

JUSTICE (gi)

Bushido not only refers to martial **justice**, but to personal justice. **Justice** is the strongest virtue of Bushido. A well known Samurai defines it in this way;

***Justice** is one's power to decide upon a course of conduct in accordance with reason, without wavering, to die when it is right to die, to strike when it is right to strike.*

Another speaks of it in the following terms;

***Justice** 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. Without **justice** neither talent nor learning can make the human frame **Samurai**.*

MERCY (BENEVOLENCE) Jin

A man invested with the power to command and the power to kill is 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. The highest requirement of a ruler of men is benevolence.

COURAGE yu

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. Perceiving what is right and doing it does not reveal a lack of **courage**. In short **courage** is doing the right thing even when others around you disagree.

POLITENESS (rei)

Courtesy and good manners have been noticed by every foreign tourist as distinguished Japanese traits.

Politeness should not be motivated by fear of offending good taste. In other words **politeness** should come from the heart. In its highest for **politeness** approaches love.

HONESTY (makoto)

True samurai disdained money believing that men must grudge money, for riches hinder wisdom.

Children of high ranking Samuuri were raised to believe that talking about money showed poor taste, and that ignorance of different coins showed good breeding.

Bushido encouraged thrift, not for getting rich, but to exercise abstinence. Luxury was thought the greatest menace to manhood and severe simplicity was required of the warrior class.

HONOUR (meigo)

Although Bushido deals with the professional of soldiering it is equally concerned with non-martial art behaviour. The sense of **honour**, a vivid consciousness of personal dignity and worth, characterized the Samurai. He was born, 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 offence at the slightest provocation was ridiculed as short tempered. True patience means bearing the unbearable.

LOYALTY (chugi)

Economic reality has played a big part in disrupting **loyalty** in organisations around the world.

Nonetheless, true men remain loyal to those whom they are indebted to. **Loyalty** to a superior was the most distinctive virtue of feudal Japan. Personal fidelity exist among all sorts of men; a gang of thieves is loyal their leader, similarly a group of priests is loyal to the Pope and soldiers are loyal to their General. Only in chivalrous honour does **loyalty** assume paramount importance. In feudal Japan 47 Samurai pledged allegiance to their leader by seeking and killing all the men who plotted to assassinated their leader. These samurai were known as Rhonin, leaderless Samurai which was seen as a shameful position. Therefore when their leader's assassins were eliminated, the Samurai Warriors killed themselves in the ultimate act of **Loyalty**, since they could not follow another leader.