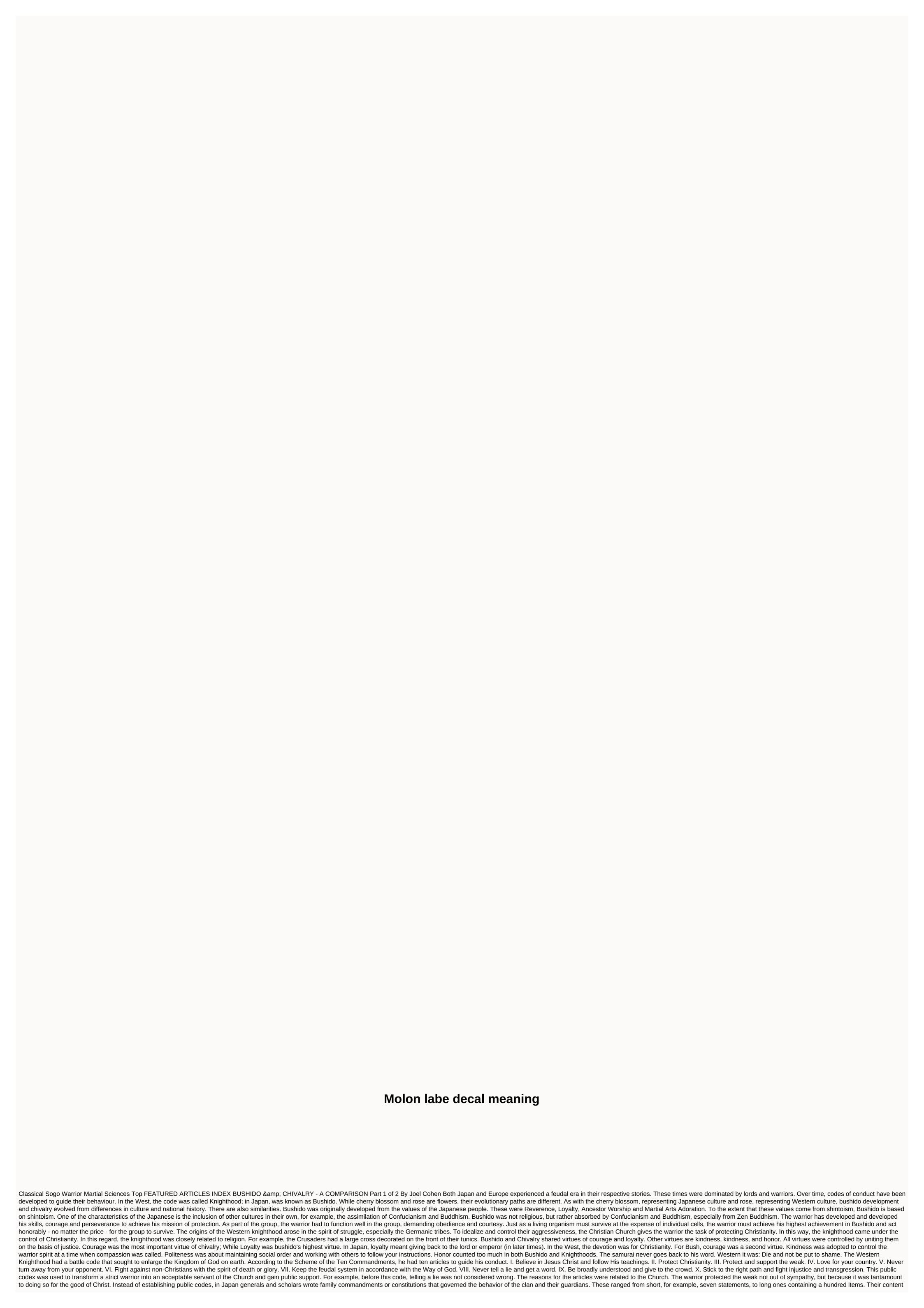
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ranged from broad (You should know your station in life. or to realize your ideal, you should have good teachers as well as good friends.) to very specific (Do a tribute to priests and monks.). In general, common
doctrines can be summed up: 1. Be loyal to you. 2. Law on Justice. 3. Hi courage. 4. Be faithful. 5. Honor the value. 6. Be kind. 7. Be polite. 8. Strive for simplicity. 9. Keep your rules and love your brothers and sisters. 12. Control yourself and be patient. 13. Love your homeland. 14.
Continuing to learn. 15. Train in someone's martial arts. Believe in God and Buddha. 17. Build your courage and nurture the spirit of the samurai. 18. Clear your mind. 19. Someone's duty as a samurai. In both Knighthood and Bushido, these codes were used to control and direct aggressive war
spirits to behavior that was more acceptable and safer for society. Knighthood articles are religious, legalistic and public. Bushido codes are private, philosophical, and simple, reflecting the Buddhist influence of Zen. Contrast is the result of a difference in their historical origin. Author Joel Cohen is a professional anti-
Shido-In artist. Top of Page BUSHIDO & Knighthood; in Japan, was known as Bushido. Chivalry was the creation of
the Church. Consequently, Chivalry was a servant and protector of the Church. Bushido, on the other hand, was part of Japanese culture and coexisted with various religions practiced in Japan. Bushido was able to incorporate aspects of these religions into his structure. Other aspects of culture also contribute to
differences in education, weapons and sanctions for inappropriate behaviour. The Western Knighthood was open to everyone, that is, a person of every social class can become a warrior. Young people started with home education in religion and morality. Early training was also aimed at teaching the student. At the age
of fifteen, educated youth left home to become a disciple in the home of another warrior. His training was physical and combat. No extensive knowledge was sought; historical knowledge was sought; historical knowledge. When the student was ready, joining the warrior society was marked by an armor ceremony, which usually took place on a Christian
holiday. The status of the Japanese warrior was hereditary; Only members of the samurai class were eligible for classes. Education, in line with Confucian teachings, played a greater role. The samurai not only trained the body, but also the mind. Miyamoto Musashi wrote in The Five Rings: The Road Is In Everything. He,
like other warriors, studied many subjects of struggle. With a better understanding of human nature and spirit, the samurai has improved his proficiency in literature, poetry and calligraphy was not uncommon among samurai and was considered an admirable achievement. On the
surface, the weapon appears to be very similar. Bow and arrow, sword, knife, spear and halberd have their counterparts in both cultures and attitude towards weapons as a result of differences in culture and tactics. The distinctive appearance of the Japanese
sword (Katana) and knife (Tanto) with curved blade and angular tip reflects the vivid study of the anatomy and actual application by the Japanese. Differences in technique and shape were also influenced by differences in armour and tactics. The Japanese adoration of their weapons, especially the sword, exceeded the
value of the West. The European warrior liked weapons; but their swords were only a weapon for them. For the Japanese, the sword as both a host and a life giveer. Similarly, while the European swordfish was a craftsman, the Japanese
considered their swordfish to be heavenly artists. As with any code of conduct, sanctions must be available in order to from the code. The ultimate sanction for samurai was self-disembowelment (Hara-kiri or Seppuku). This suicide was seen as excellent, allowing the samurai to regain their honor and demonstrating their
sincerity, cutting through the belly in which his soul was to reside. This type of reparation is based on preserving the honor of the family and the concept of Zen's closeness to life and death. When life has more value than death, you should seek life; however, when death has greater value, then death should be chosen.
