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ॐ नमः शिवाए शिवजी सदा सहाये ॐ नमः शिवाए गुरुजी सदा सहाये 🙏

“Awakening the Samurai within”

By Hon'ble Master Gurpreetji

Wkshp started with few video clips of movie “The last Samurai”. Tom Cruise was seen leading firstly own British Army sub-unit and then he was captured by the Samurais (they do not kill him because they see their own in him) and then he leads the Samurais against the British fighting valiantly. In the movie, Tom Cruise is shown to have dialogues with the Samurai leader which were meaningful. While fighting in the last scene, he asks the leader “What happened to the Spartans while fighting the Persians to which the leader answers, they all died fighting bravely” and then they both are shown smiling and then lead the final attack and when they are down, they both pierce daggers in each other and seeing them whole British Army bows down giving them respect. Learn from 7 teachers:-

1. Astral Masters.
2. Meditators.
3. Nature.
4. Animals.
5. Village People.
6. Little Children.
7. Females.

24 Gurus of Deity Dattatreya

Earth	Wind	Sky	Water
			
Tolerance	Detachment	All-encompassing yet steady	Impartial love
Fire	Moon	Sun	Pigeon
			
Be austere	Unaffected by phases	Have thought for others	Detachment
Python	Sea	Moth	Honeybee
			
Have faith in destiny	Remain unaffected	Control your desires	Refrain from amassing wealth
Elephant	Bumblebee	Musk-deer	Fish
			
Refrain from sexual desires	Refrain from object pleasure	Refrain from attachment	Refrain from self gratification
Courtesan	Lapwing	Child	Bangles
			
Renounce all desires	Discard sense objects	Lead a carefree life	Live in solitude
Artisan	Serpent	Spider	Wasp
			
Concentration	Behave wisely	World is unimportant	Meditate upon God

Home work – In next wkshp, see what we learnt from the above Life of Samurai is extremely simple – If the illiterate villagers could lead this life, then we can surely do. Samurais worked on Buddha's and Confucius's principles.

The maximum rulers ruled their kingdoms for not more than 200-300 years including Spartans and even Persians. There were democracies and military rules. Samurais were part of Military regime but they lasted around 700 yrs from 1185-1867 century. For living so long in this manner, Japanese have become extremely humble and respectful to everybody even though that doesn't mean that they agree or submit to all.

Bushido - Bushido is a code of honor that primarily came from the Samurai, it's basically an outline of ethics on how to live one's life. It's comparable to the Medieval Knights code of chivalry, and (in my opinion at least) said best by Sun Tzu in his writings on the "Art of War"

Bushido code has 8 virtues out of which first three are of utmost importance for our lives:-

1. **Justice/Rectitude** – Bushido refers not only to martial rectitude, but to personal rectitude: Rectitude or Justice, is the strongest virtue of Bushido. A well-known samurai defines it this way: 'Rectitude is one's power to decide upon a course of conduct in accordance with reason, without wavering; to die when to die is right, to strike when to strike is right.' Another speaks of it in the following terms: 'Rectitude is the bone that gives firmness and stature. Without bones the head cannot rest on top of the spine, nor hands move nor feet stand. So without Rectitude neither talent nor learning can make the human frame into a samurai.'

2. **Courage** – Bushido distinguishes between bravery and courage: Courage is worthy of being counted among virtues only if it's exercised in the cause of Righteousness and Rectitude. In his Analects, Confucius says: 'Perceiving what is right and doing it not reveals a lack of Courage.' In short, 'Courage is doing what is right. There are 2 forms of courage:-

(i) **Static Courage** – Ability to remain calm in all circumstances. It is act of great valour to remain calm.

(ii) **Dynamic** – It is going out and doing something but on the path of rectitude.

3. **Benevolence or Mercy** – Rectitude is masculine in nature with degree of harshness which has to be balanced by the femininity of Benevolence virtue. Thus, balance of the male and female is most important for a Samurai. Benevolence if not tempered with justice will weaken the Samurai. A human invested with the power to command and the power to kill was expected to demonstrate equally extraordinary powers of benevolence and mercy: Love, magnanimity, affection for others, sympathy and pity, are traits of Benevolence, the highest attribute of the human soul. Both Confucius and Mencius often said the highest requirement of a ruler of men is Benevolence.

4. **Politeness.**

5. **Honesty & Sincerity.**

6. **Honor.**

7. **Loyalty.**

8. **Character & Self Control.**

Note: You may read book "Hagakure" by Yamamoto

Glossary of Spiritual terms:-

Samurai means to serve (which may also be called a retainer) and Ronin is just a mercenary.

