



**THE INSTITUTE FOR
JEDI REALIST STUDIES**

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Warrior 101

The Warrior Spirit

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an affiliate training program of
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I. Purpose

This Workbook is written for 'The Institute for Jedi Realist Studies' and should help you to understand what can be seen as a 'Warrior Spirit' or a 'Warrior Mindset'.

Furthermore this course should help you to develop your own Warrior Spirit or Warrior Mindset which is not necessarily linked to a martial background. To make this possible we will cover throughout this course the following points:

- What is a Warrior and what not?
- What had been some core values European Knights and Japanese Samurais lived up to?
- Defining a Warrior without a martial background
- What can be understood and be seen by the word 'Warrior Spirit'?
- In which way can the Warrior Spirit be implemented and helpful for your individual Jedi Path?
- How could you cultivate a Warrior Spirit for your own individual Path?

This can be achieved by your own work, your own input together with the material the author is going to present to you. This material is, in the author's point of view, needed to get a basic understanding of this topic.

If you are willing to give it a go, you should be able to adopt a Warrior Spirit, a Warrior Mindset to your individual Path.

All the chapters are based on the current understanding and point of view of the author and therefore not to be taken as the absolute truth or scientifically proofed although the author grants you that what he has put together is written to his best knowledge and understanding.

Beside that the author would like to remind you that what you are putting into this course is what you will get out of it. This should mean, rushing through this workbook might not be the best idea as you might miss an important point. So, please, take your time and give yourself the chance to reflect over what you will read and then put together your answer.

II. Introduction of the Warrior Aspect

In this chapter we will speak about and try to sketch out how the Warrior came to life and made it to a profession of its own.

2.1 A short glance through time

To be honest this is not historically proven as it is more the idea and point of view of the author of how the Warrior might have found their way to life and into history.

Everything has started, obviously, with the evolution of mankind. In the beginning there was not yet a need for a human who would dedicate his whole being to the warrior aspect or make the warrior principles, whatever they may be, his owns in his life. Because of that it can be taken as historically proven that our earliest ancestors had been hunters and gatherers. The main tasks early humans had to face might have been finding shelter and gaining food. This made it necessary to know their surrounding and deal with the adversities this surrounding may have placed in their ways. In this early stage it had been necessary for everyone to fulfil all tasks which were vital for the clan, the tribe to survive. Because of that early humans could have been seen as generalists.

After the first humans put down roots and stayed in one and the same location year in year out they also might have started to built out the first specialisations. It might have been that the new needs showed our ancestors that some of them had greater abilities in collecting things, others might have been better in creating things and again others might have been better in hunting. This might have lead to that the first profession came up and that the hunter might have been one of them.

Later then, maybe because of the influence of climate changes and therefore the necessity to find good land, it might have happened that different tribes claimed the same land for themselves. Although some of these contacts might have happened in a peaceful way, it also can be taken as granted that others didn't and together with the necessity of defending one's own tribe from other natural dangers this might have lead to that some of the hunters or other tribe members found out that they are doing well in taking over this role. Not yet this might have been a life filling role and those first "Warriors" might have switched back and forth between taking over the task of defending the tribe and doing whatever they did the other time but it might had been the start of creating this profession.

Therefore the early tasks "Warrior" had fulfilled may had been:

- Defending one's tribe
- Securing the tribe's area of residency
- Searching for new, better areas
- Gaining things which were needed by the tribe

This all might have lead, by time, to the definition of the different profession we could find in early and later civilizations and even can find them today.

When the profession of the Warrior evolved it was, in the ancient and medieval times, closely linked to the ruling nobility. This most likely due to two main reasons, first of all it always had been and will be expensive to fully equip a Warrior as one would need a weapon and a armour and will not produce anything for the community and secondly because, as obviously due to the physical strength and power, the ruling nobility had no interest in sharing their status and wealth with others whom had not belonged to them. Therefore they restricted the usage of weapons and the allowance of caring them.

By time and the further evolution of human mankind the nobility lost its power and therefore influence but still the need of people who were able to defend the country remained. This growth finally might have lead to the creation of our modern day soldiers.

2.2 A short sum-up of Warrior qualities

From the chapter before now what might have been some qualities or personal traits Warrior in general might had in common?

First of all it had been and still is an intensity of life which is filled with energy, preparedness and readiness to act whenever it is needed but also with the acceptance that a Warrior lives a life which might make it necessary to sacrifice one's own life for those of others and because of that never knowing what the next moment will hold for one or if one even will experience it.

I would like to name some traits, qualities which had been put together in this way by Jax and also Inari, including my additions:

- A determination to protect one's land, one's country which provides one with everything needed for life.
- A determination to protect one's family, neighbourhood and tribe.
- A desire to perfect oneself physically as well as mentally and spiritually to be able to meet the tasks life puts in the way of a Warrior.
- A desire to do one's best in everything.
- A kind of fairness and sanity to do what is right, good and necessary to survive and grant the survival of the tribe, the society.
- A will and strength to be able to stand up for what is right, even when everything is against oneself.
- In this way a Warrior needed always to be true, honest, loyal and have integrity with those relying on one and also with one's own self.
- A Warrior needed an idealism which is coupled with realism and a sense of duty or commitment greater than one's selfish needs.

- This has made it necessary that a Warrior know who one is and to acknowledge what one is and not being afraid of that.

