

The Seven Tenants of Bushido / Budo

These brief explanations of these seven virtues.

Yuki (Valor) – Possessing the bravery/courage to face all of life's challenges squarely with a resolute and moral heart. It is important that bravery and courage should not be confused with pride. Bravery and courage are necessary to identify and achieve life's goals and the setbacks that surround them.



Jin (Benevolence) – A feeling of good will to all, a magnanimous and compassionate state founded on the understanding that we are all the same and should be treated with the same respect regardless of station or situation. This requires lifelong practice and discipline (shugyo) to counter the more current and prevalent sentiments of judgment, separatism, mistrust, etc.

Gi (Rectitude) – Right behavior, conduct, and character. Gi is closely linked to justice and a person that possesses the character to act swiftly and resolutely for the cause of justice. This type of character is not borne of mere intellectual understanding. It is much more an instinctive and intuitive understanding of that which is naturally good and just.



Rei (Etiquette) – Rei is refers to the courtesies and conduct required to be a functional contributor to family, dojo, society, etc. This type of conduct, or right action, is not practiced because one may be ostracized if not adhering to such conduct. It is much more important to realize that courtesy is a fundamental right of each individual, a major facet of the Iemoto system, and fundamental to the successful transfer of the lessons of Budo.

Makoto (Truth – Honesty) – The foundation of right action, makoto, or truth and honesty, is comprised of acting and communicating in an honest and rigorous manner as well as possessing the virtue of integrity. Integrity: being truthful, keeping our word, and cleaning up the mess when we do not, is an integral factor in the establishment and nurturing of successful relationships.



Chugi (Loyalty) – The primary application of Chugi is detailed in the character Gi – or duty. Duty to family, based on filial piety (Ko) is a fundamental aspect of this virtue. Duty and obligation must then transferred to relationships in the dojo and all of life's endeavors. We must also be loyal to our own goals, plans, objectives and the realistic path of attainment. Here, makoto, being absolutely honest with ourselves, is imperative in defining such a realistic path.

Meiyo (Honor) – Meiyo could be considered to be the sum – total of the previous six virtues. One practiced in and possessing the above listed virtues would certainly emerge from this disciplined lifestyle as an honorable individual. The self-esteem and honor of such an individual would be consistently above reproach. Like the samurai of old, a stain on one's honor/name, should be a sense of great shame for the Budo –ka and avoided at all cost.

