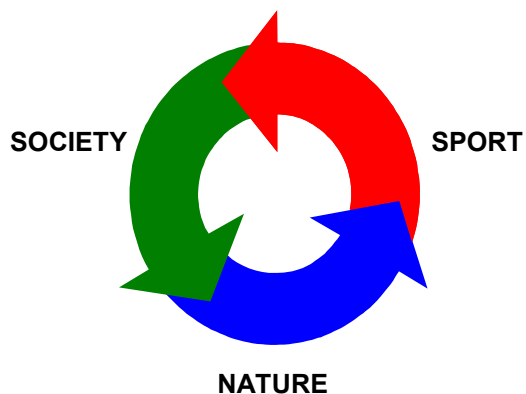


JU-JITSU INTERNATIONAL FEDERATION (JJIF)

The Federation of National Ju-Jitsu Associations



ETHICS IN JU-JITSU



MEMBER of

GAISF Global Association of International Sports Federations
and

IWGA International World Games Association



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COMMON SECTION

INTRODUCTION

There is an old saying pertaining to martial arts, which states, “One must first learn civility before he learns the art, and one must first know his ethics before he knows his skills”.

Civility here refers to good manners, courtesy, respect and consideration for others. Ethics, on the other hand, is a fundamental set of acceptable behaviour which codifies the spirit of martial arts and which martial artists can rely on to cultivate their body and mind, and to guide their everyday actions and judgement.

Ethics is an indivisible part of the study of martial art and sets the moral guidelines for martial artists. Ethics principles serve as the traditional, cultural and social standard by which practitioners are trained in martial arts. Central to these principles is the concept of non-violence, respect for oneself and others, loyalty to one’s family and country, and the following of the natural way.

The adherence to ethics confirms our moral obligation to society and fellow human beings as well as towards nature which surrounds us. The concept also includes the attitudes, lifestyle as well as the social and moral behaviour of the practitioner. It is the manner in which one behaves in both word and action. A practitioner of martial arts is not only a superior athlete, well-versed in combat, but also upstanding citizen with good moral and social virtues.

Fulfilling the ethical principles is the true spirit and ultimate goal of the way of martial arts inspire all of us (less than perfect beings) to continually strive for perfection within ourselves.

VALUES OF ETHICS IN JU-JITSU

Traditionally, the studies of Ju-Jitsu consist of both the practice of skills and the adherence to ethics. The skills learned from Ju-Jitsu practice hone our physical bodies, sharpen our reflexes and strengthen our resolves and they should be counterbalanced by good conduct.

The philosophy of Ju-Jitsu is the achieving of harmonious values by individuals who live by peace, wisdom, morals, love and self-discipline through intellectual means. The primary goal of learning Ju-Jitsu is to become a better understanding person who lives with a greater expectation of a sincere life.

Good quality of life also requires having a healthy life both mentally and physically. The art of Ju-Jitsu cannot exist without the mental aspect, which is the foundation that physical improvements are built upon. Ju-Jitsu is much more than just a work-out. It is an alteration, both physically and mentally, of one's lifestyle that will last a life time. It seems to be an issue of bridging the actions with the thoughts, or integrating fighting and philosophy.

Any worthwhile accomplishment requires a certain amount of dedication, effort and discipline. This is no less evident in Ju-Jitsu training. Every aspect of Ju-Jitsu requires the harmonisation of the mind and body. This harmonisation is achieved through mental focus and concentration combined with proper respiration and accurate physical techniques.

The aim of the Ju-Jitsu training is the welfare of the practitioner. Not only self-defence skills should be attained, but more importantly the focus should be on the individual's character development. A well-rounded personality can be realised only if the spirit is right.

Therefore the main goal in Ju-Jitsu practice is to cultivate a person's mind and body; not to use it as a means to vent one's anger, frustration or emotional problems. As the serious Ju-Jitsu practitioners we should accept a philosophy of non-violence - a physical confrontation should be avoided whenever possible. The use of force is condoned only in self-defence or in the defence of those who are defenceless. It does not condone meaningless rivalry, foolish stunts, intimidation of others, violent behaviour, criminal activities, self-preening vanity, any vices or addictions. The Ju-Jitsu practitioner displays this courage in the use of his¹ skills to satisfy the demands of ethics, and in defence of his country or fellow human beings against unjust violence, to the point of supreme self-sacrifice, if necessary. The Ju-Jitsu practitioner should use his knowledge only to protect himself and others from harm, and then only to the extent to protect and remove himself from the situation.

If it is necessary to use Ju-Jitsu against an adversary, the practitioner should still use self-restraint and good judgement. A properly trained Ju-Jitsu practitioner will do everything possible to avoid a physical confrontation, not only because he knows that such confrontation is unnecessary, but also because he knows that he has a better than average chance of successfully defending himself, and because a physical confrontation is philosophically degrading, as it indicates that all other means of avoidance have failed.

The Ju-Jitsu practitioner should also adopt an attitude of self-control - he must bend like the willow. All of these will help him become a better person and, at the same time, help him avoid unnecessary confrontations. It is the inner peace and confidence that the practitioner develops that makes this possible. Patience is the key.

Discipline is the exercising of self-control. In Ju-Jitsu, this concept encompasses the emotions, actions, and mental activities of its practitioners. It is one of the cornerstones from which mastery is attained.

¹ Reference to the male gender in this document with respect to practitioners applies to both males and females.

The ability to defend oneself greatly improves self-confidence. Self-confidence combined with better judgement, integrity and overall improvement in lifestyle brings a positive attitude.

The mental aspect of Ju-Jitsu are not quickly seen when compared to the almost-immediate physical improvements. Improvement of physical ability gained from training will be immediately visible to the practitioner himself while the improvement of the mental aspect will be recognised by those around him.

Physical activities used to enhance mental conditioning are helpful in developing a positive self-image. The physical aspect of training is a direct mirror of how much energy the individual is putting into his own internal growth. The harder he trains his body the more he grows spiritually.

As it was said the primary objective of practising Ju-Jitsu is perfection of character. And in order to perfect one's character, one should be grateful for the abundant blessings of nature, as well as for the great love of parents; one should realise his enormous debt to teachers and be ever mindful of his obligations to the general public.

Every practitioner of Ju-Jitsu should realise that honesty is the foundation of all virtues. Kindness is the secret of business prosperity. Amiability is the essence of success. Working pleasantly is the mother of health. Strenuous effort and diligence conquer adverse circumstances. Simplicity, fortitude, and manliness are the keys to joy and gladness; and service to humanity is the fountain of mutual existence and common prosperity. Courtesy, respect, modesty, loyalty, generosity and dedication are not only the source, but the reward of the training.

Ju-Jitsu practitioners continually strives to live up to the seven principles of the Code of Bushido "the way of the warrior". The Code of Bushido teaches humility, truthfulness, bravery, benevolence, compassion, sincerity, loyalty and devotion to our families, friends, country as well as every aspects of our lives. As Ju-Jitsu practitioners we believe that Code of Bushido serves as our constant reminder to perfect our character.

Looking at it from today's perspective, ethics in Ju-Jitsu manifests itself mainly in the following ways:

First, humility. Being humble is not easy for a martial artist. This is especially so for those who have some small accomplishments already. It is easy to look down on others who are less skilled and become unduly vain and arrogant. It is also easy to become short-sighted and narrow-minded, often praising oneself and putting others down. The result is unnecessary prejudices that often exist between different styles of martial arts. The fact is, all styles have their own merit and all have individuals who have attained high levels of accomplishments. Determining which style is better than another is neither possible nor necessary. The study of martial art itself is an unending journey.

All who have great accomplishments also display great humility. This is because, without humility, no one is capable of learning. The more humble a person is, the more willing he is to learn. This is the prerequisite to the attainment of knowledge.

“As an empty cup can be readily filled, an open mind is sure to learn”.

