

Document 5: The Bushido Code

Background

In 1185 Minamoto no Yoritomo, a warlord of the eastern provinces who traced his lineage back to the imperial family, established the nation's first military government and Japan entered its feudal period (1185-1867). The country was essentially under military rule for nearly 700 years. But the initial stability Minamoto achieved failed to bring lasting peace. Other regimes came and went, and in 1467 the national military government collapsed, plunging Japan into turmoil. Thus began the infamous Age of Wars, a bloody century of strife when local warlords fought to protect their domains and schemed to conquer rivals. By the time Japan plunged into the turbulent Age of Wars, the term *samurai* had come to signify armed government officials, peacekeeping officers, and professional soldiers: in short, almost anyone who carried a sword and was ready and able to exercise deadly force.

The worst of these medieval Japanese warriors were little better than street thugs; the best were fiercely loyal to their masters and true to the unwritten code of chivalrous behavior known today as *Bushido* (usually translated as "Precepts of Knighthood" or "Way of the Warrior"). Virtuous or villainous, the *samurai* emerged as the colorful central figures of Japanese history: a romantic archetype akin to Europe's medieval knights or the American cowboy of the Wild West.

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

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

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

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

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

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

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

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.

