



# Shame and Guilt

[5-30]

新武道 (Yellow)

火曜

1月5日

天氣



## The Way of Samurai The Book of Six Rings

Don't make me lose face. Don't laugh at me.

Why do I have to go on a fast on Mt. Shigi to write a book on "The Way of Samurai"? A biological urge to cleanse my body and soul. No, just that. I need to let my samurai spirit soar to a high enough point where I can pick up where Dr. Nitobe Inazo left off. What a tough act to follow! I've got to brace myself for the task he took on, I thought I needed to be a hungry wolf, the symbol of a samurai, to stay on the alert or to stray combat-ready. Mongolian wolves, according to Wolf Totem, refuse to be tamed into becoming sheep-dogs no matter how hard Chinese hunters tried to domesticate them. Wolves are wild things. Wolves consider it beneath the dignity of God messengers to kowtow to humans. They're honor-bound and shame-conscious as face-conscious samurai.

Shame but not guilt.

When asked how I should interpret the spirit of the sword by a History Channel host on the documentary "Warriors" I answered that it's the symbol of the samurai spirit. The sword is the soul of the samurai. The example I gave was a samurai ~~was~~ wrongfully accused of having assassinated his master. He was set up. In frustration, he argued back, "Why should I murder my master? Any reasons?" The accuser nonchalantly said, "There was your sword beside the dead body." His sword had been stolen to make it look he's done it. He's <sup>bloody</sup> not guilty and he knew it. But did he say "I didn't do it. You've got the wrong man." No. Instead, he took the sword and killed himself - seppuku - and died instantly. Without <sup>an</sup> excuse.

He was not guilty; but he was ashamed as a samurai.

Three cameramen interrupted our talk, obviously they didn't understand why I said that. Terry said in a whisper, "they would not understand the difference between guilt or shame." Schappert, "I'm sad they'll probably kill the vital part." I said under my breath "I understand because I've been a green beret fighting in a jungle."

Why did the sword matter that much to the samurai?

Says Dr. Nitobe Inazo: "The very possession of the dangerous <sup>instrument</sup> imparts to him a feeling and an air of self-respect and responsibility. -- What he carries in his belt is a symbol of what he carries in his mind and heart, -- loyalty and honour. The two swords, the longer and the shorter -- called respectively *daiko* and *shoto* or *katana* and *wakizashi*, -- never leave his side." (p.118)

The samurai allowed his sword leave him, stolen or not. No excuse. He abandoned his companion, his soul-mate (he disgraced) so he deserves to avenge his shame. I repeat, my readers, he was not guilty, but ashamed. He lost face. He dishonored his name as a samurai. <sup>of having neglected vigilance and alertness required of a samurai</sup>

My English, by the way, is my <sup>Japanese</sup> sword.

I said that on the NHK's <sup>TV</sup> Eigo-de-shabanaito program. Probably nobody understood it. I don't care. I'll discuss it in detail in the last chapter, to prove samurai's shame-consciousness helps: <sup>if they laugh at me</sup> the samurai way of English improve communicative skills in English.

My English is smeared by blood through numerous cultural conflicts with non-Japanese, particularly <sup>with her son</sup> people from guilt-culture.

Sometime <sup>from</sup> years ago, I met an American missionary wife on a boat. To see a native speaker on the road was a sight for a sore eye for English-hungry Japanese student like me. But I <sup>concealed</sup> my true intentions (to improve my English) and spoke to her in Japanese. "What are you doing in this Shodo-shima Island?" "She said she was a Christian missionary." "I really, I'm interested in Christianity because I go to a Christian school (Kwansei Gakuin Univ)." I said feeling a little guilty (I'm not hundred percent honest) then she said with a cold smile, staring into my eyes, "You're telling lies. You're not interested in Christianity, you're interested in English. Many Japanese who come to me are liars." A little miffed, I retorted, "No, I'm not telling lies. I'm interested in improve my English, I would be talking with you in Japanese. Upon saying this, I switched over to English. I made a grammatical error. And she picked up on it and said with the same cold smile, "There you go. You're mad. But my English got a grammatical mistake. It proves you need English. You're lying." She said that in English. "I'm relying on me." I left the cabin angrily. But the insult she inflicted on me has never left me. For more than fifty years, I still can't get over the injured ego. I got personally and emotionally carried away to prove she was not guilty and I was made guilty by not being able to prove myself not guilty. Did I feel embarrassed? No, I felt ashamed. I humiliated. She wanted me to be truthful; I wanted her to be polite. <sup>To my chagrin</sup>



折  
合  
2  
月  
3  
日

Shame is More Painful than Guilt.

Shame and Guilt

Let me now put this cross-cultural misunderstanding of a tragic some. Why did the missionary (into perspective) wife and I talk at cross purposes? What went wrong in the first place? Can a case be made that we could have gotten on a same wavelength, should I tried to be more honest, and she be more polite? Even Dr. Nicobe tormented himself with this ethical dilemma. He dared to put forth his strong case, lest shame and guilt cross swords with each other.

"With all my sincere regard for the high commercial integrity of the Anglo-Saxon race, when I ask for the ultimate ground I am told that "honesty is the best policy." that it pay to be honest. Is not this virtue, then, its own reward? If it is followed because it brings in more cash than falsehood, I am afraid Bushido would rather indulge in lies! (p.76). And I say, Amen.

Honesty kills. I'm reminded of a Japanese student who asked a missionary to write a letter of recommendation for an American Christian who he wanted to enroll. The missionary was brutally honest, saying to the effect with his English so poor he can't write the letter. The truth hurt. How did the Japanese behave? He tried hard to make good grades, he made it. He felt satisfied. To put himself out of misery? No, to get revenge upon the missionary who told him the truth, the truth killed him, albeit it gave him rebirth.