Sepuku means to End life (to save one's honor by avoiding disgrace, even on death of Master)

Swabezaria – Any charity which is done and holds good even after you die e.g opening schools and planting trees

Razi Bar Raza – Usiki Raza, uska hukam, uspe main razi hoon....Main Razi hoon teri raza me

Alhumdulillah – Everything is because of him, all praise belongs to Allah...

That Thou Art – Ahm Brahmasmi, Tat Tvam Asi also mean the same – I am that Sat Chitt Ananda - The three Sanskrit words involved are:-

SAT – सत्य - "Truth", "Absolute Being", "a palpable force of virtue and truth". *Sat* describes an essence that is pure and timeless, that never changes.

CHIT - चित्त - "consciousness", "true consciousness", "to be consciousness of", "to understand", "to comprehend".

ANANDA - आनन्द - "bliss", "true bliss", "happiness", "joy", "delight", "pleasure"

Following highlights have been picked by Master from the book Hagakure out of which we have to pick up min 1 and max 3 which have to applied in our lives:-

1. **The Way of the Samurai is found in death.** Meaning of life comes from Death. If you live your life as if every act is your last act, it is a meaningful life. Death is central to Samurai thought. Everything is central to Death. If death is not considered as advisor, then actions are petty. Working with death is a life worth living. Walk with death all the time. Wake up with death and sleep with death.

2. **Our bodies are given life from midst of nothingness. Form is emptiness and emptiness is form. One should not think that these two are separate.**

[Buddha uttered thus :-](#)

Kshanikam Kshanikam Sarvam Kshanikam (Everything is temporary).

Dukham Dukham, Sarvam Dukham (Everything is unpleasant).

Svalakshanam Svalakshanam, Sarvam Svalakshanam (Everything is of its own nature).

Shunyam Shunyam Sarvam Shunyam (Everything is void).

[But one can analyse it as: Life is momentary and we need to use this present moment without wasting it for unnecessary activities.](#)

Story of a king – A king told his council of ministers to give him just one small sentence which if he read would end his period of joy and also his bad time. They inscribed the sentence in a ring and gave to the king which read "This too shall pass"

"That Thou Art"

1. **Victory and defeat are matters of temporary force of circumstances** – Can't take them seriously. Living an honourable life is more important.
2. Negligence is an extreme thing – We are all casual in our actions. Remember "As you do something, you do everything".
3. People think that they can clear up profound matters if they consider them deeply, but they exercise perverse thoughts and come to no good because they do their reflecting with only self interest at the center.
4. Sagara Kyuma was completely at one with his master and served him as though his own body were already dead.
5. Being a retainer is nothing other than being a supporter of one's lord, entrusting matters of good and evil to him, and renouncing self-interest. – Lord Katsushige always used to say that there are four kinds of retainers. They are the "quick, then lagging," the "lagging, then quick," the "continually quick," and the "continually lagging".

The "continually quick" are men who when given orders will undertake their execution quickly and settle the matter well. Fukuchi Kichizaemon and the like resemble this type.

The "lagging, then quick" are men who, though lacking in understanding when given orders, prepare quickly and bring the matter to a conclusion. I suppose that Nakano Kazuma and men similar are like this.

The "quick, then lagging" are men who when given orders seem to be going to settle things but in their preparation take time and procrastinate. There are many people like this.

Other than these, one could say that the rest are "continually lagging." Best is to be continuously quick, if not then Sr ii above, rest two are no choices.

Note: See movie 'Khuda Gawah'

6. Men of high position, low position, deep wisdom and artfulness all feel that they are the ones who are working righteously, but when it comes to the point of throwing away one's life for his lord, all get weak in the knees. This is rather disgraceful. The fact that a useless person often becomes a matchless warrior at such times is because he has already given up his life and has become one with his lord.
7. To give a person an opinion one must first judge well whether that person is of the disposition to receive it or not.

8. For a warrior there is nothing other than thinking of his master. If one creates this resolution within himself, he will always be mindful of the master's person and will not depart from him even for a moment.

9. According to a certain person, a number of years ago Matsuguma Kyoan told this story: In the practice of medicine there is a differentiation of treatment according to the Yin and Yang of men and women. There is also a difference in pulse. In the last fifty years, however, men's pulse has become the same as women's. Noticing this, in the treatment of eye disease I applied women's treatment to men and found it suitable. When I observed the application of men's treatment to men, there was no result. Thus I knew that men's spirit had weakened and that they had become the same as women, and the end of the world had come. Since I witnessed this with certainty, I kept it a secret.

10. One should be of the mind that, meeting this examiner, he will not be embarrassed.

11. Throughout your life advance daily, becoming more skillful than yesterday, more skillful than today. This is never-ending.