The second aspect is courage. The willingness to stand up for truth and justice is a traditional virtue in martial arts. The courage spoken of here is a higher kind of courage. It is the courage of self-sacrifice, of standing up for the truth, regardless of what the odds are or what the cost may be. It is not the petty bravery of proving one's self-worth by engaging in meaningless rivalry, foolish stunts or the intimidation of others. The courage in this sense is an important test of a person's true worth. In times of danger or crisis, a martial artist must stand up and be counted. The willingness to sacrifice is the hallmark of a true martial artist. No human endeavour can ever be possible without some sacrifice.

The third aspect is integrity. A true martial artist must have a high moral character, be open, forthright and honest. He should never be intimidated by power, corrupted by money, nor weakened by desire. A person must never be vain, but he can never be without pride. The true martial artist must have enough pride not to be used and corrupted by others, or lower oneself to grovel at the feet of the rich and powerful. He will never permit him to be used by evil. The independence and integrity of personal character must be defended at all cost so that we may stand tall under any circumstance. In doing so, one will always have a clear conscience and righteous strength. This is the physical manifestation of Ju-Jitsu spirit through the merging principles of the way and the art.

Last but not least is respect. Respect and sensitivity toward others have a strong effect on personal relationships, both at work or at school, and with friends and family. Along with the mental connection and respect for others comes an awareness of other and their needs.

Respect for those who are senior and from whom we learn is essential for learning. Without this basic element, the teacher cannot teach and the learner cannot learn. Practitioners should not only show etiquette for the seniority system and honour senior members but show respect for self, other practitioners and all human beings.

We should always honour our families, and give without the expectation of receiving. Striving for family honour is a lifetime responsibility. As a member of a family, one's first duty is to be filial to parents, to be helpful and harmonious with our consort, and to be affectionate to brothers and sisters, in order that the family may be a sound, successful and harmonious unit of the community.

As a member of a nation one must be grateful for the protection which one derives as a citizen; one must guard against self-interest and foster a spirit of social service.

This principle can be further expanded to include respect for other human beings, respect for society, institutions, other nations, cultures and all aspects of life and nature. Only when there are sufficient numbers of people who share this respect we can hope to change our world of violence and chaos into a world of peace and order. Respect should be also applied to Nature which always must be seen as the sustenance of our life and energy and, often, as our inspiration and example of balance and order.

As the Ju-Jitsu practitioners we should also use ethics as a frame of reference for our

daily behaviour and activities. We are responsible to demonstrate the “codes” in and out of the training area. This example shows that we do not consider our art separately from our everyday life. This demonstrates the strength of our art and makes us good practitioners and teachers.

Like a drawing in ink of the whispering of wind in the pines, the secrets of Ju-Jitsu can only be suggested. Only through personal experience can one comprehend the mystic ecstasy of such secrets. And only by cultivating a receptive state of mind, without preconceived ideas or thoughts, one can master the secret art of reacting spontaneously and naturally without hesitation and without purposeless resistance.

JU-JITSU ETHICS IN DAILY LIFE

To meet the urgent personal and social challenges of increased violence and the deterioration of ethical values, we need an additional education and training beyond of the academics teaching, one that can teach people the skills to resolve conflict and build character.

The martial arts have a tremendously creative potential for teaching people to resolve conflict peacefully and create fine moral character. Society is crying out for help in these troubled times, and the art of Ju-Jitsu can be an intelligent and effective way to prepare people to cope with today's challenges.

The current publicised image of Ju-Jitsu as a violent, military discipline is not a true representation of what is, in essence, a mean through which one can come to understand and creatively deal with conflict.

Ju-Jitsu can teach the virtues of humility, courage, integrity, and respect (as indicated in the previous chapter), qualities that build a strong and honourable character in people so that they may contribute to creating a more peaceful and gentler world. The original martial arts of peace that became, over time, the arts of war have paradoxically the transformative potential to again be peaceful and healing arts but only with the right vision and the right means to carry out this vision.

Ju-Jitsu can have a vital and profound role in helping people resolve conflict non-violently. It is clear that Ju-Jitsu has the potential to become a significant, educational model to use in raising people, especially young ones, to be healthy and intelligent human beings.

With physical skills as a base, the Ju-Jitsu practitioners develop the confidence to use psychological and sociological self-defence skills which enable them to deal with the fears and challenges of everyday life.

If they are to meet this obligation, Ju-Jitsu schools and clubs need highly trained coaches, who have the necessary skills and resources to prepare their athletes to cope with these challenges. Training programs and innovative curricula will need to be developed in the evolution of this art from self-defence and competitive sport to the greater mission of a peaceful and spiritual discipline that can address the social and individual ills of humankind.

The stated goals of the popularisation of Ju-Jitsu and its ethics principles are as follows:

1. To promote and perpetuate the art of Ju-Jitsu and to foster respect for its founders and their history, philosophy, and principles;
2. To disseminate information to the martial arts community and the public about the art and science based upon practitioners' style of life and behaviour, their written notes and records and through formal and informal meetings on these topics;
3. To serve as a living repository of all of the various aspects of Ju-Jitsu, including physical - technical training, historical foundation, scientific basis and philosophical - mental spiritual learning;
4. To maintain high standards of presentation when addressing subjects related to Ju-Jitsu, never falling into unnecessary arguments and comparisons, but always making reference to the moral values;
5. To give recognition to legitimate coaches and practitioners of Ju-Jitsu;
6. To establish a Code of Ethics calling for mutual respect between members and for coaches and practitioners of other martial arts disciplines.

THE MEANINGS OF VIRTUES AND ETHICAL PRINCIPLES IN JU-JITSU

The interpretations of some words are sometimes so personal and different, to the point that converging efforts towards virtues and ethical principles may be jeopardised and vanish. In order to establish a common ground in the moral evolution of Ju-Jitsu practices, some basic interpretation is here introduced. It is like paving a road for a smooth starting, without limiting the freedom of the directions to be persuade.

BENEVOLENCE

I will look for the good in all people and make them feel worthwhile. I will show compassion to all living things and nature.

CHARACTER

I will reflect honour and respect on the martial arts and our forms of association by leading a clean and upstanding lifestyle. It is not through words, but my actions, that I will set a good example for others to follow.

COURAGE

I will develop courage by opposing influences that can cause failure and defeat mentally, physically and spiritually. I will stand up for the truth and justice. I will not display petty bravery by engaging in meaningless rivalry, foolish stunts or the intimidation of others.

COURTESY

I will extend proper manners and etiquette to those I meet.

ENCOURAGEMENT

I will be as enthusiastic about the success of others as I am about my own accomplishments.

ENDURANCE

I will persevere through all obstacles and challenges in life. I will not lose faith in myself or those I love through physical, mental and emotional hardship.

FAMILY DEDICATION

I will continually work at developing love, happiness and loyalty in my family and acknowledge that no other success can compensate for failure in the home.

FORGIVENESS

I will forget the mistakes of the past and press on to greater achievements in the future.

HEALTH

I will protect my skills by avoiding harmful health practices such as smoking, drugs and excessive use of alcohol. I will preserve and defend the ethics of Ju-Jitsu and will never enhance my mental and physical performance unnaturally (or to treat ailments or injury when is medical unjustified) for the sole purpose of taking part in a competition with using prohibited substances prior to or during a competition or a training.

HONESTY

My personal, business, academic, and family life will be conducted honestly, and will not accommodate lying, cheating or stealing.

HUMILITY

I will invest so much time towards the improvement of myself that I will find no time to criticise others. I will remain humble to continue my own growth.

INTEGRITY

I will be sincere and forthright in my relationships with others and maintain a high level of moral principles in my daily living. I will not be manipulated or intimidated by power, corrupted by money, nor weakened by desire. I will demonstrate sincerity by carrying the Code outside the school and club and into all aspects of life. I will not be "two-faced" or hypocrite.

LOYALTY

I will be faithful, supportive, defend and be true to myself, my family, my colleagues, my friends, and the way of the art.

MERCY

I will always show mercy and compassion to all living things.

MOTIVATION

I will become and remain highly goal-oriented throughout my life, for the enrichment of my soul.

NON-CRITICISM

If I have nothing positive to say about a person, I will say nothing.

