

Eight Steps to Build an Invincible Team

A Rugby Coaching 'Bible' from Japan

Toshiyuki 'Maru' Hayashi
Former captain of the Japan national rugby
team

With an Introduction by Ian Williams

Translated by Ian Ruxton

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Contents

Translator’s Acknowledgements	v
About the Author	vii
Introduction	ix

Foreword - Considering the Scotland games in 2019 and 1989 1

Step One – Team-building – Techniques to develop the strong points of members 7

Step Two – Locker room – Techniques to build concentration 54

Step Three – Kick-off – Techniques to ignite the fire in the soul 108

Step Four – Tackle – Techniques to overcome fear 151

Step Five – Half-time – Techniques to reassess the team and yourself 183

Step Six – Attack – Techniques to identify the right moment to strike 209

Step Seven – ‘Sign Plays’ – Techniques to find the strengths of the team as a whole 231

Step Eight – Post-match functions – Techniques to improve yourself through competition with rivals
246

Postscript – What the coronavirus taught us about the essence of a team 280

Translator's Acknowledgements

The present translation was initially available online in PDF format only, from December 2022. The original Japanese book was published by Hakushūsha of Tokyo in November 2021, and is titled *Jōshō no Wanchi-mu wo tsukuru Yattsu no Suteppu*.

This is the second translation from Japanese to English which I have done relating to Japanese rugby. The first was titled *ULTIMATE CRUSH: Waseda University Rugby, Leadership and Building the Strongest Winning team in Japan* and was published through Lulu.com in 2006. In short, I am interested in successful Japanese rugby teams and what makes them tick.

I am very grateful to the author, Toshiyuki Hayashi, for allowing me to translate his words, and giving me a unique opportunity to learn about Japanese culture, including rugby and language. I hope that readers will find the translation equally stimulating. My thanks are also due to Ian Williams, friend and teammate of Maru, for the Introduction.

This translation is not just an English text. It is intended to provide a learning opportunity for Japanese and English language learners, which is why there is quite a lot of alphabetized Japanese (romaji)

and some Japanese script, especially keywords and phrases in kanji characters. Furthermore, it is not just about rugby. The author makes it clear that he believes there is much from his rugby experience which can be applied to company and organization management and leadership in the wider society. He also notes in Chapter Eight ('Step Eight') that rugby as it began in 19th century English public schools was intended as an educational tool, to build character and train leaders. This was the starting point (origin *genten* 原点) of the sport.

I first arrived in Japan in 1988, shortly before Kobe Steel's run of seven consecutive All-Japan championships began. For me, therefore, Kobe Steel was the dominant team for many years, and the rugby brand was exciting and fast-moving open rugby.

Japanese personal names are normally written with the family name first and given name second, but I have not adhered rigidly to this rule. Also, since the title mentions steps I have decided to use 'steps' instead of 'chapters' for the Contents page. All errors are mine.

Ian Ruxton
Kitakyushu
August 21, 2023

About the Author



Toshiyuki 'Maru' Hayashi

Toshiyuki ‘Maru’ Hayashi was born in Tokushima prefecture on the island of Shikoku in 1960. He began playing rugby at the age of 13, and was selected at the age of 17 to tour Australia with a Japan high schools team. He played for Doshisha University, then Kobe Steel (now Kobelco Kobe Steelers) and was part of the team which won seven consecutive All-Japan championships and company championships (1989-95). He represented Japan for 13 years at lock starting in his third year at university, and at the first and second Rugby World Cups in 1987 and 1991. From 1989 he studied at Oxford University and played for Oxford in the 1990 Varsity Match against Cambridge. He is a member of the Barbarians. He is the founder and president of the HEROES NPO which promotes rugby for Japanese schoolchildren and organizes the nationwide annual HEROES CUP. He gives lectures at universities and motivational seminars for company employees.

Introduction

Toshiyuki ‘Maru’ Hayashi is the most unique person I have met in my 30-plus years of association with Japanese rugby. There are many facets to the former Japanese Brave Blossoms captain and holder of 38 test caps (the highest at the time of his retirement) won over 13 years (1980-1992), Oxford Blue, Barbarian, seven-time All-Japan champion, chairman and founder of not-for-profit youth rugby foundation “Heroes” and well-known motivational speaker.

We first met in May 1987 in Sydney at a dinner organised by Kobe Steel during the inaugural Rugby World Cup. Maru was the captain of Japan, and the team included three other Kobe Steel players (Seiji Hirao, Atsushi Oyagi and Mitsutake Hagimoto). I had won a scholarship to Oxford University sponsored by Kobe Steel so there was a connection. Conversation at the dinner was difficult as I spoke no Japanese and the players did not understand my “Aussie” English.

At the time I had little knowledge of Japanese rugby other than playing against the Japanese schoolboys

team which toured Australia in 1981 and as a schoolboy watching flying Japanese winger Masaru Fujiwara score for a World XV playing Sydney at the Sydney Cricket Ground. The popularity of Japanese rugby was a well-kept secret to the outside world.

Japan played exceptionally well against Australia (23-42), poorly against England (7-60) and lost a heart-breaker against the United States (18-21).

The next time I met Maru I was playing for Oxford University on a pre-season tour to Japan in September 1988. He captained Japan in the test match to celebrate the re-opening of Prince Chichibu (Chichibunomiya) Stadium in Tokyo. Incredibly when you think Japan was a World Cup 2019 quarter-finalist and is ranked as one of the top 10 teams in the world these days, Oxford defeated Japan by 23 to 12. In fairness the Oxford team were almost entirely post-graduates and contained an All Black (World Cup winning captain David Kirk), four Wallabies (Troy Coker, Rob Egerton, Brian Smith and me) and a Welsh international (Dai Evans).

Later that night after dinner and far too many

beverages with Sokichi Kametaka, then President of Kobe Steel, I agreed to join Kobe Steel after graduating from Oxford.

Maru and I were to be teammates.

I arrived in Japan in September 1989 to work and play rugby. All the leading teams were owned and managed by major companies (Toshiba, Suntory, Nippon Steel, Ricoh, Toyota, Honda, Sanyo (now Panasonic)). There were 24 teams in the first division split across Kanto, Kansai and Kyushu regions and another 24 teams in the second division right down to eight teams in the fifth division in the Tokyo area competition.

The number of teams and the professional training and playing facilities were light years ahead of Australian rugby. The All-Japan final between the company champion and the university champion teams attracted 65,000 people at the old Tokyo Olympic Stadium. By contrast, the famous 1987 World Cup semi-final between Australia and France was played at Concord Oval in Sydney in front of 20,000 people.

There is no history of “sport” as Westerners would understand the word, and no indigenous team sports in Japan. In fact there is no word for “sport” in traditional Japanese language. The closest is *taiiku*, which roughly translates to physical exercise. The purpose of sport in Japan is not for recreation or enjoyment, but to improve the body and soul through repetitive hard training. Martial arts such as sumo, kendo and judo embody the important elements of *bushido* (or the way of the *samurai*) – loyalty, honour, duty, obedience, self-sacrifice, sincerity, self-discipline, humility and modesty. Some commentators feel however that one reason for the relative historical popularity of rugby in Japan compared to some other ‘western’ team sports is that the values traditionally associated with the game – ‘team spirit’, ‘gentlemanly conduct’, ‘one for all, all for one’ – resonated with the samurai values first shown to the rest of the world by Nitobe Inazo’s *Bushido – the Soul of Japan*, published in English in 1899.

Maru is the only modern-day samurai I have met. His spirit is as pure as the Hokkaido snow and his toughness legendary. He played rugby with every sinew of his body and every ounce of strength and

passion wearing his iconic white scrum cap with the string on the wrong side of his chin just under his bottom lip. Some players played in a way to appeal to the media or for themselves to shine but never Maru. He always played for the team and was always the first to do the hard work we outside backs disdained. He was a powerful runner with the ball in hand, a fearless defender, a great scrummager and the architect of the bullet throw at the front of the line out which dominated at club and international level for many years.

In the 1980s and early 1990s the “wall” was a favourite attacking ploy from tap penalties close to the goal line, where three or four players would turn their backs to the defence and the ball would be concealed momentarily. Maru’s approach was simple, he would sprint directly at the wall, then throw himself sideways into the legs of the opposition forwards, knocking them over like bowling pins.

Personally I have a debt of gratitude to Maru that I will never be able to repay. In the 1991 Japan championship final we were losing to Sanyo by 12-16. Sanyo had thoroughly outplayed us but had missed

five kicks and failed to close out the game. In the third minute of injury time we attacked from our own 22 metre line. A ruck formed and our No. 8 Ippei Onishi went by himself on the blind side and was taken in a tackle by three defenders. Somehow Maru got to his feet from the middle of the last ruck and drove in hard and cleaned out the defenders and the ball was presented perfectly. Two ‘Hail Mary’ passes later I was on a 60 metre run to win the game 18-16 and Kobe Steel’s third championship in a row. Ultimately, Kobe Steel won seven consecutive championships and over 70 consecutive games. The dramatic *sayonara* last play win by Kobe Steel is still fresh in the minds of Japanese rugby fans and made me a minor celebrity in Japan. I still have Japanese acquaintances wanting to talk about it 32 years later, and it cemented a life-long connection with Japan.

There are many wonderful stories of Maru and below are a few I have enjoyed over the years.

In the semi-final of the 1986/1987 company championship, Kobe Steel with Maru as captain played Nippon Steel Kamaishi. At full-time the scores were tied at 9-9 and rather than play extra time

or have a replay, the winner was decided by lottery. The two captains played *janken* (a single game of rock, paper, scissors), to decide who would select the envelope first. Maru unfortunately lost the *janken* and the Nippon Steel captain selected the correct envelope and they progressed to the final. The following season, at the end of training when the team would practise ‘personal’ skills, it was humorously suggested that Maru should focus on practising his *janken*.

On a more serious note, one of the other foreign players’ greatest memory of Maru is from his first *hanami* (cherry blossom) party at Ikuta Jinja (shrine) in Kobe. He could understand very little Japanese but was enjoying the amazing camaraderie. Towards the end of the afternoon Maru sang a song (solo), which sent a shiver down his spine, and he noticed that everyone around had a tear in their eye. Maru was singing a, pre-flight, kamikaze (cherry blossom boys) song.

Maru entered Oxford University to study for a post-graduate diploma in social studies and joined the Oxford rugby team. Rather than play in the second

row, he was converted into a prop and became the first Japanese to win a rugby blue from either Oxford or Cambridge. In the locker room before the 1990 Varsity Match, the team formed a tight circle and Oxford captain Mark Egan was about to start his pre-match speech when there was a guttural scream followed by intense wailing from Maru. Mark gave up his prepared speech and said “look at what this game means to Maru!”.

The first scrum of the game collapsed and Maru dislocated his knee cap. Irish international referee Owen Doyle was very concerned as Maru lay prostrate on the ground. Rather than leave the field for medical attention, two of the Oxford players Dr Errol Norwitz (an obstetrician and gynaecologist) and Dr Andrew Everett (a family physician) put his knee back in place. Maru then played a pivotal role in an upset 21-12 win by Oxford over a star-studded Cambridge team.

The high regard in which Maru was held as a player is reflected in his being the first Japanese to play for the world-famous Barbarians Football Club in 1992 on a tour to Russia.

In the 1992 off-season, Maru organised an exhibition match against Suntory (who had been our opponent in the company semi-final a few months earlier) in his hometown of Tokushima on Shikoku Island. Shikoku is the smallest of the four main islands which comprise Japan and very much the most rural. When we arrived in Tokushima there was a reception in the City Hall and Maru was honoured as a returning hero. From then on, we used to joke that he was the “King of Tokushima” (like Aragorn in *The Lord of the Rings: The Return of the King*).

One of Maru’s main passions is the future of Japanese rugby and in particular, the under 12 age group or primary school level. In Japan, up until 15 years ago, organised competitions for primary school level were rare. There was a big gap in the developmental pathway at the junior level.

As a response, Maru founded the HEROES CUP (a not-for-profit organisation). From humble beginnings it now boasts the numbers and reputation of arguably being the biggest primary school level national tournament in the world with over 5,000 junior rugby

players, 290 rugby schools and numerous events and qualifying tournaments throughout Japan and an army of 2,460 volunteers activated by the passion and drive of their leader.

The HEROES CUP embodies everything that is good about rugby, the “all for one” philosophy of camaraderie, respect, honesty and friendship.

Maru’s dream continues to grow and the HEROES CUP now can proudly boast young players that have come from this grassroots event into high school rugby, university rugby and then into the Japan professional league and national honours. There is no doubt that the HEROES CUP will form a very large part of Maru’s legacy. His ability to activate, enthuse, drive, and support people from all walks of life shows no bounds and he continues to work tirelessly for the HEROES CUP.

Many rugby players struggle to adjust to life after rugby mentally, emotionally and financially. Rugby has been their identity for so many years and suddenly it is gone. Rather than staying at Kobe Steel head office, I admire Maru’s decision to follow his passion

and join a subsidiary company focussed on corporate leadership development and training. His motivational speeches are legendary and the passion he shows is genuine and from his soul.

Businesspeople are always impressed by his ability to distil the underlying principles of success on the rugby field and apply them to business – teamwork, commitment, dedication, resilience, perseverance like a modern-day samurai.

Ian Williams

Brisbane, Australia

January 2023

I would like to thank former Kobe Steel colleagues Hal Cochrane, Reg Clark, Mark Egan and Simon Wensley and also Maru's close friend Peter Gibson for their contributions to this introduction.

Foreword - Considering the Scotland games in 2019 and 1989

On October 13, 2019 the Japan national rugby team (the ‘Brave Blossoms’) made history. In the last game in the pool stages of the Rugby World Cup at the International Stadium Yokohama (Nissan Stadium, *Yokohama Kokusai Sōgō Kyōgijō*) in Kanagawa prefecture Japan beat Scotland and achieved the long-desired result of a place in the quarter-finals for the first time.

Japan had won all three games up to that point, and now stormed into the last eight, securing the final berth. On the day before the game the Japanese archipelago had been devastated by Typhoon No. 19 (‘Hagibis’), and the final decision to play was not taken until the morning of the game. Nevertheless, a total of 67,666 fans packed the Yokohama stadium to the rafters in the hope of seeing this historic moment.

In the game even though the Scots who had reached the quarter-finals in seven of the last eight World Cups fought hard and stubbornly (*iji wo miseta* 意地を見せた), Japan won by 28 to 21 points, winning all four of their pool games and proceeding to the quarter-finals at the top of the pool. On the other hand, for

Scotland it was the first time since the 2011 tournament that they had not made the last eight.

Going back 30 years, Japan had beaten the same opponent. In February 1989 the team called 'Shukuzawa Japan' was launched, coached by Hiroaki Shukuzawa with Seiji Hirao as captain.

Shukuzawa-san had worked for seven and a half years at the London branch of Sumitomo Bank (now Mitsubishi Sumitomo Bank). He had a profound knowledge of rugby beyond Japan's borders. When he was appointed coach, he returned to Japan and worked as a foreign exchange dealer.

At that time Shukuzawa-san was 38 years old. He was very young for a national coach, and he appointed Seiji Hirao as his captain who was only 26 years old. In January 1989 Hirao had captained Kobe Steel (now Kobelco Kobe Steelers) of which I was a team member, to its first All-Japan championship. I was also invited to represent Japan against Scotland in May 1989. The preparation time was only three months, but we defeated Scotland 28-24. The victory was achieved against one of the permanent member countries of the IRFB (International Rugby Football Board) which included England, Scotland, Ireland, Wales, France, New Zealand, Australia and South Africa.



Plate 1 - The author in his trade mark white scrum cap takes the ball up for Japan against Scotland at Chichibunomiya stadium (Tokyo) in 1989 with his Kobe Steel teammate Atsushi Oyagi beside him.

In the following year (1990) Scotland won the then Five Nations championship (between England, Scotland, Ireland, Wales and France) winning all its games, so the team was at its peak. However, at the time of the game against Japan in 1989 a British and Irish Lions tour was going on in Australia, which meant that some of the main members did not come to Japan.

By the way, of all the test matches (international

games) which I have played, the one against Scotland described above may be thought to have been the highlight, but in fact this was not the case. Three years earlier in 1986 I had played against the real Scottish team at Murrayfield. At that time, even though we lost 18-33, we scored three tries in succession which surprised the home fans, and I am still proud of that.

Anyway, whatever was the level of the team, it is a fact that we won in 1989, and when I came out of the locker room after the game and saw the joy in the faces of the fans, I was really moved. I took a long time in signing autographs for them, and I remember Shukuzawa-san came to fetch me.

Thirty years later in 2019 Japan again defeated Scotland, but in 1989 the preparation time was short and we were not a professional team, just an amateur one. Our only two foreign players were Sinali Latu and Nofomuli Taumoevalau. As we were all amateur players, we could not spend a long time together in training camps to strengthen our team. That is exactly why the assembled members included not only players with high average potential, but also players with at least one excellent skill. The result was that we beat Scotland.



Plate 2 – The author in a Tokyo clubhouse with the Sakura jersey and those of other strong rugby nations

On the other hand, now the Japan national team is professional with many powerful foreign players, and the coaches are able to strengthen the team thoroughly through long training camps. However, they face different issues to the ones we had in 1989, such as how to unite a team including many foreign players, how to maintain high motivation through a long training camp and so on.

Even though the result was the same against Scotland, the members making up the two teams and the strengthening processes were completely different. And even if it were the same team, it would be quite

different from last week to this week.

In other words, the ‘face’ of a team changes from moment to moment.

In this book, while continually referring to this special quality of the ever-changing face of a team, based on the experiences I have gained from rugby, I intend to record the important points which are necessary to create a team which wins, and keeps on winning.

This concept of “One team which keeps winning” is likely to be useful to companies and the wider society in showing their strengths, so I humbly appeal to business persons and leaders also to read this book if at all possible.

Toshiyuki ‘Maru’ Hayashi

Step One – Team-building – Techniques to develop the strong points of members (*menba- no chōsho wo umidasu gijutsu* メンバーの長所を生み出す技術)

The Japan national rugby team which strove for ‘admiration’ (*akogare* 憧れ)

On September 19, 2015 the Japan national rugby team achieved a victory which has gone down as a major event in rugby history. I think many people will remember it, but during the Rugby World Cup held in England, at the end of a hard-fought battle, Japan defeated the mighty nation of South Africa.

How incredible was this win? Well, for example the major English bookmaker William Hill had given odds against a Japanese victory over South Africa of 34 to 1... In other words, it was regarded as an absolute certainty that South Africa would win.

In that game just before the end Japan was losing by 29 points to 32 when a penalty was awarded against South Africa. In rugby when the opponent commits an offence the attacking side has various options, and it was a case where it would have been reasonable to kick a penalty goal and earn three points. In that case the scores would have been equal, and the game would

have ended in a draw. Then the team would surely have returned to Japan to be greeted as heroes.

However, the Japan team had other ideas, and were not content with a drawn game. The captain Michael Leitch (リーチ・マイケル *Ri-chi Maikeru*) opted for the scrum, with the intention of scoring a try worth five points and thus winning the game. He even ignored instructions from the head coach Eddie Jones to kick the penalty goal and settle for the draw.

Rugby is a physical sport in which bodies collide. For this reason, it is a sport in which teams with larger bodies are at an overwhelming advantage, and of all the strongest teams South Africa is the largest and most physical. In the media the South African team was described as “(a herd of) giant elephants”.

In spite of this, in this situation Japan did not choose to kick a penalty goal and aim to draw the game, but made a point of choosing the scrum and matching their eight forwards against the South Africans in a trial of strength. They were aiming to get the ball out to the backs and score a try.

Rugby is a sport in which the judgement of the men on the spot takes priority over the instructions of the coach. This Japan team had trained for more than 180 days in camp, and had repeatedly undergone the

hardest possible training to win, so I think this gave them the overwhelming confidence that they could get the try.

After the Japan team had learned that they would play South Africa, they had practised the most thoroughgoing simulations. Their slogan became “Beat the Boks!” and they did very detailed analysis on each of the South African players. Also, in order to make sure he understood Japan’s low scrum, they invited the referee who would be in charge of the game against South Africa to their camp in Japan. By showing how they intended to play the game they wanted to avoid giving away unexpected penalties, and prepare the ground thoroughly for the game.

Of course, I think it was precisely because of this accumulated hard training and thorough preparation that they were confident of winning. At the same time I think it was important that the whole team decided and shared the same objectives before the win in order to achieve it.

During the Japan team’s training camp leaders’ meetings were held many times between the captain Michael Leitch and the senior players Shōta Horie (堀江翔太 *Horie Shōta*) and Toshiaki Hirose (広瀬俊明

Hirose Toshiaki). It was at one of these meetings that Hirose proposed the following goal: “Let’s become a team which is admired in Japan, and to do this we must beat South Africa!”



Plate 3 – The author and Eddie Jones holding the logo of the HEROES NPO

It had already been decided that the 2019 Rugby World Cup would be held in Japan. The World Cup would be a chance for many more Japanese to know the attractions of the sport of rugby.

For that purpose the Japan team had to become an ‘object of admiration’ (*akogare no sonzai* 憧れの存在) for Japanese people and to play in ways which would inspire children to take up the sport, and behave in ways which would make parents want their children to play rugby. This is why they had to beat the mighty South African team. That became the core of their motivation.

Hirose became the captain of the Japan team in 2012, but in 2015 Eddie Jones told him he could not guarantee him a place in the starting lineup, and for this reason he was relieved of the captaincy. In fact in the 2015 Rugby World Cup he was never used on the field.

However, Hirose did not become dispirited. He thoroughly researched his opponent’s moves and practised plays to challenge and defeat them, and contributed to the team. It is also famous that he cleaned up the Japan locker room after games.

If winning were the team’s only objective, then only the 15 men on the field would have a major role to play.

However, at the moment when the Japan team decided to become the ‘object of admiration’, a role was given to the players who were not on the field. And Hirose showed what this meant by becoming the embodiment of admirable qualities himself.

At this time the Japan team began to prioritize the team’s objective in everything. In the game against South Africa the choice of the scrum over the penalty kick for goal, and the decision to go for the try, was an example of this. All the players felt that they did not want to draw but to win the game, so they chose the scrum over the penalty goal, but I think the undercurrent was the unshakeable resolve expressed in ‘Let’s become the object of admiration as the Japan team, and for that purpose let’s win the game’.

In this way, I think that thanks to this firm determination which preceded the victory, they were able to earn a historic victory with their last-gasp try.

Putting the cart (winning, the ultimate goal) before the horse (preliminary goals)

(*‘Hongaku’ to ‘Matsugaku’ no Tentō to wa* 「本学」と「末学」の転倒とは)

Sport is about aiming to win. Without the will to defeat the opponent, it is not sport. If it is just moving the

body without aiming to win, it cannot be called sport. It is merely recreation. In a major Japanese dictionary sport is defined as ‘a general term for physical exercise including the elements of entertainment, competition and hard physical training as seen in athletics, baseball, tennis, swimming, boat races etc. and extending to mountain climbing, hunting etc.’ It is not merely entertainment, the competitive element (*kyōgisei* 競技性) which includes winning and losing is indispensable.

But recently ‘competition’ (*kyōsō* 競争) has been the focus of attention, and cases of coaches going too far have been on the increase. What is true sports coaching, which does not aim solely at victory? What is important is to clearly set appropriate preliminary goals in advance of victory.

In Japanese there is a phrase ‘honmatsu tentō’ (本末転倒). This means something like putting the cart before the horse, or putting the essential part and the non-essential part in reverse order. The ‘honmatsu’ (本末) in this case can be expressed as ‘hongaku’ (本学) and ‘matsugaku’ (末学). ‘Hongaku’ means humanity and ethics, while ‘matsugaku’ means knowledge and technological power. Then study concentrating only on ‘matsugaku’ and failing to

improve one's humanity is 'honmatsu tentō'.

In sport, victory is 'matsugaku' (the ultimate goal), while 'hongaku' is what one can obtain before aiming at victory. If you only aim for victory and fail to set your purpose before victory as your goal, this is 'honmatsu tentō'. From this we see that a coach's ability is shown in the way he sets his goals before the victory.

On the other hand, recently there has been a movement to revise this kind of doctrine that 'Winning is everything' (*shōrishijōshugi* 勝利至上主義). But that also seems to have gone too far, and I feel that there is a tendency to deny 'competition' itself.

I founded the NPO called 'HEROES', and I am planning and organizing the nationwide 'HEROES CUP' for primary/elementary school rugby players. It is intended for all children at rugby schools throughout Japan. We have preliminary rounds in each area in the autumn, and in the winter the winning teams from the pool stages assemble for the final tournament.

Again, as part of the NPO's activities, we hold 'Ragubi- terakoya' (ラグビー寺子屋 rugby training camps, 'terakoya' is a private temple-based elementary school from the Edo period) throughout Japan and sometimes in Kyrgyzstan and Uzbekistan.



Plate 4 – Group photograph at a ‘Ragubi- terakoya’

Regarding the HEROES CUP, it is sometimes criticized as a tournament which decides the number one team in Japan on the basis that it is promoting ‘Winning is everything’. But we (the management team) have absolutely no intention of encouraging the children to pursue only victory.

What is important is that the team’s coaches should properly explain to the children the goals which should be achieved before winning, and promote team-building in this way.

Our management team’s role is to create a ‘place’ (*ba* 場) where the leaders (mentors, *shidōsha* 指導

者) can establish their goals. How they use that place depends on the leadership qualities of the director (*kantoku* 監督) and the coaches.

A common criticism of the HEROES CUP is that it creates elite teams which only aim for victory, so if a child is not selected, he is unable to play in any games. However, teams are quite free to play as they like. Some teams make sure that all of their registered members play in their games, and are successful with this method.

What is required of the leaders is not teaching ‘how to make the team win’ but teaching ‘what can be gained from a loss.’ Fighting for victory to the bitter end, but after losing what can be learned from losing: this is what the leaders are supposed to teach. That is precisely what leadership (*shidōryoku*) is.

There are no winners who do not know what it is to lose. Nor are there any successful people who have never experienced failure. The important thing is to learn what one can from a loss. That is why competition is indispensable. The HEROES CUP is the ‘place’ (*ba* 場) where one can experience these things.

If leaders and guardians set too much store on winning, some children are unable to play games, and

those who do not play enough are neglected – this is unforgiveable. If all the children cannot compete and discover values from doing so, this is indeed putting the cart before the horse (*honmatsu tentō*).

What can be learned from the Sony company message

This kind of putting the cart before the horse also tends to happen in companies. By offering goods and services to customers they create sales, with the purpose of making profits for their organization. If they cannot make a profit they cannot pay the salaries of their employees, nor can they pay corporation tax. That kind of company will soon go bankrupt.

Does this mean that if a company increases its profit all is well? The answer is NO. For a company to make a profit it must either increase its sales or reduce its costs. There are only these two ways. But if a company seeks to reduce costs by making goods using cheaper raw materials or an unfairly cheap labour force, it is bound to be criticized by the wider society. In that case the company's image will suffer great damage.

For a company also, the preliminary goals before making a profit are important. Making a clear

contribution to the world is what is demanded, and thus increasing the company's profits and ensuring the company's permanent existence through its activities.

For example, if you look at the Sony corporate website, the message which jumps out is to " Fill the world with emotion through the power of creativity and technology". This is exactly the goal which Sony aims to achieve through its company activities, and it is what motivates the company's employees.

If Sony only seeks profits, and the world it wants to create before profits is ignored, the most talented employees may leave the company. In that case the company will be unable to make excellent products, and the attractions of the company may be greatly reduced.

For a company profit is 'matsugaku' (the final goal 末学) and the world which it wants to create before this is the 'hongaku' (本学). And I firmly believe that the only way to raise the value of a company is by pursuing 'hongaku'.

The setting of goals and mindset which are more important than victory

Whether in sports or business, the setting of the goals (*hongaku* 本学) and communicating them to the members is the responsibility of the leader. Goals are ‘hongaku’, but I am using this word in the sense of ‘purpose’ (*mokuteki* 目的). And ‘purpose’ and ‘target’ (*mokuhyō* 目標) are different. The ‘mokuteki’ expresses the direction in which the team continues to go, while the ‘mokuhyō’ is the expression of the process of heading for the ‘mokuteki’ in numerical values.

In the 2015 Rugby World Cup the Japan national team had the purpose (*mokuteki*) of becoming the ‘object of admiration’ (*akogare no sonzai* 憧れの存在) of many people. The team’s single-minded pursuit of this purpose moved many people and their sympathies were aroused. That was exactly the state of the Japan national team. If they had not fought so hard (*karera no ganbari ga nakereba*), I do not think the 2019 tournament in Japan would have succeeded.

On the other hand, if a mistake is made with the setting of the purpose, the direction of the team will become unclear, and this may lead to disaster.

In 2018 in the Japan universities American football world, a very unhappy incident occurred. The coach of a very strong American football team from the Kantō

area instructed his players to perform a dangerous tackle on a player from a rival Kansai team.

In my playing days, I myself was given the nickname ‘Wrecker’ or ‘Destroyer’ (*Kowashiya* 壊し屋). As I put some players in hospital, it was a name given to me by the people around me. I myself was proud of the nickname, but my creed was that I played hard, but never dirty.

Dirty play in rugby is for example when in a ruck or maul a player out of sight of the referee punches or tramples on a player of the opposing team. I myself have been on the receiving end of this kind of dirty play. However, even if you are punched or trampled on a little, it is never serious damage.

The kind of tackle which rugby players most dislike is a frontal tackle which hits the solar plexus (*mizoochi* 鳩尾) very hard. If you are not prepared for this tackle, the impact is enough to take your breath away. However, this play is not actually against the rules, and is not penalized. I have always tried to execute this kind of tackle.

Even if such inappropriate and sly (*kosoku na* 姑息な) play as punching or trampling an opponent is used, you cannot injure your opponent. I felt this firsthand on my own body. If you commit a hard frontal tackle,

you will damage your opponent, and I think the nickname Wrecker was acquired from my repeated tackles of this type.

If you want to be a player who is most disliked and feared by opponents, you have to repeatedly execute hard tackles which are naturally within the rules.

In the case of the vicious and dangerous tackle by the university American football team I wondered what on earth the coaches of this team had set for their players as goals (*mokuteki*).

Sports at university are different from professional and company (*shakaijin* 社会人) sports. I think the purpose should be education. Surely the mission of university sports is to form human character through sport?

This problem of the vicious tackle occurred because the coaches set the wrong goals for the team, and was the result of a great deviation from how university sports ought to be. Depending on the goals set by the coach, the state of the team will change through 180 degrees.

Depending on whether you set winning or character development (*ningen kyōiku* 人間教育) as the objective, the mindset (*kokorogamae* 心構え) of the team will change through 180 degrees. The

unfortunate incident would never have occurred if the coaches' goal had been to form and develop character through the sport of American football.

The state of a man's soul (*kokoro no ariyō* 心のありよう) cannot be seen with the naked eye. However, to improve the condition of that which is invisible, there is daily hard training in sports. If winning is the goal, the hard training will be only for the purpose of winning, and “for winning anything is permissible” will be the theme. Then the disciplining of the soul (*kokoro no kunren*) will be impossible.

To achieve growth as a human being, to become the hero of your own life, your character is forged through sport. Then with others who have chosen the same sport you cultivate your character (*sessha takuma* 切磋琢磨) through games, your soul is swayed (*yusaburare* 揺さぶられ) by victories and defeats, and you experience values which you can only get from games.

Sensitivity (feeling *kansei* 感性) is developed only when your soul is swayed. If your soul is rigid and inflexible, sensitivity will not be developed. I even think that the purpose of sports education is to develop sensitivity. Then the ‘place’ (*ba* 場) where you compete with your opponent which is the game itself, is the greatest stage for developing sensitivity.

Winning and losing are both precious experiences. By knowing the essence of losing you may become a winner, and by the experience of failure you may come closer to winning. In other words, how to apply the experience of a game to a team and what message to send to the players is the point where the skill of the leader or coach is tested.

You don't have to beat the All Blacks right now!

I have already explained that when building a team, it is important to set a goal before winning and losing, but first the players must all have the feeling that they want to win as a team.

At this time the question 'Why do you want to win?' must be asked by each of the players, and this will connect to the goal which must be set before winning and losing. Then the players must each ask themselves questions such as 'Why do you play rugby for the Japan national team?' or 'Why do you play rugby for Kobe Steel?'. They must question why they belong to the team.

If you were the coach or team leader, first you would have to take the initiative and ask these questions. If

the coach or team leader does not investigate the “why” thoroughly, if the members cannot say what they are trying to achieve as a goal before the contest, they cannot grasp the significance of playing the game.

Especially in sport, there are sometimes unbridgeable gaps in ability between the opposing teams. When your team has to play against an opponent which it cannot possibly defeat, if you are the coach or leader, what do you say to the team members, and how should you prepare their mindset?

I have had the experience of being the leader of a team which faced an unbridgeable gap between itself and the opponent. It was when I was the captain of Japan after the first Rugby World Cup in 1987.



Plate 5 – Japan team members at the first Rugby World Cup in 1987. The author as captain is in the middle of the front row, with Shiggy Konno to his right.

It was almost six months after the World Cup had finished, in the autumn. The New Zealand All Blacks who had won the tournament came to Japan, and a test match (an official international game) was organized. In the World Cup Japan had played well against a strong Australian team, but had lost all three pool games and was eliminated at that stage. For that reason, I felt that the game with the mighty All Blacks was a mismatch.

Moreover, at that time the Japan players were not professional as they are now, they were all amateurs. They were mostly working as company employees and practising when they could. I myself, on returning to Japan from the World Cup, was greeted by a mountain of work which had piled up in my absence. While clearing the backlog of work as captain of Kobe Steel I led the members to the All-Japan championship, and I was extremely busy with work and practice. Other Japan players were in similarly difficult circumstances.

Rugby is a sport where body collides with body. In some cases people even die, it is without doubt a battlefield (*shuraba* 修羅場). However great the difference in the abilities of the teams, and even if one is not well prepared, these are mere excuses. If a game is arranged, you have to take to the field with your comrades, and the captain has to encourage the team and bring the best out of it.

For this All Blacks game I was still the captain after the World Cup. I always caused the emotion to explode out of the locker room with my team talk, and inspired my teammates by saying “We will win the game!”. But this time I could not tell my teammates that we would win the game. This was because the difference between the abilities and preparation of the teams was

so great that I feared that the moment I said we would win, the team members would say “we have no hope” and would become subdued.

So I said the following about the meaning of the game, and of being chosen to represent Japan.

“It’s true that with our present team we may not be able to beat the All Blacks. But at some time in the future our younger brothers or children will certainly do it. Let’s play in a way which will lead to that day!”