Sympathy kills, too. I recall a time I had a missionary wife, not again, who asked me, or rather interrogated me on my integrity. "Do you believe in the resurrection of Jesus Christ?" "Oh... Christianity is a great religion. That's why I keep coming back to this Bible Class!" I was trying to be polite. But she was not polite. "You're not answering my question. My question was: do you believe in the resurrection of Jesus Christ?" "Do I have to answer twice?" "Yes," I'm not sure. "You're a man of little faith. I'll pray for you. I sympathize for you. I'm in direct communication with God." Put into misery, I abandoned her but I did not abandon the study of English. Am I a hypocrite? Or was she? Mormon missionaries gave English-hungry Japanese free (was) lessons in their Bible class. But they kept asking us to become Mormons. Is that honest deal? I've been sold on their ideas. I felt a little guilty, but never ashamed. I'm still never faithful to English. (The War at English)

Can Christianity mix with Bushido? This hotly-debated topic at Aki to International University gave me further food for study on the Janus-faced word of passion, bordering on self-sacrificing spirit of samurai. I dealing with the famous Monkey Trial!

The movie "Inheritance Wind" clearly states the case that both prosecutor, Brady, accusing the biology teacher preaching Darwin's theory and defense attorney, Drummond, defending the defendant, under siege. Brady, deviously persuasive, finally succumbed to the deadly defensive Drummond and collapsed, saying to his wife before death, "They laughed at me. I can't take it anymore." The shame overwhelmed him. The winner mocked the glorious loser's death, lavishing him with the praise on his sense of mission and passion, belittling an unprincipled journalist for being on the comfort zone, taking no sides. Both winner and loser are always samurai — principled warriors. It takes one to know one.

Samurai means principle and commitment. And more important, fearlessness. Samurai ought to be ashamed of lack of commitment and fearlessness. An Islam I met in Fukuoka said the real reason why Muslims resorted to terrorism (freedom fighting in their words) is they were ashamed — being stripped naked in public and chained by a young American woman with fearful dogs on a leash. Will Islam males, culturally chauvinistic, ever let Americans get away with that? Over the dead body they will. The Muslim accompanied me and my Kodokan students to visit the birth place of Hojokure Bushido in Saga and told me I had aida kamikaze spirit have a lot in common, a sense of honor and fearlessness. On samurai's sense of shame, Dr. Nicobe asserts: That samurai was right who refused to compromise his character by a slight humiliation in his youth; because, "he said, "dishonor is like a scar on a tree, while time, instead of effacing, only helps to enlarge." (p.80)



1月8日... WATER Gives and Gives

断食 十月月

水 談 Give and give.

WATER Gives and Gives



Mitobe says: The spiritual aspect of valour is evidenced by composure - calm presence of mind. Tranquility is courage in repose. (PS2) Shingen ordered his subjects to furnish his arch-enemy with plenty of salt, adding, "I do not fight with salt, but with the sword. Mitobe concludes that when valour attains this height, it becomes akin to Benevolence. I would say more symbolically, fire yields to water. Poetically, the most tranquil form of water is pond. Masuo Basho, poet, reads: An old pond A frog jumps in The sound of water. An old pond is the wa, the most revered value in Japan. But this tranquility of pond is often disturbed by splash by the jumping frog, or a treachery act by a single student knifing her mentor in the back. The wounded professor withdrew like a hikikomori, shutting himself out. Amaterasu-o-mikami, Sun-goddess of Japan, did the same thing, hiding herself behind the huge rock, without hitting back. The light went out. Perplexed gods, not God, gathered around the cave and debated the ways and means of getting her out. They sang and danced to seduce her out. Out she came. Light came back on. Back to normal. Wa was restored to the old pond. When the squeaky wheel the woman, left the campus unpunished, the injured professor had to leave. Punished. Both Eve and Adam must be out of the garden of Eden. Is this justice? No, USA. What justice is to the Westerners, what WA is to Japanese. If I keep my mouth shut, - albeit my pen refused to be silenced, wa, tranquility, can be restored. Light came back on. Fasting gives me back fire in my belly. I can do without food. But I can't do with water.

I'm writing this chapter while on a diet at the Shigetsu Danjiki (fasting) Dojo. Having had no food since three days ago, my heart is purer, body cleaner, mind sharper, although my spirit is yet to soar. The principle of fasting is less is more, and less is better. Samurai live with austerities. More in Mt. Shigi, where still are mountain ascetics close to monks (early Christians) or hermits. It is a spartan way of life, so simple, but with severe self-discipline. The untranslatable notion of WA is not just peace and quiet, but it embodies acceptance of and tolerance with harsh reality and nose at all endurance.

A Catholic teacher once said to me, Japanese wa, tempered by people's watchful eyes is much harsher in the eyes of Christians than in newest. If you commit a sin, says, slandering your own teacher in the back, you go to the confessional box and confess. You sit saying, "Father I've committed a sin; I lied. I don't know that my solitary act caused him to lose face and leave." She's no longer guilty. But in Japan, your sin will never be forgiven because the saken no me - prying eyes of neighborhood will never forget. The old pond remains old. The woman doesn't have to apologize any more. It's all over. It's already beyond anger on my side. Fasting cleanses my body and soul, and reverentful spirit. I already ate humble pie and put me in integrity at my university, a family, purify my value ahead of my personal anguish. It cost me dearly, emotionally. But my spirit of endurance, on self-sacrificing spirit might help me stay on my job a little longer, samurai longer.

