

Zen in the Art of the Sword #1

The word "Zen" has already _____ vocabulary. It is widely known that Steve Jobs was _____ Zen Buddhism. Not only Steve Jobs, but many _____ in the 21st century are increasingly showing a strong interest in the teachings of Zen. Likewise, many _____ in Japan during the 17th Century were also _____ Zen, notably exemplified by Miyamoto Musashi and Yagyu Munenori. By definition, Zen is a school of Buddhism that _____ the influence of Chinese thought. It was _____ Japan around the 13th Century, and developed independently to firmly _____ Japanese culture. At first glance, the values of Buddhism may appear _____ life-and-death combat between swordsmen. However, Takuan Sōhō, a Zen monk of the 17th century, argued that the way of the sword and the way of Zen are _____. The goal of Zen practice is often known as the state of mind called _____ or "no-mind." Takuan and great swordsmen believed that _____ of an art was not enough to be its master; _____ can only be grasped when one _____. What exactly is Zen? What does the state of no-mind look like? What did these swordsmen _____?

The word "Zen" has already entered the global vocabulary. It is widely known that Steve Jobs was deeply influenced by Zen Buddhism. Not only Steve Jobs, but many business elites in the 21st century are increasingly showing a strong interest in the teachings of Zen. Likewise, many master swordsmen in Japan during the 17th Century were also devoted to Zen, notably exemplified by Miyamoto Musashi and Yagyu Munenori. By definition, Zen is a school of Buddhism that originated under the influence of Chinese thought. It was transmitted to Japan around the 13th Century, and developed independently to firmly take root within Japanese culture. At first glance, the values of Buddhism may appear incompatible with life-and-death combat between swordsmen. However, Takuan Sōhō, a Zen monk of the 17th century, argued that the way of the sword and the way of Zen are one and the same. The goal of Zen practice is often known as the state of mind called mushin or "no-mind." Takuan and great swordsmen believed that mere technical knowledge of an art was not enough to be its master; true mastery can only be grasped when one attains the state of no-mind. What exactly is Zen? What does the state of no-mind look like? What did these swordsmen seek in Zen?

notably	とりわけ、特に	attain	到達する、獲得する
originate	起源を持つ	grasp	理解する
transmit	伝える、伝来させる	no-mind	無心
incompatible	相容れない、両立しない	devote oneself to	〜に専念する
mastery	熟達、熟練		

Zen in the Art of the Sword #2

Early Buddhism, which originated in India, was much more like a _____ than a religion. They discussed questions such as the nature of the cosmos, the causes of suffering, and means of overcoming it in a _____ and systematic manner with _____ spiritual elements. Compared with Indians, the Chinese people were rather practical and _____. Under the influence of this practical orientation in China, Zen emerged as a _____ of Buddhism that emphasizes _____ gained through _____. Zen teaches "no dependence on words and letters," meaning that the _____ cannot be explained through language. Enlightenment must be acquired not through studying texts, but through _____. Any daily activity becomes a _____ for self-cultivation. For example, shōjin ryōri or Buddhist cuisine is more than just vegetarian cooking; the very acts of _____ food themselves constitute a form of practice. When cooking a meal, one must show _____ everyone involved. For instance, out of consideration for those who eat and those who _____, food that sticks to the bowl is avoided. When eating, they are not allowed to _____ at a time. Through the experience of eating, they cultivate the discipline of _____ at a time and paying the best attention to the present moment. No matter how _____ ideas are expressed, there is no guarantee of how deeply the listener will understand it. There is a gap between _____ and being able to put it into practice, and an _____ between doing it consciously and doing it _____ without conscious thought. There are _____; it can be understood only by those who are _____ attain it in a single leap through words and thought.