Since the Church did not sanction suicide, suicide was not a sanction in the western chivalry. In the West, warriors would be expelled, In this comparison of Bushido and Knighthood you can see a lot of similarities. This is to be expected, as
both are codes of conduct for warriors who protect society by means of combat. However, there are also differences between Japanese and European cultures and the respective evolutions of Bushido and Chivalry. Author Joel Cohen is a professional anti-Shido-In artist. Top of Page
BATTLEGROUND ARTICLES & COLUMNS COMMENTS / QUESTIONS \ FEEDBACK This article deals with the Japanese concept of chivalry. For the disambiguation, see Bushido. Moral code of samurai of Japanese samurai in armor, 1860. Photo Felice Beato Bushido (武, warrior's path) is a regulation of
attitudes, behaviors, and lifestyles of samurai. [1] [2] It is loosely analogous to the European concept of chivalry. There are many types of Bushido are still used in the social and economic organization of Japan. Bushido is best used as the overarching
term for all samurai codes, practices, philosophies, and cultural principles. The origin of the way formalized previous samurai moral values and the code of ethics, most often emphasizing the combination of sincerity, loyalty, mastery of martial arts and honor until death. [5] Born of neo-Confucianism in peacetime
during the Edo period (1603-1868) and the following Confucian texts, as well as being influenced by Shinto and Zen Buddhism, allowed the violent existence of samurai to be alleviated by wisdom, patience and peace. Bushidō developed between the 16th and 20th centuries, discussed by experts who believed they were
building on a legacy dating back to the 10th century, although the term bushido itself is rarely confirmed in pre-modern literature. This codex took shape with the rise of the warrior caste (end of heian period, 794–1185) and the establishment of the first military government (shogunate) of the Kamakura period (1185–
1333), the Muromachi period (1336–1573) and the formally defined and edo period (1603–1868). [7] [8] There is no strict definition, and even if the times are the same, the interpretation varies greatly from person. Bushido has undergone many changes in Japanese history, and various samurai clans have
interpreted it in their own way. The earliest use of the written term bushidō is in Kōyō Gunkan in 1616 by Kōsak Masanobu. [1] [10] [11] In 1685, the book ukiyo-e Kokon Bushidō ezukushi (古武来来, Images of Bushidō Through the Ages) by artist Hishikawa Moronobu (1618-1694) contained the word bushido and a
samurai graphic with simple descriptions intended for children. In 1642, Kashoki (可笑aAmusing Notes) was written by the samurai Saito Chikamori and contained the theoretical aspects of Bushido. [1] It was written with available kana syllabaries and intended for ordinary, not warriors. It
was very popular with ordinary residents. [1] This showed that bushido and spread to the population. In this way, kashoki show that moral values were present in bushido until 1642. The term bushido entered into widespread international use with the publication in 1899 of Bushido: The Soul of Japan by Nitobe Inazō:
The Soul of Japan, which was read by many influential Westerners. In Bushido (1899) Nitobe wrote: Bushido is therefore a code of military
career. To become a samurai, this code must be mastered. Nitobe was the first to document the Japanese knighthood. In Feudal and Modern Japan (1896), historian Arthur May Knapp wrote: Samurai thirty years ago had a thousand years of training in the law of honor, obedience, duty and dedication ... There was no
need to create or establish them. As a child he had to, but be instructed, as he actually was from his earliest years, in self-incineration labels. The Chinese politician Dai Jitao (1891-1949) recognized the historical legitimacy of the bushido and stated that it was created as a theory of social order, but it developed
significantly, [16]:14-15, During tokugawa, bushidō was used to describe ethical theory and became a religious concept based on Shinto, [16]:14-15, During the Meiji period, bushidō absorbed European ideals and was the basis of Japanese political ethics, [16]:14-15, The Chinese writer Zhou Zuoren (1885-1967)
supported the historical legitimacy, although it was considered and damaged in the modern period. The Etymology of Bushido - The Way of the Warrior, style, Japanese Kanji Bushidō (武来, lit. way of the warrior) is a Japanese word that literally means warrior's path: 武 means
warrior, military, knight, weapon (bu, ぶ), means a man or a person, especially one who is respected (shi, 来), means way, path, road (or, agnieszka). [3] In Japanese, samurai are usually called Bushi (武来), which means warrior or samurai (bushi, ぶ来)». Bushi can refer to both individual warriors and a general who
commands 10,000 people. The word Buke (武来) is a gender-neutral term, unlike samurai or bugeisha, and is a generalization for the upper class from which the samurai or bugeisha, and is a generalization for the upper class from which the samurai or bugeisha, and is a generalization for the upper class from which the samurai or bugeisha, and is a generalization for the upper class from which the samurai or bugeisha, and is a generalization for the upper class from which the samurai or bugeisha, and is a generalization for the upper class from which the samurai or bugeisha, and is a generalization for the upper class from which the samurai or bugeisha, and is a generalization for the upper class from which the samurai or bugeisha, and is a generalization for the upper class from which the samurai or bugeisha, and is a generalization for the upper class from which the samurai or bugeisha, and is a generalization for the upper class from which the samurai or bugeisha, and is a generalization for the upper class from which the samurai or bugeisha, and is a generalization for the upper class from which the samurai or bugeisha, and is a generalization for the upper class from which the samurai or bugeisha, and is a generalization for the upper class from t
Katagi (武来来質, lit. For centuries, the samurai has adhered to many types of code, the interpretations of which differed depending on the samurai clan. This included morality, their role in society, their way of living with honor and virtue. The Samurai had some common values, but they did not have a single definition or
path that all samurai had to follow. The Samurai were as practical on the battlefield as other warriors. These concepts, codes, and ideals have been rooted in samurai ever since they came to power during the Kamakura period (1185–1333). In some epochs there were common rules and unwritten customs, such as the
Way of the Arch and the Horse (弓馬の, kyūba no michi) since the 12th century, and during the Edo period the samurai code was formalized with special virtues and laws by the ruling Tokugawa Shogunat. The well-known samurai wrote extensively about his bushido interpretations, such as Miyamoto Musashi (1584-
1645) and Yamamoto Tsunetomo (1659-1719). In 1870, the restoration of Meiji abolished the samurai class and transferred them to professional, military and business classes. However, the former samurai and their descendants continued to influence Japanese society because they held important positions. Bushido
still existed in different types. Additional concepts and ideas have been added to bushido so that it can evolve over time. It was used in the Armed Forces of the Empire of Japan and informally by the successor of the Japanese Self-Defense Forces. It can be dormant for years and revived during geopolitical instability.