It's rough being a samurai even in Japan. One has to pay a high price for WA. WA is an impenetrable fortress in our culture. Hirazumi Kiyoshi says in "The Story of Japan": The Bible consists of an Old Testament and the New Testament. Here, "restrained" means promise; in other words, the Bible is one record of the promises made between God and man. In Japan, an Eternal Decree of Amaterasu Omikami Puras and a promise, and it has been passed down for many generations.

To maintain WA meant a great deal of cashinami, going through hardships. It's called cultivating ascetics' hearts and minds through rigorous training. Great Prince Yamato Takeru fought like samurai to prove himself a carrier of the flame. Fire must be balanced by water. Emperor Ojin is a classic example of a renno, not to be confused with a Western emperor or a Almighty God that draws a terrible sword to get what he wants. The Emperor Minatoku viewed the country from a high point and saw the cooking smoke rising from the houses which meant that the people had nothing to eat. Learning this, the Emperor relieved them from forced labor and conscription for three years. During those years the palace was managed most frugally. Emperor went up the tower, when three years were up, and saw cooking smoke rising everywhere. He read the poem:

"Up in the tower, viewing an country, I see smoke rising from houses. People are well off; their stores are busy." During the fair-minded reigns of Emperors Ojin and Minatoku, the wealth of the nation because consolidated both culturally and militarily. Leaders on top must suffer first. Less is better. Uesugi Kenshin, feudal lord, followed the example of this sort of "servant leadership." The lesson of Toyama, son of Kenshin, was followed by Ninomiya Sontoku who taught the spirit of "mutual give" (give and give instead of give and take). Toyoda, now TOYOTA, was influenced by his teachings and practiced what he was taught. If you row water in the wooden tub to your side, water runs away from you through your fingers. If you push it away from you, it keeps coming back to you. To be filled with water, just give and give.

新国大子... 1月9日 254167 (282) 天気 70.904p

和のacceptance  
行 discipline  
石 WA Means Acceptance  
(Zen Love)



信山寺

Legend says what it takes to go down in history as a hero in Japan is three-fold: one must be powerful first, merciful second and lardy tragic. Given this definition Prince Shotoku undoubtedly was a real hero. He wrote Japan's first constitution, called a Seventeen Article Constitution, that begins with the famous article, "Harmony is to be valued and avoidance of wanton opposition to be honored." The Japanese for harmony is WA. Is WA, harmony? Reversed is not always true. WA means, according to dictionaries, two things, sum and harmony. Having read books on Prince Shotoku more than ten times, I'm under the impression that WA is not just sum, or addition, but subtraction in the sense WA unconditionally accept (ZEN), love (Agape), reverence (self-effacement) your enemies, your belongings in addition to your loved ones in and out the family.

His second article says: "Sincerely reverence the three Treasures of the Buddha, the Law, and the Priesthood." Why Buddhism? Because Buddhism, with Hinduism as a genetic ancestor, values most highly the concept of VOID (nothingness) punishes selfishness. Just as nature strife was rampant, Prince Shotoku at the reign of Empress Suiko (645) probably thought "this is it." The third article considered most important and vitally important in my opinion for the birth of Bushido states as follows:

"When you receive the Imperial commands, fail not scrupulously to obey them. The lord is Heaven, the vassal is Earth. Heaven overspreads and Earth appears. When a lord speaks, the samurai vassal listens. Without this understanding of lord-vassal relationship, the epeck-maki movie, "The Last Samurai" might not have been shot. Viewers admired and romanticized the self-effacing sacrificial spirit of the last Samurai dedicated to the Imperial throne, whose authority was diminishing in the eyes of the Western rulers. The last great samurai displayed his loyalty and samurai integrity to his lord, emperor or honor, bound to treasure the WA, last bastion of Japan's culture, equivalent to the Western concept of JUSTICE.

Unlike justice WA doesn't judge or kill. WA loves not just an enemy, but enemies or potential enemies like Shinto, Buddhism and Confucianism. It wasn't easy to love everybody. Love hurts. But WA, like Zen, argues: Accept. Did monotheistic religions accept different religions? Christianity, Judaism, Islam accept one another? Religions wars still go on today. Monotheistic cultures tend to think in terms of either A or B, there as WA-inspired religions think in terms of both A and B. While they think either Christians or pagans, Jews and gentiles, Protestants or Catholicism, us or them. That thought goes against Japanese WA of peaceful coexistence with ~~you~~ them. "Samurai were no crusaders, no knight templars hell-bent on the total annihilation of their enemies. Has there been any attempt made to harmonize with ~~their~~ them? Alas, no war goes on between us and them, us and terrorist. God and Satan. Another decisive battle between good and evil is inevitable, should there be no WA.

Samurai students of BUSHIDO, serve but never lead. Samurai, as its name implies, is "saburau" meaning 'serve.' Watch S-words. Samurai serve their lords with self-sacrificing spirit and with the sword as the symbol of the soul of the samurai. They serve in sharp contrast of Lord, that lead with the lofty vision of love, loyalty, lust, Lucifer. Lords demand loyalty, whereas imperial lords (tenno) abhors aggression. They love R-words: reverence, military or otherwise, loyal, respect, repeat, regal, royal and repeat. Both dead and life. Both birth and rebirth. The only constant is change. Bushido, which Mitobe feared would go never goes, it changes. It keeps changing, it keeps thinking, who keeps it from thinking. Westerners, religious leaders in particular, can't stop hope to change let they incur no official wrath of the founder of their religion. Emerson says and J. Krishnamurti agrees, that even thought is (deified) also a prison; even heavens is also a prison. Therefore we love the poet, the inventor, who in any form, whether in an ode, or in an action, or in look s and behavior has yielded us a new thought. He unlocks our chains, and admits us to a new scene. (???) self-denying samurai is the opposite of others-denying warriors, because WA means harmonizing with enemies and death. (win moral outrage)

Bushido is found in death. Given a choice between life and death, don't hesitate to die according to HAGAKURE. Samurai, as they should be, are no-mind servants. Who knows, WA is immunity. WA's magnetic quality immunizes samurai against the fear of death. WA is tranquility, courage. That's why zen encourages samurai to practice ZAZEN, or meditation.

