



## Introduction

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Hello and welcome to *The Warrior's Meditation*.

This is an introductory video to give you an aim for what we are going to be doing during this course, and how the Warrior's Meditation is different from other forms of meditation. That difference is essential because that's going to affect our aim, our goal here in our practices. Each time we practice, we are going to want to be mindful of that goal.

And so, if we look at traditional forms of meditation, they're based on renunciation practices. They are generally religious practices. We can look at Buddhist or Taoist or other types of meditations, Hindu meditations, and find that most modern forms of meditation are derivatives of those. Typically, they're Theravada or Mahayana Buddhism practices which are renunciation practices, practices meant to remove our sensory awareness of the world. They would go into caves. They would meditate with their eyes closed, in seated positions, immobilized positions, legs crossed into what we would call lotus position, hands in a specific shape, and of course, those would be completely inappropriate meditations for a warrior.

Now the reason that we call this meditation the Warrior's Meditation is because it stems from very high-level practice of several Japanese martial arts, specifically Yagyu Shinkage-ryu Kenjutsu, a high-level swordsmanship, and Daito-ryu Aikijujutsu, a high-level form of jujitsu from ancient samurai Japan. And during the practice of, of course, a martial art, we need to be mobile, we need to be interacting with the world under high pressure, high

intensity and so the goal is of course to be, to have a harmonized or unified body, so that our movements, our mind and so on and so forth as martial artists is in its optimum state. That our mind is clear because thinking is just too slow against a real opponent who is a master of their art.

And so, the Warrior's Meditation came from that and as it just so happens, it blends perfectly into our daily lives which are full of pressures and stresses, full of distractions and that sort of thing. Key point here is that the Warrior's Meditation we are practicing to be able to use all of our senses, with our eyes opened, during movement in a meditative state, so that little by little that capacity trickles into our daily lives. It embodies such that awareness tends to express more throughout our daily lives. That we are able to move through high pressure, high stress situations more effectively, more efficiently, maintaining center, maintaining calm. And this of course helps our body to be more aware, it helps our minds to be sharper, more interactive with our environment, take things less personally and therefore accumulate a lot less stress, accumulate a lot less potential for unhealthy reactions to our environment, to other people and so on and so forth.

So, the key aim we want here is we are going to be mindful that this is the Warrior's Meditation and that it's meant to be incorporated into our daily lives and that we should be challenging it, intelligently, just to the edge of our capacity with each step we take forward. It would be unfair to throw you into the deep end of the pool right away, that would not be a helpful way of training, but you do want to step into the water and dog paddle at first and that sort of thing, and eventually you'll get out to that deep end and dive down to the bottom and back up again. And so, a couple of things that will be helpful is first, we want to go into this process with an exploratory feeling, an innocent feeling. If at all possible, to enjoy the meditation process purely. Not thinking too much about the outcome. And also, we do not want to be too willful. We are not going to expect that we are going to get it right the first time. In fact, it's totally natural that early on in the meditative process you will have thoughts along the lines of *'Am I doing this right?'* or *'I'm not doing this right'* or *'This isn't working'* or things like that.

The key point to be successful here, and I've found this to be true from virtually anybody of any background is persistence. Just show up for the meditations. Now each meditation is going to be short and easily integrated into your active daily life, your schedule, because we don't have to take time and sit in some ideal room with some background music and shut everything out for a half hour or an hour or whatnot. We are going to have shorter meditations that can be done while we're walking down the hallway, while we're driving our car, while we're sitting on a toilet, while we're doing whatever. Eventually while we're talking

with people, while we're walking, while we're running, while we're swimming, while we're working and so on and so forth. So have some compassion for yourself, have some empathy for the experience and although those thoughts may arise: *'Am I doing this right', 'I'm not doing this right, 'This isn't working'* and whatnot, forgive those thoughts. Don't necessarily believe them, just show up.

And by showing up to the meditation you are telling your body something very important. You are instructing your body that you care, because see meditation really is a—we are developing a profound relationship with our body. It's like our children, or our dogs, or anyone that we have a relationship with that's a real relationship. We just want to spend time together, to do things together. And when we're kind of in our mind all the time, it's like we're leaving our body behind. And so, with the Warrior's Meditation, we are really going to work on just showing up for our bodies. Just spend the time without thinking too much, *'Was I actually meditating at this time or not?'* What we'll find if we just release some of that pressure, some of that willful forceful expectation type energy, that we are able to more and more relax into the meditative process and soon we find the time to be quite productive. Key point here, in the long run, as well as the short run, is again, showing up and being persistent without the expectations about becoming too willful. Just go through the steps with an innocent or exploratory attitude, if at all possible.

Now, let's be honest, some of us are in a real tough, stressed psychological space. We might not be healthy or well physically, and just the capacity to show up innocently and explore might seem like out of our reach. Well, just work with what you have. If you are in a grumpy state, show up like that and, just little by little, consciously relax the body so you're just a little less grumpy, a little less stressed. We are just going to meander toward a healthy direction, meander toward a type of embodied awareness over time.

Now some of us are going to have some pretty amazing initial effects. Forgive that. Why would I say forgive that? Because that too can become an expectation. If during our first meditation, we have this incredible 'one with all of existence' type feeling, we're going to expect that's what the meditation will be every time and that expectation will then block us from making progress. So, let each time be unique unto its own, and just move forward from where you are at. If you have a grand experience, be thankful. Don't expect it to be the same case next time. If we have a horrid experience, we are sitting there and all these terrible thoughts come up and we have awful feelings during the meditation, know that's just part of the process. The next time it may not be that way. It may be that way for a few times, a number of times. It may be that way for a month, or two months, but each time, we just let our mind renew or refresh. And it's in that refreshing that meditation is found.

That awareness is found. Let us refresh each moment if at all possible. That heads us in the right direction.

And so, with that, I wish you all the best. I'm here for you. If you have any questions about the meditation, feel free to email me. You'll see my email address below. If you have technical issues, I'm not the person to contact. You'll contact SoulHub and they will be happy to help you. Thank you so much for your time. And let's start our meditations.