Centuries of samurai rule have left a profound impact on Japanese society. Thus, various forms are still used today in e.g. Bushido is often associated with the moral norms of the Nitobe Inazō Bush: The Soul of Japan (1900). However, the earliest type of bushido existed at least since the kamakura period (1185). So the
morals set by Nitobe do not represent all bushido. Therefore, the term bushido is best used as the parent term for all codes, philosophy and principles of samurai culture. Bushido is by expanding the Japanese warrior way. Bushido's historical development values have evolved significantly over the centuries to date. [1]
[16]:14-15. [22] It first appeared as an unwritten custom in the 12th century with the shogun Minamoto Yoritomo. The term bushido was coined in the writings of Koyo Gunkan (C. 1616). Bushido has evolved from total devotion to forgery in combat to sophisticated types that are more associated with moral integrity. [1]
The samurai had different types of bushido for the era in history, because the requirements changed on the battlefield and in society. [1] [22] To understand the outline of samurai and the evolution of bushido into the era. The name of the era should be used to describe the types of
bushido. Heian-Kamakura (794-1333) Koyo Gunkan by Kosaka Masanobu (1616) Shogun Minamoto no Yoritomo (1147-1199) The first competent Japanese central government was established around 700 CE. Japan was ruled by the Emperor (Tennō) with the bureaucratic support of the aristocracy. Gradually, they lost
control of their armed servants: samurai. The samurai is similar to the old English cniht (knecht, knight), guardians or guardians. In the middle of the 12th century, a class of samurai took control. The Samurai (bushi) ruled Japan with a shogun (将) as ruler until the mid-19th century. The shogun was originally the
emperor's military deputy. The appearance of bushido is associated with feudal Japan and the first shogun in the XII century. Bushido's own moral dimension gradually appears in warrior culture and landmark in military tales and treaties only from the 14th and 15th
centuries. [24] We therefore draw attention to the permanence of the modern representation of its antiquity in Japanese culture and its dissemination. In the 41th centuries there was the Way man-at-arms (Tsuwamon no michi), and the Way of the Arch and Arrows (Kyûsen / kyûya not Michi). [citation needed]
During the Genpean War (1180-1185), it was called the Way of the Arch and the Horse (弓馬のa, Kyūba no michi[1] because of the importance of this fighting style to the warriors of that time, and because it was considered a traditional method, the oldest samurai, such as Prince Shōtoku, Minamoto no Yorimitsu and
Minamoto no Yoshiie (Hachimantarō). According to Louis Frédéric, kyūba no michi appeared around the 10th century as a set of rules and unwritten customs that the samurai was to follow. There was also Yumiya track me no narai (customs for those who pull out the bow). This shows that there was a sense of perfect
warrior behavior that evolved from daily training and war experience. [22] Towards the 10th and 11th centuries, we started use expressions such as the manner of the man in his arms (Tsuwamon no michi), the way of the bow and the shot (Kyûsen / kyûya no Michi), the way of the bow and the horse (Kyûba no Michi).
These expressions refer to practices that are the ancestors of the bushidô, but do not entail any connection with morality. These were merely practices focused on training for real combat, which therefore had to do with samurai ways of living in a broad sense. [necessary citation] The world of warriors, which developed ...
during the Middle Ages (12th - 16th centuries) was ... placed under the rule of the Buddhist religion. Buddhist notion of the killing of living beings one of its main principles. [...] Faced with death, some samurai thought they had inherited bad karm ... others knew they were doing evil. The Buddhist notion of
impermanence (Mujo) expressed a certain sense of the fragility of existence. Beliefs in the pure land of Buddha Amida ... allowed some warriors to hope for an amidistic paradise. Zen Buddhism with the doctrine of unity between life and death was also appreciated by many samurai. The world of medieval warriors
remained a universe still largely dominated by the supernatural, and in particular the faith in the tormented souls of warriors killed in battle (who) returned almost obsessingly in their dreams of life. This idea also ensured the success of the Noh theatre. [citation needed] Compiled over three centuries starting in 1180,
Heike Monogatari presents an idealized history of the Genpean War against the battle between two powerful samurai clans, Minamoto and Taira at the end of the 12th century. Clearly depicted throughout the epic is the ideal of a cultivated warrior. [27] In the early modern era, these ideals were vigorously realized in the
upper ecchelons of warrior society and recommended as the proper form of Japanese man's weapons. [citation needed] The influence of Shinto, Buddhism, Taoism and Confucianism on bushido's early development instilled among those who live by the code religious respect for it. Yamaga Sokō, a Japanese philosopher
who credited the establishment of Bushido, said that: [28] the first and surest means to enter into communion with God is sincerity. Various editions of Heike Monogatari shed light on the concept of the way: the Kakuichi version is noted (with regard to the declaration of Vassals Taira, when they abandon the ancient
capital of Fukuhara) according to custom (narai), which on horseback uses air and shots of duplicity and worst shame instead, as is the custom of those who follow the path of arc and arrows, the betrayal of the lord can only bring shame to himself life while [... ] custom (naraï) is clearly mentioned here there is no longer
any question of a way. Even in the Engyô version, The Way of the Arch and Arrows refers directly to the warriors and their lifestyle, but the word way (Michi), here, has no moral overtone. [citation needed] This is entirely clear in the anecdote about the abandonment of prisoner Michitsune by his brother Michikiyo, who
declares that whoever was caught alive deserves only to die. Angry Mitchitsune retorts that the warrior is caught alive, is not a habit?. Narai's custom or custom indicates a common situation without moral connotation, even if it can be discussed. [citation needed] Many early literary works of Japan speak of warriors, but
the term bushido appears in the text only during the Edo period. The code that was supposed to become Bushido was conceptualized in the late Kamakura period (1185-1333) in Japan. [31] Scientists generally regard pre-modern Japan as a nation of warriors since the Middle Ages. Samurai have been a model for
society since the Middle Ages. According to Confucianism, one of their duties was to serve as a role model for society. They balanced their martial arts skills with quiet achievements such as literature, poetry and tea making ceremony. [33] Such as the medieval Japanese proverb Hana wa sakuragi, hito wa bushi
(Japanese: 日桜天武来, literally the [best] flower is the cherry blossom; [the best] man is a warrior.) [34] In 1843, Nakamura said, Our nation of letters. Peoples of letters value the pen. Nations of arms value the sword. That was the case from the very
beginning... Our country and theirs are separated by hundreds of miles, our customs are completely different, our people's temperaments are different, our people's temperaments are different are separated by hundreds of miles, our customs are completely different, our people's temperaments are different.