We played our hearts out. We tackled desperately. But we could not bridge the gap in ability, and we could not beat the All Blacks.

However, by ‘fighting for coming generations’ we gave it our best shot and took on the All Blacks. And the reason I am now managing the HEROES CUP tournament for all the primary school players in Japan is because of what I felt in that game, that “some day I want to raise a generation which will beat the All Blacks.”

The importance of ‘Mission’ and ‘Vision’

It is also important to ask oneself the question ‘Why?’ in business. When you have the objective of ‘selling this product’ you have to ask ‘why are you selling this

product?’. By selling this product how will you be able to help customers, how will you change their lives, and how will society be changed?

If a whole organization accumulates the question ‘Why?’ this leads to the mission which that company should accomplish.

Recently many companies in the business world publish their ‘Mission’ or ‘Vision’. If increasing sales as a medium-term objective is the vision, then the mission comes before increasing sales, and is expressed in the question ‘what kind of world do you want to create as a company?’.

Increasing sales (*uriage* 売り上げ) is important for the continuing existence of the company, but above that and more important is, after increasing sales, what kind of world are you aiming for? This leads to the meaning of doing this work, and the reason for working in this company.

The English word ‘mission’ is expressed in Japanese as ‘shimei’. This is made of two characters, 使 and 命, of which the first ‘shi’ means ‘use’ and the second is ‘mei’ meaning ‘life’. In other words, this is the sense of purpose or duty which is expressed in ‘mission’. The Japan team which beat South Africa in 2015 and the Japan team which played the vastly superior New

Zealand team in 1987 both had this sense of ‘using their lives’ (mission), and that is precisely why they were able to take on their opponents.

Thus it is only when the leader can set out a clear ‘mission’ that the members can have a sense of purpose (*shimeikan*) and their power rises up to the surface.

The conditions for becoming a ‘fighting group’ (*tatakau shūdan* 戦う集団)

As stated above, by accumulating the ‘whys’ an organization finally arrives at the mission it should accomplish, but it can happen that however much the leader has arrived at the mission by accumulating ‘whys’ internally, it still is no more than an abstract image which is difficult to share with members.

To communicate the mission precisely to team members and apply it in the field or workplace (*genba* 現場), the leader must convert the mission into concrete language. And when applying this concrete language, the use of narratives makes it even easier to share the mission.

In my former team, Kobe Steel rugby club, the team members are now studying ‘why do we play rugby for

Kobe Steel?’ as part of ‘legacy activities’. This was begun by Wayne Smith who was appointed General Manager in 2018.

Kobe Steel rugby club experienced an unforgettable event on January 17, 1995 which was the Great Hanshin Earthquake. In the legacy activities the staff and players assemble at the clubhouse and walk about two kilometres to one of the company’s blast furnaces at a steelworks which was called a ‘symbol of revival’ (*fukkō no shinboru* 復興のシンボル), being restored two and a half months after the disaster.

After that in a conference room at the steelworks they look at images of the restarting of the blast furnace and hear the stories of the people who made great efforts for the restoration, and they go to the place where the blast furnace is being demolished. There each person picks up a fire brick (a special brick used for lining chimneys) and walks back to the rugby ground. On these fire bricks the players write their names, and they have made a brick wall as a monument in the clubhouse meeting room.

Through this initiative the players are able to confront the question ‘why do I play rugby for Kobe Steel?’. As a result, they are able to discover the meaning of playing for the Kobe Steel team, and by

starting from this point it is possible to combine the vectors of all of the team members into one.

Human beings are living creatures who can sense meanings and values which are invisible to the naked eye. Furthermore, by sensing unique meanings and values which cannot be seen by other people, they have strange powers which can rise up to the surface and become visible.

This is why even if every player thinks “we can’t ever beat the All Blacks” the leader must find the value in playing hard (*tatakau*) and convince himself, and put this conviction into words. Then the players will discover the meaning of playing hard for themselves, and at last a ‘fighting group’ (*tatakau shūdan*) is born.

Rugby players are always diverse (uneven *dekoboko* 凸凹)

Every member of a 15-man rugby team has his (or her) role in games. There are people with large and small bodies, fast and slow people, and the most unique and special feature of the sport is that there is a place for all in a rugby team.

Dear Reader, you may imagine that all rugby players are over 180 centimetres (about 6 feet) tall, but many

very effective scrum halves are only about 160 centimetres (about 5 foot three inches) tall.

The scrum-half wears the number 9 jersey in games. He puts the ball in at the scrum, and his main role is to pass the ball which comes out of the scrum to the backs. He often has to pick up a ball which is rolling along the ground and pass it, so being short in stature is an advantage in this position.

On the other hand, the props who bind with their opponents in the front row of the scrum are usually very heavy people. Then for the lineout and receiving kick-offs in the air, scrambling for possession, locks tend to be quite tall. For a long time I was a lock, and held the bragging rights as the 'Number One Lock in Japan', but compared with locks overseas who are often over two metres tall, I was rather small. For that reason, when I played as an overseas student at Oxford University and for the world class invitation team called the Barbarians, I was always used as a prop.

Then among the backs, for the wing whose job is to get past his opponent and score a try, being fleet of foot is more important than having a large body. However, for the centres who have a lot of physical contact play with the opponents, most players tend to be bigger than the wings.

Of course, there are exceptions, for example extremely short props who must make life difficult at scrum time for props with big bodies. Then there are players like the legendary wing Jonah Lomu (1975-2015) of the All Blacks who was almost two metres tall and who weighed about 120 kilos.

Depending on the type of rugby you want to play, different types of players can be put in each position, but in general rugby players are always ‘uneven’ (*dekoboko* 不平) and there is a suitable position for each individual. Whether short or tall, fat or thin, fast or slow, there is a position for everyone. It is indeed a sport which embodies diversity.

In games it is expected that each player fulfils the role given to him according to his position.



Plate 6 – The author with French teammates on a Barbarians tour to Russia

Modern props are required to have running skills, but when I was a player the role of a prop was to hold firm and never be pushed back in the scrum. That was why, even if the team suffered a heavy defeat, if they managed to push the opposing prop back just three centimetres, many props used to feel that they had won the game.

Coaches and leaders must take all these things into account in order to make progress with team-building.

After being appointed captain, I published the team's goals immediately

However strong a team is, it is impossible to put better players than the opponents in all positions and for every play. Out of each of the current members their strong points must be identified and assembled, the way to beat the opponents must be researched, and strategy and tactics must be devised to this end.

When Kobe Steel achieved the first of its seven consecutive All-Japan championships (*Zenkoku shakaijin taikai*) in 1988 it was absolutely that kind of team. I was paired with Atsushi Oyagi at lock, and we were both playing for the Japan team. Our pack of forwards was powerful, and we had the power to break through (*topparyoku*) by going straight. However, in the scrum where all eight forwards have to combine their power we were pitifully weak (*nasakenai hodo yowaku*), and when it came to a scrum five metres from our goal line we usually conceded a pushover try. So we were very unbalanced.

In *shakaijin* (lit. 'members of society') rugby at that time it was different to nowadays. Teams did not spread the ball wide to score tries, the prevalent thinking was to score from penalty kicks and at the end

of the game win by at least one point. But Kobe Steel, although we had backs who could run with the ball, did not have a reliable kicker, so we could not get points from the conventional source.



Plate 7 – The author at Rugby School, Warwickshire, England in front of a memorial plaque for William Webb Ellis, credited as founder of the game. Seiji Hirao is on his right, and Atsushi Oyagi is on the other side of the plaque.

For this reason, until we achieved our first championship Kobe Steel was certainly one of the strong teams in the Kansai area, but the team had not

previously had the experience of winning the All-Japan championship. On the other hand, various reforms continued in the team, and from the 1984 season we abolished the coaching system, moving from ‘playing rugby as ordered’ (*yarasareru ragubi-*) to ‘rugby we have thought out for ourselves’ (*jibuntachi de kangaeru ragubi-*).

I became the team captain in 1986. This was the year in which the great Seiji Hirao joined the company.

In the previous 1985 season, in the All-Japan championships we had defeated the seven-times champion Nippon Steel Kamaishi (*Shin Nittetsu Kamaishi*, now Kamaishi Seawaves) and destroyed the myth of their invincibility. However, in the final we played Toyota Motors (now Toyota Verblitz) whom we had beaten in the Kansai company league, and we lost to them. As captain I believed that we would win our first championship that year.

At the first meeting after I became captain, I published the team goals as follows:

1. Let’s become strong by independent practice (*jishuteki na renshū*).
2. Let’s aim to play entertaining rugby which will move people by keeping the ball alive (*bōru wo tsunaide*).

3. Let's become a team which will lead Japanese rugby.
4. Let's do things which only Kobe Steel can do.

Results depend on multiplying the quality and quantity of practices. Until then Kobe Steel had practised six days a week, but if the quantity is too great people will start to dislike rugby, and the quality of practices will also suffer. At that time, it was still the era of amateurism, and almost all overseas club teams only practised three times a week, but even then there were many strong teams. In these teams it was usual for individuals to supplement the team training by practising on their own.

For this reason, when I became captain of Kobe Steel, I reduced the number of team practices to four days a week.

In the 1986 season Kobe Steel got to the semi-finals of the All-Japan championship where we again had to face Nippon Steel Kamaishi. In the previous year Kobe Steel had stopped Kamaishi from achieving its eighth championship, and we had had many hard and close games with them. This game was no exception, and it finished with a 9-9 draw. Then as a result of drawing lots, Kamaishi proceeded to the final.

The merits and demerits of doing away with the coach

In the following year (1987) the first Rugby World Cup was held. I was very busy and hard-pressed as captain of Japan, captain of Kobe Steel and holding down my regular job.

In this year I continued with team reform. As part of the evolution of independent team management I chose a number of leaders from among the players, and abolished the coaching system.

My idea had been for the team to become stronger by deciding its own practice. When I was appointed, I announced as one goal that we would become strong by independent practice. This should have been a great step forward towards this goal, but the result of this reform was to cause suffering to me.

In fact, at that time there were many big games including the World Cup and an All Black tour to Japan, and an old injury to my left knee gave me trouble again. I had water build up on the knee (a so-called 'knee effusion') many times, my leg could not move, and I could not play as I wanted. I devised a strict training program before the Japan company championship to

strengthen fitness, but I myself could not run and so could not execute it.

There are various types of captain, but I was the type who led by example with my physical play. But I could not play in the way I wanted, and I spent days in mental anguish (*mogaki kurushimu hibi*).

For this reason I used the ‘leader system’ which had started this year, and I held many meetings with the team leaders. The idea was to adopt various ideas from the leaders, but somehow things went awry (lit. buttons were misplaced, *botan wo kakechigaeta*) and it became a place where disagreements erupted. There were times when I made statements as captain for the benefit of the team which were taken the wrong way, and I felt that I was being criticized.

In this way the meetings which I had begun to promote independent management of the team became a place of disputes between myself and the team leaders. This meant that new rugby could not be created and team-building could not be realized.

When a coach is guiding a team, even if discontent builds up it is directed at the coach, and even if confrontation arises between the coach and the team members, the team remains united as one. But since we did not have a coach, the brunt of the rebellion was

inevitably borne by me.

At this time my position also changed. This was because regarding the weakness of our scrum, several people said ‘If Hayashi becomes prop the scrum will become stronger, and we can win the championship.’

As already stated, I was proud of being the No. 1 lock in Japan. To be honest, I did not want to change position, but the team’s needs had to come first. Every week we practised with the World company team which was also based in Kobe city, and while our scrum was turned over time and again, we gradually became a little stronger.

In this way, while dealing with various concerns, we somehow reached the Japan company championship, and Kobe Steel was once more in this season a candidate to win the championship. I persuaded myself ‘We have worked this hard, so we can win the championship’.

In the first round we played Toshiba Fuchū (now Toshiba Brave Lupus Tokyo). I had the idea that we would win the game, reset the team and head straight for the top. We struggled in the game, but with one minute left we were leading by five points and attacking deep in the Toshiba half. Almost all of our players were sure we would win.

However, Toshiba Fuchū found a momentary gap and passed the ball from in front of their goal, and in the end they ran in a try in the centre of our in-goal area. They also kicked the conversion and won by one point. We were forced to take it on the chin (*namida wo nomu*, lit. drink our tears).

It was the first time for me and other team members that the rugby season had ended before the New Year. And in that season, taking momentum from their victory over us, Toshiba Fuchū went on to win the championship. Privately I felt great chagrin, and I decided to resign from the captaincy.

Then I handed over the captaincy to Seiji Hirao as my successor. In 1988 Hirao was in his third year at the company. There were many team members who were older than him, but I nominated him as captain.

Working things out and deciding things for ourselves, and in this way creating a completely new rugby with which the team would win the championship – this had been my approach, but I felt that something completely different was required.

Techniques for making the best use of members' strengths

As stated above, in rugby the players' roles are completely different according to their position. My position as lock was the nucleus or core (*kaku*) of the forwards. In dense plays such as mauls and rucks I had to fight for the ball, and lead the team by putting my body on the line (*karada wo haru*). But Hirao played in the backs as a stand-off, controlling the game (*shireitō*, lit. a control tower, leader 司令塔). His role was to read the flow of the game and structure it, watching the forwards compete for the ball from the rear.

In the season when Hirao became captain I returned from prop to lock. However, our team had still not overcome the problem of a weak scrum.

In rugby when the ball is dropped forward (a knock-on) or thrown forward the game is stopped for these errors, and play is resumed with a scrum awarded to the opposing team. In the case of a knock-on or throw-forward, the ball not only goes to the opposition, but the number of scrums increases, which for Kobe Steel at this time with its poor scrum made it difficult for the team to gain the upper hand.

That is why from that season Kobe Steel made a special effort to cut down the number of knock-ons and throw-forwards.

Also, we still did not have an excellent kicker who could accumulate points from penalty goals. In this situation we were aiming to be the top team in Japan, so our only chance was to become a team which could score tries. This was putting into practice one of the goals which I had set when I was appointed captain, namely ‘to play entertaining rugby which will move people by keeping the ball alive.’

Of course, we also had the policy of strengthening our team by strengthening the scrum and training a kicker, and thus overcoming our weak points. But to achieve results the short time period of just one year was not enough to tackle the team’s problems with radical solutions. In this situation Hirao placed the three Japan players (Oyagi, himself and me) at the centre - as a leadership group - and concentrated on improving individual strengths to the maximum, with the goal of ‘making a team which can score tries’.

Also, during the season at the end of the league games Hirao was converted from stand-off to centre.

Stand-off is the position at the top of the backs. He receives the ball won by the forwards and decides the shape of the attack. Kick, pass or run himself – he must decide which of these options to take in an instant.

However, it is also possible to shape the game from

the position of centre. If the stand-off receives the ball from the scrum-half and passes it to the centre, then the wing is next in line with the role of try-getter (try scorer). Moving from stand-off to centre, Hirao chose to be closer to the place where the try was most likely to be scored.

How could we maximize our present playing strengths? In this season we considered this question very thoroughly. As a result, Kobe Steel won our first championship in this season.



Plate 8 – The author holds the award certificate for the first championship (V1) high as his teammates applaud.

When it was time to receive the award certificate (*shōjō*) at the prizegiving ceremony (*hyōshōshiki*), this was supposed to be Hirao's role as captain, but because he knew how I had suffered up to this point he said to me 'Hayashi-san, you go and receive it.' At first I declined saying 'What are you saying? That's not my job.' But Hirao replied urging 'Only you can receive this award, Hayashi-san. Everyone wants you to receive it.' So that is what I did.

I received the certificate with a flood of thoughts and emotions, and held it high above my head. I remember large drops of tears streaming down my face as if it was yesterday.

What Kobe Steel rugby can teach about inspiring Innovation (*Kakushin* 革新)

Let's transfer the events which led up to Kobe Steel rugby team's first championship to a company situation.

First, we abolished the positions of director or manager (*kantoku*) and coach and decided the team leaders from among the players. We wanted the leadership to be from the team itself. If it were a

company, it would mean handing authority down to the workplace (*genba*), improving communication and the speed of decision-making. If problems occurred, with this structure they could be swiftly dealt with at the workplace level.

The game of rugby consists of the decision-making of the 15 players on the field. The game situation changes moment by moment, but when things come unstuck (*hokorobi*) if they are neglected, most of them develop into major problems, and in the end there is a risk that the game itself will collapse. But if the decision-making is always close to the field and rapid, in a real game the problem can be quickly addressed and solved (*tsukurou*).

Now we are in the so-called VUCA era, where V stands for Volatility, U for Uncertainty, C for Complexity and A for Ambiguity. In this era the future is hard to predict. This may be similar to the ever-changing game situation in rugby. In fact, in the business world also it is said that ‘if decision-making is done far from the workplace, it is difficult to take measures which are appropriate to the trend or flow of the times (*jidai no nagare*).’

In the process of team-building it is very important to create a structure which can execute decision-

making speedily. When I was captain I had various hardships, but I think that the structure which was created at that time was connected with Kobe Steel's subsequent run of seven consecutive championships.

Kobe Steel's first championship was not achieved simply by building a team overflowing with power. We aimed to be the No. 1 team in Japan by good use of limited resources.

When I was appointed captain, I declared one of our goals was to 'become a team which will lead Japanese rugby'. After that we won the championship under the captaincy of Hirao, and then we won seven consecutive championships, so I think we achieved that goal.

Abolishing the coaching system which is the norm for every sports team, not only rugby teams, and eschewing the method of accumulating points through penalty kicks used by all company teams, we aimed at moving the ball and scoring tries. At the time it was not a word on everyone's lips, but I think Kobe Steel rugby club brought 'Innovation' (*kakushin* 革新) to Japanese rugby.

However, if our scrum had been strong and we had had a reliable kicker who could score penalty goals, we might have chosen a different strategy (*tatakaikata*). It

is possible we would have accumulated points from penalty goals like other teams.

But if we had played like other teams, we would not have had a great impact on the Japanese rugby scene, and I firmly believe we would not have achieved our seven consecutive championships.

At this time Kobe Steel's challenge was 'to realize Innovation in unstable conditions'... and I can say we embodied this.

It is not about hunting for new talented people but publishing the goals you want to achieve with your current teammates, discovering the strengths of each person, and moving forward without fearing strife... if that is pursued consistently, Innovation will be the result, and I think a strong organization will grow.

'One for All, All for One' is the Japanese concept of Harmony (*Wa*)

There are many sayings which express the mentality of rugby, but I think most readers will have heard 'One for All, All for One' at least once.

I now think this phrase is at the heart of team-building. I would emphasize 'now', because there was a time when I was troubled as to whether this phrase

was correct. 'One for All' is fine, but as for 'All for One' I wondered if it was worth paying attention to. I thought that putting this into practice would create a very inefficient organization.

So I used to interpret it in the following way: not that it was all for one person, but all for one objective.

However, I have since revised my opinion, and I think it really does mean everybody for one person and that this is for the best. I have come to think that if the organization is not full to the brim with good intentions, then it will be hard to get good results.

But it is easy to say 'One for All, All for One', but much harder to put into practice. This is because to act not for oneself but for others you first have to throw away your ego.

I think it is only by abandoning your ego and having feelings of gratitude that you can really act for somebody else. And the greater your feeling of gratitude, the more you will want to do something for another person. In this way a virtuous circle is created, because the person for whom you do a good deed will feel gratitude, and will want to do a good deed for somebody else.

In other words, the more you want to do a good deed for another person out of gratitude, the more public

your existence as a human being will be.

The end of a rugby game is called 'No Side'. Until then the players' bodies collide and they fight to their limits, but when the last 'No Side' whistle blows or the buzzer sounds, they hug their opponents and praise their brave fight. Transcending the ego, making 'I' public and drawing out the public spirit of each person results in 'No Side'.

In the HEROES CUP one year an Osaka team played a Kyoto team in the final. And after a very close game which could be described as moving, the Kyoto team won by a narrow margin, but at 'No Side' both coaches cried and hugged each other. There were no longer any friends and foes, and they patted the children on the head saying 'well played' and 'you fought hard'. Seeing this, I once again felt how marvelous 'No Side' is.

In fact 'No Side' and 'One for All, All for One' are not used much outside Japan. It is said that they were developed independently after rugby came into Japan.

I think 'One for All, All for One' expressed in one word is the Japanese concept of harmony 'Wa' (和). This refers not only to relations between people, but also people and nature, present and future generations, various people transcending their ego and acting for

things other than themselves. This is ‘Wa’ (harmony).

For Japanese people ‘Wa’ is a concept which is deeply rooted in our culture, as found in Shōtoku Taishi’s ‘Wa wo motte tōtoshi to nasu’ (Cherish the harmony among people) and it is contained in the Seventeen-article constitution (*Jūnanajō kenpō*). This concept rises far above the present global standard.

The kanji character ‘Wa’ (和) can also be read ‘yawaragi’ (softness). Strong power usually prompts a strong reaction, but ‘Wa’ means accepting everything with the power of softness and keeping the reaction to the bare minimum.

People who cannot feel gratitude cannot experience the feeling of ‘One for All’. Seeking to return a kindness, or in other words ‘hōon’ (gratitude) is necessary. In companies it is for the customers that the employees all harmonize and work together.

Recently SDGs (Sustainable Development Goals) have been adopted by the United Nations, and by 2030 the international aim is to create a sustainable and better world. Each country and all companies are striving for this. The philosophy of ‘Wa’ rooted in Japan already includes these ideas. Japanese companies should take the initiative, and I want them to spread this way of thinking throughout the world.

Of course, it is also very important for team-building that the mentality of 'Wa' be understood and felt by team members.

Step Two – Locker room – Techniques to build concentration (*shūchū suru gijutsu*)

A place to link the ordinary (*nichijō* 日常) and the extraordinary (*hinichijō* 非日常)

In rugby you head for the ground dressed in the proper uniform or attire (*seisō shite* 正装して). And in the locker room you take off your blazer, tie and white shirt, and change into your rugby jersey.

Rugby takes place at a ground which is separate from society, and it is in no way influenced by everyday human relations or hierarchical relationships. It is a competitive and physical contact sport of body on body in which people fight for the ball (*ubaiai* 奪い合い) and pass it to their teammates who carry it to the opponent's goal line and ground it (*jimen ni bōru wo tsuke*) as often as they can. Since bodies collide with each other there are sometimes very serious injuries and split-second errors (*ichibyō machigaereba*) can even lead to death (*shinu koto datte arimasu*).

If you lead a normal life there is almost no chance of serious injury (*ōkega*) and it is even rarer to brush

with the danger of death (*shinu yō na kiken ni sōgū suru*). In this sense rugby is certainly part of the extraordinary world beyond everyday life, and it is a battlefield (*shuraba*).

I myself have come to regard the locker room as a place to cut myself off from everyday society. Or it may be better to call it a ‘space’ (*ma 間*) which links the ordinary and the extraordinary.

In the locker room we prepare to enter the extraordinary world (*hinichijō no sekai*) and the keyword for this is ‘hitarikiru’ (immersion).

The immersion (*hitarikiru 浸りきる*) which I learned in New Zealand

I first became intensely aware of ‘hitarikiru’ (immersion *浸りきる*) in March 1979. I was still a student, and I had been selected for a mixed team of young players and established Japan team members to play in ‘A Japan XV’. This team toured New Zealand and played eight games there, of which the fourth was against a ‘South Island select’ team.

New Zealand is a country whose territory is broadly divided into the North and South islands. The South Island select team represented half of the country, and

it was a strong team which included current New Zealand All Blacks.

For this game I was registered as a reserve, and I watched my teammates play the game from the bench. The Japan XV repeatedly executed hard tackles, and the game developed into a white-hot climax (*hakunetsu shita tenkai*). Although Japan lost 21-24, it was a marvelous game whose fate was undecided until the very last moment (*saigo no saigo made*).

In this very close contest, the leading actor was the flanker Mitsuru Sakamoto who repeatedly executed hard tackles time after time. Sakamoto-san was so exhausted by his efforts that in the 'post-match function' (the reception with the opposing team after the game, hereafter 'function' which was the normal term used in my playing days) he collapsed on a sofa and fell into a deep sleep (*guttari to neru*).

I tried shaking him and tapping him, but there was absolutely no reaction (*pikuri to mo shimasen*). It could not be helped, so I carried him on my back onto the team bus and took him back to the hotel.

Then when I took him to his room and was opening it with the key, I laid him down on the carpet in the corridor for a moment. I put him on his back, but somehow he rolled over and went face down, and

adopted exactly the posture in which forwards enter a ruck. Then Sakamoto-san murmured ‘Fo-wa-do ganbare, Fo-wa-do ganbare’ (Come on, forwards! Come on, forwards!).

When I saw Sakamoto-san in this condition, having fought to the limits and beyond of his physical power and energy (*tairyoku ya kiryoku no genkai wo koete*), and even after the game unconsciously playing it in his mind (*muishiki no naka de tatakatteiru*), I thought I had witnessed a truly pure and beautiful thing (*junsui de utsukushii mono*). I could not stop crying floods of tears (*Namida ga afurete tomarimasen deshita*).

After this event I continually asked myself ‘Can you run until you drop with exhaustion?’ (*Omae wa taoreru made hashireru ka?*). Giving 100% of my power at every moment, running and running, and collapsing at the final ‘no side’ whistle...I began to think that this was the kind of game that I wanted to play.

Now that I am older (*bannen*) I have come to describe this kind of playing life, concentrating on the game until you collapse with exhaustion, as ‘hitarikiru’ (immersion).

Techniques for concentration (1): physical and mental detachment (*shinshin datsuraku* 心身脱落) and total absorption (*muga muchū* 無我夢中)

Now I shall write about the putting into practice of the equation of ‘techniques for concentration’ (*shūchū suru gijutsu*) and ‘techniques for immersion’ (*hitarikiru gijutsu*). Immersion (‘hitarikiru’) indicates the condition of total absorption (*muga muchū*). ‘Muga muchū’ is a part of Zen philosophy, and to achieve it physical and mental detachment (*shinshin datsuraku* 心身脱落) is necessary. ‘Shinshin datsuraku’ is also a concept and word from Zen, and it became the opportunity or impetus (*kikkake*) for Dōgen, the founder of the Sōtō sect, to gain enlightenment (*satori* 悟り).

Human beings all have an awareness of themselves (*jiga ishiki*) as ‘Me, me’. The consciousness of superiority (*yūetsuteki na ishiki*) expressed in ‘I am doing wonderful things’, and the feeling of inferiority (*rettōkan*) expressed in ‘I am a worthless human being (*dame na ningen*)’ both come from the self (*jiga*). It is precisely because of the self that we compare ourselves to other people, and we develop the feelings of superiority (*yūetsukan* 優越感) or inferiority

(*rettōkan* 劣等感).

The teaching of the complete abandonment of self is known as *shinshin datsuraku* (physical and mental detachment). If the self is abandoned by ‘shinshin datsuraku’ then ‘oneness’ (*ichinyo* 一如) can be achieved, in other words the one and only absolute truth (*yuitsu zettai no shinri*). If you practice physical and mental detachment you will lose your awareness of self (*muga*) and enter a dreamlike state (*muchū*). This is what is meant by *muga muchū* as expressed by the four kanji characters 無我夢中 (lit. No, self, dream, in the middle of).

Human beings are originally in their best state. If they think of various things they become bewildered (*mayoi* 迷い) and anxious (*fuan* 不安) or depressed (*yūutsu* 憂鬱). If you doubt things, asking yourself ‘Is that really true?’ (*Honma kai na?* in Kansai dialect) then you cannot believe people, like them or love them.

When people think they put their reason (*risei* 理性) to work. When they feel they use their sensitivity (*kansei* 感性). Reason looks for the differences between people, whereas sensitivity looks for their common points.

By physical and mental detachment, one loses the awareness of self, maintains one’s original state and

uses one's sensitivity. One seeks not the differences from others, but the points in common (*kyōtsūten*) with them. In order to concentrate, it is first necessary to return to one's original state (*aru ga mama no jibun ni naru*).

Techniques for concentration (2): the concept of time (*toki no kannen*) and cutting off the past and future to concentrate on the present (*zengo saidan*)

Together with the self (*jiga* 自我), humans have the concept of time (*toki no kannen* 時の観念).

Using the present as an axis (*jiku* 軸) they seek to link the past and future in one line. They tell themselves 'Yesterday a good thing happened' or 'Today I was not lucky, but I may be tomorrow' and in this way they use the present as an axis to think about this and that in their past and future. And when they become accustomed to this way of thinking (*hassō* 発想) they are restrained by the past and immediately try to take refuge in the future (*mirai e to nigekomou*).

But that person is actually living in the 'now' (*ima*). If you lie on your bed and zone out in a daze (*bo-tto shinagara*) wondering 'Will something good happen tomorrow?' the past will not change and the future will

not become better. It is only by valuing the present and asking what you can do now that you can create a better future (*yori yoi mirai wo tsukuridasu*) for yourself.

Do you know the four-kanji compound word *zengo saidan* (前後祭断)? This is also a word from Zen Buddhism. It means that if you cut off and throw away the past and the future you can become the master of your life (*jinsei no tatsujin* 人生の達人).

The so-called ‘God of Management’ Kōnosuke Matsushita (松下幸之助 1894-1989) who founded Panasonic also said ‘However much you regret the past, it will not change. However much you worry, the future will not improve by worrying. You can only do your best (*saizen wo tsukusu* 最善を尽くす) in the present.’

Whether you are from a rich or a poor home, the circumstances given to you at birth are various. In life these things can work to your disadvantage or advantage. It is only time which is given equally to all.

A lifespan may be long or short, but that it is a limited thing is common to everyone (*banjin ni kyōtsū shita koto desu*). In a limited life it is ‘zengo saidan’ which teaches you where you should direct your focus in time which runs or flows equally for all (*byōdō ni*

nagareru).

Again there is a book titled *Hagakure* 葉隠 [lit. ‘concealed in the leaves’] which records the ethical values (*rinrikan* 倫理観) of the samurai (*bushi* 武士) and in this book there is a famous sentence stating that ‘*Bushidō* [the way of the samurai, 武士道] is finding the way of death’ (*Bushidō to iu wa shinu koto to mitsuketari*). But at first this saying did not sit right with me (*shikkuri to kimasen deshita*).

Then I tried changing it by inserting ‘tomorrow’, thus: *Bushidō to iu wa* [asu 明日] *shinu koto to mitsuketari*. (*Bushidō* is finding the way of death *tomorrow*.) Then it connects with the concept of *zengo saidan*. I believe that if you always treat today as the last day of your life, and if you can immerse (*hitarikitte*) yourself in it, you will become the master of your life.

I learned the marvelous teachings of ‘*hitakiru*’ (immersion) and ‘*muga muchū*’ (total absorption) from rugby. On the field, if you do not play immersing yourself in the present, you cannot play well. The past and the future are irrelevant in the game. What is important is to give everything and do one’s best (*subete wo dashikiru*) in each passing moment of the present (‘*ima*’ to *iu isshun isshun ni*).

In a rugby game there is no room for doubts such as ‘Can we win this game?’ or regrets such as ‘If I had tackled at that time...’ Considering the future or the past has no meaning (*nan no imi mo mochimasen*) in a rugby game.

What is important in rugby is always the here and now. Status or title (*chii ya katagaki*) off the field (*guraundo gai*) are of no use (*nan no yaku ni mo tachimasen*). It is all about whether you can dive (*tobikomou*) on the ball in front of your eyes, and whether you can tackle an opponent who is bigger than you and running towards you at top speed. This is everything.

If you fight in this space, precisely because you are immersed (*hitarikiru*) the real ‘you’ will emerge. Cry when you want to, laugh when you want to... if you can bring out the real you (*aru ga mama*), your sensitivity (*kansei*) will naturally be heightened, and your true self will appear.

In order to enter this world of the extraordinary (*hinichijō no sekai*) a ‘space’ (*ma*) is necessary for preparation. Discard everyday status and titles, break off connections with real society (*genjitsu shakai to no kankei wo tachikiri*), forget also the time-based notions of the past and the future (*kakō ya mirai to itta jikan*

no kannen wo mo wasure), and let your true self emerge on the field of play. The place where you prepare to do this is the locker room.

When human beings are aware that ‘this may be the last time’

By the way, when human beings are aware that it may be the last time (*saigo wo ishiki shita toki*) they show great power (*ōkina chikara wo hakki shimasu*). In that case they come close to immersion (*hitarikiru*), in other words the feeling that they can concentrate on the game until they collapse (*taoreru made*).

I once had the feeling (*kakugo* 覚悟) that ‘this is my last ever rugby game’. It was when I began life as a student at Oxford University.

It was fine that I had started a new life in England, but I could not follow the English lessons at all (*Eigo no jugyō ni wa mattaku tsuite ikemasen*). In spite of this, every week we were given homework (*shukudai*) and we had to write reports. I was also unable to speak with the people around me. It was really tough for me.

I also had troubles with my rugby. It was before rugby went professional and international players from many countries came to study at Oxford University to

prepare for their next career move. Consequently, the rugby was of a high level, and at that time the Japan team could not defeat the students.



Plate 9 – Oxford University XV 1990 (Team photo from clubhouse, courtesy of Shinobu Shibusawa)

Back row (Left to Right): G.E.C. Fell, N.J. Watson, M.P. Merrick, I.F. Jackson, A. Butler, S.D. Whiteside
Middle row: J.F. Durand, R.J. Moloney, G.C. Taylor, D.G. Roberts, C.R. Bonham-Carter, A.E. Everett, T. Hayashi, C.M. Haly
Front row: G.M. Hein, W.M.C. Stileman, E.R. Norwitz, M.S. Egan (captain), S.L. Barclay, A.P. Moore, P.R. de Glanville



Plate 10 – Oxford v Major Stanley's XV, sponsored by Kobe Steel (courtesy Shinobu Shibusawa)

Back row (Left to Right): J.J. Durand, A. Watkinson, C.R. Bonham-Carter, R.J. Horrocks-Taylor, C.M. Haly, C. Henderson, N.J. Watson, D. Poet, P.R. de Glanville

Middle row: L.E. Jones, R. Etchegoyen, A.E. Everett, D. Currie, M.P. Merrick, B. Fennell, D.G. Roberts, T. Rodber, T. Hayashi, M. Evans, E.R. Norwitz, G. Thompson

Front row: W. Shelford, A.P. Moore, J. Webster, R.J. Moloney, W. Calcraft, M.S. Egan, A. Williams, W.M.C. Stileman, R. Saunders, S.L. Barclay, R. Egerton



Plate 11 – The author in a lineout, wearing the dark blue of Oxford University

At that time a regular fixture (*teikisen* 定期戦) was played with the famous Dublin University from Ireland at Oxford University's home ground, Iffley Road. I will never forget this game.