In this way to be a Warrior means to be a person who is following a martial way and dedicating one's whole being to it and that this is nothing which ends after work or on weekends or vacations! To be a Warrior is a call and the one who answers to it will follow this call till one's life ends or one finds a different purpose in life. If a person does not follow the martial way, they can still utilise the warrior mindset for their success in life.

2.3 Assignment

Out of this short introduction, are there any other qualities you would assign to a Warrior?

What qualities of a Warrior do you feel that you embody?

If you feel like you share none of these qualities, then I would ask you to answer why you feel that way?

III. Warrior Creeds

In this chapter I would like to present you some Warrior Creeds and Poems which I feel are related to a Warriors Mindset. I would like to ask you to read through them and present your own thoughts about them as well as an interpretation of them as an **assignment**.

Poem by Tecumseh

So live your life that the fear of death can never enter your heart. Trouble no one about their religion; respect others in their view, and demand that they respect yours. Love your life, perfect your life, beautify all things in your life. Seek to make your life long and its purpose in the service of your people. Prepare a noble death song for the day when you go over the great divide.

Always give a word or a sign of salute when meeting or passing a friend, even a stranger, when in a lonely place. Show respect to all people and grovel to none.

When you arise in the morning give thanks for the food and for the joy of living. If you see no reason for giving thanks, the fault lies only in yourself. Abuse no one and no thing, for abuse turns the wise ones to fools and robs the spirit of its vision.

When it comes your time to die, be not like those whose hearts are filled with the fear of death, so that when their time comes they weep and pray for a little more time to live their lives over again in a different way. Sing your death song and die like a hero going home.

Poem by Rabindranath Tagore

Let me not pray to be sheltered from dangers,
but to be fearless in facing them.

Let me not beg for the stilling of my pain,
but for the heart to conquer it.

Let me not look for allies in life's battlefield,
but to my own strength.

Let me not crave in anxious fear to be saved,
but hope for the patience to win my freedom.

Grant that I may not be a coward,
feeling Your mercy in my success alone;
But let me find the grasp of Your hand in my failure.

"The Warrior Creed" by Robert L. Humphrey
(Marine Rifle Platoon Commander on Iwo Jima & Bujinkan 10th Dan)

Wherever I go,
everyone is a little bit safer because I am there.

Wherever I am,
anyone in need has a friend.

Whenever I return home,
everyone is happy I am there.

"It's a better life!"

A Samurai Creed

Anonymous, around 1300 A.D.

I have no parents; I make the Heavens and the Earth my parents.

I have no home; I make the Hara my home.

I have no divine power; I make honesty my Divine Power.

I have no means; I make Docility my means.

I have no magic power; I make personality my Magic Power.

I have neither life nor death; I make a "Um" my Life and Death.

I have no body; I make Stoicism my Body.

I have no eyes; I make The Flash of Lightning my eyes.

I have no ears; I make Sensibility my Ears.

I have no limbs; I make Promptitude my Limbs.

I have no laws; I make Self-Protection my Laws.

I have no strategy; I make the Right to Kill and the Right to Restore Life my Strategy.

I have no designs; I make Seizing the Opportunity by the Forelock my Designs.

I have no miracles; I make Righteous Laws my Miracle.

I have no principles; I make Adaptability to all circumstances my Principle.

I have no tactics; I make Emptiness and Fullness my Tactics.

I have no talent; I make Ready Wit my Talent.

I have no friends; I make my Mind my Friend.

I have no enemy; I make Incautiousness my Enemy.

I have no armour; I make Benevolence my Armour.

I have no castle; I make the Immovable Mind my Castle.

I have no sword; I make Mushin my Sword.

IV. Different Warrior types/classes

In chapter II we spoke about a possible evolution or how the warrior, as a status, might have come to life.

Now I would like to write in more detail about the Warrior – in a general sense – the European Knight and the Japanese Samurai.

4.1 Warrior

Okay, up to here we had spoken about the “historical” development of the warrior as a call of an individual in society. But now you may ask yourself what a warrior really is and what can be understood by the word warrior?

First the dictionary would define the word as follows:

- A person engaged in, experienced in or devoted to war
- A person who is engaged aggressively or energetically in an activity, cause or conflict
- A person who has shown great vigour, courage or aggressiveness

Now I would like to split up the word itself. Quite obvious the word “warrior” includes the word “war”. But what does this tell us now? The easiest answer would be a warrior is a person whom made war to one’s profession and will or can find one’s self-fulfilment only when in battle. But is this really a warrior or just someone whom made, as said above, war his profession. In my opinion to be a warrior is not a profession but more a calling. Because of that I would take the meaning of the word “war” a bit different and for me it can be anything and has not necessarily only to be, on the lowest level, a fight man against man. For me war can also mean the fight against one’s own ego, the issues we have to face in life, the constant battle for bettering our self, and the problems we have to witness in our societies and so on.

In this way I do see a warrior as someone whom has to have a deep antipathy against carelessness and has to be in reverse conscious and careful in everything one does.

This is especially true for one's thoughts and words as they are the base of one's actions. Because of that a warrior should never ever say things like "I'm a caitiff person" or "I would have run away out of fear" or "how terrible is that" as what we do say sets our mind on what it is focusing. Or as Qui-Gon Jinn has said: "Your focus determines your reality."