Early Buddhism, which originated in India, was much more like a philosophical system than a religion. They discussed questions such as the nature of the cosmos, the causes of suffering, and means of overcoming it in a highly logical and systematic manner with minimal reliance on spiritual elements. Compared with Indians, the Chinese people were rather practical and devoted to worldly affairs. Under the influence of this practical orientation in China, Zen emerged as a non-speculative form of Buddhism that emphasizes learning and insight gained through practical experiences. Zen teaches "no dependence on words and letters," meaning that the most profound insight cannot be explained through language. Enlightenment must be acquired not through studying texts, but through ordinary physical experience. Any daily activity becomes a meaningful training for self-cultivation. For example, shōjin ryōri or Buddhist cuisine is more than just vegetarian cooking; the very acts of preparing and eating food themselves constitute a form of practice. When cooking a meal, one must show consideration for everyone involved. For instance, out of consideration for those who eat and those who clean up afterward, food that sticks to the bowl is avoided. When eating, they are not allowed to engage in more than one thing at a time. Through the experience of eating, they cultivate the discipline of focusing on one thing at a time and paying the best attention to the present moment. No matter how eloquently ideas are expressed, there is no guarantee of how deeply the listener will understand it. There is a gap between understanding something through language and being able to put it into practice, and an even wider gap between doing it consciously and doing it naturally and effortlessly without conscious thought. There are neither shortcuts nor prescriptions; it can be understood only by those who are not tempted to attain it in a single leap through words and thought.

philosophical	哲学的な	self-cultivation	自己修養
minimal	最小限の	consideration	配慮
worldly	現世の、世俗的な	eloquently	雄弁に、明快に
speculative	思索的な、理論的な	deliberate	意図的な
insight	洞察	effortlessly	苦勞せずに、自然に
enlightenment	悟り	prescription	処方箋、決まった解決策

Zen in the Art of the Sword #3

Throughout Japanese history, the practical teachings of Zen have attracted many experts in various fields including the actor and playwright Zeami and the tea master Sen no Rikyū. These people turned to Zen when they recognized the _____ without _____. This realization was also shared among great swordsmen. Training begins with _____ of techniques, which are initially performed consciously. As they have learned various techniques, however, their mind _____ at various junctures. Through repeated practice, they eventually become able to perform these techniques in a _____ manner without deliberate thought. However, even this is not enough. The ego that seeks to excel or to show off their techniques can also _____. When this is carried out and the mind itself is _____, they can for the first time _____ the technique they have acquired. Similarly, when you first learn the importance of listening in conversation, your mind may become occupied with tips and techniques, distracting you from paying attention to the speaker's words. Even after you improve, thoughts like "I'm a good listener" can _____ and flexibility. To be a good listener in the truest sense, you need to _____ of the importance of listening and the desire to _____. However, you cannot attain the state of no-mind just by _____ your mind. As soon as you attempt to _____, your mind will be occupied by the very wish to do so. Regarding this problem, Yagyu Munenori argued that one must _____, and that with sufficient practice, it will _____ without one being aware of it. What you can do is just _____. Suzuki Daisetsu wrote, "Man is a thinking reed, but their greatest achievements are done when they _____."

Throughout Japanese history, the practical teachings of Zen have attracted many experts in various fields including the actor and playwright Zeami and the tea master Sen no Rikyū. These people turned to Zen when they recognized the limitations of technical mastery without inner maturity. This realization was also shared among great swordsmen. Training begins with repetitive practice of techniques, which are initially performed consciously. As they have learned various techniques, however, their mind comes to a halt at various junctures. Through repeated practice, they eventually become able to perform these techniques in a natural and reflexive manner without deliberate thought. However, even this is not enough. The ego that seeks to excel or to show off their techniques can also hinder their performance. When this is carried out and the mind itself is lost, they can for the first time make full use of the technique they have acquired. Similarly, when you first learn the importance of listening in conversation, your mind may become occupied with tips and techniques, distracting you from paying attention to the speaker's words. Even after you improve, thoughts like "I'm a good listener" can undermine your humility and flexibility. To be a good listener in the truest sense, you need to let go of any awareness of the importance of listening and the desire to prove yourself. However, you cannot attain the state of no-mind just by intending to empty your mind. As soon as you attempt to eliminate such consciousness, your mind will be occupied by the very wish to do so. Regarding this problem, Yagyu Munenori argued that one must continue disciplining oneself, and that with sufficient practice, it will disappear on its own without one being aware of it. What you can do is just keep practicing and wait. Suzuki Daisetsu wrote, "Man is a thinking reed, but their greatest achievements are done when they neither calculate nor consciously think."