Brian Smith the Wallaby (Australian representative player) was the Oxford University captain, and he selected me to play at lock. However, in the warming-up period before the game a very large lock named Will Stileman arrived late, and a troubled look came over Smith's face. Then he came up to me and said 'Maru (that was my nickname), can you get injured in the first half? I mean can you pretend to be injured, leave the field and change places with Will Stileman?'

I understood the situation immediately. I was a stalking horse (*ateuma* 当て馬). Because he didn't know if Will would turn up, he only put me in the team for the time being (*toriaezu* とりあえず).

At this time when I was feeling mortified (*kuyashii omoi wo shinagara*) but still warming up, my left knee gave way (*gakutto hazure*) and I was unable to move. I was in dire straits (*dai pinchi* 大ピンチ). I crouched down and my teammates came up to ask me what was wrong. But if I had told them the truth I would have been unable to play in the game, and ordered to rest.

So I glossed over the matter (*gomakashinagara*) and

said ‘it seems my taping has gone wrong’ and I struggled to return my knee to its original state. This was the first time it had happened, and I was panicking (*aserimashita*), but there was no way I would retire at this stage.

This was because if I did not show my real ability in this game, my dream of winning the honour of a Blue by playing in the Varsity Match against Cambridge University would vanish.

‘Please get mended’... I struggled with my knee for about five minutes and for some reason (*nan no kagen ka*) the knee popped back into place (*pokotto hiza ga moto ni modorimashita*). I rushed back to the locker room, taped my leg up again (*te-pu wo makinaoshite*) and joined the pre-game meeting (*shiai mae no mitingu ni gōryū shimashita*).

But I thought to myself ‘If I injure my knee once more in this game, my playing days are over’. For a moment this anxiety crossed my mind (*atama wo yogirimashita*).

But then I immediately said to myself ‘You have done really well to come this far from faraway Japan to Oxford University, to wear the dark blue jersey, and play rugby among people who are much larger than you. This may be your last ever game, but even if you

collapse here, this is your long-cherished dream (*honmō* 本望).’ And the tears started to flow at that moment.

The voice of the captain Brian Smith echoed round the locker room. ‘Who are we?’ ‘Oxford!’ ‘Who are we?’ ‘Oxford!’ ‘Who are we?’ ‘Oxford!’ We shouted the reply three times and charged onto the field.

And from the kick-off I was in the state of ‘muga muchū’ (total absorption). As stated above, my physical condition was poor, but resolution (*kakugo*) makes a human being strong.

In the first half, from a penalty in front of goal, the opposing hooker charged. I shouted ‘Ore da!’ (‘He’s mine!’) and went in hard for the tackle.

It was a thing of beauty. The Dublin University player did a somersault (*mondori wo utte*) and fell down. He was in agony (*modaeta mama*) and could not get up. He was carried off on a stretcher (*tanka* 担架).

After this happened my teammates looked at me in a different way. The captain Brian Smith and the full back Kent Bray ran up to me and gave me the ‘thumbs up’ sign.

After that other players were injured and left the field, and Will Stileman came on, but I was able to play until the end of the game. This was the start of my hard

struggle (*funtō* 奮闘) to secure a regular position in the team.

It was only one rugby game... but thinking that this might be my last game of rugby, the sport for which I had risked life and death (*inochigake de yatte kita*), preparing for the end (*owari wo kakugo suru to*), I became enlightened that human beings can show incredible power (*monosugoi pawa- wo hakki suru no da to satorimashita*). And the result was that ‘*hitarikiri*’ (immersion) became possible.

What is ‘mind-wandering’ which prevents concentration?

By the way, when preparing work documents, do you suddenly remember something not very pleasant from yesterday, or think of other things? You are not concentrating on the task before you, but thinking of something completely unrelated to it. In this case immersion (*hitarikiru*) is impossible.

This is called ‘mind-wandering’. It is a situation where ‘the mind is not here’, it is unsteady in focus (*furafura to samayotteiru*). It is even said that human beings spend half their days in this ‘mind-wandering’ condition.

For example, during the day you have an argument with someone, and with the passing of time your anger goes away, and you even forget that you had the argument. But in the evening while watching television, you suddenly and unexpectedly (*futo*) remember the argument. Have you not had this experience?

Thanks to the passage of time your anger has settled down, but now you can't help becoming concerned about what the person who argued with you thinks of you, and even when you go to bed (*futon ni haitte mo*) you can't fall asleep. Yet it often happens that on the next day when you meet him he is not at all bothered, even though you had feared this and that and could not sleep for worry.

Recently almost everyone is walking around with a smartphone (*sumaho*) and this is also one cause of mind-wandering. In a restaurant where you have ordered a delicious meal, you are disturbed by the sound of a mail or SNS (Social Networking Service) message, your attention is drawn to that, and you don't remember the taste of the meal.

Again, even though you have other things which you have to do, do you not find yourself frequently checking your smartphone for SNS messages? You are

concerned about the posts of other people and read them unconsciously (*tsui yonde shimai*), and comparing their productive days (*jūjitsu shita mainichi*) with your own, for some reason you feel a negative emotion...this state is called smartphone addiction or SNS addiction.

In the first place (*somosomo*) the mind wanders here and there, and it is difficult to catch hold of it (*tsukamaenikui mono*), but with the appearance of smartphones in the present day, it has become even more difficult to grasp it (*kokoro wo tsukamaeru koto*).

In these cases, two methods (*shudan* 手段) for ensuring that the mind is always under control (*jibun no moto ni aru*) are Zen (禪) and meditation (*meisō* 冥想). Recently in Europe and America ‘mindfulness’ has become a fashionable word, and it has become common to use it in Japan also, but originally it is based on Zen Buddhism and meditation which are part of Oriental culture (*Tōyō no Bunka*).

Routines to concentrate – Hayashi style

Here I want to introduce the ‘ritual’ (*gishiki* 儀式) which I used to practice in the locker room before a rugby game to boost my concentration.

I have already explained that rugby is part of the extraordinary (non-normal) world, and a battlefield or scene of battle (*shuraba*).

From the moment when the referee blows his whistle shrilly to start the match, the players give 100 percent and slam into their opponents. In order to enter this world of the extraordinary and battlefield, a certain special feeling must be created (*aru tokubetsu na kimochi wo tsukuriagenakereba narimasen*).

The players have to survive (*ikinuku*) for 80 minutes in a battlefield which has its own rules, so they must abandon all worldly desires (*shabakke* 娯楽っ気), forget all social status (*shakaiteki na chii* 社会的な地位) and honours (*meiyo* 名誉), must have physical and mental detachment (*shinshin datsuraku*) and become immersed (*hitarikiru*) in the world of the battle. To achieve this, they must go through certain routines every time, and prepare their feelings (*kimochi wo totonoete iku*) in the following way.

When I arrive at the locker room, first I take off my blazer and remove my necktie, do my taping and apply salomethyl gel for muscular relief to my body. Then I change into my jersey, and before taking the field I punch my cheeks with my fists (*hō wo mizukara no kobushi de naguri*) and hit the wall with my head (*kabe*

ni atama wo butsukeru)...

In the 2015 Rugby World Cup the unique movements which fullback Ayumu Goromaru executed before a kick at goal became a well-known ‘routine’ throughout Japan. In my playing days I did not call it a ‘routine’, but before games I punched my cheeks and hit the wall with my head. By doing this my mind entered the extraordinary world (*hinichijō no sekai*) and I was able to switch mode so that I would run until I dropped.

I remember punching my face, but I don’t have any detailed memory as to whether it hurt or not. At that point I had raised my concentration mode to the point where I did not care about pain.

When I was a player, the following also happened. In the Kobe Steel bachelors’ dormitory on the morning of the day after a game when I was cleaning my teeth, I noticed that my cheeks were swollen. For a moment I thought ‘What? Was I hit by somebody during the game?’ But then I remembered that I had punched my own face before the game, and I laughed to myself (*warenagara okashiku narimashita*). I myself was the offender! (*hannin wa jibun datta no desu*)

I performed this ritual in the locker room before Japan games, before All-Japan championship finals,

and before Kansai company league games. There are people who try to gee themselves up by saying ‘Koko ga shōbu!’ (This is the contest!) but they can’t motivate themselves totally by doing this.

In this way, repeating the same actions every time, the brain comes to recognize the start switch. As a result, even in the pressure of a game, you are able to produce the same result as usual.



Plate 12 – The author with players of Major Stanley’s XV in the dressing room after the historic annual fixture against Oxford University

‘Let’s play our hardest in this game’, ‘In the next game the opponent is weak, so we don’t have to play our best game’ – if you think these things and cannot

cut off the past and future from the present (*zengo saidan*), then when things do not go according to plan (*mokuromi dōri*), you will start to feel doubts (*mayoi*). These doubts can lead to anxiety (*fuan*) and you cannot concentrate on the ball in front of you.

I once watched an interview of the great *yokozuna* (sumo grand champion) Takanohana in which he said 'I am always training as if to show great physical strength at the scene of a fire (*kajiba no bakachikara wo daseru*).' I admired this statement and thought he was great (*erai*). To achieve results it is not a matter of merely showing power at the moment of the contest (*shōbu* 勝負). You must always apply yourself diligently (*sessha takuma*) and with simple honesty (*guchoku ni*).

Routine is not a particularly grandiose thing (*ōgesa na mono*). As long as the actions are the same, anything is fine. For example, touching your watch before a presentation or tapping the desk with your ball-point pen. If it becomes a custom, you can easily make it into your routine.

But what is important is to use these actions as a switch in the brain. In the long term it will make a great difference, and you cannot do better than establish this kind of routine.

**The energy which exists in sensitivity (*kansei* 感性)
but not in reason (*risei* 理性)**

What kind of image do you have of the word ‘kyō’ 狂 (mad, crazy)? Recently it may not have good connotations, but in the Bakumatsu (end of the Shogunate, 1853-67) Yoshida Shōin (吉田松陰 1830-59) of Chōshū who educated many patriots (*shishi* 志士) said: ‘Kyōgu makoto ni ai su beshi, sairyō makoto ni osoru beshi’. (You should sincerely love craziness, and truly fear ability.)

I interpret ‘kyō’ in this case as the passion (*netsuryō* 熱量) of wild enthusiasm (*nekkyo* 熱狂). The passion demanded of the patriots in the Bakumatsu period meant that they placed great value on the word ‘kyō’ (狂). For example Sakamoto Ryōma (坂本龍馬 1836-67) used to like to write the word ‘Jigakyō’ (自我狂 ego mania). Surviving the turbulent times of the Bakumatsu, the elder statesman of the Meiji era Yamagata Aritomo (山形有朋 1838-1922) was in his youth influenced by Yoshida and given the name Yamagata Kyōsuke (狂介 lit. ‘crazy boy’).

Now we live in a prosperous and privileged era. But when society becomes too affluent (*megumaresugi* 恵

まれすぎ) daily living becomes ‘dry’ (*seikatsu ga kawaki* 生活が乾き), life becomes ‘dry’ (*sei ga kawaki* 生が乾き) and there is a fear (*kigu* 危惧) that Life (*inochi* 命) itself may dry up (*inochi ga kawaiteinaika*). A wet *oshibori* hand towel feels quite heavy, but if it dries up it feels light... if daily living dries up in this way, the reality of living will itself become light, and even Life (*inochi*) will become light and trivial.

I believe this reality lies in the background of the increasingly large number of suicidal people who say quite incomprehensible things like ‘I wanted to see what it was like to kill somebody’ (*hito wo koroshite mitakatta*) and who cause murderous incidents (*satsujin jiken*).

If people develop weirdly oversized brains (*atama dekkachi*) it is frightening, and we have the situation mentioned by Yoshida Shōin: ‘*sairyō makoto ni osoru beshi*’ (Truly fear ability! 才良誠に虞るべし).

However, if you cannot become foolish (*oroka* 愚か) then you cannot immerse yourself (*hitarikiru*). If you are not completely absorbed as if you are crazy, you cannot catch hold of something brilliant or bright (*azayakana mono* 鮮やかなもの).

Rugby is a sport which cannot be played without

passion (*netsuryō* 熱量). When the whistle is blown at the start of the game you have to be 100% committed to hitting your opponent with all your strength, so of course ‘craziness’ (*kyō* 狂) is necessary. I first came across the oval (elliptical) ball used in rugby (*daenkyū* 楕円球) when I was in my second year of junior high school. Then I became crazy (*nekkyō shimashita* 熱狂しました) about this fascinating sport called rugby.

The start of my rugby life was when I chose it at school as my club activity, and I derived huge pleasure from running with the ball in a straight line, and hitting my opponent with my full force in a tackle. ‘Is this what it means for the body to be stimulated, to be alive?’ (*karada ga hazumu* 体が弾む) I asked myself, since that is what I experienced.

In this way, by becoming absorbed in something to the point of going crazy (*kuruu* 狂う) human beings can grow up a great deal. The driving force or motive power (*gendōryoku* 原動力) is the desire to achieve something (*nanika wo tassei shitai to iu yokkyū*). But in the present era reason (*risei* 理性) is given too much emphasis and importance (*yūsen saresugiru*). Even if the desire to achieve something almost drives a person crazy, he is expected to control his desire with reason.

Of course depending on the kind of desire (*yokkyū no shurui* 欲求の種類) it may have to be kept skillfully under control. However, desire is packed with energy. If all desire is denied by reason (*risei de subete no yokkyū hitei shitara*), energy itself will be lost (*enerugi- sono mono ga ushinawarete shimaimasu*).

To have energy is to have sensitivity or feeling (*kansei* 感性). There is no energy in reason (*risei ni wa enerugi- ga arimasen*).

In this affluent and plentiful era, reason tends to take priority, but recently in the business world there is an increasing demand for passion (*netsuryō*). Although Japan is a land of plenty (*yutaka*) the population is declining and many business models which were formed during the period of high economic growth (*kōdō seichō jidai*) have reached their ‘consume by’ date (*shōmi kigen*) and we are now at a turning point (*tenkanki*).

Now we are in a period where there are many highly motivated and passionate entrepreneurs (*kigyōka*) who gather capital from investors (*tōshika*) and start businesses. When investors are deciding whether to invest, they look to see how much passion the entrepreneurs have for their business. Even in large

companies when they enter a new business area passion is demanded.

The founder of Apple, the late Steve Jobs (1955-2011), was also called ‘crazy’ and with his wild enthusiasm (*nekkyō*) was completely absorbed in his own venture. Jobs left the following famous and wise saying: ‘People with passion can change the world for the better.’

In fact, the iPhone invented by Apple did change the world. It is an illustration of a founder having great passion which caused him to be completely absorbed in the business, and the world being caught up in his passion (*netsuryō ni sekai ga makikomarete*). It is an example which shows very clearly how passion creates energy, and how important it is to human beings.

Toyota, Sony, Honda, Panasonic and Kyocera are all large companies which represent Japan, and their founders had passion which caused them to be totally absorbed in the business, and the companies grew as a result. In modern Japan the problems are piling up (*sanseki shiteiru*). In order to get this country moving, I think we have to create a structure which will bring up more and more men of talent with passion.

Experience which will cause power to arise from sensitivity (*kansei* 感性)

There is a saying that ‘Power is created from a sense of mission’ (*Chikara wa shimei no kan yori hassu*). I learned this saying from Yamaguchi Yoshiharu who for many years coached the famous rugby high school Fushimi Kōgyō (now Kyōto Kōgakuin Kōkō).

I started playing rugby when I was 13 years old, and in my third year at high school aged 17 I was chosen from a weak and small rugby-playing school in Tokushima prefecture to be a member of the Japan high school team, and we toured Australia. The coach in charge of the tour was Yamaguchi-sensei who had only just been appointed.

It was Yamaguchi-sensei who introduced me to wearing the sakura (cherry blossom) mark on my Japan jersey, to crying tears in the locker room before the game, to playing the game as hard as if life itself depended on it (*inochigake*)... in short, to passion-filled rugby. It was he who noticed my potential, and drew out the dream from me that I would ‘devote myself to rugby’ (*ragubi- ni kakeru*).



Plate 13 – The author in the front row of the Japan high schools team together with Yoshiharu Yamaguchi

I think that if a human being can feel with regard to something that it has the highest meaning and values (*saikō no imi ya kachi* 最高の意味や価値), he will say ‘I am willing to die for that’. Then that thing will bring out from that person limitless powers (*genkai wo koeta chikara wo hikidashite kureru*).

The saying ‘Power is created from a sense of mission’ means that ‘it is because I am willing to use my life for this purpose that power is born.’ Humans are living beings with feelings. It is precisely because they feel the highest meaning and values that they are willing to die for something, and so a mission going

beyond life is created, and the power to accomplish it.

Then the meaning and values which must be discovered is not something which anybody can feel. It has to be the highest meaning and highest values which you yourself feel. What is important is how to find and feel it, and when you do so, the power will naturally rise up within you (*shizen to chikara wa waite kuru*).

Feeling a sense of mission (*shimei wo kanjitoru*) is the power of sensitivity (*kansei no chikara*). And for people who feel no sense of mission arising from their sensitivity, all they can do for evermore is to receive and carry out instructions from others. The base on which you can live your life as you should (*jibun rashiku*) comes from the sensitivity which boils up within you.

The founder of sensitivity-centered philosophy (*kanseiron tetsugaku no sōshisha*) is Yoshimura Shifū (吉村思風) and he has written ‘Ikiru to wa’ (what it means to live). The following is from his English home page on sensitivity-centered philosophy:¹

¹ See <https://yoshimura-shifu.com/en/books.php> (The quotation is from page 2 of a treatise in PDF format in ‘Books and Writings’ titled *Reformation of the Way of Living: Awakening of the Human Perspective*).

‘For human beings, Life does not mean just to stay alive long.

For human beings, Life means what you use yours for,

or how you make the most of yours,

so that means you make the most of your life depends on what you devote yours too [sic].

Therefore, Life means to devote one’s life wholly to something.

The highest joy of living comes from what you encounter an objective that is worth your life to devote to.

When you come across with such moment, you would feel truly fulfilled with

all your sensibility and be excited gorgeously from the bottom of your heart.

What do you devote your life to?

What can you die for?

To answer these questions is to live a Life, and it will become your life.

Notes by Shifu’

Human beings originally feel their mission from their sensitivity, and they have the ability (*nōryoku* 能力) to convert this to power (*chikara* 力). This is not

something which can be gained by study, but something which they possess innately. However, you cannot live as you should (*jibun rashiku*) unless you are aware of it yourself, and cause the power to rise up from your sensitivity.

What is important is the attitude (*shisei*) of continuing to pursue (*oimotome tsuzukeru*) this power which arises and for which you are ready to give your life (*inochi wo kakete ii to omoeru mono*). It really is ‘Seek and ye shall find’ (*motomeyosareba ataeraren* 求めよされば与えられん). Life is continuing to search for meaning and values which only you know.

The importance of a place (*ba* 場) to experience power welling up (*chikara ga wakiagaru taiken wo suru*)

In order to encounter the meaning and values which only you can feel, it is necessary to give free rein to your sensitivity at all times (*kansei wo tsune ni jiyū ni sasete oku*). In other words, when you are doing something, you should ‘want to’ do it (‘...shitai’ in Japanese). If ‘want to’ becomes ‘have to’ and you feel you are being made to do something (*yarasareteiru*) it will have no effect on your sensitivity (*kansei ni hibiku*

koto mo naku) and you will have no encounter with meaning or values. Of course, there are times when you are doing something which you ‘have to’ and you notice that it is interesting and then you ‘want to’ do it.

Anyway, at the point where you seek to define sensitivity (*kansei* 感性) in words, sensitivity disappears. Sensitivity is by nature free. And freedom is completely unrestricted (*jiyū jizai*), in other words freely existing by and for yourself (*onozu kara ni yotte onozu kara ga aru*), the state of being able to cry when you want to and laugh when you want to.

In this way sensitivity is unaffected and honest (*sunao* 素直). If your reason (*risei* 理性) is too strong then you care too much about how others see you, but you cannot let reason distort your sensitivity (*yugamete wa ikenai*).

Even when another person thinks that you are making a lot of effort (‘*yoku ganbatteiru na-*’) he may think that it is because you are doing what you like doing, and he may not actually feel your struggles. This is very common. This is what it means to ‘want to’ do something.

Nowadays it is difficult to experience power rising up from your own sensitivity. In particular the environment surrounding children (*kodomo wo*

torimaku kankyō) is serious. Society as a whole is overprotective (*kahogo* 過保護), insisting repeatedly that children must not be hurt (*kodomo ga kizu tsukanai yō ni, kizu tsukanai yō ni*). And parents tell their children to do this and do that, anticipating and seeking to control them.

In this way ‘have to’ becomes the natural way of operating, and the child can only become an adult who awaits instructions (*shijimachi ningen*). It is OK to fail, so dive into something which you ‘want to’ do and become totally immersed in it (*doppuri to hitarikiru*). It is only by this method that you will be able to encounter the thing which will excite you (*wakiagaru mono to deau*).

To do this a ‘place’ (*ba* 場) is necessary. In terms of high school rugby, it is precisely because Hanazono rugby ground exists as a place for the national championship (*Zenkoku taikai*) that rugby players (*raga-man*) all direct their thoughts to it (*omoi wo haseru*). In order to participate at that place, the players cry with their teammates and accumulate hard training, and from that sensitivity excitement is born (*sono naka de kansei kara wakiagaru mono ga umareru no desu*).

This is not limited to rugby. In baseball, the ‘place’ is Koshien stadium, for music it is the Tōryūmon (登

竜門) contest.

It is not important how large or small the scale or format is, the important point is whether it is a ‘place’ where meaning and values (*imi ya kachi* 意味や価値) can be discovered. The significance (*imiai*) of creating the ‘place’ is such that I have created and am managing the nationwide HEROES CUP for primary/elementary school students to play rugby.

Depending on whether as a child you have once had the experience of power welling up from sensitivity (*kansei kara chikara ga wakiagaru keiken*) your later life will vary greatly in its brilliance (*azayakasa* 鮮やかさ). There is a Japanese saying ‘Mitsugo no tamashi hyaku made’ (三つ子の魂百まで) which is something like Wordsworth’s ‘The child is father to the man’. More precisely it means that the character is formed by the age of three, and does not change until the age of 100. So your childhood experiences are the foundation stone (*ishizue* 礎) of your later life.

For mothers and fathers who are rearing their children, if there is no such ‘place’ for their children, they should look for such an environment, and they must throw their children into it (*soko ni kodomo wo hōrikonde yaru hitsuyō ga arimasu*).

Children naturally live immersed in the present (*genzai ni hitarikitte*). When they cry they are in the middle of ‘crying’ (*‘naki’ no mattadanaka ni atte*) and nothing but crying (*hitasura naiteimasu*) but give them sweets or a toy, and if there is some such excuse or impetus (*kikkake*) they will immediately stop crying and begin to smile. This is exactly ‘zenzo saidan’ and children are not bound by the past, but living in the present.

At some point those children will become adults, and in that process their bodies and minds will grow. However, as regards sensitivity, it may be better for it not to change at all from childhood.

The former captain of the French national rugby team from the 1980s, the legendary Jean-Pierre Rives (1952 -), said the following famous words:

« Le rugby permet aux enfants de devenir adultes et aux adultes de rester des enfants. »

(Rugby is a sport which allows children to become adults, and allows adults to keep a childish spirit forever.)

Rugby is that kind of sport, but children who seemed to embody the spirit of sensitivity as they become adults receive various kinds of mixed information into their heads, and as a result they

unfortunately end up acting not according to sensitivity but reason.

Then their sensitivity is weakened, and the twinkle disappears from their eyes...

The twinkle in the eyes (*me no kagayaki*) represents the power of living (*ikiru chikara wo awarashite imasu*). If the twinkle disappears from the eyes, the power of living itself will be lost.

If the sensitivity which causes the heart to beat faster (*dokidoki*) with excitement (*wakuwaku*) is lost, you will become insensitive (*donkan*) to living. In other words, the ‘I’ will become dull and numb (*nibuku natte iku*).

It is no exaggeration to say that how human beings have led their lives depends on what has excited them, and in what way they have been excited (*dono yō ni tokimeita ka*). In this sense Rives’ words quoted above may be thought to have significance.

The wild beast (*jūyū* 獣勇) of the Seven Eleven

Fukuzawa Yukichi (福沢諭吉 1835-1901) said: ‘*Mōmoku shakai ni tai suru wa jūyū nakaru bekarazu*’ which I understand to mean ‘When you can’t predict the future, you don’t know what will happen and the

immediate future is dark (*issun saki wa yami*), go forward with the courage of a wild animal (*kemono no yūki wo motte mae ni susuminasai*).’

A wild animal (*kemono* 獣) has no thoughts. That is precisely why he shows no hesitation. However, human beings use their brains to think. But the more they think, the more they hesitate. And if they start to hesitate, it becomes harder to take the first step. But if they cease to act, they can get no result, and no evidence of their having lived is produced (*ikita akashi mo umarenai*). In fact, not acting at all is the greatest risk.

I have said that human beings have the concept of time (*toki no kannen*). But wild animals do not have this. In other words, wild animals live in the Now, Now and Now. If wild animals think ‘yesterday was a good day’ or ‘it would be good to catch some game tomorrow’ then this is only in the world of anime (Japanese cartoons).

Wild animals live only in the here and now. On the other hand human beings express regret about the past, for example ‘yesterday I drank too much’ or ‘I wish I hadn’t eaten that sweet thing’ and they also live with anxiety (*fuau* 不安) about the future, for example ‘what will the share price be tomorrow?’. In other

words, their concept of time is producing anxiety and regret.

This is precisely why we must live in the here and now.

However, it is also true that precisely because human beings have abilities related to the concept of time that only they can imagine the future (*mirai wo sōzō suru*) and can strive towards their dreams and hopes (*yume ya kibō ni mukatte ugoku*). This is the interesting thing about human beings.

If a person uses the ‘concept of time’ to depict his dream for the future, and can live in the present while aiming for this dream, his way of living will become brighter (*sono hito no ikikata wa azayakasa wo fuyashimasu*). And then living in the Now, it is important not to do cunning things (*kozakashii koto*) but desperately and frantically live one’s life (*hisshi ni, gamushara ni ikiru*). But a direction (*hōkōsei*) is necessary, and for this you use the ‘concept of time’.

Human beings live in the present, the past and future are only memories and images respectively with the present as their starting point (*kiten*). By depicting your dream and imagining the future heading to that dream, you can decide the direction you will take (*hōkōsei wo kimeru koto ga dekimasu*). But in fact,

almost everyone decides their future direction based on their memories of the past (*kakō no kioku wo moto ni shite*).

If you decide your direction using memories of the past as your standard or criterion (*kijun* 基準), even if you embrace a new dream, you will tend to judge in a negative direction, thinking ‘this probably won’t be realized anyway’. Then you won’t challenge yourself or try hard to do it, and you cannot achieve any personal growth. In this way rather than maintaining your current position (*genjō iji*) you will most likely decline.

I think it is the same for companies. The reason that they have great difficulty in growing new projects (*nakanaka shinkijigyō ga sodatanai no wa*) is because they judge the direction based on the criterion of memories of the past (*kakō no kioku wo kijun ni hōkōsei wo handan shiteiru kara desu*). But a new project is in a new field, so if they judge the direction based on the criterion of memories of the past, they will forever think that ‘it won’t be realized anyway’ and the project will not grow.

In 1973 Toshifumi Suzuki founded Seven Eleven Japan and opened the country’s first convenience store. The people around him said it was premature to imitate

American-style stores, but he declared ‘That is precisely why I am doing it’. It was a decision made deliberately in the face of large supermarkets like Ito-Yokado who boasted of their prosperity at that time.

Based on memories of the past, if you think ‘how can I avoid failure’ you will tend to conclude that it is better not to challenge yourself. The criterion must not be memories of the past, but dreams of the future. ‘What must I do to achieve my dream?’ and ‘What is lacking for my dream to come true?’ are the questions you should ask yourself.

The method for rewriting your self-image in a positive way

‘Habits’ (*shūkan* 習慣) are special characteristics of human beings, and they influence their lives. The brain consumes a lot of energy, so to conserve energy (*shō ene no tame*) it is effective to make the process of acting while thinking of nothing into an automatic one. In other words, habits are unconscious actions (*muishiki no kōdō*) which are imprinted in the subconscious (*senzai ishiki no naka ni surikomarete iru*).

Habits which have these properties become fixed by repetition, and before one realizes it, they become inseparable from that individual. In terms of neuroscience (the science of the brain) habits indicate the accumulation of memories.

Thoughts or actions which are repeated many times become part of long-term memory and are impossible to erase. By becoming habits, they are automatically included in the rhythm of life, the brain does not have to think about them each time, and efficiency is improved.

For example, if in the morning cleaning one's teeth and washing one's face become habits, then on getting up the cycle of 'cleaning one's teeth, then washing one's face' is automatically activated, and the brain does not need to think of these things in detail. And by becoming established as a habit, the neural pathways (*shinkei keiro*) attached to these actions soon become thicker and stronger.

However, there are good and bad habits. We are not aware of either of them (*dochira mo jikaku wa arimasen*), but good habits lead to good results, and bad habits lead to bad ones.

This is because the habits of people are created by the intention of that person who has repeated actions

and fate is also made as the result of those actions. Therefore, bad habits must be immediately given up, and replaced by good ones.

Also, all human beings have in their subconscious a self-image which says ‘I am this kind of person’ and of these self-images there are only two possible kinds – a positive and a negative kind.

The German philosopher Friedrich Nietzsche said: ‘Forget the superstition that you are descendants from the past [epigones] (*Jibun wo kako no matsuei de aru to iu meishin wo wasureru no da*). If you think over your future life (*mirai no sei wo omoimeguraseba*), and figure it out (*kufū shi*), there is no limit to what you can invent (*hatsumei subeki mono kagiri naku aru*).’²

Time does not flow from the past, but towards us from the future. We tend to think mistakenly that ‘the future exists because of the past’, but as if we were on a boat where the scenery comes towards us as the boat

² This is apparently from Friedrich Wilhelm Nietzsche’s *Untimely Meditations* (1873). An ‘epigone’ (from Greek *epigonoī* meaning ‘those born afterwards’) is a less distinguished follower or imitator of someone, especially an artist or philosopher. The original German is: ‘...vergeßt den Aberglauben, Epigonen zu sein. Ihr habt genug zu ersinnen und zu erfinden, indem ihr auf jenes zukünftige Leben sinnt.’

moves forward, no matter what the past was like, time comes towards us from the future.

For this reason, we may be able to imagine dreams and ideals for the future which is coming towards us, or we can turn our back on the future and live restrained by the memories of the past, and with these two different kinds of awareness life will vary greatly.

Human beings accumulate memories from the past, in other words they live in the cage of habits (*shūkan*) imprinted on their subconscious. Then as a result of their actions determined by habit, their self-image in the present is formed.

However, acquiring good habits which are the opposite of bad ones, and by receiving in advance a future that is exciting and which you ‘want to’ have, you can rewrite your self-image in a positive way. In other words, you can get a new personality, and create a new destiny for yourself.

Passion is what unifies and causes power to explode

Up to this point I have explained techniques for concentration. In the rugby locker room everyone prepares to be immersed in the game (*shiai ni 'hitarikiru' junbi*). The starting members, reserves, the

team staff and so on, everyone involved with the team is brought together in the one direction or vector (*hōkōsei* 方向性) that they should go forward (*susumu beki*).

Even if you know that your opponent will charge at you with the ball (*tsukkonde kuru*), if you only understand this with your brain, you cannot make the tackle (*takkuru ni wa hairemasen*). ‘Power comes from the feeling of mission’ (*Chikara wa shimei no kan yori hassu*)... To make the tackle, a sense of mission (*shimeikan* 使命感) is required. It is important for you to discover the meaning and values of rugby and of your team. People act precisely because they feel things, and it is feeling which creates power.

When rugby is broadcast on television, players are often shown coming out of the locker room. Among them there are often players with large drops of tears in their eyes. Sometimes players appear bawling their eyes out (*ōnaki shinagara*). They feel great value in the game and their team (*ōkina kachi wo kanji*) and they are ready to give their lives for them (*inochi wo tsukatte mo ii*).

It is the emotion (*kandō* 感動) shown at this time which creates synthesis (*tōgō* 統合). If thanks to this emotion the feelings of everyone in the locker room

become one (*mina no kimochi ga hitotsu ni nareba*) then their passions (*nekkyō* 熱狂) will also be unified, and an explosive power (*bakuhatsuteki na chikara*) will be created.

Then in the game emotion will unite the players and the ball as one (*ningen to bōru wo hitotsu ni shimasu*). The ball is charged with the spirit or energy (*tamashi* 魂) of everyone, and it is passed from teammate to teammate, aiming for the opponent's in-goal area.

The most typical example of this moment (*mottomo tenkeiteki na shunkan*) of the synthesis of players and ball occurred in the 2015 Rugby World Cup... please think of that last-gasp match-winning try (*gyakuten torai*) in Japan's game against South Africa. The ball was won by the whole team and linked by passing (*pasu de tsunagi*) until it was close to the opponent's in-goal and passed to a player in space (*furi- ni natta senshu ni pasu*)... 'This will be a try', the ball was released and 'I'm begging you' (*tanomu*), 'don't drop it!' (*otosu na yo*), 'you absolutely must score the try' (*zettai ni torai wo totte kure*)... the thoughts of the whole team were with that ball.

When the ball was passed for the last time, it carried the thoughts (*omoi ga komerarete imashita*) not only of the player who passed it and the team members on

the field, but also those of the reserve members on the bench, the coach and everyone connected with the team, including everyone who had been involved with it up to that point, and all of the Japan supporters in the stadium and at home watching on television.

Emotion creates synthesis, and precisely because it unifies, an explosion of energy is produced which displays all of the power (*zenkigen* 全機現).³ Emotion is what produces power. The try against South Africa was the prime example.

What is the ‘real me’ (*shinga* 真我) at the bottom of the soul (*kokoro no ōtei* 心の奥底)?

However, if reason (*risei*) is too dominant, sensitivity (*kansei*) will be distorted. In the first place, reason and sensitivity are not on the same level (*dōretsu ni naraberu beki de wa nai no desu*).

Sensitivity lies at the origin of human beings. Reason is no more than a function which is used to rationalize things (*monogoto wo gōrika suru tame*).

³ ‘zenkigen’ is a concept from Zen Buddhism which expresses all of the talents and powers of a person or organization. It is often used in Japanese management theory.

Human beings do not die if they lose their power of reasoning, but if their sensitivity ceases to function, the pupils of their eyes cease to reflect light, and they die.

Thus sensitivity (feeling) is Life itself, or ‘me myself’. Of course, reason also has an important part to play (*jūyō na yakuwari wo hatashiteiru*), but ‘Sensitivity is the desire welling up from the heart to be useful to society (*kansei kara wakiagaru yokkyū wo shakai ni yakudateru*)’ – and it is a function which should be used for this purpose (*kōshita mokuteki no tame ni tsukau beki kinō*).