But be aware, this doesn't mean that a warrior should neglect danger or fear! Nothing is further away from truth than that! The fact is, when someone speaks of them, one puts one's mind on them. In this way an opponent can make use of them, if one sees the reflection of fear, of worries, of hesitation in you. It is a chance for one to see right into your heart, your (inner) attitude and through getting to know your fears can 'reinforce' them and use them for one's advantage. This is, obviously, an opening which has to be avoided. In return a true warrior has to acknowledge them, see one's options in a given situation and then put all the negative, self destroying thoughts aside and act with a strong, calm heart.

So, what makes all the difference when claiming to be a warrior is to acknowledge those things but not let them overwhelm or cloud one's action and keep going, keep doing, doesn't matter the circumstances, till one decides different.

4.2 European Knight

At this point I don't want to write too much about chivalry or the European knight as it is a topic which easily can and does fill many books.

So here just that much, the difference between a warrior and a knight in my point of view is that a knight has to show all the traits a warrior has to have but additionally the European knights

had to serve a lord or other nobles, had to rule a piece of land them self and serve in the army when the call had been given by the lord.

Additionally you might add to the duties of a knight the duty of serving the church and although this had been true for some of them, it might have not been valid for all of them.

Hereafter I would like to present some “Knights Code of Chivalry” to give examples of what it had meant to be a knight in the medieval times.

The Knights Code of Chivalry described in the Song of Roland

To fear God and maintain His Church

To serve the liege lord in valour and faith

To protect the weak and defenceless

To give succour to widows and orphans

To refrain from the wanton giving of offence

To live by honour and for glory

To despise pecuniary reward

To fight for the welfare of all

To obey those placed in authority

To guard the honour of fellow knights

To eschew unfairness, meanness and deceit

To keep faith

At all times to speak the truth

To persevere to the end in any enterprise begun

To respect the honour of women

Never to refuse a challenge from an equal

Never to turn the back upon a foe

Of the seventeen entries in the Knights Codes of Chivalry, according to the Song of Roland, at least 12 relate to acts of chivalry as opposed to combat.

The Ten Commandments of the Code of Chivalry

From Chivalry by Leon Gautier

Thou shalt believe all that the Church teaches, and shalt observe all its directions.

Thou shalt defend the Church.

Thou shalt respect all weaknesses, and shalt constitute thyself the defender of them.

Thou shalt love the country in the which thou wast born.

Thou shalt not recoil before thine enemy.

Thou shalt make war against the Infidel without cessation, and without mercy.

Thou shalt perform scrupulously thy feudal duties, if they be not contrary to the laws of God.

Thou shalt never lie, and shall remain faithful to thy pledged word.

Thou shalt be generous, and give largess to everyone.

Thou shalt be everywhere and always the champion of the Right and the Good against Injustice and Evil.

The Code of Chivalry

From the Rifts: England Supplement

Live to serve King and Country.

Live to defend Crown and Country and all it holds dear.

Live one's life so that it is worthy of respect and honour.

Live for freedom, justice and all that is good.

Never attack an unarmed foe.

Never use a weapon on an opponent not equal to the attack.

Never attack from behind.

Avoid lying to your fellow man.

Avoid cheating.

Avoid torture.

Obey the law of king, country, and chivalry.

Administer justice.

Protect the innocent.

Exhibit self control.

Show respect to authority.

Respect women.

Exhibit Courage in word and deed.

Defend the weak and innocent.

Destroy evil in all of its monstrous forms.

Crush the monsters that steal our land and rob our people.

Fight with honour.

Avenge the wronged.

Never abandon a friend, ally, or noble cause.

Fight for the ideals of king, country, and chivalry.

Die with valour.

Always keep one's word of honour.

Always maintain one's principles.

Never betray a confidence or comrade.

Avoid deception.

Respect life and freedom.

Die with honour.

Exhibit manners.

Be polite and attentive.

Be respectful of host, women, and honour.

Loyalty to country, King, honour, freedom, and the code of chivalry.

Loyalty to one's friends and those who lay their trust in thee.

Hereafter I would like to give some of the key points of all the Codes of Chivalry and how they might have been seen and understood.

TRUTH - to speak the truth, to seek the truth in every situation before making judgments, to value the truth over personal agendas or the immediate benefits which falsehoods may offer.

HONOUR - to keep your word, to know yourself, to uphold your beliefs, to act with keen moral judgment, to maintain high standards of conduct.

JUSTICE - to defend the helpless, to challenge evil wherever you encounter it, and to come to the aid of those who are so doing.

VALOUR - to have not the lack of fear but the ability to set aside self-interest when faced with evil, to be willing to fight for what is right, regardless of what other people may say or do to you.

PROWESS - to have the discipline to train body, mind and spirit for the work of a knight and to eschew the self-destructive behaviours which tear down physical and spiritual health.

LOYALTY - to choose for yourself the Worthy One or Ones, whether they be your God, your loved ones, your country, your leader or your cause and to dedicate yourself to the protection and fulfilment of those Ones.

LARGESSE - to give freely of what you have without impoverishing yourself, to show generosity to friend and stranger alike, to be merciful and fair in all your dealings.

COURTESY - to be polite and mannerly in dress, speech and carriage, to treat all people as equals, to be kind to animals, and in war or competition to follow the rules, lose with grace and win with humbleness.

NOBLESSE - to be diligent in study, enhance your knowledge of the world, practice your skills, use your natural gifts to generate goodness, thereby enriching your life and the lives of those around you.

HUMILITY - to have all the above qualities without ever proclaiming them, to bear the heavy burden of Chivalry without so much as a breath of exertion, to be a silent strength which supports and sustains us all. Humility is the most difficult principle to master. Only the very best knights do.