Fasting is a part to that realization. KOAN works better on an empty stomach. Koan frees you from your thought to thinking. One hand chopping cannot be solved by any thought; but it can by your thinking. That's why the sound of it still fasting. In our fast day of fast and in letting thinner, but my mind is getting sharper. Yoshida-sensei teaches us that fasting is the best method of improving our immunity through integration of the whole self: mind, body, and spirit. While Christianity put man ahead of nature, (WA) the WA of Shinto and Buddhism put man and nature together. Fasting gives us WA and help us reinvent ourselves.

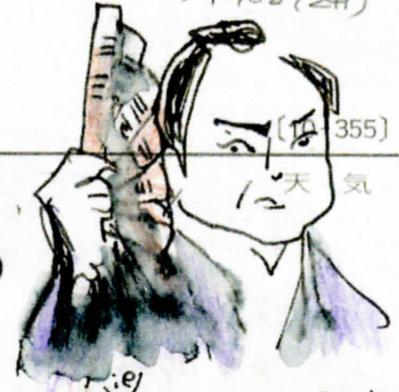
"When you are truly self-aware, you won't want to overindulge in food, just as when you are truly self-aware, you'll resist want touch who you are inside." (DIOT's Guide to Fasting, p.21) Invisibile sword master, Musashi, preaches: Don't have a liking for delicious food for yourself. Do not scheme for physical pleasure. He says: Harmonize (become) your enemy to win. (Two Books of Five Rings.)

Last but not least, WA means balance. It's the rule of golden mean. It's neither left or right. It's neither full or empty. It's neither dead or alive. It's neither asleep or awake. To maintain a perfect balance you need a perfect pivot or fulcrum called VOID (空), which will be discussed when I'm less hungry.

1月10日 大敵 矢野龍渓

刀石

The sword is the center of Magnet. Use it sparingly.



Murashi killed an adult swordman in a duel at thirteen. A bullied Jewish boy Spielberg <sup>(most masculine)</sup> <sup>(places traded)</sup> talked the bully into playing the most coveted role of a hero in his play. Spielberg became his vassal. Spielberg became his boss. Intellectual prowess over physical power. Tezuka Osamu, Japan's most gifted cartoonist and Japan's Walt Disney had a similar experience. Any species gets the kind of survival skills they deserve. No one can successfully fast to death in protest in the spirit of non-violence like Mahatma Gandhi. Most species without proper survival skills are good dictators, like early Christians who were killed by lions in the Roman colosseum. Nero's spine. Christians gained momentum and continued to spread like wild fire. It's the power of faith as hard as rock. Japanese manners are as hard as rock. How did martial artists survive, then? With no physical and mental power, Chinese monks desperately guarded their Buddhist temples with honed skills of defense arts. The Shaolin martial arts are a case in point. The history of Japan bears out a fact the only formidable arms monks were. Buddhist monks annihilated massacred by a cruel feudal lord Nobunaga. Nobunaga <sup>(corrupt)</sup>, in the word of a historian Shiba Ryotaro was the first Japanese into military history of Japan to use the western concept of JUSTICE instead of WA. Justice is a decision in favor of winners. The notion of winner-take-all is basic, doesn't and won't sit well with Japanese leaders, because of what I call "a magnetic principle," having both poles, North and South, attracting and repelling each other. The Christian theologian (authority) and the sword (power). Samurai took it upon themselves to serve their imperial lords with unquestionable loyalty. Why unquestionable? Because their power symbolized by their sword was inseparable from the throat of chrysanthumus. Nevertheless, samurai were on their own. They were designed to fight with guts and wits with a firm belief their power with love is nothing. And love without power is also nothing according to a principle of the Japanese Shaolin Temple <sup>(founded by Doshin)</sup>. This school of thought says: Never kill, never invade. This also corresponds to the spirit of the traditional martial artist's non-violence. Hence a theory of no-mind, non-ego, — the birth of no-mind sword.

The sword is the soul of a samurai. The sword is not against their enemies but against themselves. The sword is in pure and parcel of the samurai's sense of self-reliance. Most proud samurai were self-reliant. One such character was Lt. Kudo Shunsaku, <sup>(eloquently)</sup> <sup>(clearly)</sup> captain of Cruiser 'Kazuchi', who saved 22 British soldiers in the sea. The author Mequmi Ryunosuke, of "Umino Bushido (Bushido over the sea)" elucidates the differences as well as similarities between Bushido and Knighthood. For a British, Samuel Fall (89) revisited Japan to be gracious enough to give thanks to Kudo, <sup>(Lord)</sup> who was then just another dying soldier almost forgotten. Kudo was embarrassed to see a British commander bowing to him, for what he did on his own way that any samurai was supposed to have done. Nothing to be proud of. What an amazing grace. Sword power is emotion and not logic to a Japanese.