(1336–1573), the warrior's path began to improve, inserting into their daily activities, in addition to combat training, Zen meditation, painting (monochrome style), ikebana, tea ceremonies, poetry such as the death row (written by samurai before suicide missions or battles)[37] and literature. Carl Steenstrup noted that the
writings of the 13th and 14th centuries (gunki monogatari) depicted bushes in their natural element, war, eulogizing virtues such as reckless courage, fierce family pride and selfless, sometimes senseless devotion to the master and man. Every farmer was basically also a warrior until Hideyoshi confiscated his weapons
through a nationwide sword hunt in 1588. Each ashigaru had his first lessons on the mentality of war with biwa hoshi. On the other hand recitation of the citizens' virtues promoted: loyalty, Steadfastness in adversity, and pride in the honor of the family.— Carl Steenstrup[38], Daimyo Katō Kiyomasa Sayings of Sengoku-
era protectors and warlords such as Katō Kiyomasa (1562-1611) and Nabeshima Naoshige were usually recorded or transferred to offspring at the turn of the 16th century, when Japan entered a period of relative peace. In a manual addressed to all samurai, regardless of rank, Katō states: If a man does not investigate
the bushido case every day, it will be difficult for him to die a courageous and masculine death. Thus, it is important to engraver this warrior who even forbid the recitation of poetry, stating: Great effort must be made in matters of
learning. You should read books on military affairs and direct your attention solely to the virtues of lovalty and devotion of the daughter-in-law... After being born in the warrior's house, the intention should be to capture long and short swords and death, —Katō Kiyomasa[39][needed explanation]Nabeshima Naoshige
(1538–1618) similarly says that it is a shame for every person to die without risking his life in battle, regardless of rank, and that bushido is crazy to die. Fifty or more people could not kill one such man. However, Naoshige also suggests that everyone should personally know the effort as it is known in the lower classes. In
the mid-16th century, some of Japan's most powerful warlords began to fight for power over the territories that are fading power in Kyoto. After the capture of Kyoto by the warlords Oda Nobunaga in 1573, the Muromachi period ended. In 1551, one of the first Westerners to visit Japan was the Roman Catholic missionary
Francis Xavier. Francis' description shows that honor, weapons and war were valued of the utmost importance in Japanese culture. The Japanese are very ambitious in honors and distinctions and consider themselves better than all nations in military glory and forage. They reward and honor everything that has to do with
war and all such things, and there is nothing they are as proud of as weapons decorated with gold and silver. They always wear swords and daggers both at home and outside, and when they go to bed, they hang them on the head of the bed. In short, they value guns more than the people I've ever seen. They are
excellent archers and usually fight on foot, although there is no shortage of horses in the country. They are very kind to each other, but not to foreigners, whom they completely despise. They spend their money on weapons, bodily ornaments and on many caregivers, and not in the slightest care to save money. In short,
they are very belligerent people and engage in constant wars between the most powerful weapons carrying the most extensive rocking. They all have one sovereign, although for a hundred and fifty years they passed the princes who ceased to obey him, and this is the cause of their perpetual feuds. [42] [43] The practice
of decapitating and collecting enemy heads is an example of honor in samurai culture. [44] The decayed heads were shown to the general as evidence that they were looking for and collected rewards. More heads meant higher prestige, honor and rewards. [45] A beautification ritual was
performed for the headless named Ohaquro. [46] Prestigious heads were stacked on the table and presented in front of the warriors. [44] All heads have been identified and marked to prevent errors. [45] Guardians are left and righteous from the general and cite spells to transfix demonic enemy spirits. Then the samurai
said his name, picked up the box to show and describe the head with decapitation. The general inspected the trophy heads, holding the fan so that the deceased could not recognize his face. If the alleged head was correct, the samurai received payment otherwise he was released. [45] Despite the war-torn culmination
of this era and the birth of the Edo period, the samurai codes of conduct continued to go beyond the realm of war. During this period, forms of Zen Buddhism and Confucianism associated with Bushido also emerged. A samurai observing bushido codes was to live righteously and ethically; honoring the practices of
nobility in the absence of military campaigns. Edo (1603-1868) The word bushido in Koyo Gunkan (1616) Miyamoto Musashi kills a giant creature from the Book of Five Rings of Kashoki (Funny Notes) by Saito Chikamori (1642) Secretary of Nabeshima, Hagakure Anelects Book Cover by Cocoon Bushido Ezukushi
(Bushido For Centuries) by artist Hishikawa Moronobu (1685) Japan enjoyed two and a half centuries of relative peace during the Edo period (1600 to mid-19th century). Japan had no internal or international conflict. These quiet times in Tokugawa society allowed bushido to improve from focusing on foreay in battle to
greater moral honesty. Siogunat Tokugawa (1603-1867) codified aspects of the value of samurai warriors and formalized them in part of Japanese feudal law. [8] In addition to the house codes issued by
the government in 1615, which prescribed the lords fiefdoms (daimyo) and samurai warrior aristocracy duties and actions, rules of conduct, simple and decent clothing, proper supply for official visits, etc. [7] The edict was re- the third tokugawa shogun lemitsu. The new edicts make clear the power of the shogunate and
its willingness to exercise control. During this period, the samurai class played a key role in the country's police and administration. [citation needed] The bushido literature of that time contains many thoughts relevant to the warrior class seeking a more general application of the principles of struggle and experience in
peacetime. as well as reflection on the long history of war on earth. [citation needed] The literature of that time includes Budo Shōshinshu (武初集) Taira Shigesuke, Daidōji Yūzan (1639-1730) Hagakure as a relative by Yamamoto Tsunetomo of Tsuramoto Tashiro. Bugei Juhappan (武芸日ド般) Book of The Five Rings of
Miyamoto Musashi The first mention of this term bushido is found in the writings of Koyo Gunkan (甲陽来鑑) of Takeda-ryū (martial arts school), written around 1616 by samurai Kōsaka Masanobu (1527-1578). It consists of 20 scrolls that mention Bushid more than 30 times. It contains the story of Takeda's family and
their military tactics. Koyo Gunkan describes prowess and feats in combat. [1] For example, it is a loss of talent when Bushidō's practices take on an administrative role in government or financial matters (e.g. transactions in rice, money, wood or forest land), he emphasizes that bushido is only about becoming a spear on
the battlefield. Scrolls were widely distributed as a manual for martial arts by the samurai class and helped popularize the term. In Koyo Gunkan (1616), Bushido is a survival technique for individual warriors and aims to make the development of the self and clan corpse beneficial by raising the name of the samurai. He
also confirms that he is looking for a master who brags about wandering, as reflected in the diary of the late Todo Takator (1556-1630) that the Samurai until he has changed his lords seven times. In addition, as Asakura Norikage (1477–1555) symbolizes, the Warrior can be called a beast or a
dog; the most important thing is to win. As Asakura Norikage symbolizes, it is important to win the battle even with slanderous cowardice. The feature is that it also contains the philosophy of the cold heart. They are mainly related to the way of life as a samurai, and they are the teachings of each family, and are also
equivalent to the treatment of vassals. Dr Hiroko Willcock (senior lecturer at Griffith University in Australia) explained that Koyo Gunkan is the earliest comprehensive work that provides the concept of Bushido as a samurai ethos and samurai value system. [10] However, there is no set of rules considered to be true or
false, but rather different perceptions commonly considered to be Centuries. Thomas Cleary points out Confucianism, Buddhism and Shinto were represented by different schools, and elements of all three were commonly combined in Japanese culture and customs. As the embodiment of samurai culture, Bushido is
suitably diverse, drawing selectively on elements of all these traditions to express the ethos and discipline of the warrior. During genny's time (1615–1624) of the Edo period and later the concept of the gentleman's path (Shidō), it was newly founded by the philosopher and strategist Yamaga Sokō (1622–1685) and others
who tried to explain this value in the morality of the Confucian Cheng-Zhu School. For the first time, Confucian ethics (such as Honor and humanity, daughter-in-law piety) have become the norm required by samurai. Yamaga Sokō was widely seen as the Sage of Bushidō in early 20th century Japan. [16]:8-9, 12, 31-32,
86. In 1642 Kashoki (可笑AU, Funny Notes) was written by samurai Saitō Chikamori (斎藤親盛, 1603-1674) (ex-wassal of the Mogami clan from the Yamagata domain) and published. [1] Chikamori's pen sounded Nyoraishi (如儡子). Kashoki are 5 scrolls of broad content, including samurai knowledge with moral
precepts, [1] knowledge of ordinary people, teachings of Confucian and narrative Buddhism. He has moral commandments that explain the theoretical aspects of Bushido. 5 scroll has an important definition that the samurai created: [1] So the first known description of morality in Bushido and the spirit of bushido was
Kashoki. [1] The essence of bushidō is: do not be disingenuous, do not be indepensive, do not be arrogant, do not be arrogant, do not be unfaithful, or on good terms with your companions, do not worry about events, do not boast about each
other, be compassionate, with a strong sense of duty. Being a good samurai requires more than just being ready to catch life. — The 5th Scroll of Kashoki was important in proclaiming the bushido spirit among the common population. In this way it was written for ordinary, not
warriors. Its availability made it very popular because it was written in kana (hiragana and katakana), not kanji, which can be read by people with reading skills in elementary school. There were many editions that had a big impact on the behavior of ordinary people, such as adults, adolescents, women and generations.