4.3 Japanese Samurai

Many do see the Japanese Samurai as the Japanese equivalent of a European knight. This is true in many points and unfortunately the picture of the Samurai has been coloured by history as has the image of the knight.

But there is an interesting difference between the word knight and Samurai. Whereas the word knight derives from a meaning of a horse owner whom had been in ancient times, obviously, a rich and therefore a man of higher rank, the meaning of the word Samurai is "those who serve in close attendance to the nobility". So it is legal to say that a Samurai understood his duty in serving his lord and only through his lord and the service he did for him he could have rose in rank and wealth.

Another difference between knights and Samurai might be the point of view how they saw their own importance and life. For a Samurai his only duty was to serve his lord and if that would have meant to give his life, then so be it. It is said that Samurai, at least the ideal of them, spent their whole life with an attitude of being already dead. Therefore, when the time had come at which they had to chose between life and death, it wasn't a real choice for them anymore. Maybe because of this attitude you can find many examples in Japanese history wherein

people fail to reach their goal but none the less through their seemingly tragic death they became famous.

Now I would like to present to you the seven virtues of Bushido:

- Rectitude
- Courage
- Benevolence
- Respect
- Honesty
- Honour
- Loyalty

Associated virtues:

- Filial piety
- Wisdom
- Care for the aged/elderly

We already have read a Samurai Creed in the previous chapter, but let me give you another example of a Samurai Code as it can be found in the first chapter of the Hagakure!

"Although it stands to reason that a samurai should be mindful of the Way of the Samurai, it would seem that we are all negligent. Consequently, if someone were to ask, "What is the true meaning of the Way of the Samurai?" the person who would be able to answer promptly is rare. This is because it has not been established in one's mind beforehand. From this, one's unmindfulness of the Way can be known.

Negligence is an extreme thing. The Way of the Samurai is found in death. When it comes to either/or, there is only the quick choice of death. It is not particularly difficult. Be determined and advance. To say that dying without reaching one's aim is to die a dog's death is the frivolous way of sophisticates. When pressed with the choice of life or death, it is not necessary to gain one's aim.

We all want to live. And in large part we make our logic according to what we like. But not having attained our aim and continuing to live is cowardice. This is a thin dangerous line. To die without gaining one's aim is a dog's death and fanaticism. But there is no shame in this. This is the substance of the Way of the Samurai. 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. His whole life will be without blame, and he will succeed in his calling."

"A warrior should be careful in all things and should dislike to be the least bit worsted. 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. This is something that should be carefully thought about beforehand."

4.4 Assignment

From what you have read, where can you see similarities between these three types and where differences?

What concepts or qualities resonate with you in this section? Are there some qualities that don't resonate with you at all?

How would you define a warrior in your own words?

V. Warriorship

Up to here we had been speaking a bit about the “history” of the warriors, read a bit about the maybe best known examples of warriors – the Warrior himself, the European Knight and the Japanese Samurai.

Through that I do hope that you already got a feeling of what it meant and still mean to be a warrior!?

In this chapter I would like to go into more detail and depth of what it means to be a warrior, at least in my point of view.

5.1 The meaning of the word “Warriorship”

Warriorship could be explained as “the practice, occupation or status of a warrior”.

But what does it actually mean?

I once have heard, unfortunately I can’t recall where it had been, that Warriorship means to have the skills, knowledge and the mindset of a warrior and to instil those traits on the next generation.

Furthermore it means to be fully honest with you! This is also one of the major parts of the Path of a Jedi Realist and is what we are striving for. If you now think by yourself “I’m fully honest with myself” then my congratulations to you, there might not be anything else I or we here at the IJRS can hand down to you.

But for all those whom are wondering what it might mean to fully be honest with oneself, at least in the connection with being a warrior and Warriorship, I would like to put this question forward: If there is no money to make with it,

If you were never to get recognition for it,
And if no one would ever know whether you did or did not do it,
Would you still “fight” for it? Would you still do it?

For me this means, whatever you do, do it the best you can without having the result or the gain of it in mind but rather the willingness to fulfil the task the best way you can.

In this way Warriorship is for me to practice one’s self every day in every situation, to take one’s occupation serious, doesn’t matter how big or small they are and to be fully and consciously aware of your own status and what you present with and through it. This means, when you call yourself a Jedi keep in mind that people who get to know you and hear about you being a Jedi will approach and judge any other Jedi they might run across by the example you gave them.

5.2 Warriorship and what is needed to survive within

When we see Warriorship as a kind of self chosen occupation, I guess, it is legal to ask which skills are necessary for someone to survive within this occupation.

Survival Skills are not necessarily only those skills someone would need to have to survive in a situation out in the wilderness without any or only little assistance. Although this is, obviously, not bad for a warrior to know about, here it is more meant in the way of what is needed to survive in our daily lives.

First of all, I would say, that one of the necessities a warrior needs to have is self sufficiency. This might mean that a warrior is not striving for personal gain in form of money or property or those worldly things. Also a warrior doesn’t need to possess the latest fashion or hype things. This doesn’t mean that a warrior should not go with time or development, but it means that one doesn’t need to follow all and every new fashion. Instead it means that one’s belongings should

be tailored to one's needs, of good quality and endurance so that one always can rely on them and know that with those things at hand one is able to fulfil any task which crosses one's way.