Human beings are made of their physical bodies (*nikutai* 肉体) and their consciousness (*ishiki* 意識). Consciousness consists of the conscious (*kenzai ishiki* 顕在意識) and the subconscious (*senzai ishiki* 潜在意識). The psychologist Carl Gustav Jung (1875-1961) indicates that there is an even deeper element called the ‘collective unconscious’ (*shūgōteki muishiki* 集合の無意識).

The collective unconscious is also called ‘cosmic awareness’ or ‘universal awareness’ (*uchū ishiki* 宇宙意識). It transcends countries and ethnic groups, and is said to be common to all of humanity. There are things which are common to all regardless of countries and ethnic groups, in ancient myths and legends, in art

and in dreams which individuals have. For this reason, it is thought to be an awareness which is a common and unbroken inheritance of the human soul (*jinrui no kokoro no naka ni myakumyaku to uketsugarete kita ishiki*).

For example, you cannot see your eyes directly with your own eyes. You can see your hands and feet, but you cannot see your face. I think that is the limit of the human body (*nikutai no genkai*).

However, the ‘I’ is most certainly there (*‘watashi’ to iu sonzai wa kanarazu soko ni aru*), and this means you are fully aware of it (*to iu koto wa shikkari ninshiki dekite imasu*). This awareness which transcends the physical body (*sonna nikutai wo koeru ishiki*) is possessed by all human beings.

Some people call this the ‘real me’ (*shinga* 真我). Kazuo Inamori (稲盛和夫 1932-2022) who founded Kyocera and KDDI, and reorganized Japan Airlines (JAL) when it went bankrupt (*keiei hatan* 経営破綻) has said: ‘The ‘real me’ (*shinga*) is the origin of the soul (*kokoro no kongen*), the cosmos has the same origin, and it leads to the true, the good and the beautiful (*shinzenbi* 真善美). If you judge things based on the ‘real me’ you will not make mistakes.’

Judgement in this case means being so absorbed in

concentration (*nomerikonde shūchū suru*) that you attain the subconscious (*senzai ishiki ni tōtatsu suru*). If you go even further and reach the ‘shinga’ (real me) then I think it will for the first time come down to you like a revelation from God (*hajimete Kami no keiji no yō ni orite kuru*).

Tension (*kinchō* 緊張) and relaxation (*kanwa* 緩和) – making use of the technique of concentration in business

Up to this point I have stated that rugby is ‘the extraordinary’ (*hinichijō* 非日常), the locker room is the ‘space’ (*ma* 間) which links the ordinary and the extraordinary, and the ‘place’ (*ba* 場) to cultivate concentration. So, for people who do not play rugby, where do they find the extraordinary?

If regular work is defined as ‘the extraordinary’ I think this is very wearisome (*shindoi*). If the extraordinary continues all the time, I think that somewhere the mind will break with a snap (*kokoro ga pokitto orete shimai*).

In the case of an athlete, if the extraordinary continues outside the ground the result may be that records will not improve and games will not be won,

and even in daily life he will probably continue to worry (*nichijō seikatsu demo nayami tsuzukeru*). In the worst cases the worry causes some people to take their own lives.

What is important is, while linking the extraordinary and the ordinary by going between them, to bring the experiences gained in the extraordinary world into the ordinary one and society, and to make use of them.

In ordinary life people are right in the middle of the ties of their obligations to an organization (*soshiki no shigarami*), titles and status etc. and complicated human relationships. In the face of this they adopt a defensive posture to protect themselves (*jibun jishin wo mamoru kamae wo tsukuri*), and lead their daily lives (*hibi no seikatsu wo okutteiru*). This is the everyday (*nichijō* 日常).

On the other hand, in business there are also moments which can be called extraordinary, for example important presentations and commercial negotiations. On these occasions, at the moment when the extraordinary world is entered, past experiences are forgotten, and with sensitivity (*kansei*) you are immersed (*hitarikiru* 浸りきる) in that world. If you can do this, you can probably achieve great results.

For this purpose, a ‘locker room’ is also required to

control this part – the everyday and the extraordinary, namely relaxation and tension. Of course, this is also important in the business world (*bijinesu no ba*).

The locker room is not merely a changing room, a place to change your clothes (*kōishitsu* 更衣室). It is the ‘place’ (*ba* 場) for concentration. Therefore you can make the place of your choice into your ‘locker room’, whether it be your desk (デスク) or even a toilet cubicle (*toire no koshitsu* トイレの個室). In this locker room which you have acquired you can flip the switch to enter the extraordinary world, and change to concentration mode. For this purpose, I recommend a ‘routine’ for switching over.

Step Three – Kick-off – Techniques to ignite the fire in the soul (*kokoro ni hi wo tsukeru gijutsu*)

Rugby demands trust (*shinjiru koto* 信じること) as a precondition (*zentei* 前提)

The jerseys worn in a rugby game have a special meaning and values. The team jerseys express the pride (*hokori* 誇り) of the team, school or company and the pride (*プライド*) of the players themselves in their team.

Depending on the team, when the regular members are announced before a game, the coach has a word with each player while giving him his jersey. There are also teams who purify the jerseys with salt. These ‘ceremonies’ (*gishiki* 儀式) are conducted before kick-off, with the intention of igniting a fire in the soul of the players (*kokoro ni hi wo tsukeru junbi wo suru*).

The players who receive their jerseys in this way cry tears and weep (*oetsu wo morashimasu*). By receiving their jerseys in a kind of award ceremony (*juyoshiki*), the players feel the weight of their value even more (*sono kachi wo sara ni omoku uketomeru*).

The stronger the school, the stronger are the meaning and values of the jersey. For example for

Waseda University whose jerseys are red and black, becoming a regular member is described as ‘wearing the red and black’ (*akakuro wo kiru* 赤黒を着る).

In this way the jersey of each university becomes the symbol of each team, so for Meiji University it is ‘bluish purple’ (*shikon* 紫紺), for Dōshisha University which is my university it is ‘blue and grey’ (*kongure* 紺グレー) and so on. These names are given by the rugby fans. After the game the jerseys are returned to the team, and are carefully stored out of sight (*hitome ni furenai yō ni*) until the next game (*tsugi no shiai made no aida*).

The meaning and values of the particular jersey have not been constructed only by the current members of the team. The jersey is loaded with the history of the team which has been created over many years, its tradition, pride and so on.

For this reason, players who make light of the significance and values of the jersey cannot be expected to achieve much.



Plate 14 – The author in his freshman year at university, aiming for the navy blue and grey (紺グレー *kon gure-*) jersey of Doshisha University

The jersey is exactly the symbol of the sense of mission (*shimeikan no shōchō* 使命感の象徴). The players who feel the meaning and values of the jersey entrust or commit (*takusu* 託す) those thoughts to the ball, link up with their teammates and carry it to the opponent's in-goal area... that is the sport of rugby.

In this way, with the thoughts of each player being committed to the ball and then entrusting the ball to their teammates, a feeling of absolute trust (*zettaiteki na shinraikan* 絶対的な信頼感) is essential. But it is easy to say the words 'I trust (you)' (*shinjiru* 信じる), and much harder to actually trust even your teammates (*nakama de atte mo*).

Human beings are imperfect creatures (*fukanzen na sonzai*), and if you seek for a perfect person (*kanzen na ningen*) he is nowhere to be found. It is not rational to trust an imperfect person, and it doesn't make sense (*ri ni kanaimasen*).

In rugby, when you put your body on the line and pass the ball which you have seized from your opponent (*aite kara ubatta bōru*) to your teammate, if he drops it forwards (*mae ni otoshite shimaeba*) then that is a 'knock-on' offence (*hansoku* 反則). Then the ball passes to the opposing team, but one person continuing to retain the ball lest it be knocked on will

not lead to the scoring of a try. It is quite impossible to run the length of a rugby ground on one's own without being caught by someone (*dare ni mo tsukamarazu ni*).

If it looks as if you will be caught by an opponent, you should pass the ball to someone, and that is why you must trust your teammates (*nakama* 仲間). That is rugby. In other words, it is a sport where trust is a necessary precondition.

Feeling the power which has been entrusted to you (*Jibun ni takusareta mono wo kanjiru chikara*)

Before the kick-off in a rugby game, it is also important to feel the power of 'what has been entrusted' to you. It is the ball which connects teammates in a game, but various thoughts are entrusted to that ball, for example the team-building process and the passion (*netsuryō* 熱量) that all the members have invested in the team until now.

To build this team you have accumulated hard practice (*hageshii renshū wo tsumi* 激しい練習を積み), spending a long time together (*nagai tsukihi wo tomo ni sugoshinagara*) and you have competed for the jersey which is the proof (*akashi* 証) that you have been recognized as a regular member.

At this time, it is important to feel the power of ‘what has been entrusted’ to you (*jibun wa nani wo takusareteiru no ka*).

So, what has been entrusted to you? It is the passion (*netsuryō*) which has been released by each player (*kakuji* 各自) in the teambuilding process.

However, there are players who are selected and those who are not selected as team members, and inevitably (*hitsuzenteki ni*) a line (*sen* 線) is drawn there. And the reason you are able to climb over that line (*sono sen wo norikoeru koto ga dekiru*) is because everyone has ‘thoughts’ (*omoi* 思い) about the team.

This is the same as in the game, where some players have the ball and others do not. It is natural (*atarimae* 当たり前) but only the player in possession of the ball (*bōru wo hoji shiteiru senshu* ボールを保持している選手) can score a try. So, a line is drawn between the player who has the ball and those who do not. What crosses over that line is ‘thoughts’ (*sono sen wo norikoeru mono koso ga ‘omoi’ na no desu*).

You can entrust these ‘thoughts’ and be entrusted with them (*takushi takusareru mono* 託し託されるもの). What is entrusted to the players who are allowed to wear the jersey by the players who are not allowed to wear it? And as for the players who wear

the jersey and play in the game, what do they entrust to the ball when they pass it to their teammates? And as for the player who scores the try, what does he think has been entrusted to the ball when he scores? There is a clear difference (*rekizen toshita sa* 歴然とした差) between teams in which all the members feel these things, and teams which do not.

For me personally the summit (*chōten* 頂点) of these ‘thoughts’ is the Sakura jersey worn by Japan team members. The Sakura jersey has the highest value, takes priority over everything, and was something for which I had to fight, putting my body on the line (*karada wo hatte*) and risking my life (*inochigake*) to protect. It is also the pride of the Japan national team. This is why if you wear the jersey, at least at the moment of the final whistle for ‘no side’ you have to have given everything and fall down exhausted (*batari to taoreru*). This is what I vowed to myself in my heart (*kokoro ni chikatteimashita*).

Feeling the importance (*omomi*, lit. weight 重み) of your team jersey, if you do not feel what has been entrusted to the ball, you cannot expect to show your power. The meaning and values of these things are not visible to the naked eye, but it is precisely invisible things which are important, and that is why you can

ignite a fire in your soul.

Putting it another way, the meaning and values also become pressure.

Recently there is a tendency to escape from pressure and not to put pressure on others, but if you feel pressure, it is because you have been given an important role.



Plate 15 – The author as team captain shakes hands with HRH the Princess Royal (Princess Anne) before Japan plays England at Twickenham in 1986.

You should feel pride that the spotlight is on you, and you have to convert pressure into power.

I think that the moment when you can convert pressure into power is the moment when you feel a sense of mission (*shimeikan*).

When you can sense this meaning and these values, you will feel ‘only I can do this’ (*jibun ni shika dekinai koto da*) in your heart (*iki* 息気) and your sensitivity will be ignited (*kansei ga hi ni tsukimasu*).

There is a four-kanji compound word ‘kannō dōkō’ (感応道交 ‘communication of feelings’). In order to ignite the fire in the soul and sensitivity, it is necessary to share feelings and communicate them to each other (*sorezore ni kanjiattari tsutaeattari suru koto*).

‘Only kind guys can become strong’ (*Yasashii yatsu shika tsuyoku narenai*)

This is something I heard from Yamaguchi Yoshiharu-sensei, the general manager (*sōkantoku* 総監督) of Fushimi Kōgyō high school of Kyōto, who says he addresses the team members in the locker room before the game in the following terms:

‘There are other teammates who always practised with you, as you will remember. On hot days, cold days, rainy and snowy days, they were always practising with you. But today it is only you 15 players who can wear the jersey.

Today there is a guy who could not wear the jersey and who plays in the same position as you, who will be watching your play from the stand. The guy who plays in the same position as you, what kind of play does he want you to play? If you don’t know that, you can’t play well. Listen, the most important thing is to become a person who can empathize with the other guy. That’s why only kind guys can become strong.’

After this speech, he sends the players onto the field.

The club members compete to wear 15 jerseys, and thinking of the teammate who could not wear your jersey and is supporting the team from the stand, resolving ‘I will do him proud’ (*aitsu no bun mo tatakau kakugo*) – your performance in the game will depend on whether you can do this.



Plate 16 – The author and Yamaguchi Yoshiharu-sensei

This mindset (*kokorogamae*) is not only relevant heading into the game. The same can be said about passing the ball. In other words, if your partner (*aite* 相手) can't catch the ball, you are just throwing the ball. It's not a pass. If you think about where he wants you to pass, and how strongly so that he will be able to catch the ball... if you show consideration to your partner in this way, because you are throwing the ball, the pass will be completed.

‘Only kind guys can become strong’ – it really is a saying which hits the mark, I think.

**Explaining the difficulty of continuing to win: the
'wild geese' doctrine (*nogamo no oshie* 野鴨の教え)**

Human beings are troublesome creatures. As they continue to accumulate victories, they seem little by little to forget the meaning and values, and the passion (*kandō*), attached to the jersey.

For example, Kobe Steel rugby team won the All-Japan championship (*Nihon senshuken*) and the Japan company championship (*Zenkoku shakaijin taikai*) seven times from 1988, and gradually within the team the feeling 'we can win again this year' led to a stagnation of morale (*shiki no yodomi*).

The players are very well aware that such conceit (*manshin*) is something to be avoided. But when the people around them (*shūi*) gradually begin to think 'we will win again this year', then among the players a feeling that winning is natural will grow, and the feelings of vexation at losing (*makeru kuyashisa*) and joy of winning (*katsu yorokobi*) will gradually weaken, and passion will be lost from the team.

In the 1995 season Kobe Steel's championship-winning sequence (*renpa* 連覇) stopped at seven. We

drew our semi-final of the Japan company championship 20-20 with Suntory (now Tokyo Suntory Sungoliath), but the tournament rule was that the winner was decided on the number of tries scored, so we could not proceed to the final and our winning sequence came to an end.

After the game I heard shouts of joy from the Suntory locker room. When I heard these shouts, I understood why Kobe Steel had not been able to win this game.

In the course of winning seven championships (the so-called 'V7') before we knew it (*itsunomanika*) we had forgotten the joy of winning and also the pain of losing, and the most important thing, 'passion', had weakened.

The power of the team should be created by passion. But if passion is lost, power cannot be produced. It was natural that our winning sequence stopped.

There is something called the 'wild geese' doctrine. Every year migrating wild geese flew to a lake in the Zealand area of Denmark in northern Europe. At the lake an old man always gave them food. Then before they realized it, the birds began to feel that they did not have to fly to the next lake, and began to live at this lake.

But one year the old man died. Since the person who had fed them was no longer there, the birds had to fly to the next lake in search of food. However, the geese were no longer wild, and had got as fat as ducks (*ahiru*), and though they flapped their wings they could no longer fly. The geese had in the past flown thousands of kilometres, but now they could no longer flap their wings nor take off from the water.

One day in spring when the snows were melting a muddy stream of water flowed into the lake. The other birds flapped their wings and flew away, or found shelter on the lake shore, but the geese which had become fat from the care they had received could do nothing. They were swept away in the strong current, and died out.

‘The Wild Goose’ is a parable of the Danish philosopher Søren Kierkegaard (1813-1855), and it teaches us that you lose power if you soak in the comfort of lukewarm water.

It was the American company IBM which applied ‘The Wild Goose’ to management.

‘In business wild geese are necessary. And at IBM we certainly don’t feed the wild geese.’

In 1959 the then president of IBM, Thomas Watson Junior, quoted this parable of Kierkegaard, and stated

that the mindset of migrating birds facing difficulties was exactly what was required of IBM employees (see IBM's centenary history, *IBM hyakunen no kiseki*, IBM 100 年の軌跡 published by IBM).

The 'wild goose' doctrine can be applied to any company. When an organization collapses it is not destroyed by external enemies. It collapses from within, because it loses passion and has lost sight of its starting point (*genten wo miushinatta*).

The decline of human beings occurs because their sensitivity (*kansei*) has worn away. I firmly believe that the greatest cause of Kobe Steel losing to Suntory and failing to achieve its eighth championship in succession was that its sensitivity had worn down (*kansei no mamō 感性の磨耗*).

'Your play doesn't excite me (lit. pierce my heart *kokoro ni sasaranai*)!'

After failing to achieve the eighth championship, Kobe Steel rugby declined significantly. The team continued to lose important games in a miserable way.

I hung up my boots in the year that we failed to win the eighth championship, but I always went without fail to watch the games of my juniors (*kōhai*). At that

time Kobe Steel had the pick of the best university players, so it should not have been a team which lost easily. However, the actual play of my juniors did not excite me at all. The All-Japan high schools tournament at Hanazono rugby ground in Osaka was much more exciting for me (*yohodo watashi no mune wo tokimekasemashita* lit. caused many more palpitations in my breast). This was because the ‘feelings’ (*omoi*) of the players communicated themselves directly to me.

In the fifth season of continued miserable losses by Kobe Steel, I was invited three weeks before the start of the company championship by the president of the club from the time of our first championship win (V1), along with the current team members and V1 members, to a yakiniku (lit. grilled meat) party at the clubhouse. At that time, I also went to see a game played by the current members, but it was a poor spectacle (*shiai naiyō wa kanbashiku arimasen deshita*).

The invitation was to the yakiniku party, but prompted by a feeling of nostalgia for the ground which I had not visited for a long time, I did not go into the clubhouse immediately. When I arrived at the ground, I first went to the northeast corner to see the prefabricated hut (*purehabu goya*) where we used to

change as players. At that time there was no splendid building such as the clubhouse, all we had was the hut for changing. But there was no trace of it.

It was an enjoyable party with yakiniku and beer. Then it was time for each of us former members to give encouragement in a speech to our juniors (*kōhaitachi ni gekirei no kotoba wo okuru*). I gripped the microphone and began to speak. But due to my frustration and irritation (*modokashisa*) with my juniors, my speech became rather severe (*kitsui*):

‘Today when I arrived at the ground, I did not immediately enter the clubhouse. I went to see a prefabricated hut in the northeast corner of the ground. Now you are blessed with this marvelous clubhouse. And the ground is covered in grass.

But in our day the ground was dirt with stones scattered over it. In the corner of the ground, we had steel pipes with cement blocks attached to them for weight training. And when I joined Kobe Steel 17 years ago there were days when we could not get 15 players together for practice. But even in those conditions we aimed to be the Number One team in Japan. We really wanted to win! We hated losing! I loved this team.’

Almost all of the players listened seriously (*shinken ni*) to my emotional speech. But I saw one player smirking. That really annoyed me (*watashi wa sore ga yurusemasen deshita* lit. I could not permit that).

I told the whole team ‘Your play doesn’t excite me at all!’, and I kicked the desk in front of me.



Plate 17 – The moment of the explosion of joy at the first championship win (V1)

What I wanted to say was that the team should return to its starting point (*genten* 原点). In the process of strengthening the team I had appealed to everyone ‘Let’s become the Number One team in Japan!’. The whole team had shared in that objective because we had a meeting which became that starting point.

Even if he did not know about this meeting, every player must have felt something welling up from the bottom of his heart when he first carried a ball and ran with it. When his parents bought his first pair of rugby boots (*supaiku*), he must have thought that he did not want to take them off. I felt that the players had somewhere along the line forgotten that pure emotion of love of rugby. That was what I meant to say.

I think the club president at the time of our first championship (V1) felt the same thing. That is surely why he invited the V1 team members. At this time Kobe Steel rugby team had to return to its starting point, its first championship – to the moment when the seven consecutive championships kicked off.

If you lose the joy of winning and the pain of losing, the team itself loses power. It is truly the parable of the wild geese. If you start to think that privileged conditions (*megumareta jōken*) and an environment

where you continue to win (*kachitsuzukeru kankyō*) is natural (*atarimae*), you lose the power to flap your wings and fly.

After this when the company championship began Kobe Steel rugby team improved beyond recognition. Of course, the players fought hard, and the staff returned to the starting point (*genten kaiki*) and enlivened the players (*senshu wo moritateta*).

That season was exactly five years after the Great Hanshin Earthquake of 1995. Curiously (*kushiku mo*) our opponents in the final were the other Kobe team, World. We won most handsomely.

Of course, in the time when the team could not win the current players, particularly the leaders, must have suffered, just as we did in the process leading up to our first championship. At the award ceremony the then captain Terunori Masuho asked the previous year's captain Atsushi Komura to receive the award certificate. When I saw Komura with tears streaming down his face, I remembered how Seiji Hirao had asked me to receive the award when we achieved our first championship.

What the rugby club president (*buchō*) said which moved me (*mune ni tsukisatta*)

The time when I truly began to confront rugby seriously and from the bottom of my heart was in the season when I gave up the captaincy after we had not been able to win games. Abolishing the post of manager (*kantoku*) and getting rid of the coaches, making the captain the centre of the team with a leadership group – I was the captain who promoted these reforms and changed the organization.

At that time the organization consisted of me as captain putting my body on the line in my play, doing my best in practices, and leading the team by example. However, at that time my knee was in very poor shape.

There was also my position change from lock to prop. Looking back on it now, I think it was an error of judgement. I myself was proud to be the best lock in Japan and represent Japan in that position. But as captain I felt that if my conversion to prop meant that our team would win then I was prepared to do it, and so that is what I did.

However, I was not able to play in the way I had imagined. Moreover, prop is the position in the front row where you have to bind with the opponent, and the

burden on my knee was great. As a result, I could not run freely on the ground as I did when I was playing at lock. I was also captain of Japan at that time, and water built up in my knee.

Then in the practices when I had the members perform time trials to improve their fitness, I as the leader was unable to beat the time which I had set for myself. Normally if the team was not going well any backlash would rebound on the coaches, but in Kobe Steel at that time they did not exist, so it all came back to me.

But it was me who had made this organization. Regarding the team's situation there were various conflicts, and I had to accept all the criticism and rebellion. I had thought we could win all our games, but it really was a case of '*make ni fushigi no make nashi*' (There are no mysterious or unlucky defeats). So, in the end we could not win the championship.

At the end of that season, I stepped down from the captaincy, and nominated Seiji Hirao as my successor. At that point I thought 'My dream has finished. I did my best, but we could not win.' The team management did not go well, and the members had stopped believing.

But to tell the truth, I think I myself had lost the trust of the team members. If the captain loses trust, then he can only resign. At this time, I was thinking of not only resigning the captaincy but also of quitting the sport of rugby altogether. This was the only time I ever thought like this.

I even thought of leaving the company and going back to my home in Tokushima, but that of course would not be allowed, so I stayed in the team. But my passion for rugby cooled, and my knee was still in bad shape... I was dropped from the Japan team.

The autumn came and the season started again. I played in games, but afterwards the water built up in my knee and it swelled up to bursting point (*panpan ni hareagatte shimaimashita*). For that reason, I took a break from practising once a week and had the water drained from my knee, but every time I played the water built up, and this was repeated throughout the season.

During this time the then president (*buchō*) of the rugby club Hirata Yasuaki (later vice-chairman of Kobe Steel) called me in and we had the following conversation:

‘Hayashi-kun, do you want to quit playing rugby?’

I said nothing. I had become disgruntled (*fute*

kusareteimashita) and in my head I was thinking ‘Why can’t you shut up and leave me alone?’ (*urusai, yakamashii wa*) But the president continued.

‘Hayashi-kun, don’t you think it would be rude (*shitsurei*) to quit now? And especially rude to the people who taught you rugby in your junior high and high school, and to Professor Oka Hitoshi who taught you rugby at Dōshisha University?’

The club president’s words moved me. Until that point somewhere in my head, I had thought that I had become good at rugby all by myself. But in fact, I had learned rugby with the help and involvement of various people. They had put great effort into teaching me, and they were now watching me in the expectation of my fine play. I had forgotten my debt of gratitude to those people.

There was one more thing which I understood very well from what Hirata-san said. That was ‘Rugby is really important to me now’. In my feeling of sulky disgruntlement, if I had quit rugby at that point, I may have come to resent rugby.

‘Let me give it one more try’ – a fire was lit inside me. It was the kick-off for my second rugby life. Seeing the strengthening of resolve in my face (*hara wo kukutta hyōjō*) Hirata-san said ‘I will talk to the

company. Hayashi-kun, do everything you can.’

The game which became the turning point (*tenki*) for Kobe Steel

So I began rehabilitation (*rihabiri*). In the left knee both my anterior cruciate ligament (ACL) and posterior cruciate ligament (PCL) had been severed (*kire* 切れ) and the medial ligament was stretched (*uchigawa jintai ga nobikitte imashita*). That was why if I ran, water immediately built up. So I consulted various trainers and had them prepare a rehabilitation menu (program) for me.

When I began it seriously (*honki ni naru to*) I was able to practice three times more than before. I stopped drinking alcohol and eating until my stomach was full.

It is impossible to rejoin a ruptured ligament (*danretsu shita jintai*), so I focused on training up the muscles around the knee (*hizamawari no kinniku*) which support the ligament (*jintai wo sasaeru*). To reduce the burden on my knee I reduced my weight by seven or eight kilos.

Every morning I went to the head office of the ASICS company on Port Island in Kobe city, and borrowed their training machine which was subject to

research and development. I thoroughly trained up the muscles around my knees. After strengthening the muscles I did some relatively light training pedaling a bicycle, and after that I raised my fitness level by interval training on a bicycle.

Thanks to Hirata-san having a word with the company, I was allowed to go to work from midday. And then in the evening I went to a fitness club, did about one more hour on a bicycle and then weight training.

After that I went swimming. I am not good at the crawl, 50 metres is my limit. But the menus included several tens of 50 metre swims. After this my pulse rate went up to 170 or 180, and I thought my heart would burst. I completed these menus in one month.

After this I was able to rejoin the team about one week before the All-Japan championship (*Zenkoku shakaijin taikai*). Kobe Steel won through to the final and our first championship, but we lost twice in the Kansai company league, and the team really seemed to be walking on a tightrope (*tsunawatari wo shiteiru*) for the whole year.

Later I had a chance to talk to Hirao about it, and when I said it had been like walking a tightrope he nodded and said ‘Ah, Hayashi-san, you also thought it

was like walking on a tightrope'. This left an impression on me, that Hirao had apparently just barely (*girigiri no tokoro*) been managing the team (*chi-mu un'ei wo shiteita*).

When I had been captain, I had tried to build things up one by one (*hitsotsuzutsu tsumiagete*) but we couldn't win and everything collapsed (*kuzurikake*). The situation did not change when Hirao became captain, and there was a sense of crisis (*kikikan*) that at any moment (*nani ka no hyōshi*) things could fall apart (*barabara ni natte shimau*).

As already stated, in Japanese company rugby at that time the prevailing wisdom and strategy (*tatakaikata*) was to accumulate points from penalty goals. In contrast to this, Kobe Steel was aiming for expansive rugby (*tenkai ragubi-*) by moving the ball into open spaces.

At this time no other team was looking to play rugby according to this strategy. It was not a matter of throwing (passing) a ball at a man, but passing the ball into open spaces, and having men run onto it.

Hirao probably had a clear idea in his mind of this style of rugby in which the ball was moved into open spaces (*'supe-su ni bōru wo hakobu ragubi-*'), but it had not been received by all of the players. With many

of them still thinking ‘it’s probably something like this’ (*nantonaku, konna kanji ka na*) in the second round of the company championship we had to play Sanyō Denki (now Saitama Panasonic Wild Knights) who were a candidate to win the championship. We were able to win the game, and not only win it, but executed the strategy of moving the ball into open spaces exactly. This was the result of the whole team sharing the image of this style of rugby which they had hitherto not understood.

If I were to ask the members at that time to name three games which were a turning point (*tenki* 転機) for Kobe Steel, they would almost all say that this game was one of them. This game was the starting point for Kobe Steel’s seven successive championships (V7). The company and I myself had overcome various difficulties (*samazama na konnan wo norikoete*) to achieve our first championship (*hatsuyūshō* 初優勝).

It was the feeling of gratitude (*kansha no kimochi*) which ignited the fire in my heart (*kokoro ni hi wo tsuketa*)

There is a poet named Sakamura Shinmin (坂本真民

1909-2006). He wrote a poem with the title ‘Honki’
(本気 serious) (from 「坂本真民一日一言」
Sakamoto Shinmin ichinichi ichigen published by
Chichi publishing company 致知出版社).

Honki ni naru to
Sekai ga kawatte kuru
Jibun ga kawatte kuru

(If you become serious,
the world will change,
and you will change)

Kawatte konakattara
Mada honki ni nattenai shōko da

(If the world and you have not changed
That is proof that you are not yet serious)

Honki na koi
Honki na shigoto

(Serious love
Serious work)

Aa
Ningen ichido
Koitsu wo
Tsukaman koto ni wa

(Aaah, I wish people could catch the serious once in their lives)

In the year when I gave up the captaincy, I changed. And through my changing, the world around me changed. As stated above, this was the point of kick-off for my second rugby life. Until this point I thought I was doing very hard things (*shindoi koto wo yatteiru*), but in fact I was not completing them (*yarikitte inakatta*). But then I rebuilt my body from the beginning, and by showing resolute play (*kakan na pure-*), I was able to convey my seriousness (*jibun no honki*) to everyone. By completing very hard things I was able to regain the trust of my teammates (*nakama kara no shinrai wo torimodoshi*), and moreover the whole team supported me (*ato oshi shite kurete*) and I think that is why I was able to receive the award certificate of the first championship (V1).

The reason I was able to complete hard things was that a fire was ignited in my heart (*kokoro ni hi ga*

tsuite 心に火が点いて) and so I became ‘serious’ (*honki ni natta* 本気になった). And the reason that the fire was ignited in my heart was because I was able to feel gratitude (*kansha no kimochi*).

‘People in the course of their lives always meet the one person they should meet’

Gratitude (*kansha* 感謝) conceals tremendous power. This is what ignites the fire in the heart, and it is the same in business. People who have the feeling of repaying kindness (*hōon*) and gratitude (*kansha*) will certainly succeed in business also. This is probably because the feeling of gratitude includes the altruistic mind (*rita no seishin*) that ‘even if I sacrifice myself, I want to help other people’.

If you have an altruistic mind, it is easier to obtain the cooperation of people around you. Also, if you act for other people your outlook will become wider, and you will be able to make correct decisions.

The opposite of altruism (*rita* 利他) is selfishness (*riko* 利己), the feeling of ‘I’m all right, Jack’. With this self-centred way of thinking, you cannot gain the cooperation of others. Also, since you can only see things through the lens of your self-centredness your

outlook becomes narrow, and you make incorrect decisions.

If you consider the directions of the heart as altruism and self-centredness, and your present situation as making efforts (*doryoku*) or laziness (*taida*) and you match these up with each other, the differences become clearer.

If you lead a lazy and slothful life with self-centredness, this is something like a living hell. On the other hand if you are altruistic but do not make efforts, this leads to a vast and limitless world like that of plants. Then if you make efforts but are self-centred, you may be successful temporarily, but that will not continue and you will probably lead a turbulent life of ups and downs (*haranbanjō no jinsei* 波瀾万丈の人生).

Only by being altruistic and making continuous efforts can you develop permanently. In other words, the feeling of gratitude (*kansha*) shows the way to permanent development (*eizokuteki na hatten*).

One more large factor which leads to the igniting of the heart is ‘encounter’ (*deai* 出会い).

Encounters are accompanied by emotions (*kandō*). If you feel nothing about the other person’s existence, it is not a true encounter. If I had not met with Hirata-

san, the president of the rugby club, as described above, my fire would not have been ignited, and I believe my rugby life would have been quite different.

There is a philosopher and educator named Mori Nobuzō (1896-1992). One of his famous quotations is:

‘People in the course of their lives always meet the one person they should meet. And they meet them at exactly the right time, not a moment too soon nor a moment too late.’

After this he continues: ‘You cannot help but seek for connection (*en* 縁) with a person. If you don’t have a desire to seek it within you, even if you are in front of that person, you should know that connection will not come to fruition.’ (‘Mori Nobuzō Ichinichi Ichigo’, published by Chichi publishing company).

If you do not have the desire to seek nor the power to feel a connection, even if the person who can give you something very important is right in front of you, no connection will be produced. That is exactly why the power of feeling is important.

Feeling is active. You cannot get the power of feeling by being passive. There is the word ‘sensitivity’ (*kanjusei* 感受性) but to create a connection ‘seeking sensibility’ (*gukansei* 求感性) is necessary.

Thus, if there is no power of feeling, an encounter is not created.

The Japanese poet Aida Mitsuo (1924-1991) has left the following words: ‘An encounter at a certain time can change a life radically (*kontei kara*).’ An encounter is caused by a connection with another person, but the only person who can use the encounter to change your life is you yourself.

Through an encounter with another person, precisely because you encounter a different self from the one which existed until now, your life will change greatly.

The moment when the delinquent students (*furyōtachi*) knew their true selves

In Japan there was a television drama ‘School Wars’ based on Fushimi Kōgyō high school rugby club. It was a dramatized version of actual events at the Fushimi Kōgyō high school in Kyōto, and the people involved included Yamaguchi Yoshiharu-sensei who coached the Japan high school team for which I was picked, and also my teammates from Dōshisha University and Kobe Steel, Atsushi Oyagi and Seiji Hirao.

There is a famous scene in that drama. The Fushimi Kōgyō team plays a strong rugby school which appears regularly at the All-Japan high school championship, and suffers a huge defeat, 112-0. The team members show absolutely no signs of vexation (*mattaku kuyashii soburi wo misenai*), so the coach speaks to them passionately and powerfully: ‘They are high school students just like you, don’t you feel any frustration (*kuyashikunai no ka*)?’

This seems to be a true story, as I heard it directly from Yamaguchi-sensei.

After graduating from Nippon Sports Science University (*Nippon Taiiku Daigaku*) and being selected to represent Japan at rugby, Yamaguchi-sensei was appointed to Fushimi Kōgyō high school in 1974, and became the coach of the rugby club in the following year. At that time Fushimi Kōgyō high school had the reputation of being the roughest school in Kyōto. There were students who attacked the teachers violently, and as a result, even though some students smoked openly and others rode their motor bikes in the school grounds, the teachers feared the students and pretended not to notice them doing these things.