[1] The life of master swords man Miyamoto Musashi is an example of bushido. Musashi (1584-1645) wrote the Book of the Five Rings (Gorin no Sho) around 1643. It consists of five toms (Earth, Water, Fire, Wind, and Voidness). The Book of Earth describes the general framework of bushido. [17] For example: Skills in
any situation, always wear two swords, learn to effectively use lances, naginata, bow and arrow, and pistols. Daimyo should know the strength of his soldiers and how to deploy them correctly. Take training to master the way, avoid bad deeds and thoughts, broaden your perspectives with art and knowledge of different
professions, judge objective judgments, etc. [17] In 1685, the book ukiyo-e Kokon Bushidō ezukushi (古来武来来, Images of Bushidō Through the Ages) was published by the artist Hishikawa Moronobu (1618-1694). It contains heroic, popular tales of samurai warriors with simple descriptions for graphics. The title
contains the word bushido and was intended for children, which shows that it has spread to the general population. Chinese politician Dai Jitao (1891-1949) attended Nihon University's law program in 1907. He was fluent in Japanese and learned about Bushido. Dai criticized the allegedly brutal nature of the traditional
Japanese feudal class structure before the Meiji period. Dai said the samurai had brutally used the class structure to abuse and kill people below them in the social order (and biasedly argued that the opposite is true for Chinese society as peace-loving). According to Dai, after Confucianism became influential in the 17th
century, it brought ideas of kindness and humanity that spasmodicated cruel samurai and set Japan on course to become a modern and civilized society. Dai also appreciated aspects of samurai. For example, Dai said, Japan continued to exercise a spirit of selflessness, selfless loyalty and, after confucianism,
compassion. Dai blamed the problems of modern Japan (after the reconstruction of Meiji) for the loss of samurai virtues, when the former merchant class gained power, and large corporations began to direct government policy. Dai said that after the samurai class was heavily influenced by Confucian ideals of
compassion, their bushido became essentially a life of blood and tears, as they selflessly shed blood for their lords and cried tears of sympathy for farmers and other lower-class people. [16]:16. Hagakure contains many of the sayings attributed to the sengoku-retention period of Nabeshima Naoshige (1537-1619)
regarding bushido-related philosophy in the early 18th century by Yamamoto Tsunetomo (1659-1719), the former quardian of Naoshige's grandson, Nabeshima Mitsushige. Hagakure was compiled at the beginning of the 18th century, but was kept as a kind of secret teaching of the Nabeshima clan until the end of bakufu
Tokugawa (1867). [53] His saying, I found the warrior's way of death, was a summary of the focus on honor and reputation over everything else that Bushido is the code of death. The real meaning is to have a constant awareness of death, he can at achieve a state
of freedom that goes beyond life and death, and it is possible to fulfill his vocation as a warrior perfectly. Ronin of the Tokugawa era, scholar and strategist Yamaga Soko (1622-1685), wrote extensively about bushido, bukyo (warrior's confession) and more general shido, a gentleman's way of applying to all stations of
society. Soko tries to codify a kind of universal bushido with a particular emphasis on pure Confucian values (rejecting tao's mystical influences and Buddhism in neo-Confucian orthodoxy), while calling for recognition of the unique and divine nature of Japanese and Japanese and Japanese culture. These radical concepts, including
the final devotion to the emperor, regardless of rank or clan, put him at odds with the reigning shogunat. He was sent to the domain of Akō (the future setting of incident 47 Rōnin), and his works were not widely read until the rise of nationalism in the early twentieth century. [citation needed] Ōishi Yoshio's painting of
seppuku committing, 1703 Yamamoto Tsunetomo's aging bushido interpretation is perhaps more illustrative of a philosophy refined by his unique station and experience, while devout and defiant, ultimately incompatible with the rights of emerging civil society. Of the 47 ronin—still widely regarded as examples of bushido
— Tsunetomo felt that they were not hatching in such a cunning, delayed intrigue of revenge, and were overly concerned about the success of their venture. Instead, Tsunetomo felt a true samurai should act without hesitation to fulfill his duties, regardless of success or failure. [citation needed] This romantic sentiment is,
of course, expressed by warriors throughout history, although it may be contrary to the art of war. This ambivalence is at the heart of the bushido and perhaps all such warrior codes. A combination of organic contradictions of traditional bushido and more universal or progressive formulations (such as those of Yamaga
Sokō) could impair Japanese military ambitions in the 20th century. [citation needed] Meiji-Showa (1868-1945) Three samurai with different weapons, the one on the left has yumi, in the center of the katana, and on the right yari The last scholarship both in Japan and abroad focused on the differences between the
samurai caste and the bushido theories that developed in modern Japan. Bushido or samurai ethos has changed significantly over time. Bushido in the pre-war period was often focused on the emperor and put much more importance to the virtues of loyalty and sacrifice than many interpretations from the Tokugawa era.
Cover of Bushido: The Soul of Japan, 1900 Eminent scholars consider a kind of bushido that has been prevalent since the Meiji period (1868-1912) as Meiji bushidō (来治武来). Such University of Tokyo ethics professor Kanno Kakumyō (菅覚来) wrote a book that supports it: Bushidō no gyakushū (武来のド襲), 2004.