Self-awareness and consciousness is another trait a warrior has to have. Only through self-awareness and consciousness we are able or can become able to learn and understand our selves better and why we act the way we act.

So being aware of one's self at all time and doing everything you do with full consciousness is what a warrior has to strive for.

Situational Awareness is the next thing I feel is indispensable for a warrior or someone who wants to live one's life with this attitude. To have a full awareness of one's surrounding, one's self, the time and the things which are going on and therefore for the whole situation. This is what a warrior has to learn and make to one's attitude, to one's second nature.

So Situational Awareness is another survival skill a warrior needs to have.

As a side note and recommendation, here at the IJRS we do have a whole course dedicated to Situational Awareness and I highly recommend everyone who is interested in how to become a warrior with or without a martial background to go and study this course!

5.3 A short statement on the difference between martial art and martial sport

Through my personal training and study of different martial sports and ending up in a 'real' martial art I came to the understanding that the difference, at least in my point of view, between those two terms lays in the background and goals.

The goals in martial sports are often personal fitness, self defence and winning tournaments. Obviously these are per se no bad things but focusing only on them easily results in losing a deeper understanding for what is done, trained and the origins from where an art aroused. But

when we lose the roots, we also often lose the meaning and understanding and therefore putting a limit to what we are doing.

Studying a martial art is a lifelong process and sometimes even longer. So what is left when someone subtracts the aspect of physical fitness, winning tournaments and competitions?

This is something everyone who wants to start to learn a martial tradition has to ask and answer oneself! In my opinion martial sports are physical activities someone may follow, may do for a couple of years. But when we do get older, all those ideas of winning, being the best might loose on importance and then we will reach the point whereat we wish to have something at hand which helps us to learn and understand our self better. For me this is where martial arts with all their history and background do come into play. Here a warrior might reach the point whereat one wishes to not only study the physical, the martial part of one's art but also wants to learn about the history of the art and other subjects related and linked to it. In this way studying a martial art is not limited to the study of the art itself but opens up to a study of the self.

For me tradition doesn't mean to keep the ashes, but to pass on the flame!

5.4 Understanding how being a warrior applies to everyday life

In the chapters before we had talked about warriorship and what could be understood by this term as well as which traits a warrior would need to own. But what does this now actually mean for or day to day life? How does it or better said how can we apply it?

Unfortunately there is no easy answer to this and it is obviously not me who can tell you how you shall do it. Choosing the way of a warrior as well as choosing the way of a Jedi Realist is all about you, your own understanding, feelings and take on it. But everyone who claims to have chosen this path as one's also needs to accept the responsibilities which do come with it.

Furthermore one has to understand and accept that one will be taken and seen by others as a role model of what one claims to be. This might be the key question everyone shall ask and honestly answer oneself, not once, not twice but every single day of our lives. Am I really what I claim to be?

In this chapter I will leave you with this question and dearly hope that you will reflect on it. No assignment is needed but if you wish to share your feelings on that, feel free to do so.

“The essence of warriorship, or the essence of human bravery, is refusing to give up on anyone or anything.”

Chogyam Trungpa, Shambala: “The Sacred Path of the Warrior”

VI. Warrior Spirit

This chapter should help you to understand what can be seen and understood as the Spirit of a Warrior.

6.1 What is a Warrior?

So what actually is now a warrior?

I feel that this question is crucial to be answered before someone can define a Warrior Spirit without a martial background.

In my point of view a warrior is someone who keeps on going, keeps on fighting till the end or till the goal is achieved. For me it is a bit like “win or die trying”. A warrior puts in every ounce of one’s being to protect what is of importance to one. In this way one defends those who one loves, those who are in need of protection and those who one holds dear. But also the country around one, his nation and those things which do give one what one needs for life.

How can someone use this attitude in an everyday life?

- By striving everyday to better oneself
- Whatever someone does, do it the best you can
- Do ones best to be a bit better every day than the day before
- Recognise and question limitations
- Paying attention to all and everything, also the small details
- Treating all and everything with respect
- Respecting life in all its forms
- Always be aware of yourself and your own needs
- Understanding that things can be healed but nothing can be replaced

6.2 And what is one not?

But now what is not a warrior or what is commonly often wrongly associated with this word?

Although the word “Warrior” includes the word “War”, a real warrior might be or better said shall be the last person who wants to start or join a fight. This simply due to one’s real understanding and maybe, but hopefully not, one’s own experience of what it means to take a life, and in this sentence “life” stands for every life in any form.

Because of all the training, all the sweat and hard time and sometimes even pain a warrior had gone through and the gained experiences through that, one shall not wish to inflict pain, hurt or even death to anyone if it can be avoided. Someone who feels this wish, this need to do so, to domineer, to gain power over, to harm and inflict pain and worse, those persons are not warriors but only violators, aggressors, bullies and nothing more than that.

Hereafter I give you one more proverb which shows, in my opinion, clearly the difference between a true warrior and a violator. In this proverb a warrior shall always strive for the first and a violator would, joyfully, go for the later.

This is taken from “Kung Fu” the TV series (1972).

“Avoid, rather than check.

Check, rather than hurt.

Hurt, rather than maim.

Maim, rather than kill.

For all life is precious, nor can any be replaced.”

6.3 The Spirit of a Warrior

But now onto what I do understand under the term “Warrior Spirit”. I’m happy, as we all follow the Jedi Realist Path, that I can use an example from Star Wars to show it. The example I would like to give you can be found in “The Empire strikes back” during the situation when Luke meets Yoda for the first time on Dagobah. All of the next ten points someone who claims to be a warrior or lives a life in the Spirit of a Warrior needs to know about them, work on them and be able to show and explain them.