For samurai, the sword is of self-defence, hardly of aggression. That's why the highest-valued notion of swordmanship is the spirit of life-giving sword <sup>(not the death-giving sword)</sup>. Alas, Japan has been known as an aggressor nation since the Tokyo trial. However, it's remains unproven if Japan attacked first in aggression or in self-defence. If atrocities occurred, if any evidence proves it, it's not because the code of Bushido ethics; despite it. I read a gut-wrenching poem in Arizona a few years ago <sup>(with tears)</sup> <sup>(painful)</sup> observing Indian preservation camps as follows: — insert 47 Ronin's vendetta story? Why do many Japanese for this matter watch it for a charitable reason the greatness of those faithful samurai was proven by drawing their sword, but not drawing it till the Big Day of Revenge. This is a real story of a supermagnetic man, Ohishi Yoshio, and his retainers attracted to him, sharing the agony of loss of faith inflicted upon their common lord of the Asano family. The tragedy happened when the lord Asano drew his sword when humiliated <sup>(feudal)</sup> by Kira Kozukenosuke, at a pine corridor of the shogunate mansion. A crime punishable by death was committed. He was ordered, instead of honored, to commit seppuku (ritual suicide) and his family was disbanded. Every samurai, including leader Oishi, was shamed into no status of ronin — masterless samurai. What an unjust justice! The Japanese notion of WA is justice but balance. Kenka-ryoseibai (both fighters are equally punishable) was totally ignored. The shogunate, military government, wasn't just, everyone thought. Revenge without giving instructions on revenge — called haragei (belly art). But the message well taken, by Oishi, the most admired servant leader in Japan's history, comparable only to Benkei, Yoshitsune. It took Oishi and 47 retainers a year and nine months to successfully draw their sword for the first time to cut off the head of Kira to avenge their master's shame. There might have been a mass seppuku more part of total samurai, should the master had been given a sword (Nobunaga) or been allowed to kill.



# 柔風 The Soft Wins over the Hard

Those 47 Ronin were given an honorable seppuku death. For what? For the glorious victory in revenge. Every one of those retainers could have copped out or chickened out, but they stuck to their swords and got what they wanted: avenging their master's bitterness from not having killed the mean tormentor, Kira and accepted the honorable seppuku on the principle of "balanced justice." It took Asano's No. 2 man, Oishi such a long time of agonizing patience and mental discipline to "write the wrong" made by the unjust shogunate. Asano and Oishi both North and south poles of a magnet. This magnetic relationship magnetized many of his retainers and citizen outlanders that were also magnetized. What a huge magnet! Oishi is considered a samurai's samurai ~~romanticized~~ <sup>romanticized</sup> by virtually everybody in Japan. But debate still goes on as to whether they really deserved to die like that. Logical or not, they happily accepted the verdict, emotional triumph over (logical death sentence based on the law that punishes those who says those break WA, drawing the sword. Those 47 Ronin were not sorry, they saw it coming. But they could not resist empathizing their master's anguish and working toward the revenge (because justice was not available). They acted on their own, on Bushi's self-organizing principle.

The magnetic or self-organizing principle on which even bushi think and operates. Their sense of nobles oblige demands, says Yamaga Sokko, that they set an example for other classes of people, farmers or merchants. The holder of the magnetic principle, says lord and the subjects are one and the same and tenno is the highest-ranking lord. This Yamaga's school of thought, wavering away from every bushi must serve with unflinching loyalty influenced, or rather set may a revolutionary such as Yoshido Shoin or Oishi Yoshio. But Yamaga's philosophy of Bushido, like that of Yamaoka Tessu, is remarkably flexible.

The principle or logic is meant to be inflexible like law. It's rock. But the rock can be hit not almighty. Because it can never contain wind. Logic cannot imprison air. Logic gets wherever beaten. Just as in the marble stairs of the Parthenon. Let's assume, write the flexible wind logic and think it. "It is a powerful weapon for debaters."

If Asano had killed Kira with his sword, what might have happened? Do you remember what Asano cried out when he was interrupted by a samurai? "Bushi no nasake de gozaru." (Give me a face-saving out) The toppler got promoted with a higher salary. ~~But if~~ All the Asano's retainers including Oishi ~~got to~~ <sup>got to</sup> live with lower rank and shame. If this samurai stickler for the law had looked no other way, Asano could have killed him and killed himself right on the spot, he wanted very much to take it upon himself to commit a suicide, ritual or unritual. There might not have been a plot among disgruntled retainers against the unjust corrupt shogunate. There might not have been a kabuki play on Chushingura which still goes on today. There might not have been a ban on the play by Gotta, who feared the ~~reversal~~ <sup>reversal</sup> of vendetta against the ~~occupy~~ <sup>occupy</sup> occupation years <sup>for two</sup> in any forms by forces might occur. Yes they had a legitimate fear of ~~reversal~~ <sup>reversal</sup> the revival of BUSHIDO in Japan. They thought the wiping out of Japan, ~~particular~~ <sup>particular</sup> the spirit of samurai strength: blind obedience, revengeful spirit as well as moral commitment. ~~What~~ <sup>What</sup> So they (Gotta) disarmed Japanese militarily and culturally lest we revolt. Wrong. They didn't understand the flexible part of Bushido! As I mentioned earlier ~~both~~ <sup>both</sup> Yamaga and Yamazaki thought Bushido isn't just for warriors. Although the soul of samurai is in their sword, the spirit of the sword never dies in millions of forms. ~~is~~ <sup>is</sup> (old)

The National Geographic documentary, "Samurai Behind the Blade" in which I ~~discussed~~ <sup>discussed</sup> the spirit of the code of Five Rings by Musashi had inspired me into formulating <sup>the viewers</sup> that the Way of English. "Yes, to me English has become a ~~Japanese~~ <sup>Japanese</sup> sword. The spirit has transformed swordmanship into wordmanship, a swordsmith into a wordsmith, which I'll discuss in more detail in a later chapter.

