

# Bushido Code of Conduct

Bushido means Way of the Warrior

**“This is why we train, this is how we train.”**

As a martial arts student, it is expected of you to adhere to the following codes of conduct.

You are to be respectful/practice your Bushido at all times, to everyone; your instructor, your fellow students, any guest instructors or observers. And when you leave this class, it is the instructors wish that you emanate this outside this class to everybody.

When you are told to line up, you do so at attention, eyes forward, no talking.

Do NOT move when you are at attention, for ANY reason, unless you have asked first.

After bowing in, you do not talk, unless you need to ask a question. Raise your hand, except when at attention, then just say, “excuse me Mr./Mrs. last name”.

Leave your issues at the door. Everybody has a bad day sometimes, but when you bow in for class, you need to set it aside.

You are to bow when entering and leaving the dojo (gym).

You are to turn around when you need to fix your uniform.

By signing below, you are acknowledging that you have read all of the pages in this packet and that you are agreeing to adhere to them.

---

Student Signature

## Bushido Virtues

Bushido is a Japanese word, meaning way of the warrior. It is the moral code that the Samurai followed.

### I. Rectitude or Justice



I. Rectitude or Justice

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

### II. Courage



II. Courage

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

### III. Benevolence or Mercy



III. Benevolence or Mercy

A man invested with the power to command and the power to kill was expected to demonstrate equally extraordinary powers of benevolence and mercy: *Love, magnanimity, affection for others, sympathy and pity, are traits of Benevolence, the highest attribute of the human soul. Both Confucius and Mencius often said the highest requirement of a ruler of men is Benevolence.*

### IV. Politeness



IV. Politeness

Discerning the difference between obsequiousness and politeness can be difficult for casual visitors to Japan, but for a true man, courtesy is rooted in benevolence: *Courtesy and good manners have been noticed by every foreign tourist as distinctive Japanese traits. But Politeness should be the expression of a benevolent regard for the feelings of others; it's a poor virtue if it's motivated only by a fear of offending good taste. In its highest form Politeness approaches love.*

## V. Honesty and Sincerity



V. Honesty and Sincerity

True *samurai*, according to author Nitobe, disdained money, believing that “men must grudge money, for riches hinder wisdom.” Thus children of high-ranking *samurai* were raised to believe that talking about money showed poor taste, and that ignorance of the value of different coins showed good breeding: *Bushido encouraged thrift, not for economical reasons so much as for the exercise of abstinence. Luxury was thought the greatest menace to manhood, and severe simplicity was required of the warrior class ... the counting machine and abacus were abhorred.*

## VI. Honor



VI. Honor

Though *Bushido* deals with the profession of soldiering, it is equally concerned with non-martial behavior: *The sense of Honor, a vivid consciousness of personal dignity and worth, characterized the samurai. He was born and bred to value the duties and privileges of his profession. Fear of disgrace hung like a sword over the head of every samurai ... To take offense at slight provocation was ridiculed as ‘short-tempered.’ As the popular adage put it: ‘True patience means bearing the unbearable.’*

## VII. Loyalty



VII. Loyalty

Economic reality has dealt a blow to organizational loyalty around the world. Nonetheless, true men remain loyal to those to whom they are indebted: *Loyalty to a superior was the most distinctive virtue of the feudal era. Personal fidelity exists among all sorts of men: a gang of pickpockets swears allegiance to its leader. But only in the code of chivalrous Honor does Loyalty assume paramount importance.*

## VIII. Character and Self-Control



VIII. Character and Self-Control

*Bushido* teaches that men should behave according to an absolute moral standard, one that transcends logic. What's right is right, and what's wrong is wrong. The difference between good and bad and between right and wrong are givens, not arguments subject to discussion or justification, and a man should know the difference. Finally, it is a man's obligation to teach his children moral standards through the model of his own behavior: *The first objective of samurai education was to build up Character. The subtler faculties of prudence, intelligence, and dialectics were less important. Intellectual superiority was esteemed, but a samurai was essentially a man of action.* No historian would argue that Hideyoshi personified the Eight Virtues of *Bushido* throughout his life. Like many great men, deep faults paralleled his towering gifts. Yet by choosing compassion over confrontation, and benevolence over belligerence, he demonstrated ageless qualities of manliness. Today his lessons could not be more timely.