Confronted with this situation, Yamaguchi-sensei met it head-on. And when he got really angry one of the delinquent students opened his mind and muttered ‘Sensei, you are the only one who has scolded me... until now nobody has scolded me seriously (*honki de*).’ Yamaguchi-sensei said ‘I felt that I realized at that point that the delinquent students were in fact lonely.’

Since the school was in this condition, naturally the rugby club’s activities did not go well at first. Only a few students came to practices, and there were other problems. Also, most of the students gambled and smoked in the classrooms, and there was no prospect of the club winning a game.

After his appointment Yamaguchi-sensei’s first official game as coach was the one shown in the drama, against Kyōto’s famous rugby school, Hanazono high school. Fushimi Kōgyō high school suffered a huge loss, 0-112. In spite of this embarrassing defeat, after the game the players were calm.

Yamaguchi-sensei admonished the students earnestly in the following way:

‘You are high school students like them. Don’t you feel frustrated? (*kuyashiku nainka*)’

The same scene appeared in the drama, and on hearing Yamaguchi-sensei’s words the whole team

cried as if a dam had broken, and shouted ‘We feel frustrated! (*kuyashii desu*)’

Indeed Hanazono high school had won the championship in the previous year, but club members had not confronted honestly their feelings of vexation, and they were running away from the feelings dormant in the bottom of their hearts that they wanted to win (*kachitai*). Yamaguchi-sensei did not overlook this ‘running away’.

Yamaguchi-sensei’s question (‘Don’t you feel frustrated?’) drilled deep down into the hearts of the students and prepared a way for the dormant magma of the desire to win (*kachitai*) to erupt like a volcano. He ignited the fire in their hearts and caused it to explode.

The club members who had shouted that they were frustrated then continued ‘we want to win, we want to win!’ (*kachitai, oretachi wa kachitai*). Then Yamaguchi-sensei asked ‘Well, how are you going to win?’ All together in unison the members replied ‘We will listen to you, Sensei.’ Until that time they had continued to run away from their real feelings, but now they became their real selves (*moto no jibun to nari*) and resolved themselves (*kakugo wo kimeta*). It was the moment of kick-off for the delinquent students.

In the following year, after very hard training (*mōrenshū*) Fushimi Kōgyō high school advanced to the final of the Kyōto prefectural tournament, and this time they defeated Hanazono high school by 18 points to 12. It was only one year after the crushing 0-112 defeat at the hands of the same opponents.

These were the same delinquent students of Fushimi Kōgyō high school who until then had no purpose (*mokuteki*) and no outlet (*yariba*) for the discontent (*fuman*) and hatred (*zōo*) building up inside them. Yamaguchi-sensei's question ('Don't you feel frustrated?' *kuyashiku nainka* 「悔しくないんか」) released the energy lurking in the bottom of their hearts, and they encountered their true selves (*hontō no jibun ni deatta* 本当の自分に出会った)... This was their real kick-off.

A Zen saying preaches that 'in order to raise human beings, timing is important'

One of the sayings of Zen is called 'sottakuki' (啐啄機). A chick (*hina*, a young bird) seeks to break the shell of its egg and emerge into the light of day, but it cannot do this with its power alone. At the moment when the chick is trying to break the egg's shell (*kara*)

with its beak (*kuchibashi*) from the inside, its parent must insert its own beak from the outside. When the beaks of the chick and the parent bird match exactly, the shell breaks and the chick is born.

Thus, the timing of the parent bird and the chick is important to break the shell. If the parent bird is too early or too late with inserting its beak, the chick will die. In other words, the Zen saying ‘sottakuki’ teaches us that ‘in raising human beings, timing is very important’.

Inside human beings there is a moment when something wells up from our hearts and becomes ever larger. This moment must not be overlooked by parents, teachers or coaches, and they must intervene (‘insert their beaks’) with good timing. They must correctly identify this moment of ‘kick-off’.

I think Yamaguchi-sensei’s question (‘Don’t you feel frustrated?’) at Fushimi Kōgyō high school was a perfect example of ‘sottakuki’. If parents or teachers or coaches can intervene (‘insert their beaks’) in this way, the children or players can manage to encounter their true selves.

After I began playing rugby I was able to encounter my potential (*jibun no kanōsei*) which I had not seen before then. When I was in high school I was chosen

to represent Japan high schools from a school not known for rugby (*mumeikō*), and the overseas tour on which Yamaguchi-sensei took me proved to be a major turning point (*fushime*).

At this time Yamaguchi-sensei said various things to me including ‘Only you among Japanese can stand up to foreign players’, ‘Ten years from now you can inherit my legacy’ and ‘In one’s youth it is a wonderful thing to devote one’s life to just one thing’. I remember I was so happy that I hugged Yamaguchi-sensei and cried.

And so, I resolved to continue playing rugby at university and play for Japan. I was able to encounter a dream which I had never had before. Yes, this was the kick-off point of my life, and a fire was lit in my heart.

A hero is not a fictitious or imaginary being like Ultraman, but a real living thing (*riaru na sonzai*). For me, Yamaguchi-sensei really was my hero. After meeting Yamaguchi-sensei and yearning to be like him (*akogarete*) I was able to find my dream which I had not recognized before. He cast the perfect attitude in front of my eyes with which to head for my dream.

Human beings grow by finding their dream, and in the very process of pursuing it. And in that pursuit, you

can become your own hero. Anybody can become the hero of their own life.

As already stated, I founded the NPO called ‘HEROES’ to plan and manage rugby tournaments for primary/elementary school students. ‘I want the children to become the heroes of their own lives’ was the thought with which I chose the name of the organization. I also teach on training courses for company employees, and I would like all of the readers of this book to become the heroes of their own lives.

The Buddhist concept ‘shinkui’ (actions, words and thoughts, lit. body, mouth and heart 身口意) which creates the foundation of a strong organization

So how can the leaders of a company ignite a fire in the hearts of their subordinates? In this case the major premise is that ‘People who cannot move themselves emotionally can’t expect to move the hearts of others.’ First you have to confront your real self, and become the hero of your own life.

In addition to this, leaders have to be people in whom three things – their actions, words and thoughts – are all in union. This is expressed by the Buddhist concept ‘shinkui’. This is also said to be the main point

of secret Buddhist teachings (*mikkyō* 密教).

If the three elements of *shinkui* 身口意 are all present, you can achieve what you want to, but if they are scattered (*barabara*) then you will fail. It is a simple way of thinking.

However, human beings tend not to unite their actions, words and thoughts. For example, they may say ‘I want to lose weight’ but their diet is spicy and sweet, and they eat ramen (noodles)... so their ‘shinkui’ is scattered and their diet will certainly not succeed. Also, they say ‘I will try to do something new’ (*atarashii koto ni charenji suru*) but if in their heart they fear change then the three elements of ‘shinkui’ will not come together, and they can achieve nothing.

When I was captain of Kobe Steel I could not cause the three elements to come together. My feeling (thought) was that I wanted to lead my teammates, but I could not show this with my body. The injury which I was carrying in my knee was the main cause of this, but I also did not know how to cope with it, nor how to regulate myself, and I was over-optimistic (*ōkina amasa ga arimashita*).

Of the three elements of ‘shinkui’ (actions, words and thoughts) some leaders are better at one element than others. In my case I practised as hard as I could,

and I put my body on the line in games. I was the type who tried to lead by example. On the other hand, I was unable to light a fire in (motivate) my teammates by fine words.

If the leaders of a company can unite the elements of 'shinkui', then at least they can present the image of going forward towards the goal (*mokuteki*) before the eyes of their subordinates. With this they can light the fire in their hearts, and this will become the foundation of a strong organization. This will become the kick-off point for continuing to win.

Step Four – Tackle – Techniques to overcome fear

(*Kyōfushin wo torinozoku gijutsu* 恐怖心を取り除く技術)

When you feel fear, what is happening in the brain?

(*Kyōfu wo kanjita toki nō wa dō ugoku ka* 恐怖を感じたとき脳はどう動くか)

A big man, over 180 cms. tall and weighing over 100 kgs. is running at you full speed... a rugby tackle occurs when you aim low, as if you are going to hit his knees with your head (*sono hiza ni atama kara butsumatte iku no ga, ragubi- no takkuru*).

In my case I loved tackling from the start of my playing days. Executing a tackle was great fun. It was not a case of ‘suki koso mono no jōzu nare’ (becoming good at something precisely because you like it) but executing a perfect tackle (*takkuru wo ‘bachi’to kimeru*) feels really good (*hontō ni kimochi ga ii mono desu*).

Having said that, among primary/elementary school students and those who are just beginners attending rugby school, I think there are many who are scared of tackling. And when human beings feel afraid, they cannot even do things which they would normally do

easily. This is the same for rugby and work.

For example, anybody can walk for ten metres on a plank which is 30 centimetres wide, but what if the same plank was spanning a steep cliff with a 30 metre drop? Probably many people would hesitate, and be unable to move forward.

In this way, when human beings confront fear, they are unable to display their true power. The cause is that when they feel stress and fear, some kind of change occurs in the brain (*nō ni aru shu no henka ga okiru*).

First, when they feel stress and fear, the amygdala (*hentōtai* 扁桃體) located in the left and right sides of the lower central part of the brain begins to be excited (*kōfun wo hajimemasu* 興奮を始めます). Then the amygdala sends instructions to the hypothalamus of the brain (*nō no shishōkabu* 脳の視床下部) that it must cope with the fear. The hypothalamus is located in the deepest part of the brain called the interbrain (*kannō* 間脳) and as the centre of the autonomic nervous system (*jiritsu shinkei kei* 自律神経系) plays an important part in the life-support system (*seimei iji* 生命維持) and the secretion of hormones (*horumon no bunpitsu* ホルモンの分泌).

These instructions pass through the interbrain and finally arrive at the adrenal glands (*fukujin* 副腎)

which on receiving them secrete the stress hormone. The stress hormone secreted at this time enters the bloodstream (*ketsuryū ni notte*) and circulates round the whole body (*zenshin wo kakemawari*), sending instructions to various organs (*zōki* 臓器). Thus the instructions are sent to the heart (*shinzō*) with the result that the heart rate goes up, the blood pressure rises and heart palpitations (*shinzō no kodō* 心臓の鼓動) increase.

Also, the instructions sent to the autonomic nervous system from the interbrain constrict the blood vessels in the whole body (*zenshin no kekkan wo shimeagemasu*). The result is that the blood vessels become narrower (*kekkan ga hosoku nari*) and blood pressure increases suddenly (*kyūgeki ni ketsuatsu ga agarimasu*). And if stress hormone levels rise in the blood, the platelets (*kesshōban* 血小板) adhere to each other (*kuttsuite*) and the blood tends to become thicker (*ketsueki ga katamariyasuku narimasu*).

From this we can see that the stress reaction (*sutoresu hannō* ストレス反応) caused by fear is a complicated thing related to many organs and systems in the body. Furthermore, in this situation it is difficult to display one's normal power (*tsūjō no chikara wo hakki suru*). Also, it is impossible to feel this stress for

a continued period (*kanjitsuzukeru wake ni mo ikanai*), so people who encounter fear (*kyōfu ni sōgū shita ningen*) are forced to choose between one of two alternatives, to fight with the fear or to run away from it ('fight or flight' *tatakau ka, arui wa nigeru ka*).

So, what can be done to overcome the fear? When experiencing huge pressure (*monosugoku pureshaga kakatta toki*) in order to cope with it without feeling fear, it is necessary to change your self-image (*serufu ime-ji wo kaete iku hitsuyō ga aru*) by steadily accumulating small experiences of success (*kotsukotsu to chiisana seikō taiken wo tsumiagenagara*).

I will now introduce the tackle as an example of a way of preparing to banish the fear (*kyōfushin wo torinozoku tame no junbi no shikata ni tuite*).

What is the condition of not fearing to tackle?

(*Takkuru ni kyōfushin wo kanjinai jōtai to wa*)

Before answering this question, I always talk about this in my lectures: do you know the most important thing in a rugby game? Scrums, tackling, passing, running, line-outs, mauls... each of these require specific skills, but the most important thing (*ichiban taisetsu na koto*) is for your team to keep possession of

the ball (*ikani bo-ru wo jichi-mu ga mochitsuzukeru ka*).

Rugby is a very simple sport. You contest for the ball (*bo-ru wo ubaiatte*) and if you succeed, you carry it into your opponent's territory. To do this you can run, or if you think you will be tackled by an opponent you can pass it to a teammate. Or if there are no teammates nearby to whom you can pass, you can collide with players of the opposing team. The requisite techniques (*gijutsu* 技術) of rugby are running (*hashiru*), passing (*pasu suru*), colliding with the opposition (*aite ni ataru*), getting the ball to a teammate after the collision (*aite ni atatta ato mikata ni bo-ru wo tsunagu*), kicking (*kikku suru*) and tackling (*takkuru suru*). These are all the necessary techniques. Then you have to carry the ball into the deepest part of your opponent's territory, the in-goal area, and ground it to score a try. Yes, rugby really is a very simple game.

I referred to a pass in Chapter (Step) Three, which was a pass in which one's 'thoughts' (*omoi* 思い) were entrusted to teammates. If there is an imperfect person (*fukanzen na ningen*) who fails many times, others cannot trust him and it is absurd to entrust one's thoughts to him. Moreover, beyond rational trust of the receiver by his teammates, passing is a play which also

requires the power of feeling the thoughts (*omoi wo kanjiru chikara*) in the person to whom the ball is entrusted.

In this way, trusting and being trusted (*takushi takusare nagara*), if an invisible feeling of mutual trust is developed, then fear will disappear for the first time. And if the feeling develops within the team that the members are willing to die for each other in a game (*nakama no tame ni nara, kono shiai de shinde mo ii*) then without a doubt, brave tackles will be made naturally.

If you want to effect a strong tackle or ‘hit’ (*atari 当たり*), you should hit like a hammer on a nail. If you put too much power into your arm from the beginning, the power will not be transferred to the nail. Hold the hammer gently in your arm (*ude wa yawarakaku shite oite*) and only apply the power at the moment when you hit the nail. It is the same as unleashing a punch in boxing: move gently (*yawarakai ugoki no naka*), but at the moment of impact (*ataru shunkan ni*) you have to apply your utmost speed and force (*saikō no supido to chikara*).

At this time, the moment of impact, posture (*shisei*) and speed are important. Strength in the spinal muscles (*sesuji 背筋*) and power to drive forward with the legs

(*mae ni deru kyakuryoku*) are also essential.

A tackle is begun when you have the image of knocking your opponent down from five or ten metres distance, and go through with it (*tsuranuku*). You must imagine that your body is fully charged with ‘spirit’ (*ki* 気) which you will bring to the fore (*zenmen ni oshidasu*). When you charge in to make the tackle it is useless if your ‘spirit’ runs out at the point where your opponent is standing.

The background to the favourite word ‘slowly’ of a New Zealand coach

(*NZ ko-chi no kuchiguse ‘yukkuri’ no haikei*)

To overcome fear, it is necessary to accumulate small examples of success. For example, in rugby it is normal to practice with ‘tackle bags’ (*kontakuto baggu*) to cushion the pain of impact.

Using the tackle bag, first you learn the form of the tackle. After hitting the bag with your body, gradually you come closer to actual play. At first to make it easier you go down on your knees in readiness to make the tackle, and your opponent walks towards you. Then gradually the speed is increased and you learn the sensation of going into the tackle (*takkuru ni hairu*

kankaku タックルに入る感覚). This is the usual method of teaching how to tackle.



Plate 18 – Tackle bags can also be used in maul practices.

First it is important to reduce the pressure (*puressha- wo sukunaku shite*) by creating a simple situation to accumulate successful experiences of ‘I completed the tackle’ (*takkuru ga dekita*) to build confidence.

In the summer training camp (*natsu gasshuku*) in my first year at Dōshisha University, I was taught how to form a maul (*mo-ru no kumikata*) by a coach from

New Zealand named Dick Hockley. He had played for Canterbury University and New Zealand Universities against Dōshisha University. That was why he joined the training camp.

In the maul as taught by Mr. Hockley it was vital to bind together as firmly as in the scrum. For Japanese players who were used to diving into the thick of the maul one by one as they pleased (*omoi omoi ni misshū ni tobikomū*) this was a ground-breaking method (*kakkiteki na hōhō*).

Mr. Hockley's favourite word was 'slowly' (*yukkuri*). Whenever we tried to create a maul quickly, he would say 'Do it slowly... even if you try to do something which you can't do quickly, you cannot expect to become good at it' and he would tell us to slow down.

Hockley taught us 'Doing it slowly is fine... but be accurate and make sure you hit hard with 100% of your force'. We repeated this practice many times during the summer training camp.

In this practice we had no injuries at all. Yet by forming the maul in this way we accumulated small experiences of success and the feeling that we could do it. It really was a logical way to practice (*ri ni kanatta renshū*) I think.

Anyway, we were faithful to the foundations (*kihon ni chūjitsu* 基本に忠実) and we checked the level of achievement of our technique in detail (*gijutsu no tasseido wo komakaku chekku shi*). First, we learned the shape of the maul under weak pressure, and when we could do that the pressure was gradually intensified... the reason why practice is done is to give confidence (*kakushin* 確信) that you can do something.

If the foundations are completed (*kihon ga kansei sureba*), the rest is just a matter of application (*ōyō* 応用) which can be done as many times as necessary (*ikura demo kanō desu*). I think the skill of a coach (*shidōsha no ude*) is measured by the extent to which he can accumulate basic plays in detail (*kihon pure- no kōmoku wo, dore dake komakakushite tsumiageru koto ga dekiru ka*).

I think this can also be applied in business. One of my friends is the president of a homebuilding company (*hausume-ka-* ハウスメーカー) and he has always been the company's top salesman.

But no matter how good his results are, he has never sold more than 30 homes in one year. Why is that?

A home is a purchase which you make once in your life. The customers have dreams, and it is the house (*jūtaku*) which is the physical realization (*katachi*) of them. Of course, the salesman must create relations with his customers in which he shares their view of life (*jinseikan wo kyōyū suru*). This is the foundation of the work of a salesman in a homebuilding company.

But my friend says that ‘if the number of homes exceeds 30 in one year, I can’t have this kind of relationship with customers’. It is not a matter of know-how, or skills. It is a matter of slowly and carefully building up human relations – and this is reflected in his sales figures. This story seems to resemble Hockley’s practice methods closely.

Training at Oxford University

To build up the foundation, whether in sport or in business, takes time. In other words, you can only do it accurately and slowly (*seikaku ni, yukkuri, yaru shika nai*). If you do it roughly and quickly (*zatsu ni hayaku yattara*), however far you go it will still be incomplete (*doko made itte mo mikansei na mama desu*).

Do it accurately and slowly, and when you have managed to improve a little (*sukoshi dekiru yō ni nattara*), speed up the pace a little (*sore wo sukoshi hayame*), and gradually increase the pressure (*puressha- mo dandan tsuyoku suru*). Then in the case of sports, get close to the speed and intensity (*kyōdo 強度*) of an actual game, and finally go beyond the game situation to the point of overload (*shiai ijō no fuka wo kakeru 試合以上の負荷をかける*). If your preparations are that careful (*soko made nyūnen na junbi wo shite*) then I think for the first time you will be able to overcome your fear (*hajimete kyōfushin ni uchikatsu koto ga dekiru yō ni naru*).

By accumulating small successes through continued practice, your negative image will disappear, and your positive self-image of ‘I can do this!’ (*jibun wa dekiru no da*) will be complete. Eventually your positive self-image will be created later by you yourself.

Creating a positive self-image is the role of the brain (*nō no yakuwari 脳の役割*) but the brain has the special characteristic of seeking stability (*antei wo motomeru*). In short, the brain does not want to change. A sudden change in personality is troublesome, so the brain dislikes change (*nō wa henka wo iyagaru*).

In the nerve cells (neurons, *shinkei saibō*) of the brain, electrical signals are flowing, and it is said that the higher the frequency of their flow, the easier it is for electricity to flow. This is similar to the search engine in a personal computer. As the electrical signals flow more and more, the search ranking goes up, and those things at the top of the search ranking become the habits of the person (*ningen no shūkan*).

Also, the brain consumes a huge amount of calories (*bōdai na karori- wo shōhi suru*), and it has the habit (*kuse*) of saving power (*shōryokuka*) as much as possible. Therefore, a custom (*shūkan*) may be ‘an arrangement (*shikumi*) whereby in order to save power, the brain responds automatically’.

Therefore, if you want to change bad habits, you have to repeat actions leading to good habits many times. The result will be that electrical signals will flow many times through the neurons of the brain and the search ranking of the actions leading to good habits will rise.

For me personally the time when I felt that (good) habits had been acquired by continued and long use was when I was undergoing the rehabilitation of my knee mentioned in Chapter (Step) Three. Those days were very tiring, but precisely because I had that

experience at that time, after that I was able to control my condition.

Then in June 1989 I went abroad to study sociology (*shakaigaku* 社会学) at Oxford University. I was often training on my own in England, but I always did three-minute runs.



Plate 19 – With Oxford University teammates in the OURFC clubhouse at Iffley Road

In that training I just ran around the ground as far as I could in three minutes, and repeated this five times. My objective (*mokuhyō* 目標) was to run more than 750 metres five times. Naturally, this is also intense

(*kibishii*) training, but if you can achieve this objective, you can keep playing to the end of an 80-minute rugby game.

Of course, I had done hard training before that. Dōshisha University rugby club was a democratic one with no hierarchical relationships (*jōge kankei no nai minshuteki na kurabu*), but in the two months after I was admitted to the university, I lost 15 kilos in body weight. That was how hard (*kitsui*) the practices were, and I think it was thanks to my teammates that I was able to endure this ordeal (*shiren*).

However, my mastery of the habit of controlling my physical condition was due, more than any other reason, to the severe rehabilitation which I underwent at the time of Kobe Steel's first championship (V1).

In order to repair my knee completely (*hiza wo shikkari to naosu ni wa*), that level of severe rehabilitation was necessary. But the brain seeks stability, so somewhere in the process of repairing my knee there was still all the while (*zutto*) a 'me' that could not become serious (*honki ni narenai jibun*). At the time of the first championship if I had not 'slowly' (*jikkuri to*) confronted the process of mending my knee, my playing career (*senshu seimei*) might have ended at that time.

Yes, it was through this rigorous rehabilitation (*kakoku na rihabiri*) that I learned the technique of removing my fear (*kyōfushin wo torinozoku gijutsu wo mananda*).

The founder of Kyocera's way of using positive company employees effectively

Until now I have mentioned the accumulation of small experiences of success (*chiisana seikōtaiken no tsumiage*), and in addition what is necessary to remove fear (*kyōfushin wo torinozoku*). These are ‘words’ (*kotoba* 言葉).

When people hesitate over a decision (*handan ni mayotta toki*), they need ‘reason’ (*rikutsu* 理屈) to make the decision (*ketsudan suru tame*). For example, when they are hesitating over whether to buy some item of clothing or not, they want some reason to persuade themselves.

If they do not speak their reason out loud but merely verbalize it to themselves, this is called ‘internal verbalization’ (*naiteki gengoka* 内の言語化). On the other hand, when people have discussions with others and speak out loud using their voices, this is called ‘external verbalization’ (*gaiteki gengoka* 外

的言語化). Through this process of verbalization, actions are shaped (*kōdō wa keisei sarete iku no desu*).

The thoughts of everybody exist in the subconscious mind (*senzai ishiki* 潜在意識) without being clarified (*meikakuka sarezu* 明確化されず). In coaching, the tacit knowledge (*anmokuchi* 暗黙知) which exists in the subconscious mind is brought up to the conscious mind and organized through relative verbalization (*sōtai gengoka* 相對言語化).

One of Aesop's Fables is the fable of 'The Fox and the Grapes'. In this story a fox discovers some grapes high up in a tree out of his reach which look delicious. He jumps many times and tries to eat the grapes. However, he is quite unable to reach them. Then he tells himself 'Those grapes are sour and taste bad anyway'. Then he gives up and leaves that place. That is the story in outline.

In this story the fox, in order to justify his past action of giving up, arbitrarily decides that the grapes were sour and not tasty (*mazui*). In psychology the fox's actions are called 'cognitive dissonance' (*ninchiteki fukyōwa* 認知的不協和).⁴

⁴ Cognitive dissonance: the state of having inconsistent thoughts, beliefs or attitudes, especially as relating to behavioural decisions and attitude

In cases where their past actions and their tastes or desires (*konomi*) do not coincide, people experience unpleasant emotions (*fukai na kanjō ni ochiirimasu*). And where they do not coincide or match, the stronger reality governs their emotions. When the fox realized that he could not take the grapes, he sidestepped his desire (*konomi to wa chigau mono ni surikae*) to eat them by saying that the grapes were sour. By this internal verbalization he satisfied himself (*jibun jishin wo nattoku saseta*).

People cannot continue to keep two conflicting cognitions (*ninchi jikō*) in their mind at the same time. When two cognitions such as ‘I can take the grapes’ and ‘I can’t take the grapes’ are in conflict, the one which has the stronger reality remains. Because the fox thought he could not take the grapes from the branch, he used internal verbalization to tell himself ‘Anyway, those grapes are sour and taste bad’, and so he satisfied himself and left the scene.

On the contrary, when you meet with difficulties and fear to go forward, you must consciously find some reasons that ‘you can do it’, and persuade yourself with internal verbalization. A desk with one

change.

leg (*ashi ga ippon dake no tsukue*) is wobbly (*guragura*), but ‘until now somehow it has managed, so it can do in the future’ (*ima made nantoka yatte kita no da kara kondo mo dekiru*) and you should steadily add more legs (*ashi wo dondon tsukekuwaete iku no desu*).

If you add more legs, the desk will become stable. At the same time, you have to break the reason that the desk can’t stand up by saying ‘No, that’s not right, it must be able to do it (stand up)’ (*iya, sonna koto wa nai, dekiru hazu da*).

It is the same in business. I heard the following story from the founder of the Kyocera company, Inamori Kazuo.

When starting a new project (*shinki jigyō wo tachiageru sai*), when Inamori-san had an idea, he first called in the most excellent employees (*yūshū na shain*) and asked their opinions. He spoke passionately and said ‘If we can make a commercial success of this project, it will be very interesting.’ However, the reaction of the employees was lukewarm (*ima hitotsu*). Yet he thought that they had understood him a little, but then he was told ‘Mr. President, what you are suggesting is difficult because of these kinds of laws’... and he was received coldly (*tsumeta me de*

mikaesare). Many reasons for not being able to realize the project were given.

At first Inamori-san asked himself if this was the right way to progress a project, but anyway the project did not start. So then he stopped recommending it to the excellent employees and gathered together only the employees with a positive outlook, and announced his idea to them. Then the response was ‘That’s interesting’, ‘Let’s do this!’ and ‘Mr. President, your idea is great!’ There was a lot of applause, and the project began to move towards commercial realization.

Then Inamori-san again assembled the excellent employees and asked their views (*kadai wo tazunemashita*). And once again a mountain of negative opinions piled up. Then he narrowed down all the problems (*kadai wo subete shiborikomi*), reconsidered the plan (*hassō wo mitsumenaoshi*) and again assembled only the employees with a positive outlook, and the commercialization of the project was realized with their firm confidence (*kakushin*) and ‘can do’ (*kanarazu dekiru*) attitude.



Plate 20 – The author in discussion with Inamori Kazuo, the founder of Kyocera

When taking on a new challenge in business or in sport, to take away the fear, it is first important to establish the goal in an optimistic way – ‘this is what I want to achieve’. Then in the planning stage the idea must be reconsidered in a pessimistic way, and carried forward to realization.

It is the law of the universe. For example, a gymnastics athlete can complete even a skill of a high degree of difficulty (*F nando* F grade), as long as he can imagine it in his head and accumulates enough

practice. If you think you can achieve it you will, and if you don't think you can achieve it you will not... the world is surprisingly simple, and this is also true of a rugby tackle.

Tackling a giant weighing 100 kilos with pleasure

(Taijū 100 kiro no kyokan ni yorokonde takkuru dekiru jōkyō)

At the start of this chapter, I stated that I loved tackling from the time when I began to play rugby. But in a game against a foreign (non-Japanese) team you often have to tackle players much bigger than yourself. Of course, I didn't win the hit every time, and I did fall off some tackles.

If a player from the opposing team is in front of you with the ball, it is your responsibility to stop him. If you can't bring him down with a strong tackle (*abisetaosu*), even if you are dragged along the ground (*hikizurarete mo nekorogatte demo*), you have to stop him somehow. However, if you try to tackle a big player with a posture (*shisei*) which is too high, you will bounce off him (*hajikitobasarete shimaimasu*). You have to aim for his knees or ankles (*ashikubi*). This is why you practice, until you are confident you

can do this (*jibun wa dekiru* 'I can do it!').

I have touched above on an anecdote connected with Inamori-san. Through his involvement with, and mastery of, management (*keiei* 経営) he established 12 general rules and principles. The first one is 'Make clear the purpose and significance of the business' (*Jigyō no mokuteki, igi wo meikaku ni suru*). Only when the purpose and significance of the business are clear can feelings of responsibility and mission (*sekininkan ya shimeikan*) arise, and fear be removed.

This can also be expressed in other words as 'dream' (*yume* 夢). In sport, the dream is winning the championship (*yūshō* 優勝). There are things which you must do in order to make your dream come true.

And depending on whether your purpose or dream is 'want to' (*shitai*) or 'have to' (*shinakereba naranai*), it is a completely different thing.

If you 'want to' win the championship together with your teammates who share your feelings, does this not make tackling a pleasure, in one sense? Even if the opponent is a giant weighing 100 kilos. On the other hand, if you only feel 'I must win the championship because I will be punched by the Old Boys if I don't' or 'if I don't tackle, the coach will be angry', you will lose the motivation to make the tackle.

This is why the leader must set the goal or vision: to ensure that all the teammates have the same dream. When I was the captain of Kobe Steel, I was unable to do this.

The meaning of Edison's 10,000 failures

Whatever you begin to do in life, almost nobody can do it skillfully from the start. Nobody can ride a bicycle the first time they get on it, but if they practice they can master the skill over time. There are no successful people who do not know failure, and there are no winners who do not know what it is to lose. But the underlying truth (*haikai*) is simple. Only people who persevere until they succeed can be successful. There is a famous episode related to the great inventor Thomas Edison (1847-1931).

Before he invented the electric light bulb, Edison failed 10,000 times. A journalist asked him in an interview 'I hear you have failed ten thousand times, wasn't that hard?' Edison replied 'I have not failed 10,000 times – I've just found 10,000 ways that will not work.'

People who only try to do something once, seen from the viewpoint of people who try and try again,

are only doing one part of PDCA (Plan, Do, Check, Action).

Professor Oka Hitoshi (岡 仁詩), the coach of Dōshisha Rugby Club, told me many times to ‘fail positively’ (*sekkyokuteki ni shippai shirō*). Oka-sensei himself liked to try new things, which is probably why he liked to use that saying. He was a person who hardly ever said ‘you must not do this’ or ‘don’t do that’.



Plate 21 – Professor Hitoshi Oka watching a game intently

In Oka-sensei's case he lined up many options (*sentakushi* 選択肢) and pursued the teaching method of making the players choose the one they wanted. But I and others felt 'it would be easier if you decided for us, it's a nuisance (*madorokkoshii*) for us to decide'.

Oka-sensei told me that the reason he adopted this method had a lot to do with his experiences during the war and after it. He lived through the war in the sensitive time of his youth (*takan na jiki* 多感な時期), and he was told to 'knock out the British and American brutes' (*kichiku BeiEi wo taose*) and he believed what he was told. But after the war ended the world changed completely and calmed down, and he said 'I noticed some things which I had not thought about'. (*Jibun no atama de kangaeteinakatta koto ni kizuuta*).

For that reason, he became firm in his belief that sport would be the way forward with its creativity and free ways of thinking which did not fit in the mold (*kata ni hamenai jiyū na hassō ya sōzō ni yotte zenshin dekiru*). This is why he gave options to the players, and sought a teaching method which would make them think for themselves.

The change which occurred before the game at Oxford University

Rugby is a ‘painful sport’, not only limited to tackles but because it includes physical contact (*shintai sesshoku*). That is why it has a culture of only recognizing as teammates (*nakama* 仲間) players who are willing to put their body on the line and endure pain (*itai omoi wo shite karada wo haru senshu*).

But in real life it is essentially the same. Those who dislike the sweat of toil (*asemizu tarasu no wo itoi*) and only want the ‘delicious’ things for themselves cannot earn the trust of people around them. In an organization where people who can put their body on the line (*karada wo haru*) are not valued, everybody’s motivation is, and remains, low.

In Britain, the place where I studied overseas which is where rugby originated, generally the individual is valued more highly than the group or organization (*soshiki*). The control of motivation is seen as the responsibility of the individual. However, with this method the motivation of the team as a whole really does not improve. I felt that it was also difficult to remove the fear of tackling.

The result was that we lost games which we did not

expect to lose. I also asked the coach why we did not do things to raise the level of motivation of the team as a whole. The coach explained ‘Even if you raise the motivation of the team and become emotional (*kanjōteki ni natta toshite mo*), that can only be maintained for five minutes at the most. After that it is down to the motivation of each individual. And if you become emotional, you cannot make accurate judgements (*seikaku na handan*).’

I thought ‘I see’ (*naruhodo*) but I was somewhat surprised to hear the coach add ‘There are people who like to raise the motivation of the whole team, and those who do not’. But it is certain that I felt acutely aware of the respect for the dignity of the individual.

By the way, my greatest objective in studying at Oxford University was to play in the annual fixture with Cambridge University known as the Varsity Match. And when I was chosen as a regular member my emotions were fit to burst (*bakuhatsu sunzen*). For this reason, even though I knew that respect for the individual was part of the British national character, in the locker room before the Varsity Match my emotions peaked (*kan kiwamatte*), and I hugged each of my teammates with whom I had played for two years. It was to pledge certain victory (*hisshō wo chikau tame*).

Whether it was influenced by my emotional display I do not know, but the emotions of my teammates who had always been cool (*reisei*) were heightened, and the locker room was filled with emotional intensity. And everyone charged onto the ground filled with that emotion. Cambridge led in the early stages, but the result was a victory for Oxford, 21-12.

After the game our captain said ‘Thanks to Hayashi’s tears, everybody was fired up. It was a marvelous atmosphere.’ I think it doesn’t matter whether in the East or West, if you become emotional extra power (*purasu aruha no chikara*) wells up (*wakidasu*). At that time I was convinced that the physically inferior Japan national team could not win without this extra emotional element.