limitation	限界	harbor	(感情などを) 抱く
maturity	人間的成熟	egoistic	利己的な
repetitive	反復的な	undermine	損なう
juncture	局面、段階	eliminate	取り除く
hamper	妨げる	suppress	抑え込む
reflexive	反射的な	discipline oneself	自らを鍛える、自制する

Zen in the Art of the Sword #4

What brought swordsmanship closer to Zen than any other art in Japan is its _____. Swordsman must free themselves not only from awareness of their skills but also from _____. The fear of death and attachment to avoiding it can _____ of their skills. When confronting an opponent of _____, as long as you are _____, you can never win in the fight. In the face of a critical moment, in order to display your full strength _____, you must arrive at an _____ that transcends life and death. This state of mind cannot be attained by technical practices alone. They must deepen their philosophy of life until it is _____ as second nature. The perfect swordsman is _____ of the fatal drama in which he himself should be the most active participant, yet he is _____ out of despair. This state of mind is not irrelevant to us today. Likewise, during an important business presentation, you aim to reach a state of _____, letting go of thoughts such as "I must succeed" or "I want to avoid embarrassment." Also, when facing a formidable opponent, a swordsman must attain a state of mind in which _____ and the determination to survive _____. Similarly, in a job interview, you must let go of your desire to make a good impression, and remain ready to accept any outcome while _____ to doing your best. How, then, can we cultivate such a state of mind? One possible _____ can be found in Steve Jobs' famous _____ speech. He said, "For the past 33 years, I've _____ the _____ every morning _____ myself: 'If today were the last day in my life, _____ what I am about to do today?' And whenever the answer is NO for too many days _____, I know I need to change something." For 33 years, he reminded himself of his _____ every day. Through these daily _____, he gradually cultivated a mindset in which he embraced life _____ remaining ready to _____ the world at any moment.

What brought swordsmanship closer to Zen than any other art in Japan is its direct confrontation with death. Swordsman must free themselves not only from awareness of their skills but also from the problem of life and death. The fear of death and attachment to avoiding it can hinder the full execution of their skills. When confronting an opponent of equal skill, as long as you are concerned about your own safety, you can never win in the fight. In the face of a critical moment, in order to display your full strength without the slightest flinch, you must arrive at an active state of emptiness that transcends life and death. This state of mind cannot be attained by technical practices alone. They must deepen their philosophy of life until it is encoded into their inner algorithm as second nature. The perfect swordsman is an indifferent onlooker of the fatal drama in which he himself should be the most active participant, yet he is never self-destructive out of despair. This state of mind is not irrelevant to us today. Likewise, during an important business presentation, you aim to reach a state of mental emptiness, letting go of thoughts such as "I must succeed" or "I want to avoid embarrassment." Also, when facing a formidable opponent, a swordsman must attain a state of mind in which the readiness to die and the determination to survive coexist without conflict. Similarly, in a job interview, you must let go of your desire to make a good impression, and remain ready to accept any outcome while fully committing yourself to doing your best. How, then, can we cultivate such a state of mind? One possible clue can be found in Steve Jobs' famous commencement speech. He said, "For the past 33 years, I've looked in the mirror every morning and asked myself: 'If today were the last day in my life, would I want to do what I am about to do today?' And whenever the answer is NO for too many days in a row, I know I need to change something." For 33 years, he reminded himself of his mortality every day. Through these daily rituals, he gradually cultivated a mindset in which he embraced life wholeheartedly while remaining ready to leave the world at any moment.

confrontation	対峙、直面	onlooker	傍観者
attachment	執着	formidable	手ごわい
flinch	ひるむ	embody	体現する
transcend	超越する	self-protective	自己防衛的な
encode	刻み込む、組み込む	internalize	身につける、内面化する
indifferent	動じない、超然とした	endorsement	支持、是認