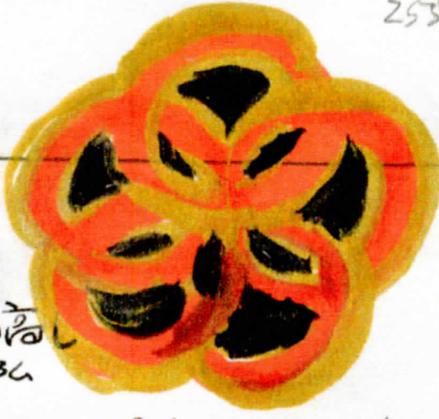
Many fearless Christian warriors, like the Crusaders or Knights Templars, carried their cross to death to defend the cross against heretics. What crosses have sought samurai in Japan carried. None. If Christians are rock-solid soldiers, samurai were flexible, adaptable wind-like warriors, carrying an invisible cross of avoiding to death the fear of losing face (shame) on any occasions in any foreign countries. The controversial Nakanos Spychod sent many of samurai intelligence officers. They were dispatched ~~to~~ <sup>to</sup> many troubled spots of the world, helping other countries like India, Indonesia ~~gain~~ <sup>gain</sup> independence. They left their school or overseas mission they say. "We shall never meet again. We'll bury ~~before~~ <sup>before</sup> our bones ~~where~~ <sup>where</sup> they are ~~buried~~ <sup>buried</sup>. They were no missionaries, having no intention to proselytize the locals. Their invisible cross is face - more biological than honor. Most species adapt to changing environments more readily than humans. Samurai are ~~born~~ <sup>born</sup> camouflage artists like praying mantises.

1月12日 大曜

(12-353)

天氣

69.5049



The Spirit Soars like Wind

靈

風

主の御霊  
英魂道に昇る如く  
身は低くとも 気は高く  
北風

Kamikaze, according to Oxford dictionary, a Japanese aircraft loaded with explosives and making a deliberate suicidal crash on an enemy target (in the Second World War) The suicidal pilots known as fearless samurai spread terror near and far and even today, conjuring the fear in Americans of terrorist suicidal bombers. The real meaning of kamikaze, divine wind, is righteous wind that drowned Mongolian invaders to Japan's coasts. For kamikaze pilots, their aircraft carrying a lethal, typhoons, weapon was just a divinely just samurai sword. The Japanese sword is not just a weapon, but just a work of art on display to be appreciated. Both Kunihara Kawachi and Masao Marubo argue in their book: The Art of the Japanese Sword (Ritoun): Depending upon the ability of the one holding it, a sword can be used in many ways. If someone with a wicked heart wields one it becomes an evil weapon that wounds innocent people. But on the contrary, it can also serve to protect a good person from the evil instead of a wicked man. Thus, according to the heart of the one who wields it, a sword can be an instrument of both good and evil. To phrase it more succinctly, I might quote the Chinese saying, (何) a kensho (禪語) ("refuting false doctrines and bringing out the truth") It means: "to cut down evil and cause righteousness to appear." This is the power hidden within Japanese swords (part). This reminds me of a philosopher, Kobayashi Torajiro of Nagasaki clan, who used his mirror sword in the tatami floor in his desperate attempt to persuade angry government officials into believing that saving the gift rice (money) will pay off in the future than feeding the hungry now. His sword worked as a mirror of conscience put the honor of samurai ahead of dying from hunger. The sword can be a judge in a crucial passage in one's life.

Sakamoto Ryouma, another popular samurai figure in Japan is referred to as a wind-like samurai. Like Toshiro Shoin his great mentor, he was a wayward wind carrying his sword mirroring his conscience, travelling around Japan, before Meiji restoration. Ryouma and another formidable negotiators like Katsukaishu or Kanazawa Teshu allegedly carried their swords to samurai kill themselves in the event of broken negotiations. These swords were not meant to kill others, but to search their own souls: the test of their sincere commitment.

Japanese samurai are never Christian crusaders, or Muslim suicidal bombers or shoot-often students - before - killing - themselves. psychos, they never trust almighty god wholeheartedly. Musashi says in Book of Five Rings to the effect: Believe in Shinto gods or Buddha but don't trust them before battle. Allow me to quote myself in a book, Samurai Strategies which I had the honor of co-authoring with Boye Lafayette De Monte, a gifted writer. Many great men, such as David Attenborough and Arnold Cobbee, gave religious their due, but they also followed one of Musashi's primary rules - don't depend on God to win your battles for you. (p109)

The open-minded author and my long-time friend picks out 42 martial secrets from Musashi's Book of Five Rings. Set goals. Life and death discipline. Train to win. Be prepared. The illusion + form. Absolute integrity. Train the mind (clear the mind). The power of emptiness. Learn from your opponents. Pay attention to details. The power of silence. Change the rules of engagement. The power of fear. Confuse your opponent. The mind as a weapon. See what cannot be seen. Don't get stuck on one style. The true outcome of flexibility. Make sure you see the big picture. Use time as a weapon. Never stop learning. It's not, hit hard! Use all your weapons. The samurai are the carpenters. Take an initiative. Know your environment. Watch for a collapse. Become your opponent. Draw your opponent in. Never use the same tactic twice. Make your opponent change his style of fighting. Behave as if you were already dead. Avoid stalemates. Never give your opponents a second chance. Pierce to bottom. The importance of art in life. The sword of the spirit. Focus on winning. The head of a rat, the neck of a bull. Surpass today what you were yesterday. Perseverance and diligence. Readers

Wow! Are these the essence of the Book of Five Rings? Haven't you missed something vital for samurai for today? Yes, the sword. The word, sword, is gone like a wind. That's (would-be) correct, the sword is the symbol of change. Boye is a professional writer, but not a martial artist. As seen from my martial artist's eye, he intuitively grasp, as poetic Emerson, the quintessential part of Bushido and its potential flexibility and invisibility.