I talked about how to spend time in the locker room in Chapter (Step) Two, but in the sense of moving from the ordinary (*nichijō*) to the extraordinary (*hinichijō*) it is worth noting that ‘the extraordinary world can banish fear’.

In daily life (*nichijō seikatsu*) you never hit anybody with 100% of your power. But in the ‘space’ (*ma* 間) of the locker room before you enter the field of play (*tataikai no ba*), if you can switch your feelings

completely, you can execute ground-hugging, daring and resolute tackles (*chi wo hau yō na yūmō kakan na takkuru* 地を這うような勇猛果敢なタックル).

When it is hot use a fireplace, and when it is cold use a fan

(*Atsui toki ni wa irori ni atari, samui toki ni wa sen wo tsukae*)

There is a word ‘Makujikiko’ 慕直去.

In the time of the eighth regent of the Kamakura shogunate (*Kamakura Bakufu hachi dai shikken*) Hōjō Tokimune (1251-1284, reigned 1268-84) envoys were sent from the Mongol empire, demanding that Japan become a ‘vassal state’ (*zokkoku* 属国) or face invasion and conquest. This is a part of what we learn in Japanese history as the Mongol invasion (*Mōko Shūrai*). At that time Tokimune was only 18 years old. He could not decide whether to fight or surrender, and since he was hesitating, he decided to play for time (*jikan kasegi wo suru*).

For a while he got away with this tactic, but the envoys came again demanding an answer. Tokimune did not know what to do, so he asked the advice of a high priest who had come from China named Mugaku

Sogen (1226-86). The priest advised ‘Makujikiko’, but Tokimune could not understand what it meant. In the end he hit the wall with his head out of frustration.

Blood gushed from his forehead, and in this bloodstained condition Tokimune achieved enlightenment (*satori wo emasu*). Then he ordered the envoys to be beheaded.

‘Makujikiko’ means ‘break through in a straight line at full speed’. Don’t take evasive action, don’t run away. What Mugaku Sogen wanted to teach Tokimune was ‘Even if you supply the envoys with alcohol and women and try tricky methods (*kozaiku* 小細工) the country will not be saved (*kuni wa sukuenai*)’.

The result was that the Mongols attacked with a great army, but twice they were repelled by the Japanese samurai (*bushi*). Recent research suggests that the ‘divine wind’ (*kamikaze* 神風) was not so influential as previously thought.

This historical event was later included in Zen questions and answers. ‘If a great event occurs, how can you avoid it?’

The answer is ‘in summer use a fireplace, in winter use a fan’ (*karo tōsen* 夏炉冬扇). The meaning is that when it is hot you should immerse yourself (*hitarikire* 浸り切れ) in the heat, and when it is cold you should

immerse yourself in the cold.

In other words, ‘when you are in pain, immerse yourself in the pain, and at some point you will be able to break through the wall (of pain)’. If you encounter an event in which you are attacked by fear, don’t panic (*jītabata sezu*) but first prepare for the worst (*hara wo kukuru* 腹をくくる).

Step Five – Half-time – Techniques to reassess the team and yourself

(*Chi-mu to jibun wo saikenshō suru gijutsu* チームと自分を再検証する技術)

How to use the power of players who did not make it to the reserve bench

At the end of the first half once again we remember the preparations done leading up to the game (*kono shiai ni itaru made yatte kita koto*) and the process, and link it to the second half (*kōhan ni tsunagete iku*). Half-time is the ‘place’ (*ba* 場) with this meaning. First the events of the first half must be thoroughly digested (*shikkari soshaku* しっかり咀嚼) from the technical angle.

Is the timing of passes right, is the speed (*tenpo*) of the attack correct, are the forwards and backs linking properly (*renkei wa atteiru ka*)? These and other points are investigated (*araidashimasu*).

On the other hand, we also look again at our relationship with the opposition (*taisen aite to no kankeisei mo minaoshimasu*).

Normally we make a game plan before the game (*ge-mu puran wo kumitatemasu*), but we once again

analyze (*aratamete bunseki shimasu*) what has gone according to plan and what has not, and the strengths and weaknesses of the other team which we have noticed during the game. Then we come to a general consensus (*ishi tōitsu* 意思統一) of everyone about how to play the second half, not only among the 15 players on the field, but also including the reserves on the bench (*benchi iri menba-*).

As well as the technical aspects, the other most important thing at half-time is whether the players can continue to have the power of belief that they can win – the so-called ‘seishinryoku’ 成信力 (where 成 is success, 信 is belief and 力 is power). If you don’t have the belief or confidence that you can win, winning and producing the power required to win both become difficult. It really is true that ‘Belief is Power’.

I have already introduced an episode from Fushimi Kōgyō high school, where before the game starts the players are reminded of the feelings of those who did not make the reserve bench and are watching the game from the stands, as a way to motivate them (*kokoro ni hi wo tsukeru*). And at half-time Yamaguchi-sensei once again urges the regular members to ‘look up at the stand and see how everyone is supporting you’.

So, the regular members look up at the stand... and

seeing this, the club members who did not make the reserve bench shout with loud voices and wave, raising the volume of their support up a level. In this way the players standing on the ground absorb the feelings of their teammates, and convert them into power.

Learning the importance of the very start (first play *ippatsume*) of the second half from a legendary team (*densetsu no chi-mu* 伝説のチーム)

In my rugby career I have very often played in games where the flow (*nagare* 流れ) changed in the second half.

In a game with Nippon Steel Kamaishi (*Shin Nittetsu Kamaishi*) when they were continuing their seven championship-winning run, I was shown very clearly how a strong team approaches (tackles) the second half.

At half-time our team had agreed a plan of action (*sakusen* 作戦) that ‘to achieve superiority in the forwards, let’s put pressure on them at the first scrum in the second half by a united strong shove’.

However, at the first scrum in the second half, as if to smash our plan (*shikan wo uchikudaku* 思感を打ち砕く), Kamaishi put on a huge shove. It was not a

matter of our team putting pressure on them, but of us receiving their intense pressure.

At the start of the second half strong teams are always considering how to change the flow of the game in their favour by putting all their power into one play.

For example, the flow of a rugby game can be changed by one determined tackle (*kimochi ga haitta takkuru*), even if the team was on the back foot (*ressei*) up to that point. Even if your team was being pushed backwards in the scrums until then, if you can apply pressure at the first scrum just after the start of the second half, this may cause your opponents to feel that ‘something is wrong’ and put them off their stride (lit. cause their gears to malfunction *hasha wo kuruwaseru*). We at Kobe Steel understood the importance of a good start to the second half very well.

But Nippon Steel Kamaishi were in the middle of their seven championship-winning run and they were even more passionately aware (*necchi* 熟知) of how to use half-time and the importance of a good start to the second half. They applied very strong pressure through their scrum.

At that time Kamaishi’s forwards included many Japan players. They were well aware of what was

needed to win, and they contested the first scrum after the half-time break very strongly. They put their maximum pressure on us.

Even though Kobe Steel's scrum was not pushed back, we could not apply the pressure we had aimed for. It was an experience where we clearly felt the difference in the understanding of the game based on experience and the feeling for rugby itself.

Rugby is a sport of relationships (*kankeisei* 関係性). The set pieces (set plays) of scrums and line-outs, the contest at rucks and mauls, the 'sign plays' (plays according to prearranged signals) by which the backs break through (*toppa* 突破) and the opponents try to tackle them, attack and defence... in your relationships with the opposing team, you have to understand clearly which parts of the game you are winning, and which parts you are losing.

After a game is arranged, if you have weak points compared to your opponents, you have to practice them repeatedly until the game, and close the gap (*sa wo umeru*). You also must practice hard the areas in which you are superior.

In the game itself you have a game plan, and when you actually play the game, the areas in which you are superior and inferior (*yūretsu* 優劣) become even

clearer.

This is why at half-time you have to reassess the things you had wanted to do but could not achieve, and the areas where your relationship with the opponent is different to what you had imagined it would be. You make your game plan for the second half based on your reassessment of yourself and the team at half-time.

Correct decisions vary team by team

(*tadashii handan wa chi-mu ni yotte kotonaru* 正しい判断はチームによって異なる)

In rugby it is only the players on the field of play who make decisions based on the situation (*jōkyō handan wo suikō shimasu*). This is because the coach is not on the field. This is also one of the charms (*daigomi* 醍醐味) of rugby. Since the situation on the field changes moment by moment, the game proceeds not according to instructions from the coach, but only according to the judgement of the players. Attack and defence alternate in a hectic (dizzying) fashion, so the 15 players in the team all have to make judgements of the situation from their own standpoints.

Naturally you have to make correct decisions based on the situation, but the body must also respond

at the same time. In this way you can play a good game.

What is interesting is that ‘correct decisions vary team by team’.

Each team has its own individual personality (*kosei* 個性). The personality is revealed in how each team reacts to the same situation. There is a difference in tactics (*senjutsu* 戦術) and strategy (*senryaku* 戦略).



Plate 22 – Group photo of the Japan team touring Scotland in 1986. The author is in the middle of the front row.

But in an actual game, responding to the movements of the opponents, the differences may lead to deviations (*sono sai ni mo zure ga shōjiru*). At half-

time the deviations must be corrected, but no corrections can be made without a clear understanding of what is happening on the field.

Let's take the Japan vs. Scotland game in Rugby World Cup 2019 as an example. Japan won the game 28-21, and so was able to proceed to the quarter-finals from the pool (*yosen ri-gu*). In the first half of this game Japan perfectly controlled the pace of the game, but in the second half Scotland completely changed the way it was playing (*tatakaikata*).

At the end of the first half Japan was leading 21-7. But Scotland applied cool analysis (*reisei ni bunseki shiteimashita*) and they observed that the Japanese players were feeling the pace (*ashi ga tomatteiru*). So they began to play open rugby (*tenkai ragubi*- 展開ラグビー) and to spin the ball wide at every opportunity (*dondon soto ni bo-ru wo mawasu*).

But Scottish rugby's chief characteristic is that it traditionally uses a lot of kicks to attack steadily, and they had not played in this way (moving the ball to the outside) up until that time.

Japan was caught unawares by Scotland's sudden change in strategy (*totsuzen no henkō ni nomikomarete shimaimasu*). Japan scored seven points soon after the break, but after that Scotland completely dictated the

pace of the game. In other words, at half-time Scotland accurately checked what had happened in the first half, reassessed the relationship with their opponents, and chose to play open rugby, spinning the ball wide.

One more thing must be specially mentioned about the case of Scotland. They adopted the strategy of ‘open rugby, spinning the ball wide’ which they did not normally play. Half-time is the place for the team to remember the process leading up to the game, but Scotland chose a strategy which they had not used in games before.

However, it was precisely because they could play this style of open rugby that they looked at their opponents and decided to adopt that strategy. In other words, if you know your team really well (*necchi* 熟知) you can take stock of the powers you have and adjust to the opponent, and play accordingly. If that were not the case, Scotland could not have suddenly changed their strategy.

The ‘internal self’ (*uchi naru jibun*) is connected with the surrounding space (*shūi no kūkan*)

It is said that the most difficult thing for human beings is to know themselves (*jibun wo shiru*).

For example, let's say you have a dream for your future which you want to realize. But not many people can say whether that dream is truly from the depths of their soul (*tamashi* 魂). The dream which you are aiming for now may have been given to you by society, or the people around you.

Then as you get older, your roles in society increase. Then you may feel that you do not know if you are living for society or living your own life. At this time if you do not place yourself beyond doubt at the core (*shutai* 主体) of your life, you cannot lead an excellent or brilliant life (*azayaka na ikikata* 鮮やかな生き方). To lead a brilliant life, it is essential that you know yourself.

In the training courses for company employees (*kenshū*) which I am organizing, I make it the objective to glimpse 'the internal self' (*uchi naru jibun* 内なる自分). This is because if it goes well, you can encounter a truly lovely you (*suteki na jibun*) which you had not noticed before.

This 'internal self' is not just in your body, but also extends to the space around you.

The psychologist Carl Gustav Jung stated that awareness (*ishiki* 意識) consists of conscious awareness (*kenzai ishiki*), and beyond that

subconscious awareness (*senzai ishiki*) and in an even deeper place there is the group or collective unconscious (*shūgōteki muishiki*). This group unconscious is like a presentiment or foreboding (lit. ‘message from an insect’ *mushi no shirase*), and even though there is no causal relationship (*inga kankei*) with each other, it means that a meaningful linked event (*imi no tsunagatta deki goto*) may happen at the same time.

Synchronicity,⁵ in other words ‘meaningful random coincidences’ (*imi no aru gūzen no icchi*), or ‘somehow the thing I was thinking is realized’ is probably also the effect of the group unconscious.

The ability of human beings to receive inspiration such as presentiment is surely because they don’t merely have the consciousness within them, but in the same way as a computer is connected to the cloud, they are connected to the space around them, the group unconscious and cosmic consciousness. And everything in this world (*kono yo ni aru mono*) has its own frequency (*hadō* 波動), and at some point the same frequency will resonate with another thing.

⁵ Synchronicity: an apparently meaningful coincidence in time of two or more similar or identical events that are causally unrelated.

‘Where am I?’ and ‘Where is the soul?’ are very difficult questions, but you may think ‘the core of myself does not only exist in my body’.

When Kobe Steel achieved its first championship I myself thought ‘I must change’ and I have mentioned my serious devotion to my rehabilitation. It is true that it was very hard, but I did not achieve it on my own. I consulted various professionals, and with their help I was able to do it.

The trainers who created rehabilitation menus for me, the ASICS company of Kobe which lent me their training machine which was under research and development, and the Kobe Steel rugby club president who told me to do all I could and he would speak to the company... many people supported and helped me at a time when I thought that I might give up and resent rugby for the rest of my life if I did not take action.

When I return to ‘myself’ (*watashi ga watashi ni modoru toki*) I can lead an independent life (*shutaiteki ni ikiru koto ga dekiru*)

Constellations – All the stars are in a separate place, but the people who see them note their alignment and feel a story, and this is a constellation.

When human beings have powerful desires in their subconscious, synchronicity (meaningful random coincidences) occurs, and if the subconscious awareness of various people comes together, a story (*monogatari*) may be created. Each person may not notice this, but by random coincidence they choose the same path, and people are drawn together. This moment certainly occurs. I think that in the way life unfolds random coincidence is a major factor.

In this chapter the theme is ‘Techniques to reassess the team and yourself’. In order to reassess yourself, you must reconsider yourself (*jibun wo mitsumenaosu*), in other words you must look inside yourself (introspection, *naikan* 内観).

As part of my work I have always made ‘introspection’ a topic of my training courses. Inside yourself, the truth (*shinjitsu* 真実) is not only enjoyable and pleasant memories. On the contrary, painful (*kurushii*), bitter (*tsurai*), sad (*kanashii*) and annoying (*kuyashii*) memories may be the very ones in which the truth is hiding.

But human beings unconsciously (*tsuitsui*) try to avoid these negative memories (*fu no kioku* 負の記憶), and suppress them (*osaekondari shite shimaimasu*). But if you do not focus on these negative

memories, you cannot encounter the real and true you.

If you focus on the sordid memories (*dorodoro shita kioku*) inside you without concealment or adornment (*kakusazu, kazarazu*), naturally tears will start to flow (*shizen to, namida ga wakiagatte kuru*). It is when you experience those tears that behind them the lovely you (*suteki na jibun* 素敵な自分) will appear as a phenomenon (*genshō* 現象).

The moment when you return to yourself is the moment when you can live independently as a human being (*ningen toshite shutaiteki ni ikiru koto ga jitsugen suru*). I believe it is the power of sensitivity (*kansei no chikara* 感性の力) which makes this possible.

The true feelings (*honne* 本音) of human beings are perceived by sensitivity (*kansei ga toraeta mono*). On the other hand, the public face (*tatema* 建て前) of human beings is perceived by reason (*risei* 理性). If I become independent (*shutaiteki ni natte* 主体的になつて), if it is not I who becomes me, who will become me? Avoiding adornment and deception (*kazattari, gomakashitari suru no de wa naku*) if you can become the real and original you, only then will you be able to appreciate others (*tanin wo mitomeru koto*).

As long as you do not create the process whereby you become independent (*shutaiteki ni naru*), you cannot appreciate others. Only when you become the real and original you (*ari no mama no jibun*) can you appreciate others and harmonize with them.

Creating a strong organization (*tsuyoi soshiki* 強い組織) using the ‘adaptive mode’ (*junnō mōdō* 順応モード)

So, at half-time you have reassessed the situation and the results have appeared. What sort of organization should you make in order to make use of them?

In human beings there are two modes: the ‘adaptive mode’ (*junnō mōdō* 順応モード) which receives things in a docile, obedient manner (*sunao ni* 素直に) and the ‘resistive mode’ (*hanpatsu mōdō* 反発モード). In Chapter (Step) Four I wrote that people cannot produce power when they feel afraid. This is because when they feel afraid, they switch to the resistive mode. On the other hand, when they are in the adaptive mode people can improve their performance, and not only in sports.

For example, when under strong pressure if you switch to resistive mode (‘What shall I do if I fail?’)

you cannot display your true ability. On the other hand, if you are in an environment where there is mutual trust between you and your teammates, you can rise to the challenge of the pressure in adaptive mode. The chances of your being able to fully demonstrate your power are improved.

Also, human beings are always starved of love (*ai ni katsueteiru* 愛に飢えている). You have the place where you belong (*jibun no ibasho*) in an organization, but whether the organization makes you feel this (*soshiki ga kanjisasete kureru ka dou ka*) is extremely important (*monosugoku daiji na koto*).

It is very important whether you are in a place which seems psychologically safe (*shinriteki ni anzen da to omoeru ba*), and whether you belong to an organization which lets you know that ‘you are a valued member of the team’ (*anata wa taisetsu na chi-mu no ichiin desu yo*).

For example, at your workplace if you are told ‘you are really useless’ (*omae, hontō ni yaku tatazu da na-*) you will fall into resistive mode (*hanpatsu mōdō*), but if you are told ‘you have been very helpful again today, thank you’ (*kyō mo tasukatta, arigatō*) your feeling of your importance will be enhanced and you will be in adaptive mode (*junnō mōdō*). Depending on this, your

contribution and ability to display your talents will be completely different.

This is also related to ‘want to’ and ‘have to’ which I mentioned previously. If you are being made to do work, you are surely in resistive mode, and it will be painful. Of course, it is important whether you voluntarily and spontaneously (*jihatsuteki ni*) want to do the work yourself.

It is the role of the leaders (captain, manager or CEO) to create an environment in which the team members or employees ‘want to’ do their work. If they set out a coherent philosophy (*rinen*) in which everyone can perceive values (*kachi wo midaseru*) then they will naturally feel that they want to realize that philosophy, and will be in adaptive mode.

Teaching how to do the work (*shigoto no susumekata*) and know-how (ノウハウ) are in the world of ‘matsugaku’ (末学). And if you only teach those things, and you cannot communicate the value(s) of the work (*shigoto no kachi*) to employees or teammates which is the ‘hongaku’ (本学), then you are putting the cart before the horse (*honmatsu tentō* 本末転倒).

In this chapter the theme is ‘Techniques to reassess the team and yourself’ and to do this first of all the

goals (*mokuteki*) set out by the leader of the organization must be clear and excellent. And it is important to what extent the company employees or teammates can add or superimpose their own vectors (*jibuntachi no bekutoru wo kasaneawaseru*) to these goals.

Things will not go well if the leader tries to make the company employees or teammates obey by fear, getting angry (*okottari*) and rebuking or scolding them (*shikattari*). Then it becomes a ‘have to’ situation, and in the worst case the stigma (*rakuin* 烙印) of ‘black company’ (*burakku kigyō* ブラック企業) may be applied.⁶

Finally, please allow me just one personal observation (*watashi rashii hatsugen wo oyurushi kudasai*). When you are reassessing the team and yourself at half-time, you cannot allow yourself to become faint-hearted (*zettai ni yowaki natte wa ikemasen*). If you become weak or faint-hearted (*yowaki* 弱気) while working or playing the game you have already lost (*mō maketa mo dōzen*). A wall which you have hit 100 times and could not bring down until

⁶ ‘black company’: a rogue company which habitually treats employees badly and flouts labour standards.

now may collapse on your next hit.

What we know from the viewpoints (*shiten* 視点) of Nintendo, Apple and Sony

By the way, if you only focus on the topic in front of you (*me no mae no kadai*) it is often in the end only a temporary measure (*sonobashinogi ni sugizu*) and not a solution to the essential problem (*honshitsuteki na mondai no kaiketsu*). For example, recently ‘DX (Digital Transformation)’ is a topic which is being loudly shouted about (*kowadaka ni sakebareteimasu*) in companies, but it only means how to improve productivity at work by the introduction of IT techniques into companies (*ika ni IT gijutsu wo shanai ni shintō sasete shigoto no seisansei wo takameru*). In other words, it is only a method (*sunawachi, aku made mo shudan desu*).

Even though there are probably other ways to improve productivity than DX, ‘because other companies are doing it’ is not a good reason to seize upon it (*tobitsuku* 飛びつく). This is another example of putting the cart before the horse (*honmatsu tentō*).

When you are doing business, by just changing your point of view slightly (*sukoshi mikata wo kaeru*

dake de), a completely different thing may appear. Nevertheless (*sorenanoni*), in the case of people who only focus on one way, they only find difficulties in front of their eyes (*mesaki no koto dake ni konnan wo midashi*), and in some cases they even give up the business (*jigyō wo akiramete shimau koto sura arimasu*).

For example, Nintendō (任天堂) is a company which develops and sells video game consoles and software (*ge-mu no kiki ya softō*), but originally it sold card games such as Japanese floral playing cards (*hanafuda* 花札) and western style playing cards (*toranpu*). But in the 1960s card games became obsolete (*sutare* 廃れ), so the company committed itself to electrically operated toys and electronic toys. Then in 1983 they had a huge hit with the ‘Family Computer’ which became known as the ‘Famicon’ and this has continued to the present.

In fact, the company is still selling *hanafuda* and other playing card games. However, if it had persisted in only selling card games, it would not have become as prosperous as it is now, with a stock market capitalization (*kabuka jika sōgaku* 株価時価総額) ranking among the highest for domestic companies within Japan.

I do not know much in detail (*kuwashiku shirimasen*) about what kind of ‘place’ (*ba 場*) Nintendo’s half-time was, but there is no doubt that precisely because they are constantly reassessing themselves (*tsune ni jibuntachi no koto wo saikenshō shiteiru kara koso*) they have been able to focus on business projects with good prospects of growth (*seichōsei no aru jigyō ni chūryoku dekita 成長性のある事業に注力できた*).

On the other hand, in the case of Sony which is a manufacturer which represents Japan (*Nihon wo daihyō suru me-ka- 日本を代表するメーカー*), now it is in good shape (*genzai wa kōchō*) but there was a time when its results were poor (*gyōseki ga kibishii jiki mo arimashita*).

Using modern smartphones now in circulation it is possible to make phone calls, listen to music, watch videos, connect to the internet, play games, take photographs and do many kinds of things.

Sony had top level technologies such as the ‘Walkman’ and PCs (*pasokon*), digital cameras (*dejikame*) and mobile phones (*keitai denwa 携帯電話*). But it was not Sony which brought all these technologies together in one piece of equipment, the smartphone (*sumaho*), and launched it on the world –

it was Apple. The company which built in all these functions, developed its own OS (Operating System) which it put into the iPhone, and nurtured it to become what can be said to be an indispensable product for humanity (*jinnrui ni kakasenai to mo ieru shōhin ni sodateageta*) was Apple.

On the other hand, Sony is still nowadays selling smartphones, but it is just one of the manufacturers which uses the Android, which is a Google OS.

Why did Sony, which so excited the young people of the world in the 1980s with its Walkman, not launch the smartphone in the world before Apple? I am not a Sony employee so I cannot say with any certainty (*kakuteiteki ni noberu koto wa dekimasen*), but it does seem clear that the CEOs (*keieisha* 経営者) of the two companies were looking at different views (landscapes, scenery *keshiki* 景色) of the near future (*kinmirai* 近未来).

The view from the first floor (UK and Europe: ground floor) of a building (*biru no ikkai kara mieru fūkei*) and the view from the 50th floor are totally different (*mattaku kotonarimasu*). While looking from the first floor, imagining the view from the 50th floor and thinking about where we should move forward to (*jibuntachi ga doko ni susumu beki ka*) and giving the

direction (*sono hōkōsei wo shimesu*) – I think this kind of ability is what is demanded of leaders (*sōshita nōryoku ga, ri-da- ni wa motomerareru to omoimasu*).

If you deliberately make a ‘place’ which is half-time...

(*itōteki ni ha-futaimu to iu ‘ba’ wo tsukuru to*
意図的にハーフタイムという「場」を作ると)

If the destination has become clear (*doko ni susumu beki ka ga miete kita naraba*) you then proceed in the order ‘Be, Do, Have’. If you want to ‘have’ something, you first have to ‘do’ something to get it. But before moving to the action of doing something, you must first check your present state, which is ‘Be’.

However, many of us are living in the reverse order of ‘Have + Do = Be’. This way of thinking is ‘If you want to become a certain thing, you first obtain the necessary things, and then you act’. (*Naritai jibun ni naru tame niwa, mazu hitsuyō na mono wo te ni irete kara kōdō suru.*)

For example, if there are people who want to live freely, they think in the following way. ‘Getting hold of money = Have (*okane ga te ni hairu = Have*) → Quit my present job and do work I like = Do (*ima no*

shigoto wo yamete suki na shigoto wo suru = Do) → Live freely = Be (*jiyū ni ikiru = Be*)'... this is how they think. But if they do this, they will tend to live a dependent way of life (*izonteki na ikikata* 依存的な生き方) at the mercy of conditions which they cannot themselves control (*jibun de wa taisho suru koto no dekinai jōken ni furimawasarete shimai*).

But if you do not establish your own way of life independently (*shutaiteki ni jibun no ikikata wo sakutei shinakereba*) you will just be a person who obeys other people (*tanin ni shitagau dake no jinsei ni natte shimaimasu*).

Whether you succeed or not (*seiko suru shinai ni kakawarazu*), you cannot walk your own road in life in this way (*kore de wa jibun jishin no jinsei wo ayumu koto ga dekimasen*).

So what happens if you live according to 'Do + Have = Be'? 'Doing a lot of work = Do → Earning a lot of money = Have → Live freely = Be' is what happens.

In this case, instead of starting with 'Have' you say 'In order to become the person I want to be, first I must act'. (*Naritai jibun ni naru tame, mazu kōdō suru.*) The more effort you make, the closer you get to the person you want to be, so it is easier to get a feeling of

satisfaction (*manzokukan* 満足感). But if you cannot get money, only a sense of futility (*torōkan* 徒労感) remains.

Finally, what happens if you live according to the order ‘Be + Do = Have’? If ‘Be’ is the starting point, first you try living in the condition in which you want to be, and immerse (*hitarikitte* 浸りきって) yourself in it. And then in that condition you act (Do). And only by doing this can you obtain what you desire (Have).

Imagine vividly (lit. before your eyes *ganzen* 眼前) the mental image (*ime-ji* イメージ) of what you want to be, and even if you do not reach it, try to act according to the image (*ime-ji no mama ni kōdō shite miru*). If you want to live freely, it may be good to try a ‘workation’ (ワーケーション) combining travel and work.⁷

In this way, if a company or team deliberately creates a ‘place’ (*ba*) for half-time, you can reassess yourself and the team. If the direction of travel is

⁷ Workation: a word combining ‘work’ and ‘vacation’. It means combining work and leisure to allow employees to relax and be more productive. First used in 2010 by American and European media, and used in Japan from about 2015.

decided by this method, you can give thought to your ideals (*jibun no risō ni omoi wo itashi*) and immerse yourself in them (*sore ni 'hitarikitte' miru*). By doing this your reassessment will be more effective (*yorikōkateki*).

If you do this, you can certainly make a good start to the second half.

Step Six – Attack – Techniques to identify the right moment to strike

(*Kōsei ni deru shunkan wo mikiwameru gijutsu* 攻勢に出る瞬間を見極める技術)

All Blacks don't expect to 'help each other out'

(*O-ru Burakkusu dewa tasukeai nado kitai shinai* オールブラックスでは助け合いなど期待しない)

In the ebb and flow (*nagare* 流れ) of a rugby game, attack and defence alternate. Even if you attack continuously, if you lose the ball, you have to immediately switch over to defence. And on the contrary, if you can turn over the ball when you are defending, you can switch to attack.

Rugby is not like baseball or American football where attack and defence are firmly partitioned. You have to deal with changes at any moment between attack and defence, and if you do not, you will not win.

And however great the difference in ability (*jitsuryokusa* 実力差) between the teams, for any team there is the 'ebb and flow of the game' (*shiai no nagare*). If you can score a try when the flow of the game is in your favour, this will greatly influence the subsequent flow of the game.

Even if you are superior in ability, if you don't score a try when the opportunity presents itself, things will gradually start to go wrong (the wheels will gradually fall off, lit. the gears will gradually start to grind together *shidai ni haguruma ga kuruihajime*) and you will start to make a series of errors (*misu wo renpatsu suru*). On the contrary, even if you are inferior in ability, if you can execute a series of determined and fine tackles, you can turn the match into a close game (*sessen* 接戦).

On the other hand, when the flow of the game is entirely against you, you have to defend and keep defending (*mamotte, mamotte* 守って、守って) and endure (*taenukanakereba narimasen*). During that time you must read the flow of the game (*nagare wo yomi*), observe where the tactics of the opposing team are not working (lit. unraveling *hokorobi* 綻び) and use that as a starting point (*kiten* 起点) to change the flow.

But there are also very tiresome cases where you can't find the 'unraveling' of the opponent. In that case you have to concentrate totally on the play in front of you. There is nothing else you can do (*sore igai, dekiru koto wa arimasen*).

For example, binding firmly in the scrum (*sukuramu wo shikkari to kumu*), making sure you secure your ball from the lineout in your own half (*jijin de maibo-ru no rainauto wo kakujitsu ni kakuho suru*) – these kinds of things are the only ways to regain the initiative (lit. take back the flow of the game *nagare wo torimodosu*).

Defend, Defend, Defend... in rugby if you fail to make a tackle even once (*ikkai demo takkuru misu shitara*) or if you concede a penalty kick to your opponent, this may be the moment when you lose the game. In those cases, the result will depend on how precisely the team members on the field can execute plays.

For this purpose I often hear the opinion that ‘team members should help each other out’ (*chi-mu dewa tagai ni tasukeau beki da*), but I do not start to build teams on that assumption (*zentei* 前提). Of course, when mistakes happen, it is necessary to help out. However, an organization which starts with that premise can never be a strong one.

I have already mentioned that the All Blacks came to Japan in 1987, but they also played the Asia Barbarians, a team made up mainly of players from Korea and Hong Kong. The result was a big win for

the All Blacks, 96-3. I clearly remember even now the beauty of their attacking play, which flowed like waves.

Just after the end of that game I met an old friend who was playing at prop for the All Blacks, and I asked his impression of the game (*shiai no kansō wo kikimashita*). His reply was quite unexpected.

‘Today was totally hopeless, because we made 32 mistakes.’

I could understand this answer if he were the coach or captain (leader, *ri-da-*). But immediately after a game in which they had hammered their opponents he had counted 32 mistakes made by his team, including small ones by individual players. I was very shocked by this.

All Blacks never expect in the slightest to be ‘helped out’ by their teammates. They are not so naïve or soft in their thinking. Each one seeks to fulfil his own responsibility completely. That is exactly why they are a strong team.

However, they are not doing anything special at all. They do each and every thing faithful to the basics (*kihon ni chūjitsu ni* 基本に忠実に) and because it is natural (*atarimae no koto*). It is because they perform these things without mistakes that they continue to be the Number One team in the world.

All Black players have absolutely no naïve expectation that they will be ‘helped out’ by their teammates. All they have is the expectation that each member will seek to fulfil his responsibility with an earnest and sincere heart (*shinshi na sugata* 真摯な姿).

Research into ‘the power of a leader to attract good fortune’

When shifting to attack, the ‘power of attracting good fortune’ (*un wo hikiyoseru chikara* 運を引き寄せる力) is also important.

I heard the following story from a banker. Komatsu Kō, the president of Sumitomo Bank, was chosen to be ‘Banker of the Year’ by a British financial journal. That bank had to send personnel (*jinzai*) to a client company to restructure it (*kigyō saiken no tame*). Then the person in charge asked Komatsu-san ‘what kind of personnel should we send for the restructuring of the company?’

The person in charge (*tantōsha*) apparently expected an answer along the lines of ‘a person good at finance’ (*zaimu ni tsuyoi hito*). But Komatsu-san’s answer was different. He said ‘a lucky person’ (*un no tsuyoi hito*

運の強い人). Furthermore, he did not simply mean a person who was lucky for himself, but a person who would bring good fortune to the company.⁸

When I heard this, I realized that luck is an expression of the total power of a CEO or leader.

Good luck is not attracted by people who do nothing (*akushon wo okoshiteinai hito*). Like a tuning fork which resonates at the same frequency, ‘Lady Luck’ is only attracted to people with positive ideas who are on her wavelength.

But even if you think in your conscious mind ‘I can do it’, at the same time there is also the anxiety (*fuan*) that ‘I may not be able to do it’ (*dekinai kamo shirenai*). This is why a truly positive attitude (*shin no pojitibu na hassō*) is a firm belief that ‘I can do it’ which extends even to the subconscious mind. It is important to believe completely (*shinjikiru*) with the innocence (*mujakisa*) and absence of malice of a child.

So why is it necessary to have confidence and the positive attitude that you can do something not only in your conscious, but also in your subconscious mind?

Do you know the expression ‘self-organization’ (*jikososhikika* 自己組織化)? Snow crystals have

⁸ Napoleon Bonaparte is alleged to have said ‘I had rather my generals be lucky than able.’

beautiful shapes, but these are created naturally when water molecules come together. Like snow crystals, the curious phenomenon by which order and structure are naturally completed is called ‘self-organization’. Of course, self-organization also occurs in human society.

For example, very often when people act independently (*shutaiteki ni kōdō shiteiru*), some event becomes the chance (*kikkake*) for life to change for the better (*jinsei ga kōten suru*). This is ‘self-organization’ which occurs based on a positive frame of mind (*pojitibu na sōnen*) and I think that what joins them together is Luck (*sore wo tsunagiawaseru no ga un*).

Lucky people value connections with other people (*en wo daiji ni shimasu* 縁を大事にします). For example, people give information which only they know to those who value their friendship. If the situation is ‘Because I happened to know some information, I managed to avoid a crisis, I was lucky’ then it has happened because somebody has brought you luck.

