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Bushido and chivalry

the warrior's way developed as a set of principles for the samurai class, from the 11th century and continuing to develop through oral tradition and various writings until the Tokugawa shogunate (1603-1868) the best known expression of bushido came in the 18th century with the writing of the Hagakure was dictated by Yamamoto Tsunetomo to his pupil Tashiro Tsuramoto Tsunetomo had been a conservative for Lord Nabeshima Mitsushige in Edo (Tokyo) the most famous section and heart of philosophy lies in the second chapter: Bushido, I discovered, lies in dying. Faced with two alternatives, life and death, one is to choose death without hesitation. the focus on death ultimately allows samurai to focus on what is important in life; being constantly ready to die for his honor or for the sake of his lord, he frees himself from selfish considerations and devotes himself entirely to the bushido The four initiates never be behind others in the search for the bushido. Make yourself useful to the Lord. Fulfill your filial duties. I work for the good of others with a more benevolent soul. There are seven virtues traditionally associated with bushido, but the list varies from source to source (bushido is by no means a monolithic tradition) O-Sensei associated the following seven bushido virtues with the seven folds of hakama: jin (benevolence), gi (honor), rei (courtesy), chi (wisdom), shin (sincerity), chu (loyalty), and koh (piety) the Cavalry Code grew from the warrior customs of Europe , and was strongly influenced by Christianity governed the behavior of knights, who (similar to samurai) owed feudal allegiance to their lords; in particular, knights owed a number of days of military service per year (often 40) in exchange for the title to their land to become a knight, a warrior had to meet the following requirements: being born in the chivalric class (or receiving a dispensation from his sovereign) came of age (generally 21) have the necessary training in weapons and courteous behavior if a candidate met all requirements 3 . any other knight could dub him a knight that a knight had to be brave, loyal, merciful, humble and courteous chivalrous conduct was encouraged and idealized in epics and novels such as the Chanson de Roland and countless arthurian tales Roland demonstrates the chivalrous virtues of courage and self-sacrifice by the rearguard action condemned against the fidelity of the Moors is central to both bushido and chivalry. How should loyalty in ethics play a central role? What if your superior asks you to behave unethically at work? Would your answer be different in a military environment? What place should interest in ethics? Is one's life really of little value compared to the will of a superior, the good of society or some abstract conception of warrior honor? The precepts of bushido were to encourage kamikaze pilots to sacrifice themselves in a cause that was probably useless in World War II. Should this historical episode be taken as evidence that bushido is misleading, or evidence of its power to bring out the best in people in the most difficult circumstances? Sources: The Hagakure (translated by Takao Mukoh) Chivalry (Wikipedia articles on Bushido, Chivalry, and the singing of Roland Top Classical Sogo Warrior Martial Sciences Top FEATURED ARTICLES INDEX BUSHIDO & CHIVALRY - A COMPARISON Part 1 by Joel Cohen Both Japan and Europe have experienced a feudal era in their respective stories. These times were dominated by lords and warriors. Over time, codes of conduct developed to guide their behavior. In the West, this codex has been called Cavalry; in Japan, it was known as Bushido. While a cherry blossom and a rose are both flowers, their evolutionary paths are different. As with the cherry blossom, which represents Japanese culture, and rose, which represents Western culture, the development of Bushido and Cavalleria have evolved from differences in culture and national history. There are also similarities. Bushido originally developed by the values of the Japanese people. These included Reverence, Loyalty, Adoration of ancestors, and Adoration of Martial Arts. To the extent that these values come from Shinto, Bushido is based on Shinto. One of the characteristics of the Japanese people is the inclusion of other cultures in their own, for example the assimilation of Confucianism and Buddhism. Bushido was not religious, but rather absorbed much by Confucianism and Buddhism,