OPEN-MINDEDNESS

I will maintain an attitude of open mind toward another person's viewpoint while still holding fast to what I know to be true and honest.

OPTIMISM

I will always be in a positive frame of mind and convey this feeling to others.

PATIENCE

I will not look down on those who have not reached my level of skill or understanding. I will use others as a positive inspiration while understanding that everyone progresses at different rates. I will be patient with myself and recognise that I am imperfect.

RESPECT

I will show respect for the Ju-Jitsu seniority ranking system and structure, all members of the Ju-Jitsu family and other martial artists, all human beings, respect for society, institutions, other nations, cultures and all aspects of life and nature.

SELF-CONFIDENCE

I will have confidence in myself and my abilities. When the proper time comes for me to contribute, I will not give in to uncertainty. I will have confidence in those around me and give them my constant support and encouragement.

SELF-CONTROL

I will retain my composure and remain calm in stressful situations, regardless of the behaviour of others towards myself. I will not lash out verbally or physically for undue reason. It is my responsibility to control myself and to use my special skills properly. Beginners will mask emotions. Advanced practitioners will control and discipline emotions and actions through self-control. I will act, not react.

SELF-DEVELOPMENT

I will develop myself to the maximum of my potential in all ways. I will develop a habit of lifelong learning and practice these principles in daily life.

SELF-DISCIPLINE

The key ingredient for success in life is the discipline of mind and body. Setting goals and following them through with full commitment and dedication builds self-discipline. Whatever goal I set for myself, I will first get a mental image of what it is I want to achieve, then I will be determined and persistent enough to overcome all obstacles that might get in my way or prevent me from achieving my goal without prevailing over other people's interests. Finally, I will train or study accordingly until that goal is attained.

SERVICE

I will give unselfish service by helping and encouraging other students, participating in school or club projects and activities, and I will show pride by maintaining a clean and orderly place to train and learn.

These codes principles should encourage individuals to live impeccably with more joy, more choice, and more peace. A path is not without risk, but is not without rewards. Living by the Warrior Code will enrich daily living on our own terms.

Part 1

ETHICS IN JU-JITSU PRACTICE

1 THE ETHICS OF DEFENSE

Everyone has the right to defend himself; however, the Ju-Jitsu practitioner must be guided by ethical motives, with the intention to defend himself without hurting others. He must respect the natural integrity of the opponent's anatomy. With practice, effective self-defence becomes possible without the necessity of inflicting serious injury upon an aggressor. True victory is only achieved if no one loses. The Ju-Jitsu practitioner must be responsible for his own safety, those he is protecting, and for not inflicting unnecessary damage upon the aggressor.

There are basically four levels of ethical behaviour in combat, with associated ethical considerations:

- 1.1. Unprovoked attack with initiative and without provocation, resulting in the injury or death of another person. This is the lowest level and is ethically inexcusable and reprehensible.
- 1.2. Provoking an attack by insult or a contemptuous attitude, then injuring the other person when they retaliate. The instigator is responsible for inciting the attack, and there is little ethical difference between this level and the one before.
- 1.3. Defending against an unprovoked attack, where the attacker is injured or killed. Because the defender is not responsible for the attack, this is more defensible ethically than levels one or two; however, the result is the same injury or death of the other person.
- 1.4. Controlled defending against an unprovoked attack, where neither attacker nor defender is injured. This is the ultimate ethical level of self-defence. It requires not only great skill, but also ethical motives and a sincere desire to defend oneself without hurting others. This is the goal of all true self-defence arts and must become the goal of all Ju-Jitsu practitioners if they are to rise above their performance of physical techniques.

2 CODE OF ETHICS FOR SENSEI AS SPIRITUAL GUIDES

Spiritual practices are not without risk. Therefore, when an individual chooses to practice with the assistance of a guide, both take on special responsibilities. In an

effort to integrate the yearning for spiritual exploration with present-day societal concerns, it is necessary to establish some additional principles of ethics for those who serve as spiritual guides as follows:

2.1. INTENTION

Spiritual guides are to practice and serve in ways that cultivate awareness, empathy, and wisdom.

2.2. SERVING SOCIETY

Spiritual practices are to be designed and conducted in ways that respect the common good, with due regard for public safety, health, and order. Because the increased awareness gained from spiritual practices can catalyse desire for personal and social change, guides shall use special care to help direct the energies of those they serve, in responsible ways that capitalise on their personalities and individual character.

2.3. SERVING INDIVIDUALS

Spiritual guides shall make reasonable preparations to protect each participant's health and safety during spiritual practices and in the vulnerable periods that may follow. Appropriate customs of confidentiality are to be established and honoured.

2.4. COMPETENCE

Spiritual guides shall assist with only those practices for which they are qualified by personal experience and by training or education.

2.5. INTEGRITY

Spiritual guides shall strive to be aware of how their own belief systems, values, needs, and limitations affect their work.

2.6. NOT FOR PROFIT

Spiritual practices are to be conducted in the spirit of service. Spiritual guides shall strive to accommodate participants without regard to their ability to pay or make donations.

2.7. TOLERANCE

Spiritual guides shall practice openness and respect towards people whose beliefs are in apparent contradiction to their own.

3 CODE OF ETHICS FOR COACHES

Coaches can have great influence on developing athletes who are reliant on these coaches for the basic instruction and guidance necessary to reach the top levels. Coaches can have tremendous power over these athletes and this power must not be abused. Therefore it is necessary to set a code of ethics and conduct to guide the coaches and protect the athletes for the mutual benefit of all concerned.

The coaches must follow ethical standards of teaching and training. The coaches and sensei need to establish the criteria, something that is necessary in order to evaluate new and innovative teaching and training methodologies. Criteria must be

established according to the best interests of a Ju-Jitsu athlete. The coaches must firmly establish what their end goals are, the relationship of those goals to common Code of Ethics of Ju-Jitsu, and determine what means are to be used to accomplish those ends.

A set of principles to guide the actions of the Ju-Jitsu coaches should include:

3.1. COMPETENCE

Coaches strive to maintain high standards of excellence in their work. They recognise the boundaries of their particular competencies and the limitations of their expertise. They provide only those services and use only those techniques for which they are qualified by education, training, or experience. In those areas in which recognised professional standards do not yet exist, coaches exercise careful judgement and take appropriate precautions to protect the welfare of those with whom they work. They maintain knowledge of relevant scientific and professional information related to the services they render, and they recognise the need for ongoing education. Coaches make appropriate use of scientific, professional, technical, and administrative resources.

3.2. INTEGRITY

Coaches seek to promote integrity in the practice of coaching. Coaches are honest, fair, and respectful of others. In describing or reporting their qualifications, services, or products, they do not make statements that are false, misleading, or deceptive. Coaches strive to be aware of their own belief systems, values, needs, and limitations and the effect of these on their work. Coaches avoid improper and potentially harmful dual relationships with their athletes.

3.3. PROFESSIONAL RESPONSIBILITY

Coaches uphold professional standards of conduct, clarify their professional roles and obligations, accept appropriate responsibility for their behaviour, and adapt their methods to the needs of different athletes. Coaches consult with, refer to, or co-operate with other professionals and institutions to the extent needed to serve the best interest of their athletes, or other recipients of their services. Coaches' moral standards and conduct are personal matters to the same degree as is true for any other person, except when coaches' conduct may compromise their responsibilities or reduce the public's trust in coaching and/or coaches. Coaches are concerned about the ethical compliance of their colleagues' conduct. When appropriate, they consult with their colleagues in order to prevent or avoid unethical conduct.

Coaches are aware of their ethical responsibilities to the community and the society in which they work and live. They apply and make public their knowledge of sport in order contribute to human welfare. Coaches try to avoid misuse of their work. Coaches comply with the law and encourage the development of law and policies that serve the interest of sport.

3.4. RESPECT FOR PARTICIPANTS AND DIGNITY

Coaches respect the fundamental rights, dignity and worth of all participants².

² Participants: Those taking part in sport - athletes and their family members, coaches, officials, volunteers, administrators, and spectators.