From this we may conclude that people who are liked because they value connections are lucky people. Valuing connections between people, not betraying them (*hito wo uragirazu*), being sincere in friendship

with your mates – if you cannot create such relationships, then I don't think you will be a lucky person.

The true meaning of successful people saying 'I was lucky'

Let's return the discussion to rugby. When defending for a long time, if the captain has a positive attitude (*sōnen* 想念) and can make even a painful situation enjoyable... the team members will also become involved (*makikomi*), pick up dropped balls (*koboreta bo-ru wo hirotte*), and will be able to switch quickly between attack and defence.

On the other hand, under a captain who only feels pain and suffering, the opponents' attack may come apart (*hokorobi*) and he may be slow to realize this. In this case, even if luck comes their way, the team members will not notice it. A team with a leader who can precisely analyze the current game situation, communicate the results of his analysis to his teammates and inspire them, will be a lucky team I think (*yahari un ga korogarikonde kuru to omoimasu*).

For example, when a company is facing an existential crisis, a leader who can say 'the company

may go bankrupt (*tsubureru* 潰れる) but nobody will die, and we can plan a comeback (*saiki mo hakareru* 再起も図れる)’ will be able to reassure the employees with only these words. A positive attitude, expressed in old-fashioned language, is to ‘have real guts’ (*tadashii ‘hara no suwarikata’* 正しい「腹の据わり方」).

Then a leader who has survived these stormy seas can definitely declare ‘I am lucky’ (*Ore wa un ga ii*).

Reading the lives of business leaders in The Nikkei (*Nihon Keizai Shinbun* newspaper) as described in the series titled ‘My Resume’ (*Watashi no Rirekisho*), there are many words expressing good fortune, such as ‘by chance’ (*tamatama*), ‘incidentally’ (*futo toshita koto de*), ‘fortunately’ (*saiwai na koto ni*), ‘luckily’ (*ori yoku*).

On the other hand, many people who fail blame it on bad luck and say ‘It’s because I am unlucky.’ This clearly shows the strangeness (*fushigisa*) and importance (*jūyōsei*) of luck.

In the end human beings are living interrelated lives (*kankeisei no naka de ikiteiru*), so they can do almost nothing on their own. Only when human beings are linked by synchronicity can their dreams come true.

It may be something like a ‘ladder lottery’ (*amidakuji*) in which the result will change depending on what you choose. Or it might be like a ‘straw millionaire’ (*warashibe chōja*) where success is accumulated just as snowballs are accumulated to make a snowman (*yukidaruma*). This kind of thing is not susceptible to reason (*rikutsu* 理屈) but can only be felt by experience (*taikan* 体感), so successful people only say things like ‘well, I was just very lucky’ (*iya, tamatama un ga yokatta desu yo*).

Limits are something which you create yourself

Of course, when you go on the offensive, the feeling that you will never give up is indispensable. A total belief in your victory (*kachi wo shinjikiru koto*) will attract opportunities (*chansu wo hikiyoseru*) and will lead the team to victory (*chi-mu wo shōri ni michibiku*).

In the year when Kobe Steel won its third championship (V3), Sanyo Denki was very strong, and it was a very tough season. We played against Sanyo in the final of the All-Japan company championship in January 1991.

In this game Kobe Steel was four points behind in extra time (*rosutaimu* ロスタイム) and it all came

down to the final play. Our Number Eight Kazuhira Ōnishi launched a side attack and formed a ruck, the scrum half Mitsutake Hagimoto picked up the ball which came out of the ruck and passed it to the stand-off Hiroyuki Yabuki.

At this point Yabuki was caught by a Sanyo player, but just before he fell down, he passed it to the right. The pass went past Yasushi Fujisaki who was playing at centre, bounced and landed neatly (cleanly *suppori to*) in the hands of Seiji Hirao, the other centre. Then Hirao sidestepped one opponent and just as he was about to be tackled by another, he released the ball with superb timing (*zetsumyō na taimingu*) to Ian Williams who was running along the touchline.

Williams who caught the pass ran for about 50 metres from just inside Kobe Steel's half. In the end he shook off (*furikiru*) the pursuing Sanyo players who were hot on his heels (*oisugaru*) and scored the try almost directly under the goalposts (*go-ru no hobo mashita*). This brought the scores level at 16-16, and after that Takahira Hosokawa who was our kicker converted the try for a dramatic victory.

In this game we continued to play our best rugby, and waited for the one chance to win. The result was that Kobe Steel won because we continued to believe.

Until the final whistle nobody gave up. We achieved the victory because Kobe Steel was superior to Sanyo Denki in terms of ‘staying power’ (*nenchakuryoku* 粘着力).

The symbol of this ‘staying power’ was the pass to Hirao. The ball bounced and landed neatly in the hands of Hirao... with that bounce, a dogleg was created in Sanyo Denki’s defence (*Sanyō Denki no difensu ni zure ga shōji*), and that gave Kobe Steel the space to attack.



Plate 23 – The author receives the ball during a Kobe Steel practice.

The rugby ball is elliptical in shape (*ragubi-bo-ru wa daenkyū desu*). Depending on the angle with which it rebounds on the ground, it could go in any direction. But on this occasion, it happened to bounce (*tamatama hanekaetta*) into the hands of Hirao, but this was not a mere accident (*gūzen de wa nai*). There had been one year until the game for the ball to bounce and be secured... which is exactly why the final result was inevitable.

Nobody knows where a bouncing rugby ball will go, which makes it an iron rule (*tessoku*) not to let it bounce. But there are games where winning and losing is decided by the bouncing ball, and who secures it.

Once, twice, three times... the more the ball bounces, the less predictable is the direction it will go, and the uncertainty (*fukakujitsusei*) increases. But it is easiest to secure the ball at the moment when it bounces, so in daily practice we thoroughly researched how to cope with a bouncing ball (*baundo shita bo-ru ni dono yō ni hatarakikakeru ka*).

Thus the inevitability accumulated (*hitsuzen ga tsumikasanatta*). Then the ‘staying power’ for victory attracted luck (*un wo hikiyose*), and the ball bounced cleanly into Hirao’s hands. This was not mere good

luck (*kōun* 幸運). It was fate (destiny, inevitability *hitsuzen* 必然).

But somewhere things fall over (*dokoka de taoreru koto wa aru*). Yet if they must fall over anyway, it is better if they fall forward (*maenomeri* 前のめり). This is because limits (*genkai* 限界) are created by you yourself (*jibun ga tsukutte shimau mono*).

I stated above that a gymnastics athlete who pictures a technique (*waza* 技) in his head, if he practices hard enough, can certainly perform it successfully. In the same way, in work and in sport, you should be able to achieve something which you think you can do. And if this is true, always work or practice with the sense of falling forward (*maenomeri*), and exceeding your own limits (*jibun no genkai wo koete iku*). There is no other possible way to attract success or victory (*sore igai, shōri wo taguriyoseru koto wa dekinai no desu*).

The Shukuzawa style of teambuilding which beat Scotland

I was chosen to represent Japan when Hiroaki Shukuzawa (1950-2006) was the coach. He was very active in the business world, and a board member and

managing director (*torishimariyaku senmu shikkō yakuin* 取締役専務執行役員) of the Mitsui Sumitomo Bank. He died suddenly in 2006, but according to some bankers if he had lived longer he would have become president (*tōdori* 頭取) of the bank.

Shukuzawa-san was a banker responsible for foreign exchange dealing. But when I was studying in Britain, I heard from other Japanese dealers that they did not have a good impression of him. However, dealing is a cutthroat world of life and death (*ikiru ka shinu ka no shōbu no sekai*). If they lost out to him in that competitive environment, and were humiliated by him (lit. forced to drink boiling water *niefū wo nomasareta* 煮え湯を飲まされた) then even if their assessment of him was low, that may rather be the highest praise (*saikō no homekotoba*).

As a dealer, Shukuzawa-san was totally focused on winning (*tetteiteki ni kachi ni kodowatta*). His motto was ‘Winning is the only good’ (*katsu koto nomi ga zen de aru*). And he was also a very lucky man (*kyōun no mochinushi*).

Japan’s dearest wish (*higan* 悲願) was to earn a win from one of the top rugby nations: the four ‘home nations’ of England, Ireland, Scotland and Wales, and

France, New Zealand, Australia and South Africa. And in 1989 the first win came for ‘Shukuzawa Japan’ against Scotland.

Before the game Shukuzawa-san declared publicly that his team would beat Scotland. It is also famous that in a post-match interview he said ‘We won exactly as promised. I told you we would. You see, if you defend properly, you can win.’

Moreover, it was in the amateur era, not the professional one of nowadays. The whole team was composed of amateurs, and it was impossible to have a long training camp to strengthen the team. That is why Shukuzawa-san did not choose players from the viewpoint of their general ability (*sōgōryoku*) but because they were excellent in one particular skill (*ichigei ni hiideta*). And to defeat Scotland he built a team of the right people in the right place (*tekizai tekisho*). For example, he chose the prop Masanori Takura who was, as he himself and others would admit, a clumsy player (*bukiyō na senshu*). But he was very strong in the scrum and a marvelous tackler.

I myself was aiming for the second Rugby World Cup in 1991, and was in excellent condition. I was asked to lead the forwards. It was superb timing on the part of Shukuzawa-san.



Plate 24 – Japan team members at the second Rugby World Cup (1991)

In the Scotland game Shukuzawa-san may have had a firm narrative in mind in order to win. Generally it was predicted that Japan would be put on the back foot (*ressei ni tatarareru*). But Shukuzawa was always looking for the right moment to attack, and in order to do this immediately if the chance came, he put together a team of the right members in the right place.

In that era the players in world rugby were getting larger and larger. The Scotland back row forwards were also large, but because of that they were a little slow.

‘This is our chance’ (*soko ni suki ga dekiru* そこに隙ができる) is what Shukuzawa-san firmly believed.

And in order not to miss out on this chance, he assembled players whose general ability may have been inferior, but who were very speedy. I think that is why we beat Scotland.

But even though we were able to beat Scotland at home, on the world stage at the World Cup we could not win. In the second World Cup we beat Zimbabwe by 44 points, but unfortunately we lost our other games. Still, we achieved Japan’s historic first win at the Rugby World Cup, again because Shukuzawa-san was ‘a lucky general’ (*un wo motteita no desu* 運を持っていたのです).

And the person who showed how Japan can win on the world stage was Eddie Jones, who was head coach when Japan defeated South Africa in the Rugby World Cup in England in 2015.

Eddie always said that ‘to win the World Cup you need a team whose starting fifteen members have an accumulated total of over 600 caps (test match appearances). That is how much international experience is necessary.’ I had a similar opinion, but I was not able to express it concretely in a number of caps.

This strategic way of looking at things in terms of statistics is indispensable for a coach (*shikikan*). And I think it is a truly marvelous ability to be able to put it into words in order to share it with the people around you.

Whether talking about Shukuzawa-san or Eddie, it is very important that the leader has the image of victory in which he strongly believes, and moreover he must describe and demonstrate the story (narrative) which leads to that victory to the team members. If this is not the case, then the team cannot seize the opportunity to attack (*ataku no ki wo tsukamu koto wa dekinai*).

An encouraging message for venture companies

Seiji Hirao also had the image of victory, and was a leader who could describe the story leading to victory. Hirao excelled particularly in his ability, while playing in the game himself, to take a bird's-eye view of the whole game, and instantly construct an image of victory in his head.

For example, watching a game played by a rival team, he would say 'if they come up with this sign play (prearranged play according to a signal), our team will

be beaten (*nukareru*). But if we defend in this way, we can prevent it'. His examples were very concrete (*gutaiteki*). Then in actual practice he would have the reserve players (*hikae senshu*) execute the sign play, and the regular members would be completely defeated by it.

Next, he would assemble the regular members and tell them how to move to defend against the sign play. Then he would have the reserves execute the play one more time, and this time the regulars were able to stop it dead in its tracks (*bachi'tto tomeru*).

During the game Hirao was able to apply the tactics of the opposition to those of our team, and simulate them.

When Hirao was newly married, there was a time when I drove him to his home in my car. He invited me to eat with him, and I accepted.

Hirao was also interested in home interiors, and said things like 'This sofa is fashionable, don't you think?' and 'This table lamp (*sutando raito*) looks good, doesn't it?' He showed me around his home.

He would also say 'This table lamp was closest to my visualization (*boku no ime-ji ni ichiban chikakatta*). It was slightly different in some respects, but I bought it because it was close.'

In other words, Hirao would first picture the living room as a space in his head, and imagine what kind of table lamp would be suitable for it. People like me just buy the article, and until we put it in the living room we don't know if it will be suitable.

It is probably wrong to equate this anecdote with rugby. But in tactics and strategy visualization is indeed important.

I have already explained how when Kobe Steel won its first championship it was not necessarily composed of the strongest members. When he was thinking about how to win with those members, Hirao gave a simple instruction to 'carry the ball into open spaces' (*bo-ru wo hiraiteiru supe-su ni hakobe*). It was as if he was arranging furniture in his living room. I had no such ideas at all.

Kobe Steel had big and strong players like myself and Atsushi Oyagi, and was a team which liked to push forward powerfully in the forwards. But Hirao had a different strategy and told us 'Don't keep the ball in the forwards more than necessary. Even when the ball is in a dense maul or ruck, pass it out quickly'.

Anyway, the ball should not be stopped, and the players should keep moving without falling down, and we repeated such practices as hard as we could

(*isshōkenmei*). I think that is what led to the creation of a new brand of rugby.

The same may perhaps be said of the business world. There are often cases where capable staff and budgets are not fully assembled. For a venture company which is seeking to begin a new business, if the staff and budgets are inadequate, how can they make a success of the business...?

Kobe Steel at that time suffered from a weak scrum which was a serious problem, but first we found our strengths and planned to break through with them. When we did that, our weak point was less obvious. I think this is an encouraging message for venture companies.

If you ascertain the moment to counter-attack, and attack instantly, you will probably also find the road to victory (*shōri e no michisuji*).

Step Seven – ‘Sign Plays’ – Techniques to find the strengths of the team as a whole

How positions are decided in rugby

To repeat, rugby is a game of relationships (*kankeisei no ge-mu*). A good example of this is how the movements of players are determined by team plays according to prearranged signals (‘sign plays’).

The important point with sign plays is how the opponent moves as a result. Analysis is done on how the opposing team moves, and sign plays which have been refined time and again (*neri ni netta* 練りに練った) are set up, but if the opposing team doesn’t move accordingly, then the sign plays are meaningless.

Also, the opponent may move differently as a result of the sign play from what you intended. In that case the space which you want to attack may appear in a different place to the one you assumed. Then you must abandon the play and start a different attack.

What is important here is the ability to judge the situation, and sense how the defending team is responding to the attacking team. If it is just movement according to a pattern (*katadōri no ugoki* 型通りの動き) that is not rugby.

For this reason, it is essential, if you want to make a strong team, to choose the right person in the right place, and decide what kind of abilities are required for each position.

Human faces have infinite variety. In the same way there are differences in individual abilities. And even if there is inequality (*dekoboko*) between individuals, each person has one outstanding ability. So the question is how to find that ability and how to nurture it (*ika ni migakete ikeba yoi*).

I am very happy that I encountered the sport of rugby. If I had encountered a sport which was not compatible with me, I might not have been able to become the person I am today.

There is a Japanese expression ‘*tsubo ni hamaru*’ (to be perfectly suited, to take to something like a duck to water, lit. to fit in the vase). If you are perfectly suited to a sport, it is enjoyable and if you win it is even more so, and you soon become completely absorbed in it. I found rugby was tremendous fun (*tanoshikute tanoshikute shikata ga arimasen deshita*). My mind and body were stimulated (*kokoro mo karada mo hazumi*), and I really wanted to run into (*buchiataru*) my opponent.

But on the contrary if you are not suited (do not fit

in the vase, *tsubo ni hamaranai*), however much you practice you will continue to lose, and you cannot be aware of the problems when you lose, and you will feel no sense of fun at all.

In this case, it would be better to quickly cut your losses (*mikiri wo tsukete*) and begin something new. This is because there certainly is a place somewhere in which you can display your abilities (*jibun no nōryoku wo hakki dekiru basho*). And only when you have found that place can you compete (*shōbu ni deru*).

However, you can only find the fitting place to display your abilities by experimentation. Anyway, you should first try everything. If you do this, at some point you will certainly discover that the world will open up for you.

I am repeating myself, but in the sport of rugby each position demands different abilities. For the props in the front row of the scrum a good strong physique and power are required, but for the stand-off who controls the backs, he must be able to read the flow of the game and have a good tactical eye for the opposition's weaknesses and the best point to attack. And the wing who is the most potent try scorer ('try getter') must of course be a fast runner.

In this way a rugby team is always made up of people of varying abilities, but you can also say the same thing about companies, whether large or small.

Recently props are also expected to be able to run fast, and the required abilities for each position are changing. But there are suitable positions in a rugby team for fat and thin people, tall and short people, fast and slow people. That is the diversity of the sport of rugby, and it may also be applied to society and companies.

Why does a good coach teach the basics thoroughly?

In order to display the talents of individual players to the maximum effect, in ordinary practice the basics (*kihon* 基本) should be thoroughly driven home (*tokoton kihon wo tatakikomu beki*). While Kobe Steel was winning its seven championships, we paid great attention to the basics in our practices.

However, it is no good (*dame*) to merely repeat basic practices in a monotonous way (*tanchō na kihonrenshū wo kurikaeshiteiru dake*). Each practice must be given meaning, points to check (*chekkupointo*) must be provided for each play, and

whether they can be executed or not must be verified in detail (*komakaku kakunin*).

For example, imagine a situation where your teammate (*mikata*) is tackled by the opposition and is brought down (*taosareta*). An opposing player comes to pick up the ball from the ground. Then you bind onto him and drive over your teammate, pushing your opponent back and securing the ball. This technique is called a ‘cleanout’ in English and ‘over’ (オーバー) in Japanese.

In this case, first the player who has been tackled must control his body properly, and it is important that he puts the ball in a place which is advantageous for his teammates. This is the first thing which must be learnt thoroughly. If you cannot control your body and the ball, you may put it in a place which is disadvantageous to your teammates, and the opponents may steal it.

Then the player who is driving over the ball must hit his opponent hard and low with a strong body position (posture), and drive hard with the legs, and practices must be done so this can be executed precisely under strong pressure.

There are also various points to be checked regarding body position before entering the cleanout.

First, when you enter the cleanout, you should run in and push up from below (*shita kara tsukiageru yō ni hashirikonde iku*). If you can't execute a strong hit, you cannot push your opponent off the ball. This is why you should run in from several metres away with a low body position and push up. These are the basics, and if you are not constantly aware of them, you will not be able to perform them in a game, and of course the sign play will not go well.

For each basic play there are many detailed points to check. It is important to practice with these in mind, and a good coach will pay careful attention to them. On the other hand, a poor coach will skip over them.

If you practice these basic plays thoroughly, they will be very effective, and will lead to satisfying sign plays.

What poor coaches and company presidents say

In martial arts (*budō*) and the tea ceremony (*sadō*) something called 'shuhari' (守破離) is important.

'Shu' (守) is the first stage, in which you learn the form (*katashi wo mi ni tsukeru*). 'Ha' (破) is the second stage, in which you apply the form, and improve or refine it. 'Ri' (離) is the third stage, in

which you become independent of the form (*katachi kara dokuritsu suru*). Of these three, if the teacher does not check the first stage (Shu) in detail and teach it properly, it is impossible to proceed to the second and third stages.

When I watch rugby practices by primary/elementary school students, I hear coaches say ‘Tackle!’ with no attempt to teach tackle technique in detail. But this is the same in the adult world also.

‘Improve your sales results!’, ‘Increase sales!’ Just giving orders like this and establishing targets (*noruma wo settei*) without teaching the sales technique which will increase sales – there are many companies who do not teach the fundamentals to their employees.

There are also company presidents who just say ‘Start a new project!’ then do nothing, even though the employees have no experience of starting a new project (*shinkijigyō*)... this is ridiculous, like a bad joke (*jōdan*).

If plays are not classified in detail and practised until they become second nature to players, it is meaningless. You can soon learn bad habits, but good habits take time to learn. And if you are trying to learn something new, if you do not precisely understand the reason for doing it, you may become fed up with it half

way through.

Moreover, at first you practice in conditions of no pressure, but in the end you have to learn to perform the skill at the same high intensity as in a real game. This requires a great deal of perseverance (*sōtō na konki*), so specific coaching is all the more essential.

Tactics to eliminate team weaknesses

Returning to the starting point, in order to proceed along the path which we believe in, courage (*yūki* 勇氣) is necessary. And if we do not proceed steadily step by step (*ippo ippo, chakujitsu ni susunde ikanai to*), we will not reach our final goal (*saishūteki na go-ru ni wa tadoritsukimasen*).

Then in the process of team-building (*chi-muzukuri no katei de*) we will naturally come across things we are not good at (*nigate na bubun*). In this case we should not try too hard to overcome our weak points (*muri ni nigate wo kokufuku shō to wa sezu*), but by choosing a substitute move (*sore ni kawaru yō na ugoki*) we can negate the strengths of the opposition (*aite no tsuyomi wo muryokuka dekiru*).

As already stated, at the time of our first championship victory (V1), Kobe Steel's scrum was

very weak, which caused us to concede many tries from scrums close to our goal line. Moreover, mistakes in front of goal were fatal to us.

In a game there are many scrums. If a scrum is awarded to your team and the ball is stolen by the opposition every time it is put in, it is impossible to win the game.

So, we worked out a way to negate the opposition's advantage at scrum time. We practised quick release of the ball from the scrum time and again (*nando mo, nando mo*).

Normally the No. 8 at the back of the scrum traps the ball with his feet and keeps it, then the scrum half passes it to the backline who start to attack. Or the No. 8 does not keep the ball, but when it reaches him, he picks it up, attacks round the side of the scrum, and if stopped he creates a point (*pointo wo tsukuru*) from which the team can launch further attacks.

Kobe Steel chose to work on the second option (tactic). But it was easier said than done, and when we tried it, the scrum collapsed many times, and at first it did not go at all well.

With this tactic it is the role of the hooker in the front row to heel the ball back which has been put in the middle between the front rows, but the hooker has to

be good at his job. It is also essential that the No. 8 who picks the ball up and attacks round the side must have the power to break through (*topparyoku*) and running ability (*sōryoku*), and be good at creating points for further attacks.

At that time Kazuhira Ōnishi who was playing for Kobe Steel said he wanted to play at hooker. But he was not very good at hooking, and on the other hand he was good at side attacks. So he was made No. 8.

In rugby the offside line is determined by the back foot of the last player in the scrum (*sukuramu saikōbi no senshu no ashi*). So, if it is your ball and your scrum is being pushed back, the opponents' line of defence can advance little by little. Also, your team which is attacking will receive the ball going backwards, which is an overwhelming disadvantage.

To avoid that situation, we focused on getting the ball out quickly from the scrum, and side attacks from No. 8. With this tactic Kobe Steel's backs were able to receive passes in an equal situation.

What is the 'Visualization' necessary to communicate 'Thoughts'?

In this way Kobe Steel's only Achilles heel (blind spot

shikaku) which was a weak scrum became less obvious. Of course, after that in the process of winning seven championships, we focused on strengthening our scrum which was the fundamental solution (*bapponteki na kadai kaiketsu*). But together with this long-term solution, in order to produce the best possible results every season, short and medium-term solutions were also essential.

The process was first to visualize clearly what was required to eliminate the weakness, and then think about who to put in which position to achieve this. Then in the course of one year by trial and error (*shikōsakugo* 試行錯誤) we produced a successful pattern.

At the time of our first championship win, everybody thought that our scrum was being pushed off the ball. But we did not think that this could not be allowed. Instead, we accepted this fact from the start, and prepared tactics and strategies accordingly. It was going to happen anyway... So we devised a tactic to keep the ball alive and supply it to the backs, which was the prearranged play (sign play) of the No. 8 attacking round the side of the scrum.

This should work with any organization I think. If every method is rejected as ‘no good’ (*dame*),

ultimately even the goal itself for which you are aiming will also be classed as ‘no good’. But on the contrary, if everybody in the team can visualize and share an image of success, and can build one shape or pattern (*katachi*), then a different tactic can be devised to overcome the problem (*dame na kadai*). In other words, a ‘sign play’ will be discovered.



Plate 25 – Kobe Steel team members just before the first championship win

It is very difficult to share a successful visualization. However much the common goal is explained in words, it is not certain that everyone will have the same image in their head.

In fact, when I graduated from Dōshisha University our team had the most advanced maul at that time, so I wanted to introduce it to Kobe Steel rugby club. However, it was impossible to get every team member to share the same image in his head.

At that time, we did not have the technology to produce simple visualizations which exists nowadays. For that reason, it was very difficult for me to convey a precise and concrete image to everybody.

I worried (*nayamimashita*) about why everyone could not visualize what I wanted them to see, but nowadays there are various techniques to display tactics visually. It is very important to convey ‘thoughts’ in visible form.

Eddie Jones practised getting to the stadium

It is natural that preparations, including ‘sign plays’, are important when trying to get the best out of a team’s strengths. Eddie Jones, who caused Japan’s huge advance in Rugby World Cup 2015, has said that ‘Preparations are 95% of the total.’ I fully agree with him.

The following story was told to me by a member of the Japan team staff at that time. If the schedule was

out by five minutes, Eddie got very angry. Even during the World Cup, just before the South Africa game, he had the team bus practice leaving the hotel at the same time for the stadium, no less than three times.

On the day before the game a message came from the Rugby World Cup organizing committee that there were likely to be traffic jams, so the teams should leave their hotels early. The South African team left early as instructed by the committee, and apparently arrived much earlier than necessary at the stadium.

But the time for entering the stadium was fixed, so the bus carrying the South African team could only circle round and round the stadium waiting to be allowed to enter. Probably for that reason, the South African players when they finally emerged from the bus looked very tired and irritated. Anyway, this was almost the worst possible motivation before the game.

In contrast, the Japan players had rehearsed going to the stadium three times, so they did not worry about traffic jams, and left the hotel at the scheduled time. Then they arrived at the stadium on time... Of course, there were many factors in deciding the result, but I think the accumulation of small details like this contributed to the win over South Africa.

It is well known that Eddie Jones held long training

camps before the World Cup and raised the standards of the team, but his preparations were not only of the players. He also united the team staff.

In fact, before the game against South Africa Eddie Jones said in an interview ‘Our preparations have been good. If we can show that, then we will win.’ So he completed the preparations exactly as planned (*sōteidōri* 想定通り).

The English word ‘coach’ includes the meanings of ‘horse-drawn carriage’ (*basha* 馬車) and ‘large bus’ (*ōgata basu* 大型バス). Bringing the players to the goal (*mokuhyō*) is indeed the work of the coach!

But for that purpose, whether in a company or a team, the management or coach must in their preparations put into practice techniques to find the strengths of the whole team (*chi-mu zentai no tsuyomi wo sagasu gijutsu*).

Step Eight – Post-match functions – Techniques to improve yourself through competition with rivals

Rituals which are organized out of mutual respect

After the end of a rugby game, you get together with the other team for a pleasant chat with beer and a light meal. This is called a ‘function’ (post-match function).

It is not known when this custom started, but in Britain, the country where rugby originated, it was the home team (organizer *shusaisha* 主催者) which welcomed the opponents in this way. In Japan the custom also spread with the introduction of rugby in the Meiji period. It is not just attended by the teams, but also the staff of each team and the referee – in fact all those who were involved in the game.

The post-match function begins after the players have had a shower and changed their clothes, so about one hour or 90 minutes after the end of the game. If the game was played in a stadium, it is held in a meeting room, but sometimes a restaurant is booked. After a test match a dinner party is usually held in a hotel.



Plate 26 – A function for US and Japan players



Plate 27 – The author speaks at a function held in England during the 1986 Japan tour.

At this time the players of both teams, who a short time ago were challenging each other physically on the field, put their arms round each other's shoulders in friendship and drink alcohol together, as if nothing had happened. They can do this because they respect their opponents. They have competed ruthlessly in the game, aggressively but fairly. But it is precisely because they have had a tough experience together (*kibishii jikan wo kyōyū shita*) that they have something to share.

The physicality of the sport of rugby where bodies collide intensely is the very thing which makes the post-match function possible... it really is the true spirit of 'No Side'.

What Kobe Steel lost when it became unable to win games

For rugby which has this mentality, the ritual (ceremony *gishiki* 儀式) of the function is the 'starting point' (origin *genten* 原点).

To protect this starting point, Kobe Steel rugby club on its championship-winning run carried out 'creative destruction' (*sōzōteki hakai* 創造的破壊). Seiji Hirao published a slogan 'Making a new team by

destroying what we have created previously from within’. In pursuit of this objective, we improved the team every season.

After setting out this slogan of ‘creative destruction’, in order to explore the possibilities of a new type of rugby (*zanshin na ragubi*- 斬新なラグビー), of course a new way of thinking (*hassō* 発想) was necessary. To that end Kobe Steel decided to adopt the Australian style of rugby.

This is why we invited Ian Williams to join our club, who at the time was an Australian test player (Wallaby). In addition to this, we held summer training camps in Australia and invited Australian coaches, and so we improved our tactics and strategy. The result of this was our winning streak of seven championships.

Of course, we had many painful seasons. But in 1990 when we achieved our third championship, we had the dramatic game with Sanyo Denki and others like it. We had many games which were called ‘famous battles’ (*meishōbu* 名勝負) and many of the best of the university rugby players joined our club.

But however well a team is doing, if victories continue ‘stagnation’ (*yodomi* 淀み) begins to set in. Winning becomes the natural order of things, and preparations begin to be neglected (*junbi wo okotaru*

yō ni narimasu 準備を怠るようになります).

Of course, Kobe Steel was trying to avoid ‘stagnation’ by aiming for ‘creative destruction’, but even then, some things changed.

For example, when the team became strong, the company prepared a fine ground with lush green grass for us, and a splendid new clubhouse.

When I joined the company, the changing room was a prefabricated hut. Inside was a jumble of simple chairs and desks, and there was not enough space for the whole team to change clothes at the same time. So the younger players always changed under the eaves (*noki*) of the hut, and there were only three showers constructed with concrete blocks piled on top of each other for cover.

However, we were full of the desire to win. But the number of members who did not remember this period also increased. No matter how much talk there is of ‘creative destruction’, the starting point of the team cannot be changed. Yes, the feeling of wanting to win, the pure joy of playing rugby and so on... these things cannot be abandoned (*sutesatte shimatte wa naranai no desu*).

Even if the players think ‘we are not stagnating’, if the environment around them changes, gradually they

begin to feel that kind treatment is natural, and as a result they lose their emotion. This emotion (passion *kandō* 感動) is a keyword for the continuing development of an organization. It is even said that ‘a people (nation, race *minzoku*) which loses its emotion will perish.’

The British philosopher Francis Bacon (1561-1626) said ‘Knowledge is power’. I totally disagree with this. Power does not come surging forth from the brain. It is emotion which is the source of power.



Plate 28 – The Oxford University RFC clubhouse at Iffley Road is a building steeped in history.

Continuing with ‘creative destruction’ we achieved the great feat of seven consecutive championships... and we thought we had preserved the team’s starting point (*genten*). But the members changed a lot, and we certainly lost Kobe Steel’s important starting point.

After we missed out on the eighth championship, I tried to tell the current team members who were not able to win the championship about the starting point, in an episode which I have already related. No matter how wonderful an organization is, it is sure to suffer from stagnation.

Yet however much an organization suffers from stagnation and has lost emotion, if it can return to its starting point, it can go forward once again. But if an organization has completely lost its starting point, it does not matter how many glorious victories it has had. It will collapse from the bottom up.

This means that in rugby as a whole, the post-match function is a starting point which must be valued and cherished.

The fate of an organization which has forgotten emotion

My experience of the starting point of Kobe Steel

rugby club occurred when I was in my second year in the company.

In the first year in the All-Japan company championships Kobe Steel recorded a heavy loss to Nippon Steel Kamaishi, 3-37. So in the meeting at the start of the second year the younger players, including myself, started a discussion with our seniors. For example, we asked these kinds of questions:

‘Why do you (the senior players) play rugby for Kobe Steel?’

Everybody was surprised by the sudden question.

At that time Kobe Steel was a member of the Kansai company league, but was never able to win the championship. Injury and being busy at work were given as reasons for non-attendance at practices, and it was normal that we could not get 15 members together for a practice.

The practices were organized from Tuesday to Saturday, and it had become a case of practice for the sake of it. The awareness was low, and for me who had experienced high level practices at Dōshisha University and with the Japan team, it was very irritating.

Also, games in the season were played on Sundays, and we stayed overnight in camp on the Saturday

before the game, but all we did was eat and drink beer, and then go to bed with a thin futon mattress.

The team members did not have a common goal... but several of the young players including me were aiming seriously to be No. 1 in Japan (*Nihon ichi*). That is why a great deal of frustration built up and was contained in the question ‘Why do you play rugby for Kobe Steel?’

Somebody muttered ‘Well, I would like to beat Toyota once at least.’

When I heard this, I became angry (*buchikiremashita*).

‘So you are only playing rugby because you want to win the Kansai company league? The goal is not to beat Toyota but the Kansai league? We want to become the No. 1 team in Japan! That’s why we joined!’ I was crying and screaming at this point.

For a moment there was a deathly hush. Then everyone shouted ‘You are right, let’s aim to be the No. 1 team in Japan!’ Aiming to be the No. 1 team in Japan – it was the moment when our starting point was firmly established.

Even though members who did not know of this moment increased over time, as already stated, they would remember the day when their parents bought

their first pair of rugby boots (*supaiku* スパイク). That is exactly why, when things are not going well, you have to return to the starting point.

It seems that many large Japanese companies nowadays have also lost this feeling of pure joy. The great companies which are now competing on the world stage were originally small local factories and workshops (*machikōba* 町工場). The joy of shipping new products, the emotion when they become a hit – there was a time when there was an explosion of emotion.

Many companies accumulated those kinds of experiences, and in the 1980s the Japanese economy peaked. There were seven or eight Japanese companies in the top ten for stock market capitalization (*kabuka jika sōgaku* 株価時価総額) and Japanese companies conquered the world. But what is the situation nowadays? It is mainly American and Chinese companies which rule the roost.

Japanese people grew their companies with their emotion, and produced an economy which represented the world (*sekai wo daihyō suru keizai*). I think it is difficult to maintain that emotion, but an organization which has lost its emotion will collapse (*horobiru*). Yes, an organization does not collapse due to external

pressure. It collapses from within.

After all, in order to keep the emotion and not forget the starting point, ‘Techniques to improve yourself through competition with rivals’ which is the subtitle of this chapter are necessary.

