharma^{*8}), that is, the objects corresponding to them. (Michael, 1991, p. 57) Buddhism also says that don't stay in *viññāna*, the six kinds of consciousness (those of the five sense organs and mental consciousness), because each of which arises from contact of an object with the organ corresponding to a given

sense, and the six kinds of consciousness is only one of the components of the empirical personality. (Michael, p. 243) Furthermore, the personality, which according to its view arises out of the five *skandhas*^{*9} (corpo-reality or form, sensation, perception, mental formations, and consciousness) is not regarded as an eternal self but rather as the conventional ego of everyday experience. (Michael, p. 8) For this reason, Buddhism encourages being released from *ālaya-vijñāna*, storehouse consciousness. What is *ālaya-vijñāna*? It is the basic consciousness of everything existing which contains the experiences of individual lives and the seeds of every psychological phenomenon. In Buddhism, the seeds of every psychological phenomenon of empirical individuality enter into *ālaya-vijñāna*, whence they arise again in order to occasion thought activity. But this individuated thinking is ridden with ignorance and egotism, which instigate its notion that constitutes a real person in real world. In this way ideation arises that causes this thinking that considers itself a person to create karma. And these karmic impressions, once ripened, call forth a new process of ideation. (Michael, p. 4) This is not ultimate reality but rather illusions, projections of one's own mind. In sports, therefore, anxiety factors made by storehouse consciousness are emptiness and projections of one's own mind.

Then, how can we attain an understanding of emptiness, especially emptiness of all attachment? In Buddhism, there are two truths of the phenomenal world. One is *Samvriti-satya*, a conventional truth or relative truth, and the other is *Paramārtha-satya*, an ultimate truth or absolute truth. *Samvriti-satya* is without a nature, so is empty. On the other hand, *Paramārtha-satya* is absolute truth as opposed to *Samvriti-satya*. (Oliver, 1999, p. 101)

As mentioned above, the six kinds of subject's organ, that is, eye, ear, nose, tongue, body and, consciousness, and the six sense organs arising from the six kinds of subject's organ, color, sound, smell, taste, touch, and dharma have no self-dependency or substance. Therefore, the basic consciousness of everything existing which contains the experiences of individual lives and the seeds of every psychological phenomenon has no self-dependency or substance. Buddhism stresses being released from a conventional truth or relative truth, and shift to an ultimate truth or absolute truth (Figure 1). This is not just directed at the individual who has managed to achieve enlightenment, but is directed at all sentient beings. (Oliver, p. 235)

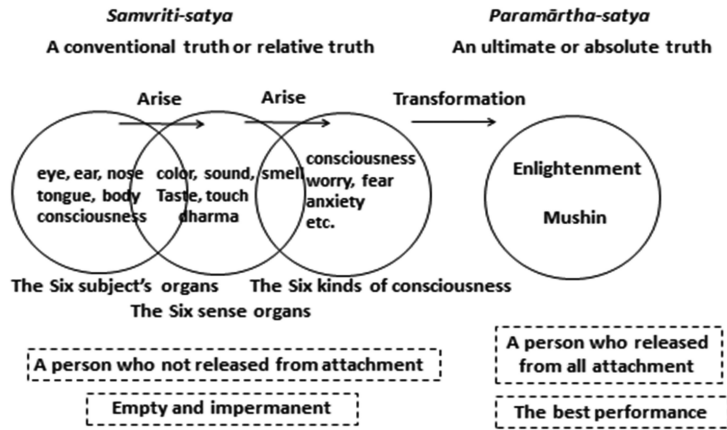


Figure 1 The epistemological structure of Mushin

3.2 Mushin and The Diamond Sūtra

Let us consider here Mushin from The Diamond Sūtra. The Diamond Sūtra shows that all phenomenal appearances are not ultimate reality but rather illusions, projections of one's own mind. (Michael, 1991, p. 57) The Diamond Sūtra says that every practitioner should regard all phenomena and actions in this way, seeing them as empty, devoid of self, and tranquil. (Michael, p. 57) This makes clear that the basic of The Diamond Sūtra is non-self, non-essentiality^{*10} and impermanence^{*11} of everything existing. Therefore, The Diamond Sūtra says that no-self exists in the sense of a permanent, eternal, integral, and independent substance within an individual existent. (Michael, p. 8) The Diamond Sūtra tells it as follows:

Now in what manner may he explain them to others?