Coaches are aware of cultural, individual and role differences, including those due to age, gender, race, ethnicity, national origin, religion, sexual orientation, disability, language and socio-economic status. Coaches try to eliminate the effect on their work of biases based on those factors, and they do not knowingly participate in or condone unfair discriminatory practices.

3.5. CONCERN FOR OTHERS' WELFARE

Coaches seek to contribute to the welfare of those with whom they interact. In their actions, coaches consider the welfare and right of their athletes and other participants. When conflicts occur among coaches' obligations or concerns, they attempt to resolve these conflicts and to perform their roles in a responsible fashion that avoids or minimises harm. Coaches are sensitive to differences in power between themselves and others, and they do not exploit nor mislead other people during or after their relationships.

3.6. REJECTION OF DRUGS AND UNHEALTHY PRACTICES

Coaches do not tolerate or endorse the use of performance-enhancing or other illegal drugs and support practitioners' efforts to be drug-free. Coaches discourage the use of alcohol and tobacco in conjunction with athletic events or victory celebrations at playing sites and forbid the use of alcohol by minors.

4 CODE OF ETHICS FOR REFEREES

The understanding of the referees' role is the basis for correct and fair judgement. Far too many matches are decided on the basis of a penalty, putting the referee in the position of deciding the outcome. The function of the referee is to keep the match moving towards a conclusion based on skill while at the same time protecting athletes against injury and avoiding one athlete obtaining advantage through a prohibited act. This simple philosophy, combined with a knowledge of the rules and common sense, is the key to good officiating.

To conduct professional and fair judgement a referee should strictly follow some basic ethic principles as follows:

- 4.1. They should always maintain the utmost respect for the Ju-Jitsu.
- 4.2. They should conduct themselves honourably at all times and maintain the dignity of their position.
- 4.3. They should always honour an assignment or any other contractual obligation.
- 4.4. They should attend training meetings so as to know the laws and regulations of the fights, their proper interpretation and their application.
- 4.5. They should always strive to achieve maximum team work with their fellow officials.
- 4.6. They should be loyal to their fellow officials and never knowingly promote criticism of them.

- 4.7. They should be in good mental and physical condition.
- 4.8. They should control the athletes effectively by being courteous and considerate without sacrificing firmness.
- 4.9. They should do their utmost to assist the fellow officials to better themselves and their work.
- 4.10. They should not make statements about any fight except to clarify an interpretation of the laws and regulations of the fights.
- 4.11. They should not discriminate against, or take undue advantage of any individual or group on the basis of race, colour, religion, sex or national origin.
- 4.12. They should consider it a privilege to be part of the Ju-Jitsu International Federation and their actions should reflect credit upon that organisation and its affiliates.

5 PRACTITIONER'S CODE OF CONDUCT

To master an actual technique, mental culture should come first. Acquiring a technique requires a careful, modest, non-mean, free and attentive mind. In other words a practitioner should do his utmost and nothing less.

- 5.1. Never be tire of learning, anywhere, any time; this is the secret of knowledge. Be eager to ask questions and learn. Appreciate the thrill of learning.
- 5.2. Be willing to sacrifice for the art and the coach. Respect the skills you are learning, and the efforts it took to bring them to you.
- 5.3. Never be disrespectful to the coach. Follow his instructions to the best of your ability.
- 5.4. Always be loyal to the coach and the teaching methods. If you disagree with any procedure or technique, discuss it privately with the coach.
- 5.5. Practice what you learn and try to perfect your techniques to the best of your abilities. This includes spare time in the gym, and regularly doing conditioning exercises at home on off days.
- 5.6. Discard any technique you have learned from another school if your coach disapproves of it.
- 5.7. Always set a good example for lower belts. Be aware that they will try to emulate senior practitioners.
- 5.8. Help other practitioners to learn and succeed. Recognise that you are all members of a strong group sharing common goals and interests.

- 5.9. Remember your conduct inside and outside the gym reflects upon the art and the coach. Keep in mind that you cannot discard your responsibility for the Ju-Jitsu skills which you have learned, wherever you go.
- 5.10. Behave honourably. Never be impolite. Try to live by the tenets which guide the art: courtesy, integrity, self-control, and perseverance.
- 5.11. All teaching aids must be treated with respect, whether they are real weapons such as a sword, katana or stick, simulated weapons such as wooden or plastic knives, sparring equipment, or mats.

Respect in general must be exhibited towards people with whom you are training and practising, avoiding any harm to them.

6 DOJO ETIQUETTE AND SOME BASIC RULES AND REGULATIONS OF CONDUCT FOR USE INSIDE THE DOJO

The practitioner must constantly be guided by a deep respect for the dojo, for all the people in it, and for the purpose of the practice. Good manners, politeness, courteous behaviour, and maintenance of formal etiquette are part of a practitioner's training, and essential to developing a respectful attitude to the art. The practitioner should memorise the rules, and always obey them.

The following are several basic rules on how to conduct oneself in the dojo:

6.1. THE BOW

If standing, bend forward at the waist. You should retain eye contact with the person to which you are bowing. If kneeling, place your hands flat on the floor in front of you so that your hands are touching or overlapping. Touch your forehead to your hands.

When a higher Black Belt member enters a studio with a class in session the coach will stop the class, and acknowledge his presence by having the class bow to him or her.

6.2. ENTERING/EXITING THE DOJO

No practitioner should join or leave class in progress without coach's permission. Face the room and bow as you enter or exit the dojo.

6.3. WORKING WITH A PARTNER

Show respect by bowing to your partner both before and after working together.

6.4. SITTING SEIZA

Whenever sitting in class, sit seiza or with your legs crossed: never sit with your legs outstretched.

6.5. STEPPING ON/OFF THE MAT

Always take off your shoes before you step on the mat. Only approved shoes are to be worn on the mat. Face the centre of the mat and bow before you step on or off the

mat. Step on with the left foot, step off with the right foot.

6.6. START/CLOSE OF CLASS

Line up, sitting seiza, facing tatami or practising area. Practitioners will sit in sequence, depending on the ranks. When you hear shomen-ni bow to the front of the class. When you hear sensei-ni bow to the class. For the close of class you will line up the same, but the bows are in reverse order.

6.7. JOINING/ LEAVING CLASSES IN PROGRESS

In order to join a class in progress stand at the edge of the mat and wait for the coach to bow you on. When you must leave before class is concluded tell the coach you wish to bow off before leaving the mat. Whenever you leave the mat (regardless of the reason or expected duration), stand at the edge of the mat and make eye contact with the coach. Wait for the coach to bow to you before leaving the mat.

6.8. EXIT THE MAT AFTER CLASS BY RANK

As a sign of respect for their elders, students remain in seiza after the class has ended until all the higher ranking dojo buddies have bowed off the mat. No practitioner should join or leave class in progress without coach's permission.

6.9. SAFETY

It is the responsibility of all participants to maintain a safe environment. When you feel uncomfortable about a technique the safe thing to do is to ask permission to pass. Inform the coach whenever you feel that another participant is not working safely. Notify coach before class if you have any mental or physical limitations that may restrict the techniques that are safe for you to receive and/or do to others.

6.10. INJURIES

Injuries are to be avoided. If you injure yourself stop where you are and call the coach over. All black belts should be trained and certified in Red Cross Standard First-Aid as well as in Ju-Jitsu restorative techniques. Immediately bring any and all injuries to coach 's attention. Do not leave the mat to attend the injuries without notifying the coach as to why you are leaving the mat.

6.11. THE TAP - MAITA

This is not really a rule of etiquette, but a very important safety rule. If you are in pain or placed in a dangerous position, tap your partner, yourself or the mat so that your partner is aware that you wish him or her to stop. This means that the tap should be loud and/or distinctly felt.

6.12. THE APPLICATION OF THE ART STAYS ON THE MAT

Much of what we practice routinely with each other will seriously injure the uninitiated. It is not to be demonstrated or practised on others outside of the dojo. The first rule of self-defence is to avoid situations that require self-defence.