Japanese let it go like water. Chinese let it go like wind. Japan has been caught up in a whirlwind of two conflicting currents from China: Lao Tse and Confucius. The Tokugawa Shogunate utilized the doctrines of ZHU XI to maintain their hierarchical relationship that had stood the test of time until their rival doctrines of Wang-yang Ming caught up and helped to topple the Tokugawa government. The doctrine of the origin of thought and power influenced by osmosis many reform-minded samurai scholars. Yshida Ghoan, Yokoi Shonan, Sakaguchi Hanri, Neko Tokoku, Kamezawa Banzan, Yamazaki Anzai, the doctrine of unity of opposites produced a good chemistry between the sword and chopsticks (power and authority) that might have been an influence of the revolt of the 47 ronin of AKO. 主の御霊 changes into 主の御魂. What a whirlwind!



Bowels moved this morning at last. Now ready for real action!

255/22 (256)

1月14日 木曜

受信  
愛  
空  
送信

Love magnetizes

[14-351]

天気

Dondo at Mt. Shigi

My bowels have stopped moving since the second day of the fast I feel a little wobbly, a little sick at times. But my mind still works, because I'm still writing my diary every day. Oh, does it? My thinking also gets a little wobbly, foggy, nebulous or gassy. Ev. venging and Jungian psychiatrists argue that dreams are inherently compensatory — playing the hero devil's advocate with reality. Prof. Suenobu (Makoto) says on NHK TV. Brain is ~~not~~ <sup>its</sup> own universe, full of gas from methane, carbon monoxide etc, that has to be released. Farting during fast is a vivid sign of life. Thank heaven! Common sense tells that it's all in the mind, in the brain, ~~that's~~ where blood (action) is. What about insects? Are they spineless? ~~Yes~~ Nooooo. They are far more fearless than a human samurai. Why? Because those tiny little crickets create music out of rubbing their wings together. Male crickets play music till they die and become food for female crickets, carriers of eggs and music. Which is pathetic, the extra (male) on the eater (female). That's human. I don't think ~~it~~ <sup>it</sup> ~~is~~ <sup>is</sup> ~~in~~ <sup>in</sup> ~~terms~~ <sup>in</sup> ~~of~~ <sup>of</sup> ~~either~~ <sup>of</sup> ~~A~~ <sup>A</sup> ~~or~~ <sup>or</sup> ~~B~~ <sup>B</sup>. Gut thinks both A and B. My new theory is born: brain and gut are sparring partners in debate or in day-to-day battles.

My brain says I have forgiven the woman, but my gut says: But you have not forgotten her, and my gut reaction says you have not even forgiven her yet. Yet, have you listened to your dreams or your gut? Your gut and my gut say you hate Christians' gut for personal reasons.

Let me refute the argument from the gut negative (a dreamer). I give you credit. I now recall a time when I was in my late teens. (I hated English class as a bottom high school student. I was not able to comprehend the English spoken by Mr. Jones, a missionary (Methodist). One day, I stood up in the middle of his class "Mr. Jones, I don't understand your spoken English and this textbook is too difficult. Why don't you make it more practical or conversational?" He paused a little and declared: "Mr. Matsumoto argues this textbook is too difficult for everybody. Let me ask each and every one in the class: Mr. Jones did, asking each one of us walking around in the class. Perhaps, my classmates were more afraid of me than their teacher. I was a tough guy. Some might have a fear of my vengeful spirit. It might not have been very fair, I was sad I won. Because I humiliated the teacher. He left the room. I looked him in the back as he left the classroom. I apologized to him for his loss of face.

Next week, he came back with an entirely new (deep down) textbook. He typed up over the week. I thought to myself: I lost. I would underestimate the power of Christian love — forgive and forget.

These little incident in my class I ~~launched~~ <sup>launched</sup> the bottom student in English, Kenansei Gakwin. Both Mr. Jones and I were glad we had lost the "debate." Because he gave me a birth and a rebirth.

Many scholars call Japan a country of the vengeful spirit (鬼魂) or a country of the dead spirit (死霊). That's why every responsible adults feel ashamed of living longer when their buddies got killed in action. Survivor guilt. They need to visit on a pilgrim to honor the dead. Every Japanese woman has salt in a samurai at heart. Fearful of the vengeful spirit of those who died earlier for public good. Is this unique to Japan? My gut plays the devil's advocate. No. The Cambodian Jatai tribe tortured the dead as well as their sons and dances they have restored the ritual of packing spirit for that. ~~Christian self~~ <sup>Christian self</sup> sacking spirit of tongue and forget is almost global. Love and shame go together like Kami (God) and demon (鬼).