## ELEVEN MOTTOS OF MAS OYAMA



- 01. The Martial Way begins and ends with courtesy. Therefore, be properly and genuinely courteous at all times.**
- 02. Following the Martial Way is like scaling a cliff. Continue upwards without rest. It demands absolute and unflattering devotion to the task at hand.**
- 03. Strive to seize the initiative in all things, all the time guarding against actions stemming from selfish animosity or thoughtlessness.**
- 04. Even for Martial Artists, the place of money cannot be ignored. Yet one should be careful never to become attached to it.**
- 05. The Martial Way is centered in posture. Strive to maintain correct posture at all times.**
- 06. The Martial Way begins with one thousand days and is mastered after ten thousand days of training.**
- 07. In Martial Arts, introspection begets wisdom. Always see contemplation of your actions as an opportunity to improve.**
- 08. The nature and purpose of the Martial Way is universal. All selfish desires should be roasted in the tempering fires of hard training.**
- 09. Martial Arts begin with a point and end in a circle. Straight lines stem from this principle.**
- 10. The true essence of the Martial Way can only be realized through experience. Knowing this, learn never to fear its demand.**
- 11. Always remember: In Martial Arts the rewards of a confident and grateful heart are truly abundant.**

## Dojo Etiquette

1. When entering or leaving the Dojo, stand in the doorway, face the front, bow and say "**OSU**". This represents a mark or respect for the Dojo and the people in it.
2. If late for training, kneel at the side of the class towards the back, facing away in SEIZA (formal kneeling position). When the instructor acknowledges you, stand up, turn to the front, bow and say "**OSU**" then "excuse me for disturbing", then quickly join the back of the class.
3. Do not eat, drink, smoke or chew gum in the Dojo.
4. Always move quickly in class when instructed to do something. DO NOT STROLL.
5. Do not practice karate unless instructed to do so.
6. Do not break rank for any reason, without asking permission from the instructor. If you must leave your position, do not walk between the instructor and the class. Walk behind the row you are in to either side and proceed from there.
7. Always address the instructor and seniors by their proper title (**SENSEI, Mr./Mrs. last name**) inside the Dojo. Acknowledge them with a loud "**OSU**" when they speak to you.
8. Your training should be a serious matter. Do not laugh, giggle, talk or cause disruption during the class. You should always stand in *FUDO DACHI* (ready position) when awaiting the next command.
9. All directions, by instructor, should be obeyed in the Dojo, without question. You will not be asked to do anything that your instructor has not done him/herself already. If you cannot keep up, do the best you can.
10. Keep fingernails and toenails short and clean.
11. Do not move at attention, only your eyes should move.
12. No profanity.
13. Your karate-gi must be neat and washed clean at all times. Your belt should NEVER be washed, only aired dry. It symbolically contains the spirit of your hard training. If you wear a shirt under your gi, it must be white with nothing on it.
14. No jewelry or watches of any kind, this includes ALL piercings, even clear ones.

## The meaning of " OSU! "

Osu means patience, respect and appreciation. In order to develop a strong body and strong spirit it is necessary to undergo rigorous training.

This is very demanding, because you must push yourself to what you believe to be your limit, and you want to stop; to give up. When you reach this point you must fight yourself and your weakness and you must win. To do this you must learn to persevere, but above all you must learn to be patient. This is OSU!

The reason you subject yourself to hard training is because you care about yourself, and to care about yourself is to respect yourself. This self respect evolves and expands to become respect for your instructor and fellow students. When you enter the dojo you bow and say "Osu" . This means you respect your dojo and the time you spend training there. This feeling of respect is OSU!