There are also some additional rules of etiquette that should be practised:

- a. No profanity in dojo.
- b. No smoking in dojo.

- c. All coaches should be addressed as Sensei or as Mister, Mrs., Miss, or Ms (and family name).
- d. Practitioners should wear protection when so requested by instructor.
- e. No practitioner should ask or challenge a higher grade belt.
- f. No jewellery no any metal or string objects should be worn during class.
- g. Practitioners should not eat or chew gum during class and certainly not on the tatami or in the practising area.
- h. Practitioners should always work out in a clean uniform.
- i. Practitioners should always keep fingernails and toenails trimmed.
- j. No practitioner should test for promotion if behind on lessons or preparations.

Part 2

ETHICS IN SOCIETY FROM JU-JITSU PRACTITIONERS

THE ROLE OF JU-JITSU IN SOCIETY

As the martial arts modernised and became a more open-ended activity and pastime, the once-ingrained moral codes of the warrior class, the Bushi, had to be taught to the martial arts practitioners, who moved from a social class system to a modern day democracy and a relatively class-less society. Thus, the dojo kun (sayings) and other such admonitions became even more important in order to teach the proper attitude among its practitioners.

In today's modern society, a person can expect to experience many difficulties throughout life. This can be attributed to many things: some social irresponsible behaviour, a degradation of the family unit or even the rapid evolution in technology. We are a product of society; therefore we are affected by these as well as other negative forces during the course of our personality development. In today's modern society, people are looking for ways to improve the quality of life almost at any cost.

Training martial arts is a transformative and holistic mind-body-spirit experience because martial arts can and should allow us to transform ourselves. Through its training, we should develop a healthier body, an ethical and moral fibre, and a spiritual side. Martial arts should be able to show us that all things are connected in the universe, that our mind is connected to our body, which is connected to our spirit.

First, Ju-Jitsu has the potential to vitally transform the lives of its participants. Due to the unique nature of Ju-Jitsu, it is possible to experience deeper levels of relaxation, calmness, concentration, willpower, and physical fitness in daily living. The transformation takes place in the realm of one's newly developed skills of self-protection, but it is also possible to experience profound spiritual realisations. Beyond combative efficiency, Ju-Jitsu gives us the opportunity to see ourselves clearly and to face our fears in a way that few people in society experience.

Second, Ju-Jitsu can become a vital force in society in changing our conditioned, destructive patterns of relationship and thus, create the potential for a more peaceful and loving world.

Jitsukas are connected to each other, so that morals and ethics behaviour should be a part of our dojo, our family and our society. Learning other forms of respect, such as bowing, humbles and transforms us. Learning to punch, kick and throw with full control is more than that, it goes to teaching our body self-discipline and perseverance, and only through the body can the mind really learn how hard it is, but

how rewarding, such physical efforts can be.

This is why the traditional Ju-Jitsu practitioner looks to develop inner strength as a deterrent toward the negative situations or circumstances which we may face. All developed countries look for peace; yet we see them develop large armies and nuclear weapons. In reality, these destructive forces are often developed as a deterrent with the hope that they will not be used. In martial arts we develop physical abilities to the point where they are quite dangerous, with the full understanding that they are to be used primarily as a deterrent to victimisation or in the case of self-defence. We develop our internal abilities so that we are perceived as strong and self-confident; therefore, we are not chosen as victims by those who prey on the weak.

Ju-Jitsu practitioners should strive for wellness of their lives. Wellness is all about learning, doing, growing and living. It's about knowledge, commitment and enthusiasm: discovering what we can do to achieve good health, resolving to make lifestyle choices that enhance safety and well-being, and then living our life with fullness and joy and a sense both of reality and expectation. Wellness begins with us: taking an active personal approach to being as healthy and safe as we can be.

Ju-Jitsu wellness is about taking control of our life and taking advantage of Ju-Jitsu's philosophy resources to discover what we and other member of the community can do together to improve health and safety where we work and where we live. Wellness should be Jitsuka's way of life, a way of peace, and a way of well-being.

THE ROLE OF JU-JITSU IN PERSONAL DEVELOPMENT

Ju-Jitsu has also the potential to enhance Jitsukas' personal development. As we grow older, it is easy for us to become lost or caught up in the complexity and confusion of modern society. Many people become influenced by material achievement and neglect personal growth. It is such characteristics as greed, jealousy and a sedentary lifestyle that are destructive and contradictory to the development of the martial artist's internal well-being. Ju-Jitsu gives us the focus and discipline to actively pursue the positive qualities needed for greater personal satisfaction as well as the strength to improve this constantly changing world.

The true value of life will only be recognised and enhanced by a person who strives to improve oneself from within. By educating ourselves, we allow ourselves to utilise our inner potential to become a professionally trained person. Ju-Jitsu practitioners should strive to improve themselves and their abilities in the martial arts in order to serve the people. Jitsukas should be faithful to the ideals of Ju-Jitsu and attempt to spread and develop these beliefs within the younger generations so that they too will be morally and physically fit.

The training should not be self-serving. If we only teach, but do not work out, we only feed the ego. If we strive to serve others, we can know ourselves through them as we learn and grow. We grow if we continually flow out toward others. Grow with other practitioners as well as our own to improve the quality of Ju-Jitsu. Students and coaches should share pride in the development of the martial arts and develop an

open mind to new ideas for improving and serving humanity. Serving others allows us to forget ourselves.

We should develop completely the attitude of perseverance and patience and we should never give up or quit. Development of the younger generation is like growth in nature. It takes three months to plant a garden and receive the fruits of your labour. Several years are needed to plant a tree and see the results. To develop the people into morally, physically and spiritually strong individuals takes a very long time.

From the intense attention required in our practice and in two person interaction, one learns deep levels of sensitivity. One cannot see or feel if one is not sensitive. Sensitivity requires that one be inwardly still and tranquil so that the noise of one's own being doesn't obscure that which is coming from outside. In order to achieve sensitivity one must let go of the gross and anaesthetised sensibility we oftentimes use in daily life. We must drop out of the gross body into the subtle body. Sensitivity requires that we allow ourselves to open up our awareness to new dimensions. We must extend into new territory, perhaps, but that territory only enhances what came before.

Early in life we closely identified with these values. As we grew, the struggle to survive the pitfalls of society and bad experiences in life conspired to weaken those ideals. We must now develop a healthy resistance to corrupting influences so we can return to nature. Embrace a simple life by accepting and doing your best. Do not expect too much from others. If they fall short, accept their shortcomings with understanding. Strive for sincerity and nobility in your actions. Simplicity and purity make life meaningful and worthwhile.

The samurai practised Ju-Jitsu in order to protect themselves and others when they were unable to use their swords. Today Ju-Jitsu continues to fill a need in western society to combat stress and strengthen personal health and character. The Ju-Jitsu art is dedicated to those who wish to pursue a better way of life through the cultivation of the mind, body and spirit.

Even though our path is completely different from the warrior art of the past, it is not necessary to abandon totally the old ways. Absorb venerable traditions and philosophy into this art by clothing them with fresh garments, and build on the classic principles to create modern forms.

THE PRINCIPLES OF HARMONY AND BALANCE

The philosophy of the martial arts is the achieving of harmonious values by individuals who live by peace, wisdom, morals, love and self-discipline through intellectual means.

The martial arts philosophy consists of a basic paradox: one devotes magnificent amounts of energy toward learning how to fight, but is supposed to avoid a fight at all costs. Even the name "martial art" seems to be an oxymoron.

It seems to be an issue of bridging the actions with the thoughts, or integrating

fighting and philosophy allowing participants to enjoy the satisfaction and enlightenment gained in competition with peers, as well as giving spectators a thrilling glimpse into the world of martial arts; a world they themselves may one day wish to enter.

To achieve these goals Ju-Jitsu practitioners should have in their mind the philosophy of the art rather than just the physical aspects. That means to conduct oneself in an honourable and respectable manner according to traditional concepts of purity and truth, death and life, serenity and peace.