That is what Yoda has to teach Luke about the following:

10. Commitment

A Jedi must have the deepest commitment, the most serious mind.

9. Delusion

Size matters not, ... Look at me. Judge me by size, do you?

8. Senselessness of War

Ohhh! Great warrior! [laughs and shakes his head] Wars not make one great!

7. Self-Reflection

Named must your fear be before banish it you can.

6. Attachment

Death is a natural part of life. Rejoice for those around you who transform into the Force. Mourn them do not. Miss them do not. Attachment leads to jealousy. The shadow of greed, that is.

5. The Present Moment

This one a long time have I watched. All his life has he looked away... to the future, to the horizon. Never his mind on where he was. Hmm? What he was doing.

4. Giving and Receiving

You will find only what you bring in.

3. Fear

Fear is the path to the dark side. Fear leads to anger. Anger leads to hate. Hate leads to suffering.

2. Beliefs

[Luke:] I can't believe it.

[Yoda:] That is why you fail.

1. Determination

Do or do not. There is no try.

After using this example from Star Wars to go into more depth of what it needs to develop a Warrior Spirit I would like to give another example from what I had learned through my martial arts training. Those are five points or advices for personal training to develop five important areas of one's self and in that way a Warrior Spirit. Those five points, advices had been given to us by the Soke of a Japanese Koryu (old Japanese martial art in the tradition of Samurai).

These are:

- Eyes – don't blink/wink
- Breathing – adjust your breath to your actions
- Balance – your body shall be in balance all the time
- Imagine – to imagine ones opponent
- Sense of hearing – to listen to one's self but also to listen to one's surrounding

These five points or advices have, obviously, different layers of meaning and understanding which can be experienced from a warrior throughout one's life long training. Here I would like to

give a very basic understanding of these points which I hope will help you to have a point from where to start.

Eyes – when someone is facing a challenge, be it physically or mentally, it is not allowed to blink or wink as this means that we lose our focus, our sight and therefore give our opponent a chance to attack and succeed over us.

Breathing – with breathing it is meant that to live and progress a good, deep breath is crucial as without oxygen, we will not be able to survive and with a short, shallow breath we will likely not have enough endurance to achieve the things we are targeting for.

Therefore we not only have to work on our breath in general but also have to be aware of it all the time. In this way we can become able to adjust our breath to the situation we are in.

Balance – by balance not only the physical body balance is meant, although given above, but a balance in a much wider, broader sense. As a warrior or in the Spirit of a warrior we always have to strive for balance in all things as only out of balance we are able to act swiftly and lightly. Also balance does help us to stay calm and open-minded and to not get occupied easily by the things coming our way.

Imagine – with opponent here not only a physical opponent is meant, instead it can be anything which gives us a challenge or trouble. When we are able to form a clear picture/image of what is troubling us in our mind, we can set our focus on it and direct our will and energy in this direction and solve the problem. But if we have no clear picture/image, no clear idea of what is preventing us from achieving what we want to see done; it will be very hard, if not impossible to get things done.

Sense of hearing – as already stated above, this advice has, at least, two meanings, as do the other four advices as well. One point is that we have to develop the ability to listen and understand our selves our core inner being. The other point is that we need to be able to

develop a kind of selective hearing or listening ability. Together with the focus a warrior needs to have, this is another point which will help us to stay balanced, in tune with things and don't be surprised easily. Many of us are too much dependent on our sight and therefore we somewhat miss to use and trust our other abilities, our other senses. Our sense of hearing, when trained and trusted, can be a very strong and useful sense which helps us to grasp our surrounding better and in more detail as we can do only by eyesight.

This Soke, after giving those five points or advices to us, asked us the following question: "For what were martial arts developed?"

His own answer to this had been that in the past they were developed for survival; in the present they are for control but in the future they are for you to help you understand yourself (better).

6.4 Assignment

As this chapter deals with the key point of the whole class, this assignment will hold quite some questions for you and I recommend you to take your time and go through the questions with a clear and focused mind, answering them in the depth and with the honesty you feel they deserve.

1. Define the Warrior Spirit in your own words.
2. Explain how you think the Warrior Spirit can be applied to the Jedi Path.
3. Describe the difference between Warrior Spirit and a violent or aggressive spirit.
4. Name at least 3 ways the Warrior Spirit can be applied in everyday life.
5. Create a plan to apply the Warrior Spirit in your own life, if you chose to do so.
6. Does a warrior always have to win or is it better never to lose? Is there a difference? And if so, what does it mean?
7. Is a warrior ever allowed to lower one's guard?
8. Is it enough for a warrior and someone who wants to make the Warrior Spirit his own to live according to national laws or has there to be more?
9. If you put your own life into the service of others, what would that include; does it mean that you would place the life of others over your own one?
10. What are you willing to give, to put into something?
11. How far would you go to reach your goal?

VII. Defining a Warrior without a Martial context/connection

In this chapter I will do my best to explain how I would define or see a Warrior independent from a martial context or in other words what will remain of the attitude of a Warrior if you take away all the fighting stuff.

For this I would like to start with giving you an example from William Shakespeare which draws a already quite clear picture of what I do have in mind when thinking of a Warrior without a martial context.

