Physical activities are part of daily life, and this has not remained unnoticed to early Buddhist disciplinary masters in India and China. In an attempt to protect the good reputation of the monastic community, their normative texts (vinaya) encourage monastics to control their body movements, and to strictly remain decent in all aspects, monastic clothes and shoes included. Still, body movement is not totally banned. On the contrary, walking is warmly welcomed for health reasons. It strengthens the body and the mind. This utilitarian aspect is not unimportant. It is even essential, even more so in China, where modern masters, of whom Xingyun (1927) is a prime example, promote sport as an expedient means aiming at bringing people to Buddhism.

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