Meiji Bushido simplified the basic attributes that ignored the actual samurai (bushes). The Samurai initially fought for personal matters, the honor of their family and clan. When Japan was united, the raison d'être of the samurai changed from personal to public as bureaucrats with administrative functions. The Samurai
were not only warriors, but gained public sector functions such as public policy, the judiciary, infrastructure maintenance, irrigation, disaster recovery, agricultural land development, health care provision and industry promotion. This is a fundamental difference from the chivalrous European knights who were not obliged to
perform such public functions. In 1870, the samurai class was abolished, and their public function became national, creating a modern nation state. With the disappearance of separate social classes, some values were transferred to the entire population, such as the sense of loyalty that was directed at the emperor.
Author Yukio Mishima (1925-1970) stated that invasion or militarism had nothing to do with bushido from the very beginning. According to Mishima, a bushido man is someone who has a strong sense of self-respect, takes responsibility for his actions, and devotes himself to the embodiment of that responsibility. In Dai
Jitao's book on Japan called Riben lun, Dai attributes the samurai as fully responsible for the Restoration of Meiji, which enabled japan's modernization, while the vast majority of the populations who belonged to the common classes stood idly by. Dai said that Japanese combat (combat tendency) and militarism were
based solely on Japanese socio-religious superstitions focused on the notion of divine authority, [16]:33. It did not exist in Chinese or Indian thought, [16]:33. Bushidō was used as a propaganda tool by the government and military, which doctored them according to their needs, [57] The original Imperial Rescript to
soldiers and sailors from 1882 has the word hokoku (Japanese), which means that you are indebted to your people because of the birth in it and therefore you must repay the debt through physical or mental exertion. This idea did not exist in the earlier Bushido. Critics in the 1930s, such as the Chinese writer Zhou
Zuoren (1885-1967), consider bushido, which was promoted by the military, to be a corruption of a more noble and ancient tradition. Zhou wrote a series of Riben guankui essays in 1935 in which he discussed the historical forty-seven ronin (1701 – December 14, 1702) of Akō Domain. 47 ronin were sentenced to
seppuku (suicide) after avenging their daimyo. Their legacy is described in the history of Chūshingur (Treasure of loyal retainers). Zhou also mentioned the incident in Sakai, The Samurai of Tosa Domain committed seppuku in 1868 for attacking French sailors. This was legal and old samurai practice. By comparison
Zhou condemned the lenient punishment for the soldiers who murdered Prime Minister Inukai Tsuyoshi in 1932. None of the soldiers took responsibility, committing suicide like a traditional samurai. Zhou Zuoren wrote about the loss of humanity and innate empathy of the traditional bushidō during the degradation of
If letters are a sign of teaching Confucianism, that is, about Chinese culture, the profession of arms embodies truly Japanese values. (...) The Opium War (1839-1842) was a trauma for Japan, as it ended with the British invading China. With a sense of urgency, one of the consequences of the crisis has been the rise of
nationalism, and there are voices in favour of the need to re-appreciate the arms profession. The rebirth of bushidô was therefore associated with nationalism. (...) This term becomes very common and with a positive overtone by the thinkers of the xenophobic movement of 1853-1867 favorable for the imperial renovation
and adopts a nationalist color scheme absent at the end of the Middle Ages. He disappeared again during the summer of Meiji, until he reappeared in the 1880s to symbolically express the loss of traditional values during the rapid introduction of Western civilization of 1868 and a sense of urgency, again, in defense of the
magnificent Japanese tradition. [59] Japan's victory over China in 1895 changing the paradigm, it is no longer urgent, but pride in the bushido: The Soul of Japan[4] in the United States in 1900 as a result of encountering a
lack of religious education in Japan in conversation with local educators. In addition to politicians such as Theodore Roosevelt and President John F. Kennedy, the book also found many foreign readers, such as Boy Scout founder Robert Baden-Powell, and in 1908 Bushido[61] as Sakurai Oson ([:i:櫻井鴎]) published a
Japanese translation. In addition, in 1938 (Showa 13) student Nitobe's Soul of Japan: It was a discourse, though different from the one that the nationalists held on to Bushido, but in a sense joined them because it helped increase their prestige
and participated in the surrounding rebirth mode of the Warrior's Way, after the defeat ... nationalist theories about bushido were condemned, but not the work of Nitobe Inazō, who escaped because he even became the best representative of the bushido processes in Japan, [citation needed] Fukuzawa entrepreneur
Yukichi appreciated bushido and emphasized that maintaining the morale of scholars is the essence of eternal life. [63] Nitoto Inazuke presented his book Bushido to Emperor Meiji and stated that Bushido is wealthy here, helps Komo and promotes a national style so that the public can return to the patriotic virtues of
loyal ministers. Bushido has slightly different requirements for men and women. For bushido women means guarding their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daughter of samurai), educating their purity (when as a daugh
modern era as a response to foreign stimuli in the 1880s. Such as the English concept of gentlemen, by the Japanese with considerable exposure to Western culture. Nitobe Inazō's bushidō interpretations followed a similar trajectory, although he followed earlier trends. This relatively pacifist bushidō was subsequently
Leg Maresuke and his wife after the death of Emperor Meiji was both praise as an example of Japan's crumbling morality and a critique, clearly declaring that the spirit of the bushido, something exemplary, should not be revived. Japanese war crimes against Chinese prisoners of war in Nanjing, c. 1937. The Hoshin
Memorandum provides evidence that the Bushido principles influenced Japanese society and culture in the accumulation of these values before the outbreak of the war. William R. Patterson suggests that Bushido influenced martial arts,
and that education corresponded to nationalist ideals that were prevalent before World War II, Patterson describes how the competence of tradition through Bushido-inspired combat skills enabled society to remain interconnected; society's use of
respect for ancestral practices for national strength. [71] Martial arts were seen way not to maintain ancient fighting techniques, but instead to preserve the traditional system of values, Bushido, which can be used to nurture the national spirit. In the midst of modernization, the Japanese tried to stick to certain traditions
that were exceptionally Japanese and which could unite them as compatriots. For example, Judo's founder, Kanō Jigorō, claimed that:[71] Because judo has evolved based on the martial arts of the past, if the practitioners of the martial arts of the past had things of value, those who practice judo should pass on all these
things. Among them, the spirit of the samurai should be celebrated even in today's society – (Kano, 2005: 126)[71] During World War II Shōwa Japan, bushido was pressed for use for militarism, [72] to portray war as a cleansing and death duty. This has been presented as a revitalization of traditional
values and transcending the present day. [74] Bushido provided a spiritual shield to allow the soldiers to fight to the end. When issuing orders, General Hideki Tojo routinely punched the faces of men under his command, saying that facial beating was a means of training men who came from families that were not part of
the samurai caste, and for whom bushido was not second nature. Tojo wrote a chapter in the book Hijōji kokumin zenshū (Essays at the Time of The National Threat), which was published in March 1934 by the Ministry of the Army. She called on Japan to be a totalitarian state of national defense. This book contained 15
essays by senior generals and claimed that Japan defeated Russia in the Russo-Japanese War (1904-05), because the Japanese were not afraid of death unlike the Russians who wanted to live, and the condition for winning the inevitable next war was to repeat the
example of the Russo-Japanese War on a much larger scale by creating a state of national defense and mobilize the entire nation to war. [78] When the war turned, the bushido spirit was summoned to urge everyone to make everything depend on the strong and united soul of the nation. After losing the Battle of Attu.