12. Among the maxims on Lord Naoshige's wall there was this one: "Matters of great concern should be treated lightly." Master Ittei commented, "Matters of small concern should be treated seriously." Among one's affairs there should not be more than two or three matters of what one could call great concern. If these are deliberated upon during ordinary times, they can be understood. Thinking about things previously and then handling them lightly when the time comes is what this is all about. – Big event of life must be handled lightly. Small events must be handled seriously.

13. By thinking that you must complete the job you will run out of time. By considering things like how many men the enemy has, time piles up; in the end you will give up. No matter if the enemy has thousands of men, there is fulfillment in simply standing them off and being determined to cut them all down, starting from one end. You will finish the greater part of it.

14. When the time comes, there is no moment for reasoning. And if you have not done your inquiring beforehand, there is most often shame. Reading books and listening to people's talk are for the purpose of prior resolution. – To get surprised in life is a matter of negligence. We have to resolve everything beforehand.

15. Even if it seems certain that you will lose, retaliate. Neither wisdom nor technique has a place in this. A real man does not think of victory or defeat. He plunges recklessly towards an irrational death. By doing this, you will awaken from your dreams.

16. It is not good to settle into a set of opinions. It is a mistake to put forth effort and obtain some understanding and then stop at that. ----- but simply think, "This is not enough."

17. The person without previous resolution to inevitable death makes certain that his death will be in bad form. But if one is resolved to death beforehand, in what way can he be despicable? One should be especially diligent in this concern.

18. What things a person should be able to accomplish if he had no haughtiness concerning his place in society!

19. Today, however, there are no models of good retainers. In light of this, it would be good to make a model and to learn from that. To do this, one should look at many people and choose from each person his best point only. For example, one person for politeness, one for bravery, one for the

proper way of speaking, one for correct conduct and one for steadiness of mind. Thus will the model be made.

20. When an official place is extremely busy and someone comes in thoughtlessly with some business or other, often there are people who will treat him coldly and become angry. This is not good at all. At such times, the etiquette of a samurai is to calm himself and deal with the person in a good manner. To treat a person harshly is the way of middle class lackeys.

21. There is something to be learned from a rainstorm. When meeting with a sudden shower, you try not to get wet and run quickly along the road. But doing such things as passing under the eaves of houses, you still get wet. When you are resolved from the beginning, you will not be perplexed, though you still get the same soaking. This understanding extends to everything.

22. Lord Naoshige said, "The Way of the Samurai is in desperateness. Ten men or more cannot kill such a man. Common sense will not accomplish great things. Simply become insane and desperate."

23. The saying of Shida Kichinosuke, "When there is a choice of either living or dying, as long as there remains nothing behind to blemish one's reputation, it is better to live," is a paradox. He also said, "When there is a choice of either going or not going, it is better not to go." A corollary to this would be, "When there is a choice of either eating or not eating, it is better not to eat. When there is a choice of either dying or not dying, it is better to die." - Live with honor and die with honor. Live impeccably, Death is the center of all.

24. It is spiritless to think that you cannot attain to that which you have seen and heard the masters attain. The masters are men. You are also a man. If you think that you will be inferior in doing something, you will be on that road very soon. Master Ittei said, "Confucius was a sage because he had the will to become a scholar when he was fifteen years old. He was not a sage because he studied later on." This is the same as the Buddhist maxim, "First intention, then enlightenment." - Anything that has been achieved by a sage or master, can be attained by you too provide you have intention to do so.

25. Above all, if he is not careful in his choice of words he may say things like, "I'm a coward," or "At that time I'd probably run," or "How frightening," or "How painful." These are words that should not be said even in jest, on a whim, or when talking in one's sleep. If a person with understanding hears such things, he will see to the bottom of the speaker's heart.

26. Bad relations between retired and present rulers, father and son, and elder and younger brothers develop from selfish motives. The proof of this is that there are no such bad relations between master and retainer.

27. A warrior should not say something fainthearted even casually. He should set his mind to this beforehand. Even in trifling matters the depths of one's heart can be seen.

28. When meeting calamities or difficult situations, it is not enough to simply say that one is not at all flustered. When meeting difficult situations, one should dash forward bravely and with joy. It is the crossing of a single barrier and is like the saying, "The more the water, the higher the boat."

29. In the words of the ancients, one should make his decisions within the space of seven breaths. Lord Takanobu said, "If discrimination is long, it will spoil." Lord Naoshige said, "When matters are done leisurely, seven out of ten will turn out badly. A warrior is a person who does things quickly." - Because when you connect with your breath, that is the path of the heart.