Zen in the Art of the Sword #5

The Zen monk Takuan argued that the way of sword and the way of Zen are _____. The _____ of swordsmen was not merely to improve technical skill, but to achieve _____ through the practice of the sword. Any other traditional art form in Japan is regarded as an _____, including the way of archery, tea, and flower arrangement. Eugen Herrigel, a German philosopher who stayed in prewar Japan and studied Japanese archery, argued that the bow and arrow are _____ for realizing the state of mind sought in Zen. Enlightenment is _____. In contrast, in the practice of archery, even the _____ is reflected in the shot. One's psychological state is _____ as a visible outcome in the quality of the shot. Through the _____ of training, one can gain a clearer sense of the otherwise elusive state of no-mind. Through the concrete acts of _____, one can come closer to the abstract teachings of Zen. After many years of practice, the body moves _____ without conscious thought. However, the real difficulty lies beyond this point. One must fill the mind solely with a _____ to provide a good experience for the guest, while at the same time keeping the mind empty. Furthermore, one must even _____, and attend fully to the present moment while remaining a _____. Understanding this concept intellectually has little to do with attaining it, which is why Zen places _____. Further extending this idea, _____ can serve as a form of Zen practice. When you are on stage at a piano competition, you should _____ to move without conscious thought. When meeting someone for the first time, you need to let go of the _____ of "what if my warmth, respect, and effort are not _____?" A _____ emerges when you have a sincere love for humanity as a whole. Hōjō Tokimune once spoke with his Zen master, Bukkō Kokushi: "I have so many worldly affairs to look after that it is difficult to _____," Tokimune said. "Whatever worldly affairs you are engaged in, take them as _____," Bukkō replied. Zen is _____ Buddhist priests. Every experience in your daily life adds an _____ to your self-cultivation.

The Zen monk Takuan argued that the way of sword and the way of Zen are one and the same. The ultimate purpose of swordsmen was not merely to improve technical skill, but to achieve personal maturity through the practice of the sword. Any other traditional art form in Japan is regarded as an expression of Zen, including the way of archery, tea, and flower arrangement. Eugen Herrigel, a German philosopher who stayed in prewar Japan and studied Japanese archery, argued that the bow and arrow are merely a vehicle for realizing the state of mind sought in Zen. Enlightenment is elusive and difficult to grasp. In contrast, in the practice of archery, even the slightest tension is reflected in the shot. One's psychological state is immediately manifested as a visible outcome in the quality of the shot. Through the concrete process of training, one can gain a clearer sense of the otherwise elusive state of no-mind. Through the concrete acts of preparing, serving, and receiving tea, one can come closer to the abstract teachings of Zen. After many years of practice, the body moves flawlessly without conscious thought. However, the real difficulty lies beyond this point. One must fill the mind solely with a selfless intention to provide a good experience for the guest, while at the same time keeping the mind empty. Furthermore, one must even let go of attachment to no-mind, and attend fully to the present moment while remaining a detached observer. Understanding this concept intellectually has little to do with attaining it, which is why Zen places greater emphasis on experience. Further extending this idea, every aspect of ordinary life can serve as a form of Zen practice. When you are on stage at a piano competition, you should trust your fingers to move without conscious thought. When meeting someone for the first time, you need to let go of the self-protective concern of "what if my warmth, respect, and effort are not reciprocated?" A genuine connection emerges when you have a sincere love for humanity as a whole. Hōjō Tokimune once spoke with his Zen master, Bukkō Kokushi: "I have so many worldly affairs to look after that it is difficult to find time for meditation," Tokimune said. "Whatever worldly affairs you are engaged in, take them as opportunities for inner reflection," Bukkō replied. Zen is not only for Buddhist priests. Every experience in your daily life adds an essential drop to your self-cultivation.

inherent	内在する、本質的な	selfless	利他的な、無私の
vehicle	手段、媒介	detached	執着しない、超然とした
elusive	とらえどころのない	reciprocate	報いる、応える
manifest	表れる、明らかになる	cherish	大切にする
disrupt	妨げる	reflection	内省、自己省察
flawlessly	完璧に		