By detachment from appearances——abiding in real truth. So I tell you:

Thus shall ye think of all this fleeting world:

A star at dawn, a bubble in a stream;

A flash of lightning in a summer cloud,

A flickering lamp, a phantom, and a dream. (A. F. Price & Wong, 2005, p. 53)

Here, *samskṛta*, that is, all this fleeting world means all interdependent and mutually conditioning phenomena, the essential characteristic of which is that they arise, subsist, change, and pass away. (Michael, 1991, p. 184) The Diamond Sūtra insists that every-

thing conditioned is empty, impermanent, without essence, and characterized by suffering. (Michael, p. 184) Here, all fleeting world is *Samskrta*. That is to say, it is only a conventional truth or relative truth caused by prodigy of subjective recognition (noesis), objective recognition (neoma) and cognitive function (noein). Therefore, The Diamond Sūtra tells as follows:

Furthermore, Subhūti^{*12} in the practice of charity a bodhisattva should be detached. That is to say, he should practice charity without regard to appearances—without regard to sound, odor, touch, flavor, or any quality. Subhūti, thus should the bodhisattva practice charity without attachment. (A. F. Price & Wong, 2005, p. 20)

The Diamond Sūtra warns that *vijñāna*, such as sound, odor, touch, flavor, or any quality without essence is empty and impermanent. *Vijñāna* is only one of the components of the empirical personality, and just illusions and projections of one's own mind made by the six kinds of subject's organs (eye, ear, nose, tongue, body, consciousness) and the six sense organ (color, sound, smell, taste, touch, dharma). (Michael, p. 243) They are only the subjectivity that *vijñāna*, the six kinds of consciousness (those of the five sense organs and mental consciousness) made. Meister Eckhart says that if subjective recognition stops, God is seen as it is, and the person becomes one with God. (Meister Eckhart, 1987, p. 471) Meister Eckhart described this process as Transformation. (Meister Eckhart, 1987, p. 486–506) Furthermore, The Diamond Sūtra insists that we should develop a mind that alights upon nothing whatsoever; and so should he establish it. (A. F. Price & Wong, 2005, p. 28)

Consequently, The Diamond Sūtra says that all psychological and physical phenomena made by human limited consciousness without essence are empty and impermanent. The Diamond Sūtra demands us to transform from a conventional truth or relative truth to an ultimate truth or absolute truth. It notes that attainment of Mushin depends on being released from all attachment.

3.3 Mushin and sports

How Mushin is related to modern sports? About the target which should achieve Mushin, The Diamond Sūtra says as follows:

When Buddha finished this discourse the venerable Subhūti together with the bhikshus, bhikshunis, lay brothers and sisters, and the whole realms of gods, men, and titans, were filled with joy his teaching, and taking it sincerely to heart they went their ways. (A. F. Price & Wong, 2005, p. 53)

The target which should achieve Mushin includes not only *bhikshus* (monks), *bhikshunis* (nuns) but also brothers, sisters, and the whole realms of gods, men, and titans. That is to say, it is a story applied to every being who wants to be released from all attachment.

In fact, Mushin is often used in modern Japanese sports. For instance, about the best time of athletics, Yamagata has won a silver medal on the Rio Olympic games athletics (4 × 100 m relay men) explains, “It is certainly faster running when the body is moving unconsciously than when running thinking about it. Like this, the best time comes out when I am in the state of Mushin.” (Ski Journal, 2019, p. 15) And Japanese baseball players also often use the term Mushin. About the New Year’s resolution, Ohtani who is a Japanese professional baseball pitcher and designated hitter for the Los Angeles Angels of MLB answered the interview “one game, one game I want to do my best with Mushin.” (Nihon Keizai Sinbun, 2017) Furthermore, there are also some academic studies focused on Ichiro’ Mushin who has recorded the most hits of all Japanese players in MLB history. About Ichiro’s Mushin before entering the batter box, Shu analyzed as follows.

Ichiro abandons the attachment trying to hit a ball, and see the ball itself. Because when we try to look at it carefully, our mind will be painted in various thoughts. Therefore he even forgets to see a ball, and becomes a ball of that moment. (Shu, 2006, p. 210)

From the above statements, it can be considered that Japanese martial arts Masters and Japanese athletes regard Mushin as the condition of the best performance.

In sports, when we are released from all obstacle factors such as surprise, fear, doubt, hesitation, we can do the best performance without anxiety factors such as worry and competitive anxiety. According to The Diamond *Sūtra*, they are just illusions and projections made by mental consciousness, one of the six kinds of subject’s organs. As mentioned above, Mushin is the term of Buddhism and the realm of enlightenment. Therefore it seems impossible for ordinary people to attain. However, the Diamond *Sūtra* says that it applies not only to monks or nuns but to everyone who try to attain Mushin. Takuan showed Mushin to the martial arts world. Since then, Mushin has been inherited as a traditional mind-controlling skill in Japan. Therefore, Mushin must be a key to

understand traditional mind-controlling skills.