- Please read both texts, although the old Shakespeare English might not be easily understood, my feeling is, that it holds more to think about than the modern version! -

<p>William Shakespeare</p> <p>Hamlet</p> <p>1. Act, 3. Scene,</p> <p>LORD POLONIUS</p> <p>Yet here, Laertes! aboard, aboard, for shame!</p> <p>The wind sits in the shoulder of your sail, And you are stay'd for. There; my blessing with thee!</p> <p>And these few precepts in thy memory See thou character. Give thy thoughts no tongue, Nor any unproportioned thought his act. Be thou familiar, but by no means vulgar. Those friends thou hast, and their adoption tried, Grapple them to thy soul with hoops of steel; But do not dull thy palm with entertainment Of each new-hatch'd, unfledged comrade. Beware Of entrance to a quarrel, but being in, Bear't that the opposed may beware of thee. Give every man thy ear, but few thy voice; Take each man's censure, but reserve</p>	<p>William Shakespeare</p> <p>Hamlet</p> <p>1. Act, 3. Scene,</p> <p>LORD POLONIUS</p> <p>You're still here, Laertes! Aboard, aboard, for shame!</p> <p>The wind sits in the best part of your sail, And the ship waits for you. There, my blessing with you!</p> <p>And see that you write these few precepts In your memory. Give your thoughts to yourself, And don't act without thinking. Be friendly, but by no means vulgar. Those friends you have, and their friendship tested, Anchor them to your soul with hoops of steel, But don't spend your money on entertaining Each newly acquired, unproven friend. Beware Of getting into a quarrel, but, once you are in, Fight so that the man you fight with may beware of you. Listen to what every man says, but speak to few.</p>
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<p>thy judgment.</p> <p>Costly thy habit as thy purse can buy, But not express'd in fancy; rich, not gaudy;</p> <p>For the apparel oft proclaims the man, And they in France of the best rank and station Are of a most select and generous chief in that.</p> <p>Neither a borrower nor a lender be; For loan oft loses both itself and friend, And borrowing dulls the edge of husbandry.</p> <p>This above all: to thine ownself be true, And it must follow, as the night the day, Thou canst not then be false to any man. Farewell: my blessing season this in thee!</p>	<p>Take each man's opinion, but reserve your judgment.</p> <p>Buy as costly clothes as can pay for, But not made fancy, rich, and certainly not gaudy.</p> <p>For the clothes often tell what kind of man you are, And the ones in France of the best rank and station Are most choosy and generous in that regard.</p> <p>Neither a borrower nor a lender be. For a loan often loses both the loan and the friend, And borrowing dulls the edge of the economy.</p> <p>This above all, to your own self be true, And it must follow, as the night the day, You cannot then be false to any man. Goodbye. My blessing instill these things in you!</p>
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7.1 Thoughts on Warrior Behaviour

Here I now would like to write about four points, partly linked to the above, which I do feel are important to a Warrior but not, obviously, restricted to them.

7.1.1 Body Language

Maybe now you think this is quite obvious we all have to know and be aware of our body and its language, but are we truly aware of it?

Are you sure to know what your posture, throughout all the day, communicates to others?

Do you know how you are seen by others, how they take your appearance?

And finally what about your behaviour? Is it egoistic? Charming? Gentleman like? Modest?

It doesn't matter if you think you know the answers already, I would kindly ask you to go and get the opinion of at least five persons of which at least two of them should be strangers to you or at least not in your inner circle of contacts, friends. When you got their answer, please present them as an **assignment** to this chapter.

7.1.2 Physical Condition

Now and this might be the most unpleasing chapter in this whole work book, how about your individual physical condition, your personal level of fitness?

Obviously we all do have our ups and downs and some days we do feel better than on other days but this shall not become an excuse for us to not keep an eye on our physical conditions.

This should not mean that we all have to be super perfect athletes, although it doesn't harm anyone if you are or looking forward to become, but everyone who claims to be a Jedi shall be able to show at least a certain level of fitness.

We haven't yet set-up any standards for that at the IJRS and I'm personally not a big fan of rules like 'everyone has to be able to perform at least a minimum of' let's say:

- 25 squats
- 25 sit-ups
- 20 push-ups
- 10 pull-ups
- Run 6 kilometer in at least 45 min.

or things like that. But everyone should be able to do better than one thinks one can do.

Here I do like the Chinese point of view that everyone should do their best to be a bit better today than the day before or as the Japanese would say: "Ganbatte kudasai!" ("Keep on going! / Do your best!").

So, next time when you can choose between taking a lift or the stairs, choose the stairs. When taking public transportation and you don't have any time constraints, get off one station early and walk the rest. If you are not able to do the named body weight exercises in the given numbers, perform at every break you take at least one repetition and not more than five of them.

In general, take some time every day to think about where and in which way you can fit in some physical exercises without having to change your whole daily schedule. Here, as with everything else, the constancy and the repetitions are what pay off at the end and not the single length of time you spent for something. This means, before going to the gym only one day a week for one or two hours, it is better to use every day five or better ten minutes to do some "exercises". In the beginning it might feel strange and look strange to others, but being and walking the Path of a Jedi Realist is first and foremost all about you and not what others do think of you!

7.1.3 Speech

Now about your speech! It is similar to what I have already written when talking about body language. Therefore to not repeat everything here, I would like you to ask yourself how does my voice sound? Do you speak clearly? Understandable? Is your speech simple or do you use many difficult words and phrase? If so, why?