Because Ju-Jitsu follows the way of harmony, and aims to achieve harmony with the offender, other persons, the environment, and oneself it can be defined as "the spirit of loving protection for all beings". Since the fundamental principle acquired through the practice of Ju-Jitsu has been elevated to a finer moral concept of gentleness, softness and flexibility it may well be said that the primary objective of practising Ju-Jitsu is perfection of character.

Each of us is an individual with a distinct personality and role in life. We can learn by ourselves, but if we grow with others in mutual respect, we develop harmony. From an individual musician, we hear a lone instrument. But join it with the efforts of many musicians, and the physical and spiritual strengths of each combine to produce beautiful music.

Like most things, martial art comes down to the concept of balance. As the name states, it is both martial and art. Too much of one and you are a mere thug; too much of the other and you are fooling yourself as to your ability. We train hard, but safely. It can also be said that we train safe, but hard. If one trains too safely, it can also be said that he trains hardly. A true martial artist is forever walking along the edge of the sword, striving to learn under the conditions most closely approximating true danger, yet at the same time, respecting one's own desire to preserve physical well-being and the physical well-being of one's classmates.

Ju-Jitsu practitioners should try to achieve and maintain balance in their lives including the ethical treatment of all people. It is one of the most important ways to improve human behaviour everywhere. Balance is the cardinal principle of efficiency. This includes an internal balance, which unifies the mind, and body as well as the actual physical balance of the body itself. Balance is a dynamic state, one that involves constant adjustment even when standing still. When the body is in a state of true balance, it is poised to move and work most efficiently. The mind and body have innate mechanisms that act to maintain the alignment and balance of the body, in motion and at rest.

As we develop a balance within yourself and harmony with others, we build values that make you self-confident. Self-control means maintaining our emotions. If we break this balance in ourselves, it can carry over in our attitude toward others. If we are modest, we become more aware and are always ready to learn. Others will sense this, and we will gain their respect. Arrogance, on the other hand, is a weakness because it stunts our learning ability. Having a non-defeatist attitude takes courage and sacrifice. From this we overcome ourselves and constantly grow through our difficulties and hardships. To understand ourselves, we must explore the consequences of our actions (or potential actions), and decide what path we would

take - before we come to the fork in the road.

Thus, in Ju-Jitsu one discovers an art with which to master conflict by means of harmonising with the life energy that animates the opponent and pervades nature. Through this all-embracing state of harmony, then, it is possible to overcome an opponent, or even to face the "tests" life sends our way, by arriving at a state of non-resistance. Jitsukas learn to manifest harmony by studying rigorous, effective self-defence techniques that are not passive but actually extremely dynamic. Through the study of Ju-Jitsu we can respond quickly and flexibly to life's changes, yet never being overwhelmed by them.

APPLICATIONS OF THE CODE OF MORAL CONDUCT AND ETHICS OF JU-JITSU

Ju-Jitsu practitioners should function as an educational community to inform the other martial arts community and the public world-wide about their work. Ju-Jitsu practitioners should feel that their philosophy and way of life represent an inspiring model of thought and can motivate others to develop their full physical and spiritual potential.

In order to maintain the integrity of Ju-Jitsu, practitioners should respect the set of basic technical, scientific, and philosophical principles - the foundation of Ju-Jitsu art - that they seek to preserve. Ideally, every person who understands the basic principles of Ju-Jitsu should express his attitude toward his colleagues, family and society and reject what is unsuitable behaviour for honest people.

As it was said Ju-Jitsu practitioners should live and work according to Code of Bushido - Code of the Warrior which was the guiding philosophy of the samurai, or bushi (military gentry), as they were commonly called. It has often been compared to the code of chivalry followed by European knights. Perhaps bushido's aim was the same, namely to provide a code of honour and rules for living for the country's armed forces.

In his quest for excellence of body, mind and spirit, Jitsuka will live by the principles of truth, compassion, humility, perseverance, integrity, patience, and justice for all. Ju-Jitsu practitioner should be an example of courtesy, regardless of what step he is on in Ju-Jitsu. Courtesy in and out the class is a sign of strength. By giving courtesy, we get courtesy.

Though a part of ethics is instilled to control one's combativeness to a point, its main goal is to learn an inner relationship of respect and understanding toward one's, fellow student's, ourselves and even to space we learn from. This also helps open pathways for our internal understanding and energy awareness.

For successful friendship Jitsuka should be courteous and respectful, he should believe in himself, his friends, he should love each other unconditionally and know to forgive, to live harmony and peace and should know how to receive love from everybody. Ju-Jitsu practitioner should be aware of the necessity of living in harmony which means to be one with the offender, other persons, his environment and the

universe; to be at peace with oneself, benevolent toward others, aware, open minded, patient, and to follow the path that avoids extremism. It also means to always cherish life.

Ju-Jitsu practitioner should always remember parental love and one's enormous indebtedness to them. As a member of a family, his first duty is to be filial to parents, to be helpful and harmonious with one's wife or husband, and to be affectionate to brothers and sisters, in order that the family may be a sound, successful and harmonious unit of the community.

Thus, Ju-Jitsu practitioners should always honour their families, give and sacrifice without the expectation of receiving. They should strive for their family honour, because this is their lifetime responsibility. They also should treat all people, especially the other members of Ju-Jitsu community, as the brothers or sisters. By giving and helping them to be better, in truth this will strengthen them.

As a member of a nation Ju-Jitsu practitioner should be grateful for the protection which one derives as a citizen and he should respect the laws in society as well as the rules and principles in Ju-Jitsu.

Ju-Jitsu practitioner should guard against self-interest and foster a spirit of social service. He should be aware that service to humanity is the spring of mutual existence and common prosperity. He should be a good leader to younger men and should be an idol of courtesy, integrity, simplicity and nobility. Ju-Jitsu practitioner should be discreet in action, yet hold courage in high regard, and strive to cultivate manliness.

Whatever the trials or dangers are the Ju-Jitsu practitioner should remain calm and remember the doctrine imparted to him by his teachers. He should be sincere and straightforward and should keep a strong sense of justice and fairness.

Ju-Jitsu practitioner should control himself, refrain from over indulgence and control his actions and thoughts. Only by cultivating a receptive state of mind, without preconceived ideas or thoughts, can one master the secret art of reacting spontaneously and naturally without hesitation and without purposeless resistance.

Part 3

ETHICS TOWARDS NATURE FROM JU-JITSU PRACTITIONERS

JU-JITSU PRACTITIONERS' RESPONSIBILITIES TOWARDS NATURE

Martial arts philosophy is a strong warning to the dominant worldview of technocratic-industrial societies which regard humans as isolated and fundamentally separate from the rest of nature, as superior to, and in charge of, the rest of creation. But the view of humans as separate and superior to the rest of nature is only part of larger cultural patterns. For thousands of years, Western culture has become increasingly obsessed with the idea of dominance: with dominance of humans over nonhuman nature, masculine over the feminine, wealthy and powerful over the poor, with the dominance of the West over non-Western cultures.

Ju-Jitsu helps us to discover an imprisoned essence of life inside ourselves and helps reconnect it to its ancient home and origins in nature. This nurturing reconnection enchants, and energises nature's vibrant, fulfilling spirit into our consciousness and thinking. Discover how to further enjoy our connections to nature's dancing energies, balance and beauty. Learn how to let life help us feel stronger about life and make things naturally go better.

Ju-Jitsu helps to catalyse personal and global balance. Practitioners should learn how to increasingly enjoy the vibrancy of nature's wise diversity and beauty, how to discover lasting support and resiliency through one's spiritual connection with nature. And in order to perfect one's character, one should be grateful for the abundant blessings of nature, its energy and power as the fountain of life as well as for the potential of great love among all human beings.

Every Jitsuka, as all morally significant persons, should be aware of his environmental responsibilities and have a direct moral standing. Since the environment is crucial to human well-being and human survival, then we have an indirect duty towards the environment, that is, a duty which is derived from human interests. This involves the duty to assure that the earth remains environmentally hospitable for supporting human life, and that its beauty and resources are preserved so human life on earth continues to be pleasant. For good way of life Jitsukas should preserve our environment and nature from exploitation and pollution.

