

Comments on Hashimoto's Paper

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Physical culture played a large part in the building of the nation state. Not only in Japan or India but also in Britain, the terror of the degenerate people and decline of the nation stimulated the zeal for physical culture. It is an interesting fact that the system of training was exported and imported between the West and the East. According to the recent study of asana yoga, *Yoga Body* by Mark Singleton, yoga postures of modern yoga in India were derived from the influence of Western physical culture. For example, a body builder and the creator of the modern physical culture, Eugene Sandow's exercises were eagerly practiced in colonial India. Members of nationalistic organization like Arya Samaji practiced Sandow's exercise. Physical yoga was born after that. In Japan, the influence of the Western physical culture prevailed around Meiji 30s. The founder of Kōdōkan, Kanō Jigorō, published a book on the exercise of Sandow in 1900. This book sold well, and dumb-bell training became a fashion among university students or intellectuals who wanted to keep fit and stay healthy.

Here is one question. Is it possible that Chesterton saw such Western elements in Ju-jitsu when he said it was "ordinary wrestling with the addition of foul play." In India Western physical culture evolved into modern yoga, while in Japan this dumb-bell craze cooled down after Meiji 40s, when another physical culture *seiza*, or still sitting, was born in Japan. It used a posture of sitting on *tatami* and abdominal breathing. In *seiza*, the abdomen was thought to be a center of the body, where one's mind should be placed. To concentrate on the abdomen in the posture of still sitting became a way of fitness which was alternative to the Western style. The founder of the way of *seiza*, Okada Torajiro, gave spiritual meanings to still sitting. But its spiritual meanings were hard to convey to Western people. My second question is whether Western people found something higher than moral in Ju-jitsu.