attempts were made to make more than two thousand Japanese deaths an inspiring epic for the nation's fighting spirit. Arguments that plans for a battle in Leyte Bay, involving all Japanese ships, would put Japan in serious danger if they failed were countered with the allegation that the Navy could bloom as death
flowers. The Japanese believed that indoctrination in bushido would give them an advantage because the Japanese wanted to die for the emperor, while the Americans were afraid to die. However, better training of American pilots and aircraft meant that the Japanese were outclassed by the Americans. First proposals
Kamikaze's suicide attacks were met with resistance because, although bushido called for aware of death, did not see it as the sole purpose. Nevertheless, desperate straits led to acceptance, [83] and such attacks were considered the true spirit of the bushido considered surrendering to be cowardly. Such
people have lost their honor and do not deserve dignity or respect. As Japan continued its modernization at the beginning of the 20th century, its armed forces became convinced that success in battle would be ensured if Japanese soldiers, sailors and airmen had the spirit of Bushido. ... As a result, bushido's code of
conduct was instilled in a Japanese soldier as part of his basic training. Every soldier was indoctrinated to accept that it was the greatest honor to die for the emperor and cowardly surrender to the enemy. ... Bushido explains why the Japanese in nei so mistreated prisoners of war in their custody. Those who surrendered
to the Japanese— no matter how courageously or honorably fought — deserved only contempt; they lost all their honor and literally did not deserve anything, these acts were justified because they included the killing of
people who had lost all their rights to treatment with dignity or respect. While civilian interns were certainly in a different category than prisoners of war, it is reasonable to think that there was a spill-over effect from the Bushido principles. Fred Borch, Military Trials of War Criminals in the Netherlands 1946-1949[85]
Japanese propaganda during World War II claimed that prisoners of war denied being mistreated, and declared that they were well treated because of bushido generosity. Interviews with prisoners were also described as not propaganda, but out of sympathy for the enemy, such sympathies as only bushido can inspire.
The practice of shearing captured soldiers and prisoners has come from a samurai culture since the 14th century or earlier. [44] [45] An example of Japanese soldiers following the bushido code: during World War II, many Japanese infantry were trapped on guam, surrounded by Allied forces and with low supplies.
Despite being outnumbered and in appalling conditions, many soldiers refused to surrender. As Dixon and colleagues point out: They continued to honor the Bushido code, believing that it's pretty easy to fall into a fight and be killed in it... but it is true courage to live when it is right to live, and to die only when it is right to
die. After World War II, the Bank of Japan changed the design of the banknotes in 1984, using Fukuzawa Yukichi for the 1,000 yen banknote. Bushido. Although the views of the three people are similar and there are subtle
differences, they also said that the Japanese during the Meiji period were quite influenced by Bushido. Modern Bushido is still present in the social and economic organization of Japan. [1] The spirit of samurai and virtue can still be found in Japanese society. Famous Japanese consider bushido to be an
important part of their culture. [90] Some people use aspects of bushido as a way of life. [90] [91] Business Bushido affects many aspects in Japanese society and culture. In addition to affecting military performance, media, entertainment, martial arts, medicine and social work, the Bushido code has catalysed corporate
behavior. It is a way of thinking that has historically structured capitalist activities in the 20th century. Business relationships, close relationships between the individual and the group to which it belongs, the notions of trust, respect and harmony in the Japanese business world are based on bushido. Therefore, this is the
beginning of industrial harmony (I: 労協調) ideology of modern Japan. This allowed the country to become, with the Japanese economic leader of Asia in the post-war years 1950-1960. Shinya Fujimura studies samurai ethics in the academic article The Samurai Ethics: A Paradigm for Corporate
Behavior. Bushido rules indicate that rapid economic growth does not have to be the goal of modern existence. [92] Economic statistics on gross domestic product. [93] In Fujimura's words, Tradition permeates the country's corporate culture and informed many
of its social developments. Principles such as Honorable Poverty, Seihin, encourage those who have power and resources to share their wealth directly affecting national success. [94] Bushido also provides businesses with social importance. Eloquently described by Fujimura, the moral purpose that bushido artiles goes
beyond booms and busts... It is often said that a Japanese company is like a family, and management cares about employees and employees and employees and belonging—an ideal that says that the Japanese are one nation, in it
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ogether. In Taiwan, there were still positive views on bushido. The now-current Figure Significant impact on his future life. In 2003, he wrote a Japanese book Precis: W	hat is Noblesse commit? who tried to raise Japan's r	morale during economic stagnation by appea	ling to the Japanese warrior spirit. [96] Communication	on In the use of the seven virtues of Bushido,	the Samurai code has been renewed to
contribute to the development of communication skills between adult Japanese c Bushido Matrix Worksheet (BMW). The authors point out that practicing Bushido	virtues can ultimately strengthen intra- and interpers	onal relationships, starting with personal cor	sciousness and expanding the awareness of couples	s. [99] When using the matrix, the couple is as	ked to identify one of the seven virtues and
apply it to their past and present perceptions of its occurrence in their lives. [99] I on self-defense, combat, sports, tournaments and fitness training. While all these	things are important for martial arts, a much more in	mportant thing is missing, which is personal o	development. Bushido's art taught soldiers important s	secrets of life, how to raise children, how to d	ress, how to treat family and other people,
now to nurture personality, things related to finances. All these things are importa out a way of life. You don't have to be in the military to be a soldier. The term war	,	, , ,	, ,	,	
iving at any time, honorably and honestly. All this is of great importance in the life For their analysis, an overview of the Kamakura period repeat the influence of Bu	,		•	,	( '/ L ]
arts. [23] To complement this affirmation, Dodd and Brown discuss the variance I The translation of the martial art form is related to the Confucian and Buddhist co	petween meaning behind Bujutsu and Budo. Accordi	ng to Todd and Brown Budo is a reconstruct	ion of the traditional principles of kamakura period ma	artial arts; Budo defines the warrior's path thro	ough roots in religious ethics and philosophy.
other hand, Budo can be considered an artof life or life and allows the practitione 23] laidō, in his message and practice, is a martial art that deals entirely with Bus	r to live honestly and fairly or at least with principles.	Expanding both of these points, Deshimaru	(1982, p. 11; p. 46) informs that the ideogram for bu	means the cessation of combat and that budd	is about To find peace and self-mastery,
multiple hits tend to be disadvantaged in favor of simple, clean attacks on the boo The philosopher Tetsuro Watsuji (1889-1960) wrote that kendo consists in raising	dy. Bushido also inspired a code of honor for discipli	nes such as aikijutsu, aikido, aikibudo, judo,	jujitsu, Kyudo or chanbara. Kendo has a bushido spir	it, such as the epitome of the motto Ken Zen	chi Nyo (lit. sword and Zen are one) (禅 如).