Toxic waste contaminates ground water, oil spills destroy shore lines, fossil fuels produce carbon dioxide thus adding to the greenhouse effect, and use of fluorocarbon gasses depletes the earth's protecting ozone layer. The goal of Ju-Jitsu environmental ethics, then, is not to convince us that we should be concerned about the environment - most of us already are. Instead, environmental ethics focus on the

moral foundation of Jitsukas environmental responsibility, and how far this responsibility extends.

Applied martial arts philosophy increases wellness and creativity and contacts with nature help us build rewarding, sustainable relationships for ourselves and others. Jitsuka's reconnection with nature will improve his thinking, feeling and relationships.

THE FIVE SOURCES OF POWER

The proper purpose of Ju-Jitsu practice is training the body, cultivating the mind, so as to nurture the spirit and contribute to the welfare flowing into the world. Ju-Jitsu seeks to create such an environment in which the Jitsukas can work on all the aspects of life that they need to, in order to gain that joyful inner peace and start the path of enlightenment.

In practice, this starts with the mastery of the physical being, the body. As the practitioners master their physical body they have also started on the path of mastering their mind of which, as physical exercise is for the body, meditation is the exercise for the mind.

However, the natural sequence of the five sources of power begins with the mind. Without the power of mind (Yi), everything else is without source. When the mind is in proper perspective, power of the body (Li) will have its opportunity to flourish. With the body growing strong the spirit manifest itself in inspiring outward behaviour which is easy to observe in anyone with great spirit. To affect the soul is a searching process that comes with time and repetition (wisdom), this is manifest in mature behaviour and understanding of others. The power of energy (Qi) allows one to flow with energy from within the centre of the person, and share this energy with others.

Mind. The mind is a very important source of power. We may have a lot of body strength, but if we doubt our ability, then we will have a hard time achieving our goal. Our positive attitude and belief that we can accomplish our goal will help us to realise it. "Mind over matter" or "Accomplishing the goal by a force of will" are some phrases that describe the power of the mind.

Body. Our body is an obvious source of power and strength. We can become stronger through body conditioning, weight training, and stamina-oriented exercises. Ju-Jitsu practitioner should stay simple and pure and should not pollute his body with that which is unnatural. His body is as a sword, care for it and it shall remain strong and sharp, neglect it and it will break when needed most. Do not over-indulge in luxury, because luxury overclouds the mind. Jitsukas should not use illegal drugs. Ju-Jitsu is a drug free martial art, and all Ju-Jitsu practitioners are expected to be drug free. Also they should not associate with, or be in the company of others who use illegal drugs. The Jitsukas also should avoid alcohol abuse and tobacco dependency. For health think right, eat right, exercise right, rest right and perform right.

Spirit. "The power of a positive attitude" refers to one's spirit. If we approach things with enthusiasm and focus, we can accomplish many goals. We can also share our

good spirit with others and better develop teamwork. Even when things are not going well, a strong spirit can help one overcome many obstacles.

Soul. The soul is the very private and personal essence of one's being. While the spirit is an outward expression of power and energy, the soul is an internal source of strength. Our ethics and system of principles lie within our soul, and by making decisions and facing challenges from your centre of good principles, we can feel confident that we are taking the best path for us. "A kind heart" makes reference to that person's soul and inner being.

Energy. Qi is a Japanese word which refers to the invisible life-force which flows freely throughout the world and throughout our universe. Qi describes the vital life energy that animates all living things as well as all of nature.

Qi is a basic concept in most martial arts and lies at the root of martial and meditative arts practices. It is also known as prana (India), chi (China) and ki (Japan), words which generally translate into "breath."

Life is constituted by qi (in the sense of breath and energy), a force that manifests in respiration and that can be felt circulating within the body. qi is what gives all things their "suchness" if you will. It refers to one's internal energy. By concentrating and focusing on relaxing the body and "flowing" the qi, one can express power greater than "normal" body strength. Qi is an energy, a living force, a spirit that can be used to increase one's strength, is the power of the mind in union with the body.

However one sees qi, it is almost always perceived as a subtle force, produced by mental discipline and is manifested in so-called internal arts. Consequently, many martial artists believe in a distinction between internal and external (or soft/hard) styles. By simple definition, if an art is being performed by a living entity, it must contain an internal component; likewise for external. If a qi-based art is to be seen as different from an external art, it is because the emphasis is on subtle techniques that use pressure points, deceptive approach, and a disciplined gentleness in delivery.

When qi flows freely and uninhibitedly we have great power as a result of the five sources (status of shen) and can do wonderful things, when it ceases to flow we become dull and weak.

Qi is neither generated by characters nor destroyed by characters. Rather, qi is channelled by characters. In this sense it flows through them and obeys their will. The stronger the characters, the more easily qi will obey them and the greater power it will give them.

Every Jitsuka should fortify his body, find his own way, flay his spirit, feed his soul and flow his qi.

With discipline in all three - body, mind and spirit - we can discover our own way of life. Determination and discipline is our mental path. A healthy body and hard training is our physical path. Daily training gives us good health, balances our mind and body, and above all, brings us a positive and loving attitude toward life. Courage, love and caring is our spiritual path. As we travel those paths, strive always to seek the best. Create a love for perfection and we will gain honour through honesty, loyalty,

sincerity and pride. This will be not a possessive love, but an unconditional love.

THE IMPORTANCE OF HEALTH

(As a basis to build-up on Soul and Qi)

A true martial artist must have a knowledge of the philosophical, spiritual, artistic, and physical world that surrounds him. The holistic approach of Ju-Jitsu encompasses not only the mental and physical but also the spiritual self-development and moral aspects of total well-being. The true authentic philosophy of the Ju-Jitsu promotes peace and harmony by encouraging genuine love, care and protection of all things.

The philosophy of the martial arts is that it sets down the basis for human health. Health is the most important aspect of martial arts. If we want to maximise our health, then we must increase our knowledge of health.

The health follows three realms: the physical, the mental, and the spiritual. If followed appropriately, a practitioner of the martial arts can develop happiness through attaining a healthy base in these three areas. These three areas are not independent of one another and each plays an important interactive role with the others. One must work in all three areas to reach one's level of satisfaction and overall health.

If a Ju-Jitsu practitioner is **physically fit**, then he will feel good about his health. This transforms into a general good feeling about life. Most major issues in a person's life can be subsumed under the premise of fear of death and dying. If a person is physically fit, then the prospects of death are further away. The martial arts provides a structure which is beneficial for physical well-being in two important ways.

Number one, it provides physical enhancement through the actual training that a Ju-Jitsu practitioner receives in dojo.

Number two, it provides motivation to stay physically fit also outside of a dojo. The Ju-Jitsu practitioners realise that he must stay fit and respect their body also outside of dojo. In other words, a Ju-Jitsu practitioner must obey the rules of the martial arts as a lifestyle, not just in certain situations. This physical health also goes beyond physical training and enters into physiology. In other words, enhancing our other energy source: food and drink. When a person eats proper, he feels better and can further enhance his physical training. This is also set out in the rules of the martial arts. Taking care about proper nutrition includes consuming way less of foods and drinks that do not benefit health.

Also a safe learning environment should be provided. Many health conditions are present that pose a threat to a healthy martial arts environment. Today's world brings us a new area of concern in the martial arts: the importance of hygiene and cleanliness. It is important to have knowledge regarding health risk associated with teaching and practising the martial arts. The nature of martial arts training requires close physical contact and this poses a potential threat for the martial arts student. A safe, clean, professional atmosphere is essential. Refined cleanliness means refined mind. Clean clothes and body show by example the honour and ethics we hold.