4. Conclusion

How can we truly live our life subjectively? How can athletes be released from all attachment before performing? Mushin is a key to grasp it. Aim of this paper is to examine Mushin epistemologically by focusing on The Diamond *Sūtra*. The reason for focusing on Mushin is as follows. 1) Ministry's Curriculum Guideline emphasizes the traditional thinking of martial arts, and Mushin is one of traditional thoughts to understand traditional mind-controlling skills. 2) Mushin is the term commonly used by Japanese sports players (including martial arts Masters), and all kind of experts that require high-level skills. And the reason for focusing on The Diamond *Sūtra* is as follows. 1) Mushin is the term derived from The Diamond *Sūtra*. 2) Mushin is the term described by Zen master Takuan Sōhō in his letter, Fudōhishinmyōroku. 3) Takuan loved The Diamond *Sūtra*, and tried to practice Diamond *Sūtra* in his life.

We examined the state of Mushin epistemologically, and indicated the result in Figure 1. Our consciousness arises from the six kinds of subject's organs (eye, ear, nose, tongue, body, consciousness), and the six sense organ (color, sound, smell, taste, touch, dharma), that is, the objects corresponding to them. But the six kinds of subject's organs and the six sense organs are conventional and relative. Therefore, our consciousness that arises from them is not regarded as an eternal self but rather as the conventional ego of everyday experience. Therefore, The Diamond *Sūtra* noted that all phenomenal appearances are not ultimate reality but rather illusions, projections of one's own mind, and every practitioner should regard all phenomena and actions in this way, seeing them as empty. Furthermore, it noted that the attainment of Mushin depends on being released from all attachment.

Notes

*1: Curriculum Guideline is a standard issued by the Ministry of Education, Culture, Sports, Science and Technology that specifies materials taught at all of elementary, junior and senior high schools in Japan, either public or private. https://en.wikipedia.org/wiki/Curriculum_guideline. (see, May 1, 2019)

*2: we can understand that the works of Meister Eckhart, Seuse, Whitehead and Heidegger are indirectly related to Zen Buddhism. (Eiko, 2008, iv) Eiko, Hanaoka. (2008). *Zen and Christianity—From the Standpoint of Absolute Nothingness*. Maruzen Kyoto Publication Service Center.

- *3: Great vehicle. It is one of the two great schools of Buddhism, the other being the Hīnayāna, 'Small Vehicle'. (p. 136) Michael H. Kohn. (trans.) (1991). The Shambhala Dictionary of Buddhism and Zen. Shambhala Publications, Inc.
- *4: It is an independent part of the Prajñāpāramitā Sūtra, which attained great importance, particularly in East Asia. (p. 57) Michael H. Kohn. (trans.) (1991). The Shambhala Dictionary of Buddhism and Zen. Shambhala Publications, Inc.
- *5: Kegon Sūtra in Japanese. It is one of most important Sūtras of Chinese Buddhism. It teaches the equality of all things and the dependence of all things on one another. (p. 93) Michael H. Kohn. (trans.) (1991). The Shambhala Dictionary of Buddhism and Zen. Shambhala Publications, Inc.
- *6: *Fudōhishinmyōriku* deals not only with technique, but with how the self is related to the Self during confrontation and how an individual may become a unified whole. (xv) William Scott Wilson. (trans.). Takuan Sōhō. (2012). The unfettered mind-Writing From a Zen Master to a Master Swordsman. Shambhala. Boston & London.
- *7: Discourses of the Buddha. According to tradition Sūtras derive directly from the Buddha. (p. 212) Michael H. Kohn. (trans.) (1991). The Shambhala Dictionary of Buddhism and Zen. Shambhala Publications, Inc.
- *8: Central notion of Buddhism, used in various meanings. 1) the cosmic law, 2) the teaching of the Buddha, 3) norms of behavior and ethical rule, 4) manifestation of reality, of the general state of affairs; thing, phenomenon, 5) mental content, object of thought, idea, 6) factors of existence. (p. 54) Michael H. Kohn. (trans.) (1991). The Shambhala Dictionary of Buddhism and Zen. Shambhala Publications, Inc.
- *9: 五蘊. A term for the five aggregates, which constitute the entirety of what is generally known as 'personality.' They are (1)corpo-reality or form, (2)sensation, (3)perception, (4)mental formations, (5)consciousness. (p. 206) Michael H. Kohn. (trans.) (1991). The Shambhala Dictionary of Buddhism and Zen. Shambhala Publications, Inc.
- *10: 諸法無我. (p. 8) Michael H. Kohn. (trans.) (1991). The Shambhala Dictionary of Buddhism and Zen. Shambhala Publications, Inc.
- *11: 諸法無常. The nature of existence as suffering is based on impermanence because the phenomena that comprise impermanence are inherently painful. (p. 9) Michael H. Kohn. (trans.) (1991). The Shambhala Dictionary of Buddhism and Zen. Shambhala Publications, Inc.
- *12: Student of the Buddha, who stood out through his abilities in the meditation of lovingkindness. (p. 211) Michael H. Kohn. (trans.) (1991). The Shambhala Dictionary of Buddhism and Zen. Shambhala Publications, Inc.

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