Speaking of the merits of Japanese companies, the motto of the Ōmi merchants of the Edo era is relevant: ‘Sanpōyoshi’ (三方よし Three parties are happy.). If your customers (*okyakusama*) and business partners (*torihikisaki*) are happy, then you yourself will be happy. This ‘philosophy’ has permeated organizations. You should deliberately create a place (*ba*) called a ‘function’ and research rival companies.

Furthermore, in a friendly way, for the world economy... this is precisely the rugby mentality of ‘ONE FOR ALL, ALL FOR ONE’.

The reason why it is not God but human beings who have limitless possibilities

The emotion (passion) which I have talked about up to now is precisely the source of energy (*enerugi- no gensen* エネルギーの源泉). It is not important how you think, but how you feel.

This is because people who feel emotion literally

‘act because they feel’ (*kanjiru kara ugoku*). And life is decided by ‘what you do after you feel’ (*kanjita ato ni nani wo suru ka*). The start is the excitement you feel with regard to something.

If you have no passionate interest in anything, and never become excited or experience your heart beating faster... then you will only be caught by greed (*butsuyoku ni karametorareru*). In other words, you will be degraded to be only a kind of ‘thing’ with no soul. If your emotions are dulled, even living itself will become dull (*nibuku natte shimau*).

Starting from zero and climbing to the summit... what makes this difficult is the lack of confidence that you can set your heart on reaching the top (*chōten wo kiwamerareru*). In that case it is the role of the leader to show you precisely the route by which you can climb to the summit.

However, even people who have been able to set their heart on reaching the summit, even if they know how to win, can become conceited (*manshin*) when the environment changes. In the case of companies, new budgets are provided and treatment of employees improves, which tends to preserve the current situation. Then they stop taking on new challenges, and again stagnation (*yodomi*) occurs.

Even if they have succeeded, if they flaunt their success and become arrogant, there are many people who stagnate in later life. Human beings can go forwards or backwards... but that is precisely why humans have limitless possibilities.

Regarding their possibilities, let us consider God, human beings and animals. First, God is in the area (domain) of the ‘absolute’ (*zettai* 絶対) and cannot move away from there. On the other hand, animals are not aware of an existence above themselves (*jibun wo koeta sonzai*). This means that they cannot even grasp the possibility. Only human beings have made the word ‘God’ and are aware of an existence above themselves.

Therefore, neither God nor animals can move from their present position. This is why only human beings have limitless possibilities.

So human beings can rise to a point where the sky is the limit, and on the other hand fall to the depths. When faced with trials (*shiren* 試練) they can either meet them head-on (*mashōmen kara mukiatte iku*), or quickly turn their backs and run away from them (*sassa to senaka wo mukete nigeru*).

Depending on which option is chosen, life thereafter will vary a great deal. If you can keep the feeling of

challenging every year, your personal growth and possibilities will be limitless. You can continue to rise up.

Then you will need two things already mentioned: ‘creative destruction’ (*sōzōteki hakai*) and ‘returning to the starting point’ (*genten kaiki*). Kobe Steel rugby club should have been aware of these two things, but the championship run stopped at the time of the Great Hanshin Earthquake (*Hanshin Awaji Daishinsai*) in 1995. The omen that this would happen may have already existed in the joy which greeted our first championship.

If that is true, at every post-match function after each championship win, we should have learned from our opponents, and acquired ‘Techniques to improve through competition with rivals’.

What we learned at the post-match function was the ‘founding principles’ (*rinēn*) of the other team

As I have already stated, by the time that companies or teams reach the summit, the number of people who do not know the process which it involved has increased. That is why it is important to share with all the members the process by which the organization has

become strong, starting from the starting point (*suta-to ji no genten*).

In that sense the ‘founding principles’ (*rinen* 理念) are the core of the management philosophy.

There are many companies in Japan which have existed for more than 100 years. According to the Teikoku databank estimates, about 65% of the companies in the world which are more than 200 years old are Japanese. Many of these companies do not owe their continued existence to know-how, but because they value their founding principles.

In Chapter (Step) One I explained ‘hongaku’ (本学) and ‘matsugaku’ (末学). I am convinced that it is companies which value not the know-how included in *matsugaku*, but the founding principles included in *hongaku* which continue to develop permanently.



Plate 29 – A function held at the Oxford University RFC clubhouse

I have attended many post-match functions, and I have come to feel that one can learn the founding principles of the opponents at these. In particular when your team has been beaten you can find out not about the opposing team's tactics and skills, but their team-building philosophy, in other words their founding principles.

The size of the company or the number of championships won by the team are only the results. If you focus merely on those, you will overlook the essential principles. Then you will only strengthen your management system (*kanri taisei* 管理体制) and your organization will ossify (become rigid or inflexible) from within (*soshikinai ga kōchokuka shite ikimasu* 組織内が硬直化していきます).

But there is no hope of emotion (passion) being created within an ossified organization. Even if the leaders try to inspire the employees by saying 'let's create a new vision', the challenging spirit has been lost from the company. Then the words of encouragement from the leaders will only sound like empty lies (*kūgen* 空言).

To repeat, all the members of the company or team must return to the starting point (*genten*) and take

ownership of it (buy into it). These are the founding principles. Then if you create a structure whereby more and more employees are nurtured who continue to have an independent and challenging spirit based on the founding principles, the company's continued existence will be assured.

Tokugawa Ieyasu's way of managing his subordinates

One of my friends is the president of a warehousing company. He once suffered a cerebral haemorrhage (*nōshukketsu* 脳出血). At that time he felt that he wanted to 'create a structure (*shikumi* 仕組み) to pass down the founding principles of the company to the next generation and the one after that, to make a company which will last 100 years'.

He began by studying Japanese history, in particular the military commanders (*bushō* 武将) of the 'warring states' period (*sengoku jidai* 戦国時代), approximately 1467-1568. He studied the achievements of Oda Nobunaga (織田信長, 1534-1582), Toyotomi Hideyoshi (豊臣秀吉, 1537-1598) and Tokugawa Ieyasu (徳川家康, 1543-1616). His conclusions were as follows.

‘Oda Nobunaga was probably the strongest (best) at fighting wars. And Toyotomi Hideyoshi probably had the most successful career (*mottomo shusse shita* 最も出世した). However, Oda’s administration only lasted while he was alive, and Toyotomi’s administration ended with his son. It was Tokugawa Ieyasu who created the structure of the Tokugawa shogunate (*bakufu* 幕府) which lasted almost 300 years, and who excelled in building a lasting legacy.’

Tokugawa Ieyasu’s father and grandfather had been killed, and in his childhood he was a hostage (*hitojichi* 人質). Although he was freed at the Battle of Okehazama (桶狭間) in 1560, he was cruelly ordered by Oda Nobunaga to kill his wife and eldest son. It may have been due to these circumstances that Tokugawa Ieyasu took great care of his subordinates (*buka wo tetteiteki ni daiji ni shimasu*). And he has left the following words of wisdom to posterity:

‘Even if people say stupid things, you must hear them out to the end. If you do not do this, you will close the mouths of those who say things which are worth hearing.’

When subordinates are expressing their opinions,

if the leader dismisses them abruptly, other subordinates will shrink from expressing theirs. In that case the budding ideas of talented subordinates will be lost. This is why Ieyasu always listened patiently (*shinbōzuyoku* 辛抱強く) to his subordinates, however worthless (*kudaranai*) their ideas were.

There is no doubt that both Nobunaga and Hideyoshi changed their times through their powerful leadership, but they were no match for Ieyasu in the area of management of their subordinates.

The culmination (highest expression, *shūtaisei* 集大成) of Ieyasu's management style was in the way the Tokugawa Shogunate stationed the daimyo (feudal lords, 大名) throughout Japan. The subordinates who had suffered with him from the early days (the Mikawa period) he called 'fudai daimyō' (譜代大名). Their domains (territories) were small, but situated near the large cities of Edo and Osaka, at economically important centres (*keizai no chūshinchi*) or strategically important transportation hubs (*kōtsū no yōkō*).

The daimyos who had become Ieyasu's allies on or after the Battle of Sekigahara (関ヶ原の戦い) in 1600 he called 'tozama daimyō' (outer lords, 外様大名). Their domains were large, but in remote regions. Only

the long-serving (senior) subordinates were allowed to participate in the administration of the shogunate, and he created ranks among them also.

In stark contrast Nobunaga gave exceptional promotions (*batteki* 拔擢) to many underlings in mid-career and dismissed long-serving retainers who did not produce results. Then he was in the end betrayed by his best mid-career promotion, Akechi Mitsuhide (明智光秀). This is the important point (*yōtei* 要諦) about Tokugawa Ieyasu's management of his subordinates.

Nowadays also, when a new employee is hired mid-career, if uniform consideration is not given to his post (*yakushoku*) and treatment (*taigū*), discontent will build up among the long-serving employees. Ieyasu created a management structure which valued long-serving subordinates by appointing *fudai daimyō* and *tozama daimyo*, and by doing this he constructed the base (*dodai*) for the later long-term government of the shogunate.

In the end, whether talking of companies or sports teams, or indeed the Tokugawa shogunate, the important thing is that the organization is 'living' (*ikiteiru*). A living organization has a spirit (*tamashi* 魂). That spirit is exactly the founding principles

(*rinen* 理念).

When you do work which satisfies everybody

The assessment of human beings is basically done by the people around them. If you belong to an organization, it is the assessment of the organization which determines your position. In the case of rugby players the assessment is done by the team leaders (coaches and captain), and teammates, but also by the spectators at the stadium.

In the season when Kobe Steel achieved its sixth championship my knee which I had overused (abused *kokushi* 酷使) for many years got worse, and it had to be drained of water repeatedly whenever it built up.

At this time I left the team training camp and made my own arrangements, and was able to get my body into tip-top condition. However, the team policy at that time was that I could not take time off from fitness training which placed a burden on my knee. Also foreign locks had joined the team in the pre-season, and because I really wanted to play in games I continued to go to the ground for training and overdid things.

When I did that the need to drain the water from my knee increased from once a week to twice a week, and in the last two weeks of the season I was having my knee drained three times a week. Then even though the water was removed the knee would not straighten, and a doctor warned me ‘If you continue like this, your daily life after your playing days will be adversely affected.’

In the companies championship we won in the first round, second round and semi-final, and our opponent in the final was our great rival Sanyo Denki. I had played in all the games up to that point, but in the final Atsushi Oyagi and Mark Egan played at lock, and I was not included in the starting members.

On that day Hanazono rugby ground was full to bursting. I wore a windbreaker to keep out the cold, and watched the game from the reserves bench. Then suddenly Oyagi had a blood injury to the head, and I went on as a substitute.

When I took off my windbreaker, put on my trademark scrum cap and went onto the field... I was surprised to be greeted with the greatest roar of the day. This was a great honour as a man (*otoko miyōri ni tsukiru*).

My mind was clear (free from obstructive thoughts

mushin ni) as I ran and tackled... but while I was doing this Oyagi received treatment and returned to the fray. I think I was only on the field for three minutes. I stepped over the touchline in front of the back stand on the opposite side of the field to the reserves bench and left the field.

I went round the ground slowly to return to the reserves bench under the main stand. Then it happened. A great round of applause burst forth from the stand near me.

‘Hayashi-san, thank you’, ‘Thanks for your great work (*Otsukaresama*)’ As I was walking I was greeted by shouts and applause. I wondered what was going on (*Dō shita no darō?*). Still somewhat bemused, I walked round the ground and returned to the reserves bench.

We won the game 18-3. After the game when I was changing in the locker room, one of my seniors (*senpai*) came up to me and said ‘You played beautifully’ (*Kimi no sugata wa utsukushikatta yo*).

For a moment I thought ‘What are you saying?’ (*Nani wo iutennen?*) He was certainly not the type who normally praised people openly. But there was a seriousness in his eyes, and a few seconds later tears flowed from mine. I think it was probably because I

had done work which satisfied everyone... my seniors, the spectators and my teammates.

This happened in the locker room, but I felt it was the same as a post-match function in the essential point that I had learned 'Techniques to improve through competition with rivals'.

The 'No Side' mentality which is supported by the spectators

Speaking from my experience, rugby is a union of players, referee and spectators which comes together in the stadium, and it may be a kind of art (*geijutsu* 芸術).

For example, when a conversion kick is being taken, the whole stadium is quiet. This is true for all the fans of both teams. This silence is precisely because the fans have a thorough knowledge (*jukuchi* 熟知) of the game.

On the day of the game there is an atmosphere which is unique to rugby at the stadium. Of course, the players do not neglect their preparations for the game. They fold the jerseys which they have been given, change the laces in their boots for new ones, and from the day before they prepare their feelings for the game.

And on game day in the locker room, they immerse themselves in the extraordinary world where only the present matters and past and future are cut out (*zengo saidan*).

They play aggressively but fairly with their opponents, and after the final whistle ('No Side') they shake hands. This is precisely why at the post-match function there are no friends and foes, and they can put their arms round each other's shoulders, drink alcohol together, and deepen their friendships.

This may mean that the 'No Side' mentality is supported (encouraged) by the spectators.

When the fans arrive at the stadium, they wear the jersey of their team, and they drink beer and become excited (*moriagaru*) in the fan zone. When the game starts they applaud all fine plays, whether by their team or the opposition.

After the game they go to a pub where there are fans from both teams, and they have lively discussions (*dangi ni hana wo sakaseru*). Then they go home late, and the next day they return to everyday life. That is the life of a rugby fan.

It is a fact that until now there have never been violence and quarrels between rival fans at games. This phenomenon happens frequently at football

(soccer) games in Europe and South America, but in rugby it is fair to say it does not exist. These good manners must not be lost if we want to continue to promote the goodness of rugby.

This is why when it was Japan's turn to host the Rugby World Cup in 2019, rugby players past and present (people who had experience of rugby *ragubi-keikensha*) got together as one and worked hard to communicate how wonderful the culture of the sport of rugby is. The success of the tournament in Japan was of course due to the efforts of the players and the Japan Rugby Football Union (JRFU), but I think there was also a great contribution behind the scenes by rugby players past and present.

And those past and present players supporting the tournament behind the scenes all had experience of participating at rugby post-match functions.

The significance of the referee's presence at the post-match function

The position of the referee in rugby is very different to that in other sports. As already stated, at the post-match function organized by the home team not only the opposing team but also the union representatives who

arranged the game and the referee are invited.

In other sports there is a perception that the referee only judges infringements of the rules. But the JRFU policy for referees includes ‘creating the conditions for dynamic, intense and moving play, ensuring continuity, safety, fairness and consistency’. In other words, the referee must work together with the players to create a wonderful game.

Different referees interpret the rules of rugby differently. What is important for the players and coach is not to have confrontations with the referee, but to spot his habits and adapt the team’s play to them.

Eddie Jones who was head coach when Japan defeated South Africa in the Rugby World Cup 2015 invited the referee who was charged with the game to the team camp in Japan in order to show him how low Japan was scrummaging.

When the sport of rugby began there were no referees. At first rugby was introduced into the curriculum of English public schools (private schools) with games between ‘houses’ (dormitories) and between 80 and 100 players. There is a scene like this in the movie ‘Harry Potter’.

In those days when there was an infringement in the game, the captains of both teams would discuss it. This

is why rugby was called a game of ‘captaincy’.

However, passions ran high and in some cases no agreement was reached. Then it became a matter of entrusting the decision to a third party off the field... that was the start of the referee in rugby.

From this history of ‘entrusting the game to a third person’ the unwritten rule of not arguing with the referee was born. For example in my experience of regular university fixtures (*daigaku no teikisen*) it was decided in advance between the teams who would be requested to referee the game.

This contributes to the ‘chemical reaction’ (*kagaku hannō*) of the post-match function. This is because the referee often provides very erudite analysis of the strategies of both teams and also of the main topic of this book, the principles (*rinen*).

The ‘world which cannot be created’ which exists at the rugby ground

In recent years the Rugby World Cup has made winning and losing more critical. Video referees and other innovations have been introduced. But I want the spirit (*seishinsei* 精神性) of rugby as a sport and the sacredness (dignity, *shinseisei* 神聖性) of the referee

to be preserved forever.

Rugby is fought according to the rules and referee as if life itself depended on it (*inochigake*). It is played aggressively and fairly, and with all your might. And precisely because it is a physical contact sport (body on body), dirty play is not acceptable.

After the desperate struggle, at full time, we have ‘No Side’... the border between the teams disappears, and the players who have fought so hard for their team shake hands with their opponents and praise their play.

In the post-match function, the teams get to know each other better, put their arms round each other’s shoulders in friendship and share alcohol. If this mentality were to disappear, rugby itself would vanish.

In this way rugby is immersed in the extraordinary world (*hinichijō ni hitarikiru mono*). I myself, precisely because I have been immersed in this world, have often experienced moments when I have cried tears unceasingly.

The true beauty (*shinbi* 真美) of human beings is rarely seen in their lives. It also cannot be created. In this sense it may only appear at the moment of birth and death.

But there is ‘a world which cannot be created’ (*tsukuru koto no dekinai sekai*) at the rugby ground. When I was

crying tears at the ground I never once wondered what the spectators thought of me. I was not trying to show myself to others, it was purely a matter of my true self being unadorned and immersed at the ground. And of course this was also the case at the post-match function.

The reason why many company presidents are former rugby players

All sports have wonderful characteristics. But rugby, which is a ball game with a very large number of participants (No. 1 or No. 2 in the world) is full of diversity (*tayōsei* 多様性).

First, there are not many binding regulations (*ru-ru no shibari ga sukunai*). Therefore it is possible to play using general ability (*sōgōryoku*) and with the essence of human beings. That is why an organization (team) can play aggressively and fairly, and using tactics and strategy.

It is because rugby has these special characteristics that many company presidents are former rugby players.

Rugby began in the English public schools known as ‘The Nine’.⁹ It was a sport which emphasized diversity and a place to study leadership with independence of thought and action.

The children (sons) of respectable English families originally studied at church schools or with private tutors (*katei kyōshi*), but the demand for ‘a different kind of education’ gave birth to the public schools.

In public schools the curriculum included classics (Greek and Latin), mathematics and sports. The team sports (group games *shūdan kyōgi*) were rowing, cricket and rugby.

In other words rugby began as part of education, and pupils from The Nine schools went on to Oxford or Cambridge universities, where the major sports were again rowing, cricket and rugby.

Studying at Oxford and Cambridge and representing the university in one of those three sports was valued as part of the literary and military arts (*bunbu ryōdō* 文武両道) of England, and afforded a kind of status.

⁹ The nine public schools investigated by the Clarendon Commission which was established in 1861 and reported in 1864 comprised seven boarding schools (Eton, Charterhouse, Harrow, Rugby, Shrewsbury, Westminster and Winchester) and two day schools (St Paul’s and Merchant Taylors’).

Of course it is still a respected status today.

Playing against the other university in an official match was rewarded by the honour of a 'Blue'. In the case of Oxford University the colour is dark blue, and for Cambridge University it is light blue.

Players who are awarded a Blue can acquire a blazer and sweater in the colour. It is a special honour.

Japanese rugby began in the Meiji era with Keiō Gijuku University.¹⁰ It spread to Waseda University, Meiji University, Tokyo University and in the Kansai area to Dōshisha University and Kyoto University.

In the period when the environment for sport was not yet prepared these universities introduced British-style leadership education. The students studied while devoting themselves to rugby.

It was the period when Japan was opening up to the world, so there were not many students. But people who were really the elite of Japan were studying leadership through rugby, and they were scattered

¹⁰ Rugby was played at clubs for non-Japanese in the treaty ports of Yokohama and Kobe from about the 1860s, but with no Japanese players. The first club with Japanese players was formed at Keio University in 1899 by two Cambridge University graduates, Edward Bramwell Clarke (1874-1934) and Tanaka Ginnoy (1873-1933).

throughout society.

Then rugby which had been introduced in England to educate leaders began to acquire new meaning and values when it entered Japan. For example the mentality of ‘ONE FOR ALL, ALL FOR ONE’ and ‘No Side’. As previously mentioned, these words were not really used overseas. They became part of Japan’s unique rugby culture.

Japan is an island country (*shimaguni* 島国) which is good at accumulating things imported from overseas and upgrading them (*ba-jonappu suru*) to fit in with its own culture. In the 2019 Rugby World Cup we were able to show the world how rugby, which entered Japan in the Meiji era (1868-1912), had subsequently developed (evolved *shinka wo togeta*) in this country.

In this tournament, precisely because Japan had developed rugby in a unique way (*dokutoku ni*), this success moved many of the overseas players, and to show their respect many of them bowed to the spectators.

In fact it was the world’s strongest team, the All Blacks, who had started this custom of bowing to the spectators. After that they were imitated by many other teams.

The captain of the All Blacks, Kieran Read, said the following in an interview (from THE ANSWER):

‘It is very important for us to have very close relations with the Japanese people. We know they all love the All Blacks, and we want to return a little of that love. We need to show that.’

In *The Guardian*, a daily newspaper of Britain, the home of rugby, the correct way to bow was explained:

‘Keep your neck and back straight. Lower your eyes, and put both hands to the side. Bend your body forward from the waist to about 45 degrees.’

There is no culture of bowing (*ojigi bunka*) outside Japan. Together with the unique evolution of rugby in Japan, we can see the respect for Japanese traditions.

The behaviour of the foreign teams found an echo in the hearts of the Japanese people. This is because the wonderful rugby culture including the post-match function continues to tug at the heartstrings (*kinsen* 琴線) of the Japanese.

Postscript - What the coronavirus taught us about the essence of a team

In December 2019 the COVID-19 disease was discovered in Wuhan city, China. On the one hand human exchanges had advanced with the internet and the development of transportation infrastructure, but as if to ridicule these advances, the coronavirus spread throughout the world.

As a result the various activities of people were limited, and the scope of their activities became very narrow.

But as a result of this narrowing, important things immediately in front of people (*ashimoto no taisetsu na mono*) began to shine (*kagayakihajime*), and many people seem to have become aware of things which they had neglected.

People began to pay more attention to their families, themselves, the area in which they lived, their company and their workmates. There was time to reconfirm things which they had previously taken for granted. In these conditions, what kind of role was appropriate for a person? I think the coronavirus gave an opportunity to reconsider these things.

On the other hand companies, which had until then been the driving force (*keninyaku* 牽引役) in bringing prosperity to the world (*sekai wo hirogeru*) also entered a period when they could reevaluate their circumstances (*arikata wo mitsumenaosu jiki*). In fact now the number of companies which are introducing remote work, ‘workations’ and other ways of working is on the increase. Also the concept of multiple jobs (parallel work *fukugyō* 復業) was born, and the number of people who are not working ‘for’ a company (*kigyō no tame ni*) but ‘together with’ a company (*kigyō to tomo ni*) has increased.

This concept of working ‘together with’ an organization is one which was originally a strong point (forte) of the Japanese (*Nihonjin ga motomoto tokui to shiteita*).

It is said that during the Jōmon period (縄文時代 c. 14,000 – 300 BCE) peace lasted in Japan for more than 10,000 years. But then came the Yayoi period (弥生時代 300 BCE – 250 CE) during which the technique of paddy rice cultivation (*suitō saibai* 水稻栽培) was introduced and became widespread. As a result people became attached to their land, and as society became wealthy conflicts arose. Archaeological excavations of ruins have unearthed

skeletons pierced by arrows which caused their death.

In the Jōmon period people lived with each other and nature in peaceful coexistence (symbiosis *kyōsei* 共生). I think it was also in the course of this period that Japanese people began to feel spirits in nature (*shizen no naka ni tamashi wo kanjiru*).

When I was a child, if I did something naughty (*itazura wo suru to*), I was told ‘God is watching you’ (*o-Tentō-sama ga miteimasu yo* お天道様が見ていますよ) or ‘If you do that, Heaven will punish you’ (*sonna koto shitara bachi ga ataru yo*). The Japanese people (*minzoku* 民族) has been created with the continued blessings of Nature (*daishizen* 大自然) – mountains, forests, rivers and the sea. We are a people who feel the existence of spirits in the natural world.

In the present time when the earth’s population is growing explosively, there is a food crisis (*shokuryō kiki*) and environmental pollution (*kankyō osen*) and other problems are mounting up, Japanese people continue to maintain peaceful coexistence with nature as part of their identity... This is exactly the idea which is necessary for the world (*kono hassō koso ga motomerarete imasu*).

The Japan which was opened by Tokugawa Ieyasu in the Edo period (1600-1868) had technological

abilities (*gijutsuryoku* 技術力), the highest literacy rate (*shikijiritsu* 識字率) in the world and was very advanced in such environmental matters as using human excrement (*jinpun* 人糞) from the toilet as fertilizer (*kawayā kara jinpun wo kaishū shite hiryō ni suru*). When grasping power, Ieyasu, who had experienced the Battle of Sekigahara (1600) and the winter and summer campaigns of the siege of Osaka (1614-15) as well as the civil war of the warring states period (*sengoku jidai* 1467-1615) declared as his principle (*rinen*) ‘War must never be waged again’ (*Nido to ikusa wo okoshite wa ikenai*). He ensured that this principle was embedded in the structure of the Tokugawa shogunate (*Edo Bakufu*).

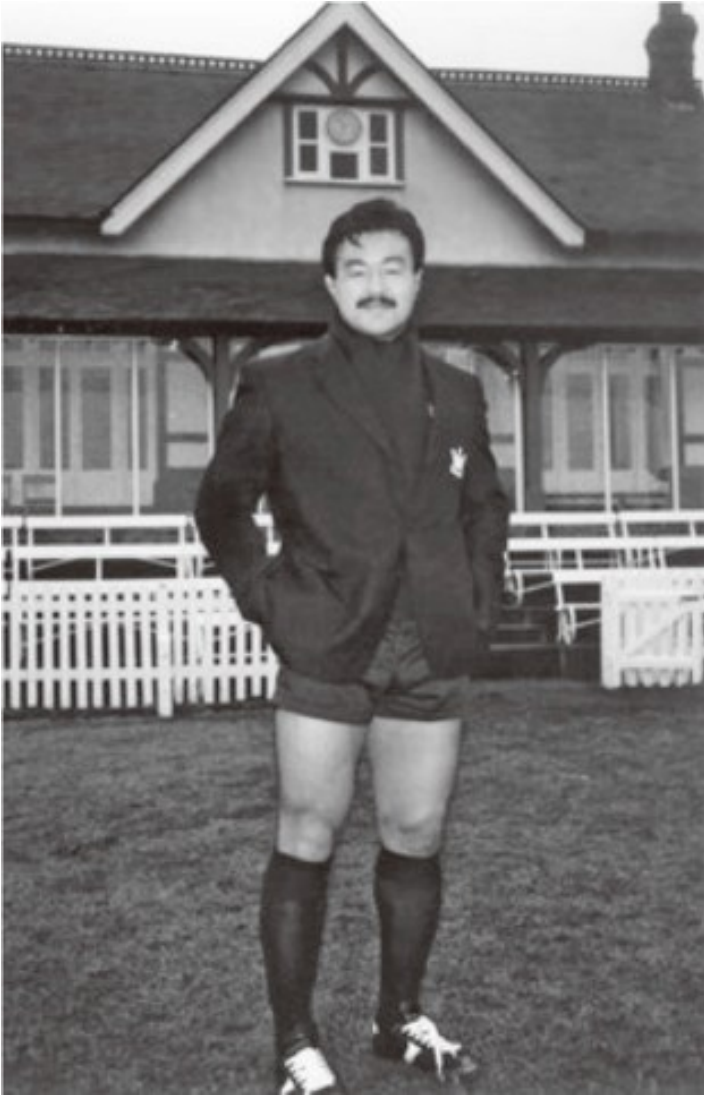


Plate 30 – The author in front of the Oxford
University RFC clubhouse

It was no doubt precisely because Japanese people felt the importance of ‘coexisting in a world without war’ (*tatakai no nai yo no naka to tomo ni* 戦いのない世の中と共に) that the political system (polity *taisei* 体制) established by Ieyasu continued in place for not far off 300 years. As already explained, the recycling system was excellent and in the sense of coexistence with nature Japan led the world.

The same thing can be said of companies. If the focus is solely on corporate benefit, then people will not discover the value in that company’s goods and services. ‘Together’ (*tomo ni* 共に), in other words through altruism (*rita* 利他), value will be offered to people living in the present, and ensure the permanent existence of the company into the future.

The slogan which represents the unique spirit of rugby developed in Japan ‘ONE FOR ALL, ALL FOR ONE’ is also another way of expressing the coexistence of people and nature. In one word it can be summed up as 和 (*wa* harmony).

This 和 is found in Shōtoku Taishi’s ‘Wa wo motte tōtoshi to nasu’ (Cherish the harmony among people) which is the first article in the Seventeen-article constitution (*Jūnanajō kenpō*), and it expresses the

Japanese people well. And the harmony is not just between people, but between people and animals, and people and nature.

In response to strong power there will be a strong reaction (*hansayō* 反作用), but there will be no reaction in response to softly expressed power ('*yawaragi*'no *chikara* 「和らぎ」の力). For example, if woods and forests are felled for timber and to do this huge mounds are dug which change the terrain (topography), an avalanche of earth and rocks (*dosekiryū* 土石流) may occur when there is heavy rainfall (*ōame* 大雨), and this may lead to the reaction of a catastrophic disaster (*gekijin saigai* 激甚災害).

On the other hand, if people are in harmony with nature and develop the terrain in a way which makes use of it as it is, it will be possible to develop a town (*machizukuri wo suru*) in which nature will protect the people.

For a while the term 'global standard' was widespread (*bakko shimashita* 跋扈しました) in Japan, but this concept only suited the people who created the standard, and I did not like it. I think the concept of 'Wa' which the Japanese have fostered themselves far surpasses the global standard.

From the beginning of the 21st century

‘globalization’ began to speed up, and people, goods, services and capital circulated across national borders and throughout the world. But this flood was suddenly halted by the spread of the coronavirus, COVID-19. For people involved in companies I think it is time to return to the starting point (*genten* 原点) and think about what you should do to allow your company to go forward together with society.

And even when the coronavirus has left us, there will remain unsolved worldwide problems relating to the environment, population and feeding the world. Ordinary citizens (*shisei no hitobito* 市井の人々) should also change their lives at the lowest level from ‘for (myself)’ to ‘together with (others)’ (*tame ni kara tomo ni*). If they do this, a sustainable social environment can be rebuilt, and linked to the permanent development of mankind.

Recently the number of people conscious of SDGs (Sustainable Development Goals) has increased, which I think is because there are many people now feeling a sense of crisis (*kikikan wo idaku hito* 危機感を抱く人). The keyword here once again is the one I have already mentioned: *Wa* (harmony 和).

I started the HEROES CUP and continue to plan and manage it for primary/elementary school students to

play rugby throughout Japan because I want them to experience ‘ONE FOR ALL, ALL FOR ONE’ and the ‘No Side’ spirit (*seishin* 精神). This truly is the spirit of *Wa*.

Small children who have only just started rugby enjoy the fun of holding the ball and running with it, but they cannot pass the ball. In other words, they are only playing rugby for themselves. But when they realize that they cannot win in that way, they learn to pass the ball to their teammates.

In the HEROES CUP one year, a team from Kyoto played a team from Osaka in the final. It was a very exciting game, and the teams were within one try of each other throughout. One of the Osaka players was about to score a try to regain the lead, but in front of his in-goal area a Kyoto player pulled off a powerful try-saving tackle.

The Kyoto team won the game by a very narrow margin (*kinsa* 僅差), but after a very emotional ‘No Side’, the coaches of both teams exchanged greetings. There were tears in the eyes of both coaches. At the moment when they looked at each other, they could not help hugging.

Then when the children returned from the ground, the staff connected with the game praised them all,

both friend and foe, with ‘yoku ganbatta’ (You played very well) and patted them on the head.

Children who have learned to pass the ball to their teammates and to aim for victory as a whole team... Both boys and girls have gone beyond winning and losing, and experienced the moment when the line separating friend and foe vanishes. This is the spirit of ‘No Side’ and it means they have experienced the making of harmony (*Wa suru koto* 和すること).

There is a saying ‘When you want to show filial piety, your parents have already died’ (*Kōkō shitai toki niwa oya wa nashi* 孝行したいときには親はなし). For this reason, even if it is not to a family member (*ensha* 縁者), the idea of repaying a favour done to you by doing a good deed of the same amount for others expressed in the word ‘on okuri’ (恩送り) is a very important concept.

Through rugby I have received many kinds of favours from many people. But there are people whom I cannot repay directly. For those people I have established the nationwide HEROES CUP for primary/elementary school children, and I seek to repay my debt of gratitude and favours (*ongaeshi* 恩返し) in this way.

I have stated that to defeat the coronavirus we have to change from ‘tame ni’ (for myself) to ‘tomo ni’ (together with others). However, human beings are always seeking the easy way to do things, and they immediately turn to personal profit and self-interest. But this is not a way to permanent development (*eizokuteki na hatten* 永続的な発展). For companies and for nation states, the only path to permanent development is by continuing to make efforts towards the spirit of altruism (*rita no seishin* 利他の精神).

And the path to permanent development is precisely ‘ONE FOR ALL, ALL FOR ONE’.



Plate 31 – Altruism is what grants permanence to teams and companies.

To reach that point is very difficult, but you have to start by aiming for it. If the organization has as its core value the good intention of ‘doing something for somebody’ (*dare ka no tame ni nani ka wo shō*) then something wonderful will certainly result.

There are many companies in Japan which are more than 100 years old, and they have adopted as their identity ‘Wa wo motte tōtoshi to nasu’ (Cherish the harmony among people). It is clear that many of them have adopted the principle of altruism.

Naturally the organization and the team are also aiming for ‘Wa’.

In the Rugby World Cup 2019 the Japan team proclaimed their slogan to be ‘One Team’. Both ‘One Team’ and ‘ONE FOR ALL, ALL FOR ONE’ are aiming for ‘Wa’.

However, among the people who belong to an organization there are people who continue to live for personal profit and self-interest. Such people may be highly valued by their organization. In that case, when working with a person like that, it requires courage to live according to the principle of altruism, and conflicts (*kattō* 葛藤) may result.

But if nobody lives according to altruism, the organization will not change.

If when you are climbing over a great obstacle (wall *kabe* 壁) you can proceed not by ‘for myself’ but ‘together with others’, the organization will change greatly. This is also something which I have learned from rugby.

And for an organization’s members to be able to affirm that the organization exists for altruism, it is essential that the leader publishes the principles (*rinen* 理念) of the organization. If many leaders were to realize these principles (*genri gensoku* 原理原則), then the world would certainly move in a good direction, and an ‘Invincible One Team’ (*jōshō no wanchi-mu* 常勝のワンチーム) would be born.

Toshiyuki Hayashi

Autumn 2021

(as the coronavirus is being contained)