especially Zen Buddhism. The warrior developed himself and his abilities, courage and perseverance to achieve his protection mission. As part of a group, the warrior had to function well within a group, requiring obedience and courtesy. Just as a living organism must survive at the expense of individual cells, the warrior must achieve his highest success in Bushido and act honorably - at any cost - for the group to survive. The beginnings of western cavalry originated in the martial spirit, particularly of the Germanic tribes. To idealize and control their aggression, the Christian Church gives the warrior the task of protecting Christianity. Thus, the cavalry came under the control of Christianity. To this extent, chivalry was closely linked to religion. For example, the Crusaders had a large blazoned cross on the front of their tunics. Bushido and Cavalry shared the virtues of courage and loyalty. Other virtues included Benevolence, Courtesy and Honor. All virtues were controlled by mixing according to justice. Courage was the main virtue of chivalry; while loyalty was Bushido's main virtue. In Japan, loyalty meant devotion to a lord or emperor (later In the West, devotion was to Christianity. For Bushido, Bravery was the second virtue. Benevolence was adopted to control the warrior's bellicose spirit at times when compassion was called. Courtesy referred to the maintenance of social order and cooperation with others to carry out their lord's commands. Honor mattered a lot in both Bushido and Cavalry. A samurai never comes back to his word. The Western formulation was: Die rather than be put to shame. Western cavalry had a martial code that sought to enlarge the Kingdom of God on earth. Following the pattern of the Ten Commandments, he had ten articles to guide the conduct. I. Believe in Jesus Christ and follow his teachings. II. Protect Christianity. III. Protect and support the weak. IV. Love your own country. At. Never turn your back on an enemy. VI. Fight against non-Christians with a spirit of death or glory. VII. Keep the feudal system consistent with the Way of God. VIII. Never tell a lie and keep your word. IX. Be open-minded and favor the multitude. X. Keep the right path and fight against injustice and vice. This public code has been used to turn the rough warrior into an acceptable servant of the Church and to gain public support. For example, before this code, telling a lie was not misinterpreted. The motivations of the articles were related to the Church. The warrior protected the weak not sympathy, but because doing so amounted to doing so for the good of Christ. Instead of establishing public codes, in Japan, generals and scholars wrote family precepts or constitutions governing the behavior of the clan and their supporters. These varied in length from short, like seven instructions, for a long time, containing a hundred elements. Their content varied from extensive (You should know your station in life, or To realize your ideal, you should have good teachers as well as good friends.) to practical (The catch should refrain from arguing with others. Do things better not to win in unnecessary fights.) (Pay homage to priests and monks). In general, common doctrines can be summarized: 1. 2. Act on justice. 3. Honor courage. 4. Observe fidelity. 5. Honor value. 6. Be benevolent. 7. Be polite. 8. Aim for simplicity. 9. Maintain principles. 10. Be honest. 11. Be obedient to your parents and love your brothers and sisters. 12. Check yourself and be patient. 13. Love your country. 14. Continue learning. 15. Train in martial arts. Believe in God and Buddha. 17. Build courage and cultivate your samurai spirit. 18. Broaden your mind. 19. Then submit to the 20. Do your duty as a samurai. In both cavalry and Bushido, these codes were used to control and channel aggressive war spirits into a behavior that was more and safer for society. The articles of chivalry are religious, legal and public. The Bushido codes are private, philosophical and simple, reflecting Zen Buddhist influence. Contrast is the result of the difference in their historical origins. The author, Joel Cohen is a professional martial artist with a Shido-In license. Top of Page BUSHIDO & CHIVALRY - A COMPARISON Part 2 by Joel Cohen Japan and Europe have had feudal periods in their stories. In both, codes of conduct have evolved to guide the behavior of warriors. In the West, this codex has been called Cavalry; in Japan, it was known as Bushido. Chivalry was the creation of the Church. As a result, the cavalry was the servant and protector of the Church. Bushido, on the other hand, was part of Japanese culture and coexisted with the various religions practiced in Japan. Bushido was able to include aspects of these religions in its structure. Other aspects of culture also contribute to differences in education, weapons and sanctions for misconduct. Western cavalry was open to anyone, namely that a person of any social class could become a warrior. Young people started with domestic education in religion and morals. Early training also intended to teach the disciple. At the age of fifteen, educated young people left home to become apprentices in another warrior's house. His training was physical and martial. No broad knowledge has been sought; historical knowledge have been studied. When the apprentice was ready, joining the warrior society was marked by an armor ceremony, which usually took place on a Christian holiday. Japanese warrior status was hereditary; only members of the samurai class were eligible. Education, consistent with Confucian teachings, has played a more important role. Samurai not only trained the body, but also the mind. As Miyamoto Musashi wrote in A Book of Five Rings, The Way is found in all things. He, like other warriors, studied many subjects other than martial subjects. By better understanding nature and the human spirit, samurai improved their martial ability. Knowledge of literature, poetry and calligraphy was not uncommon among samurai and was considered an admirable achievement. On the surface, the weapons would seem to be very similar. The bow and arrow, sword, knife, spear and alalla have their counterparts in both cultures. However, there are differences in form (appearance), use and attitude towards the weapon due to differences in the culture and tactics employed. The distinctive appearance of the Japanese sword (Katana) and the knife (Tanto) with the curve and angular tip reflect the acute study of anatomy and actual application by the Japanese. Differences in technique and form have also been strongly influenced by differences in armor and tactics. Japan's worship of their weapons, particularly the sword, outweighed that of the West. of the West. European warrior was passionate about weapons; however, their swords were only weapons for them. For the Japanese, the sword was a work of art with a spirit in its own right. A famous poem identified the sword as both the taker and the giver of life. Similarly, while the European swordsman was a craftsman, the Japanese regarded their swordsmen as celestial-inspired artists. As with any code of conduct, sanctions must be available to punish deviation from the Code. The ultimate sanction for the samurai was self-fainting (Hara-kiri or Seppuku). This suicide was seen as exquisite, allowing the samurai to regain his honor and demonstrating his sincerity by cutting off his belly where his soul was thought to reside. This type of atonement is based on maintaining the honor of the family and the Zen concept of the closeness of life and death. When life has more value than death, one should seek life; however, when death has more value, then death should be chosen. Since the Church did not sanction suicide, suicide was not a sanction in western chivalry. In the West, warriors would be expelled from belonging. They were taken out in public, insulted, unarmed and expelled. In this comparison of Bushido and Cavalry, many similarities can be seen. This is to be expected as both are codes of conduct for warriors who protect society by martial means. However, there are also differences that reflect the differences between Japanese and European cultures and the respective evolutions of Bushido and Cavalry. The author, Joel Cohen is a professional martial artist with a Shido-In license. Top of Page BATTLEGROUND ARTICLES & COLUMNS COMMENTS / QUESTIONS - FEEDBACK FEEDBACK

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