If you have the option, I would ask you to tape your own voice and listen to it. What do you think of it? Does it match your imagination?

And again I would like to ask you to find at least five people to talk to and ask them about how they perceive your voice.

In the already named **assignment**, please write about your experiences.

7.1.4 Clothes

A delicate topic and maybe, although this is a kind of stereotype, especially for woman. But how about your cloths? Do they fit your needs or are they tailored to your circumstances? Is it a big thing in your life or something you do not spend a second thought on?

As written by Shakespeare in the given example from the play Hamlet, our clothes are the things someone who sees us for the first time will recognise first. Therefore with our clothes we highly influence the impression we leave on others. For a Warrior and a Jedi, with or without martial context, this should mean that, as with every other part of our person and training, we have to have a close eye on it and be aware of it. The style itself doesn't matter that much but the quality of clothes obviously do! A Warriors clothes shall always be in best order. They shall not make it difficult for one or even impossible for one to move quickly, swiftly and freely.

So, go and check your clothes! Are you happy with them? Do they give you the freedom, the air; you need to perform your tasks?

This doesn't mean that you have to get rid of all your loved old T-Shirts, hoodies, worn out jeans or your newest fancy bought piece of designer clothe. It should just help you to become, once again, aware of what you have or in this case what you wear and when. As for everything there is a time and a place. It needs us to just find out when this is!

7.2 The change of the Samurai during the Edo-Period

The picture of the Samurai most of us do have in our head is coloured by their appearance in and during the Edo-Period. This long and unusual peaceful time in Japanese history made it necessary for the Samurai, in lack of having enough battles and wars to test their physical, their martial art skills, to find new ways for staying in shape, keeping a warrior, a fighting spirit.

For many of them this period meant that they started to seek and find their opponents within themselves. During this time the Samurai started to search for ways and practices to defeat and overcome their own inner enemy, their ego.

It might have happened in that time from when we can witness the changes which many martial arts took from their Jutsu from into their Do from, whereat Jutsu means the martial, the technical battlefield art and Do means the way of spirituality to overcome ones ego, one's own flaws.

It might have been that in this era that the seven virtues of Bushido had been clearly defined. They had been already given in a chapter before but to call them back into your memories, they are:

- Rectitude
- Courage
- Benevolence
- Respect
- Honesty

- Honour
- Loyalty

and the associated virtues:

- Filial piety
- Wisdom
- Care for the aged/elderly

In my point of view these are all traits we as Jedi who want to, at least, develop a Warrior spirit shall have in mind and work on.

7.3 The 25 Rules of Civility

These 25 rules or points are taken from a talk given by Dr. P.M. Forni on the topic of civility. His book *Choosing Civility* discusses in more detail each of the 25 rules I'm going to list hereafter. While this is a somewhat different subject than chivalry, of which we had talked before at the beginning of this course, I think it's related and thus an appropriate addition to what we are talking about in this whole workbook.

The 25 Rules are as follow:

- Pay attention
- Acknowledge others
- Think the best
- Listen
- Be inclusive
- Speak kindly
- Don't speak ill
- Accept and give praise

- Respect even a subtle "no"
- Respect other's opinions
- Mind your body
- Be agreeable
- Keep it down (and rediscover silence)
- Respect other people's time
- Respect other people's space
- Apologize earnestly
- Assert yourself
- Avoid personal questions
- Care for your guests
- Be a considerate guest
- Think twice before asking for favours
- Refrain from idle complaints
- Accept and give constructive criticism
- Respect the environment and be gentle to animals
- Don't shift responsibility and blame

Although these 25 rules run under the title civility and although obviously it would be a nice thing to see everyone, be it Jedi, Warrior or Commoner, striving for them, adopting them in one's everyday life, I do feel that these 25 points should be something we all as Jedi Realist and people whom are thinking of adopting a Warrior's mindset shall long for, adopt them and make them present through our everyday actions.

7.4 Assignment

As an assignment for this chapter I would ask you to do those ones given in the sub-chapters before.

In addition I'm asking you to think and write about your feelings, your thoughts according to chapter 7.1 in general. Is your self-image matching what others do see in you? Did you get confirmation or did they have a different image of you in their mind?

Furthermore write down your thoughts and feelings about the seven virtues of Bushido, including the three associated ones, and the 25 rules of civility. Are they important to you? Can they be of help? Or do you feel they are outdated? If you want to do so, how do you think you can adopt them into your everyday life?

VIII. Summary

If you haven't read ahead of your progress you might have expected that now you will get a nice summary done by me. But nope!

First of all I would like that all of you who are taking this course keep in mind that a Warrior and a Jedi should never expect anything as expecting something to be or happen one way or the other already presets your mind and attention which might lead to not being able to adopt to the actual circumstances and therefore not being able to act quickly and swiftly. Or to put it simple, you are not living in the NOW!

So, instead of giving you a summary here, I would like to hand this task over to you. I would like to ask you to summarise what you have learned throughout this course, what you found had been helpful and beneficial for you and what you think might not be of use for you. Finally I would like you to think about in which way the Warrior Spirit could be implemented and helpful for your individual Jedi Path?

How could you cultivate a Warrior Spirit for your own individual Path?

Please make sure to write at least one paragraph but not more than one page in total. If you find that a check-list is more beneficial for your own learning, this is also fine with me.

One last time I would like to remind you on that you did this course not for me or to satisfy the IJRS but only for your own growth. Therefore remember that you always will get out what you are willing to put into something!