By the way, Michihiko asks me gut part of me: "Have you really forgiven and forgotten the woman a co-sinner in your class?" "Yes." "Can you prove it?" "Sure. The name of the woman is Sarah. And the telling you I love her, as much as Mr. Jones love me when I was a Sarah's age, when I say I love her, I mean it. I swear by my diary. (The back that started on Nov. 24, last year is now over)

, sweet Jesus,

1月15日 金曜

松本道弘は  
鈴虫救世観音と  
目録あり、中巻あり

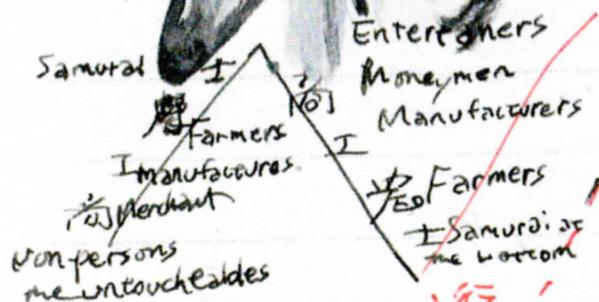
新式土道でめつと多くの人心を  
救うことを誓い、あ。菩薩心を失くすな

# Bushido on an empty stomach

- Nitobe Bushido Matsumoto Bushido
- Mountain → Valley → see
- Land (continent) → Sea
- Father → Mother
- Kill → Die
- Teach → Rear (do better)
- The higher the better → The deeper
- Western-oriented → Eastern-oriented
- Bushido's future is questionable → B's future is hopeful
- Christianity → Shintoistic
- Religious (monotheistic) → Spiritualism (pantheistic)
- Cerebral → Visceral (Mind → psychosomatic)
- Mind-body-soul → Spirit-body
- Learning → Unlearning
- Soft love → Tough love
- Reactionally → More creative



一切我の運命



The higher the better

The deeper, the better

# 空道

Who's this pensive Bodhisattva? These things are conceivable: Prince Siddhartha, the Buddha of the future, Maitreya (Jp. Miroku), the Bodhisattva Avalokitesvara (Jp. Kannon). And, uh... me. Another contemplative figure Look, I'm thinking deeply about you and the future of Japan and the world over. I may be nothing, yes you could call me an ameba, a multi-celled ameba at that. Ameba means in Greek (amoinē) i change, alteration. I'm a change agent, uh, ameba. I'm glad Inamori of Kyosera joined the part of Government effort to bail out a sinking JAL for nothing. What a self-effacing samurai business leader! This is a kind of servant leadership (admire).

断食大学は合宿が  
7/16(金) - 19(日) 18:30 - 21:00

1月16日

[16-349]

受信

天気

# Eigodo on fire fanned by Bushido



## 火之英語道

Why because game I'm playing with myself  
I really love watching fire. Why? It's so beautiful and devilishly beautiful. Why you love it? I can't explain. I'm like a moth drawn to a flame. Oscar Wilde said, "I can't resist anything but temptation." Everyone agrees. But why you in particular? Maybe, I'm a dreadful person myself. Meaning? Meaning I often get out of control, say talking madly in love with English. Cravine love.

Why in love you a language, instead of your loved one? (I don't know maybe English fire caught me. English is fire? Why? English is not just a language; it's a passion for me. Why? I love it because I love it. Why does it excite you so much. It gives you the thrill of knowing the unknown. It has an exciting history of invasions: Normans, Anglo-Saxons, Vikings, a mix of Romans, Greeks, Christians, Jews, Muslims, you name it. All of those cultures enriched the English vocabulary. One language, one culture. Two languages, two cultures. I love English. It's better than Sex. Now I'm wedded to her. Why hasn't the passion fire of yours died out?

**Listen up! Michi, where your fire pick up where your light leaves off**

What combines Bushido and English is "fearlessness," and "endless self-discipline and self-learning as well as sharpening endlessly your English as well as yourself. Improving your English is the same as improving yourself and vice versa.

Good question. ~~Fire comes and goes. It dies but it comes alive soon as long as there's someone to keep it burning.~~ And I'm fanned by Bushido. That's call eigodo, the way of English is an extension of Bushido. Why? Bushido is the code of ethics for warriors, isn't it? You talking about Bushido in terms of mind and soul. I'm talking about the spirit of Bushido. Why is the spirit different? Soul is body, with body. ~~Spirit is sword, the soul of a samurai. There's no samurai without the sword. But a spirit leaves the body and enters any non-military area, since the spirit soars. Why is your English so aggressive? Call it audacious. Probably, English from its historical aggressiveness or masculinity, if you will, must have made my English less Japanese and more analytical and logical, to borrow your word. So in my eigodo English is not just a tool of communication, but a weapon. And it works better than other military weapons. Why? Can you carry weapons in flight? But you can carry English any place you go. English is your companion sword that can better protect yourself. You can use it as self-defense. It works. Why does it work the way it does? Following your logic, your English can be a lethal weapon. Absolutely, we call it death-giving English. What I encourage in eigodo is the kind of English that gives life or love and heal the wounded. It's called life-giving English, with more emphasis on the gentleness of English including the spirit of the language (kotodama). What does language heal? It's a thought or the mind of the person using the language, not the language, per se. Following your logic, you don't have to control the guns, because as they guns don't kill, people kill. Eigodo says language is human and emotional. Sometimes it laughs, sometimes it weeps, if you're mean to her. Why do you rip me out of my just English language so deadly as if it's your marriage or date in a weird? It's like asking Miyazaki Hayao why he identically with wild things to shoot hit animated films, or Barack Obama anywhere the wild things area? Obama loves dreams, all right. But why samurai love their swords, heart and soul? It's weird. On the contrary, because their swords are the samurai's alter ego, they avoid bloodshed as much as possible. They don't want their swords smeared with blood. They prefer to kill themselves with the small sword (wakizashi). There's no seppuku in eigodo. Why? There's verbal apology that can prove more painful because the emotional scar from the loss of face (ugly scars on your face). See the Robin story. Bushido is tougher than eigodo. Why? Because English users don't have to kill themselves with English and they can run away from it. I use pure English. Why you argue for eigodo despite the inherent habit cap. I argue that English should be your partner no despite the habit cap but because of it. To give up your English is your instant death. You need to constantly sharpen your sword, as well as yourself. That's eigodo.~~