30. -----and meet even those whom he has met often before in a first-time manner, he will have no bad relationships. Manners between husband and wife are not different from this. If one is as discreet in the end as he is in the beginning, there should be no discord.
31. A person who becomes fatigued when unhappy is useless.
32. ----- "the spirit of an age' ' is something to which one cannot return.
33. There is surely nothing other than the single purpose of the present moment. A man's whole life is a succession of moment after moment. If one fully understands the present moment, there will be nothing else to do, and nothing else to pursue. Live being true to the single purpose of the moment.
34. Everyone lets the present moment slip by, then looks for it as though he thought it were somewhere else. No one seems to have noticed this fact.
35. Only the end of things is important. One's whole life should be like this.
36. Our bodies are given life from the midst of nothingness. ----- "Form is emptiness." ----- "Emptiness is form." One should not think that these are two separate
37. ----- "right now" is "at that time, " and "at that time" is "right now." One will miss the occasion if he thinks that these two are different.
38. Even if one's head were to be suddenly cut off, he should be able to do one more action with certainty.
39. Whether people be of high or low birth, rich or poor, old or young, enlightened or confused, they are all alike in that they will one day die. It is not that we don't know that we are going to die, but we grasp at straws. While knowing that we will die someday, we think that all the others will die before us and that we will be the last to go. Death seems a long way off. Is this not shallow thinking? It is worthless and is only a joke within a dream. It will not do to think in such a way and be negligent. Insofar as death is always at one's door, one should make sufficient effort and act quickly.
40. There is dignity in personal appearance. There is dignity in a calm aspect. There is dignity in a paucity of words. There is dignity in flawlessness of manners. There is dignity in solemn behavior. And there is dignity in deep insight and a clear perspective. These are all reflected on the surface. But in the end, their foundation is simplicity of thought and tautness of spirit.
41. It is written that the priest Shungaku said, "In just refusing to retreat from something one gains the strength of two men." This is interesting. Something that is not done at that time and at that place will remain unfinished for a lifetime. At a time when it is difficult to complete matters with the strength of a single man, one will bring it to a conclusion with the strength of two. If one thinks about it later, he will be negligent all his life.
42. When you are listening to the stories of accomplished men and the like, you should listen with deep sincerity, even if it's something about which you already know. If in listening to the same thing ten or twenty times it happens that you come to an unexpected understanding, that moment will be

very special. – For the soul to implement anything, it has to come from impulse of another soul, it does not come by reading.....

43. The priest Tannen used to say in his daily talks that: A monk cannot fulfill the Buddhist Way if he does not manifest compassion without and persistently store up courage within. And if a warrior does not manifest courage on the outside and hold enough compassion within his heart to burst his chest, he cannot become a retainer. Therefore, the monk pursues courage with the warrior as his model, and the warrior pursues the compassion of the monk.

44. A person who does not set himself in just one direction will be of no value at all.

45. In one's morning and evening worship, and as one goes about his day, he had best recite the name of his master. It is not a bit different from the Buddha's names and holy words.

46. Human life is truly a short affair. It is better to live doing the things that you like. It is foolish to live within this dream of a world seeing unpleasantness and doing only things that you do not like.

47. Nothing you do will have effect if you do not use truth.

48. "Not to borrow the strength of another, nor to rely on one's own strength ; to cut off past and future thoughts, and not to live within the everyday mind . . . then the Great Way is right before one's eyes."

49. It is a matter of course that a warrior's attitude should be to be in the vanguard during an attack and in the rear during a retreat. In approaching for the attack he does not forget to wait for the right moment. In waiting for the right moment he never forgets the attack.

50. If a warrior is not unattached to life and death, he will be of no use whatsoever. The saying that "All abilities come from one mind" sounds as though it has to do with sentient matters, but it is in fact a matter of being unattached to life and death. With such non-attachment one can accomplish any feat.

51. The essentials of speaking are in not speaking at all. If you think that you can finish something without speaking, finish it without saying a single word. If there is something that cannot be accomplished without speaking, one should speak with few words, in

52. A devotee of the Nembutsu recites the Buddha's name with every incoming and outgoing breath in order never to forget the Buddha. A retainer, too, should be just like this in thinking of his master. Not to forget one's master is the most fundamental thing for a retainer.

53. Meditation on inevitable death should be performed daily. Every day when one's body and mind are at peace, one should meditate upon being ripped apart by arrows, rifles, spears and swords, being carried away by surging waves, being thrown into the midst of a great fire, being struck by lightning, being shaken to death by a great earthquake, falling from thousand-foot cliffs, dying of disease or committing seppuku at the death of one's master. And every day without fail one should consider himself as dead.

54. Be true to the thought of the moment and avoid distraction. Other than continuing to exert yourself, enter into nothing else, but go to the extent of living single thought by single thought.

55. If by setting one's heart right every morning and evening, one is able to live as though his body were already dead. He gains freedom in The Way.

In the name of God.....