attitude in Kendo is noble, avoiding basic feelings, and the goal is to conquer the	self. [9] Way of life There are people who use bushi	do as a way of life. For example, Japanese r	nusic artist Gackt said that his philosophical way of lif	e is similar to bushido. [102] In 2011, during i	nterviews about his action film Bunrak (2010),
ne said, Being Japanese, bushido is my root and is an important part of my count great opportunity for me to express to the world what Bushido really is Other fam	ous people who use bushido in life include, for exam	ple, former ROC President Lee Teng-hui (19	23-2020). In October 2011, the Spanish Prince of As	turias Award for Concord was awarded to the	heroes of the Fukushima Daiichi nuclear
disaster, aka Fukushima 50. They were praising their behavior, which embodied changed due to influences such as Zen Buddhism, shinto, Confucianism, as well	as changes in society and on the battlefield. [5] [1] A	A consistent ideal is the spirit of combat, inclu	ıding athleticism, military skills, and fortitude: fearless	ness against the enemy in battle. [5] Bushido	is the path that the samurai of every age has
ollowed throughout his existence. Ancient Bushido period: existed during Heian- at the time were called tsuwamono (兵), which means a strong and courageous p	person, a person who fights with one weapon (espec	ially a strong warrior). [103] [104] They had a	a great influence. Genpei War (1180-1185) is an exen	nplary ancient type of bushido. The old samu	ai did not discuss the morality of modern
samurai. The exception is the feeling of mercy and natural feelings. The focus wa combat Mastery of martial arts and weapons Athletic and military skills Sengoku	Bushido Period: Muromachi-Azuchi (Sengoku period	) (1336-1603) Representative and important	characters: Takeda Shingen, Uesugi Kenshin, Oda N	lobunaga, Tokugawa Ieyasu, Katō Kiyomasa	, Nabeshima Naoshige During this time
daimyo expanded its territory with strength and strategy. Battles often happened been a strong attachment to moral values (apart from honor). Honor, weapons ar	nd war were valued of the utmost importance in Japa	nese culture. [41] Low priority has been imp	osed on cash savings. [41] Principles of Honor[41] W	arfare[41] Weapon mastery[41][17] Martial ar	ts[5][1] Valor in combat[1] Early moral codes
Edo Bushido Period: From beginning to end Edo (1603-1868) Representative and was conducted in an orderly manner and peace was maintained. The Samurai co	ould no longer earn merit on the battlefield. They disc	covered the greater importance of samurai in	areas other than battle. For Confucianism, it was val	ued to work for morality and society, not for p	ersonal reasons. In addition, there were many
nartial arts that included religious boundaries such as Buddhism and Shinto. A fa nterpret, but it was radical at the time. It appeared in the Taihei era of the Edo pe	eriod. The oral tradition of saga domain's feudal ruler	Nabeshima Mitsushige, Yamamoto Tsuneto	mo, is the main theme. There are many expressions	that criticize samurai who are associated with	Confucianism and Buddhism that were
oopular at the time. There are many works that guide the art of treatment, descrik samurai did not defend his honor, he could only recover it by performing seppuku	ı (ritual suicide). The core of Bushido consists of a co	ombination of teachings from japan's three m	ain philosophical traditions: 1st Buddhist precepts of	peace, stoicism, and lack of attachment to life	e. 2. Shinto concepts of fidelity and patriotism,
and 3. Confucian morality. [9] People persuased with bushi katagi (武質, illumina eudal Japan: In the warrior world, seppuku was an act of courage that was admi	rable in samurai who knew he had been defeated, di	scredited or mortally wounded. This meant t	hat he could end his days with his transgression eras	ed and his reputation not only intact, but actu	ally strengthened. Cutting his belly freed the
spirit of the samurai in the most dramatic way, but it was an extremely painful and environments of samurai, who represented somewhere between 5% and 10% of	Japanese The first meiji-era census in the late 19th	century had 1,282,000 members of the high	samurai, allowed to ride a horse, and 492,000 memb	ers of low samurai, allowed to wear two swor	ds but not ride a horse, in a country of about
25 million. [106] Some versions of bushidō contain compassion for those at the belearly articulated, with one being a natural partner for the other. Other wise men	who surfaced to the warrior's philosophy dealt with r	methods of raising children, appearance, and	seduction, but all of this can be seen as part of the c	constant preparation for death—to die a good	death with intact honor, the ultimate goal in a
ife that lived according to bushidō. Indeed, good death is its own reward and in n associated with killing — excludes such a reward, especially in Buddhism. Japan	, i	, , , , ,	,,	, ,, ,	•
eborn on the lotus throne in paradise[107] The creature bushido has been define be arrogant Loyalty - do not be unfaithful Harmony - or on good terms with comra	ed by Saitō Chikamori as :[1][5] Sincerity - not fangs ades Calm - do not over-care about events Compass	, do not be disingenuous, do not be superfici ion - show concern for each other , be comp	al Responsibility - do not be obsequious Frugality - do assionate, with a strong sense of duty. Meiji Bushido	o not be greedy Courtesy - do not be rude, do Period: Meiji to mid-Showa (1868-1945). Rep	not slander modesty - do not boast, do not resentative and important characters: Nitobe
nazō, Yukio Mishima, Kanō Jigorō, Kanno Kakumyō, Eiichi Shibusawa, Fukuzav Bushido era, he was supported as a merchant by the industrialist Shibusawa Eiic	•		•	•	
businessman and involved in the establishment of Corporations. In his book Theoeight virtues of bushidō (as defined by Nitobe Inazō) The bushidō code is typed b		` ,	•	,	
beople. Believe in justice, not from other people, but from yourself. For a true wan neroic courage. This is absolutely risky. This is life completely, fully and wonderfu	• • •			0 ( ),	
used for good. They have compassion. They help their neighbors at every opport contacts with others. The true power of the warrior becomes visible in difficult tim	tunity. If there is no opportunity, they go out of their w	vay to find it. Respect (礼, rei) True warriors l	nave no reason to be cruel. They don't have to prove	their strength. Warriors are respected not onl	y for their strength in combat, but also for their
and doing the same thing. Honor (名誉, meiyo) Warriors have only one judge of heverything they have done and everything they have said and all the consequence	•	•	, ,		
悌, tei) Duty (Ágnieszka Giri (Japanese)) Modern Bushido Period: 1950-Present ranslations of bushidō-related documents began in 1970 with Carl Steenstrup, w	Representative and important characters: Lee Teng	Hui, Gackt, Fukushima 50 Bushido still exis	ts in various forms, for example in business, commun	ication, art and as a way of life. It is also calle	d the bushido spirit. Modern Western
writings cover hundreds of years, family pedigree, geography, social class and w Great Learning, Doctrine of the Mean and Mencius). In May 2008, Thomas Clear	riting style, but they share a common set of values. \	Wilson's work also explored older Japanese	writings unrelated to the warrior class: Kojiki, Shoku N	lihongi, Kokin Wakashū and Konjaku Monoga	atari, as well as Chinese classics (Analects,
he samurai world: the moral and psychological development of the warrior, the e Samurai in Japanese literature Examples of important Japanese literature related	thical standards they were supposed to follow, their	training in both martial arts and strategy, and	I the huge role that shintoism traditions, Buddhism, C	onfucianism, and Taoism had influenced the	deals of the samurai. Literature Main article:
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