If Ju-Jitsu practitioners are **mentally fit**, then they will feel good about their life. This

transforms into a general good attitude about the world and those in it. If one feels good about himself, then he transfers this into other areas of his life. If one does not like himself, then his relationships will fail and not be healthy for him and the other person involved in that relationship. This involvement with the world provides for better mental health. The opposite side of this (if not involved with the world) provides a negative framework for personality disorders. In addition, if a Ju-Jitsu practitioner gains a stronger mental health along with the physical and spiritual health, then he becomes healthy in a well-rounded way. For example, if a person is only physically fit, then his mental health will suffer, if it is not worked on by the individual. He will have problems in his relationships since his focus is only physical. Furthermore, if his mental health is poor, he will not be able to assist the physical aspects in compensating for inevitable issues such as age, muscular breakdown, etc. Having only physical health also provides for detachment and a poor sense of self. This is why it is important to ensure that a Ju-Jitsu practitioner works on all three areas.

If a Ju-Jitsu practitioner is **spiritually fit**, then he will feel good about his sense of being. The physical and mental parts are irrelevant unless one has a sense of being a part of something that is "bigger" than him. This does not deal primarily with religion. Religion is spiritual to some, but some who are spiritual are not necessarily religious. If one does not have a sense of being, then he cannot belong.

The Ju-Jitsu art helps practitioners with a sense of belonging and hence their spiritual side that assists with their sense of being.

Energy, breathing, movement and mental attitude, as well as interaction and balance between them, are indivisible elements necessary for improvement of physical and mental health.

CONCLUSIONS

FROM THE FOREGOING IT IS POSSIBLE TO FORMULATE SOME CONCLUSIONS

In most of our societies, where ethics and morality are not inborn due to local social conditions, a Ju-Jitsu coach should consider as his own responsibility to include the teaching of such subjects in martial arts training, in order to produce Jitsuka he would be proud of. Every practitioner should be willing to be transformed, to be altered for the better, not only physically, but mentally, morally, and spiritually.

So often one hears that the martial arts are methods of philosophical and spiritual practice. But, just what does this mean? How can a method of fighting be philosophical or spiritual? It sounds at best contradictory, or at worst hypocrite. But Ju-Jitsu is indeed, in fact, one of the most profoundly philosophical and spiritual disciplines, for the road to spiritual richness usually begins with the reality of the body.

Of course it is difficult to separate the philosophical from the spiritual practice, since when one becomes involved with philosophical realms one usually becomes involved with universals, and this is mostly where the spiritual realm lies as well. But the key to the philosophical practice in Ju-Jitsu lies in the seeking or expression of higher wisdom and knowledge - in dealing with something beyond the purely physical - in attention toward higher awareness and broader consciousness.

If we ask how our martial art of Ju-Jitsu might incorporate ideas such as the two universal realms (philosophical and spiritual) and dual forces of life (the yin and the yang, as the Chinese call them) and we use Ju-Jitsu as a way to investigate such ideas, we are using Ju-Jitsu as an inquiry into life. **This is bringing life to Ju-Jitsu.**

Another example might be when we discover in our practice that being calm and centred helps the effectiveness of our martial techniques. If we then inquire as to how this inner calm and outer action relate, and further, how this relationship works in life in general outside the martial arts, we are then using Ju-Jitsu to investigate concepts about life.

Along with the expression side of the equation, we can use the martial arts to express ideas we find valuable. Such ideas might include the expression of beauty, harmony, control, assurance, and maybe even morality. And in expressing such things, we might even simultaneously lift ourselves to higher levels of these qualities in our life.

To approach the spiritual practice in the martial arts one must first approach the physical one. The physical is the first step on the road to the spiritual. It is through the

physical that we come to experience the spiritual. The physical is our tangible connection to the spiritual - our first connection to our spirit.

In the martial arts one must learn to become aware and intimate with the space around the body. When one attains total-body awareness, one can begin to move in a graceful, whole, and integrated way. When one achieves total-body awareness, one begins to function fluidly and one's techniques can achieve clarity and strength. When one reaches this stage, one can not only achieve effectiveness in the martial sense, but one can have a perspective and a capability which allows one to be more appreciative of some of the more eternal and universal qualities of life.

One finds such eternal qualities as efficiency, integration, creativity, patience, spiritedness, and naturalness. These qualities come from our personal and spiritual side, yet also belong to the more universal domain. They are qualities which are eternal, and found at all times and in all places. When we involve ourselves with these qualities we are contacting a side of life which transcends the corporal, the mundane, and the purely personal. We are contacting something which can speak to us of larger worlds, of concepts **beyond our own small existence.**

Mind, body, and spirit harmony start here. The spiritual deepens with practice and perseverance. Jitsuka should take time to savour and work on such "spiritual" qualities, and should recognise that one should not force anything or seek to find these qualities too soon. **When the time is right the quality to work on will appear.**

Through long term involvement with Ju-Jitsu, one can come to find that the philosophical and spiritual aspects of the martial arts are truly the most important aspects. One comes to see that fighting is not as rewarding as peace, that confrontation is not as satisfying as harmony, or that separateness is not as meaningful as unity.

When one learns methods of injuring the human being, one also becomes aware of the fragility of the human being - of the human condition - and if one has sensitivity, one begins to care for that fragile life within. When one sees the tender and sensitive balance that is life, the preciousness of life becomes only too evident. One soon learns that to defeat another is not as important as compassion, that to overcome is not as valuable as respect, and that subduing is not as important as helping. One learns that physical prowess without spiritual rootedness is hollow and meaningless, and also, in the reverse, one learns the importance of the physical, for without the body as its vehicle there would be no method of actualising the spiritual - in fact, there would be no spiritual at all.

Through Ju-Jitsu one learns that strength of body must be tempered with intelligence - with mind. Mind must be elevated and controlled with spirit. And, in the reverse, spirit is strengthened with mind and body. Forcefulness is not as important as guidance. **Doing is not nearly as important as ethical doing.**

Also, through constant struggle for proper technique one learns how divided and unwhole the mind and body can be - how important integration and balance of mind, body, and spirit truly are. When one is integrated there is smoothness and clear awareness; when one is not integrated, awareness is dulled. And, of course, when

awareness is dulled the capacity for enjoying life is diminished and weak.

Through the application of energy in martial movements one further learns that appropriateness should take precedence over indiscriminate action. In order to become a good martial artist - an "artist" of the martial disciplines - one must endure difficulties, one must control one's temper, and one must be humble. One must also develop tolerance, for in the martial arts, there is much which would test one's capacity for generosity, and acceptance. These qualities of endurance, control, humility, and tolerance are all sound spiritual qualities.

From dealing with movement and efficiency in such great subtlety as one does in the martial arts one learns that naturalness is important and should be a guiding principle. One learns that naturalness should be highly prized and respected.

Also, in one's Ju-Jitsu one should learn the meaning of etiquette (forms) and what the true sources of etiquette are. If one is acting with awareness with a mind of the real, one can come to see that genuine and felt actions are the essential and true heart of our motivations. One begins to see that etiquette and ritual are at their core just symbolic expressions of real and authentic actions, and that being genuine must come from sincere feelings. In our Ju-Jitsu, we should learn the difference between doing things out of empty ritual and doing things out of sincerity. From this discovery of the true meaning behind ritual is born genuine etiquette - etiquette with conviction. When this happens we begin to delve deeply into the spiritual roots of Ju-Jitsu; when this happens we are taking advantage of Ju-Jitsu as a method of self-exploration and self-development.

Through long term commitment to Ju-Jitsu one comes to see the reality of the philosophical and spiritual in the martial way, and they are not just empty words. The two ideas become not just lip service, but real and tangible qualities which we can approach with assurance. In addition, one may discover the importance of balancing and harmonising the philosophical and the spiritual with other concerns such as health, self-defence, and society. When we have engaged our Ju-Jitsu in these ways, are persevering, and have sincerity we can be said to be a authentic Ju-Jitsu practitioner.

Jitsukas must agree to live by its Code of ethics. Any Ju-Jitsu practitioner, school and club must serve as an example of this code in their daily life. The study of martial arts is an endless journey and an important element of life. Many benefits are derived from martial arts. Each practitioner's goal is to continue to improve the quality of their life. The goal of each school and club is to improve the quality of their members' lives and share the benefits of the martial arts equally throughout society.

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The text has been reviewed and up dated by the
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