

# 風の流武芸小川派



CENTRAL AMERICAN  
BUGEI SOCIETY

中米武芸連盟

# Summary

## THE INTERNATIONAL BUGEI SOCIETY

Institution	03
Hierarchy	03
Graduations	04
Charges	05

## Bugei IN TO reigi SAHO

1. INTRODUCTION	06
1.1. Personal Label	07
1.2. Social Etiquette	08
2. ENTERING IN SCHOOL BUGEI	11
3. BEHAVIOR TRADITIONAL	11
3.1. Label and Hierarchy	16
3.2. Living in a Traditional School	16
3.3. Tasks and Duties	16
3.4. Dojo Etiquette	18
4. LABEL STAFF AND GOOD LIVING TOGETHER	26
5. COMMUNICATION	31
6. ETHICS, MORALS AND CONDUCT	32
7. EXTERNAL LABEL	33
8. BIBLLIOGRAPHY	39

# THE INTERNATIONAL BUGEI SOCIETY

## The Institution

The International Bugei Society (IBS) is an institution founded in 2002 with the primary objective to preserve, maintain, cultivate and spread the culture of Bugei (Traditional Japanese Military Art), as well as, regulate and monitor the educational activities geared toward this art, so that it is not misleading or distorted from its original principles.

Having Jordan Augusto di Oliveira Moraes as founder, the International Bugei Society is headquartered in Valencia, Spain, as an entity focused on the cultural tradition of Bugei, its place in Japan's history, and its preservation worldwide.

To achieve this goal, the organization focuses its activities in two main areas: education and service to the community in which it operates.

The educational aspect is developed through institutions or schools dedicated to this purpose that are duly registered and authorized by the (IBS) organization. The purpose of this is so schools have adequate conditions of teaching, practice and propagation of Bugei. It is necessary to meet certain requirements that qualify the institution that is affiliated with the International Bugei Society, according to the standard determined by the CNKB - National Council of Kaze no Ryu Bugei.

The objective of overseeing these educational institutions is to ensure the greatest possible fidelity to the arts in its more traditional forms. Such oversight is through the constant contact between schools and the organization for reports and sporadic enforcement. The goal is to establish a cooperative relationship between schools and the organization, thereby, playing an impartial role of collaborator that provides entities the support needed to succeed in their educational activities.

The Education System is based on the philosophical basis of Bugei, as a comprehensive system of 77 materials geared to the physical and mental / spiritual plane. Bugei seeks to improve human beings in both their physical (body) and mental (spiritual). In each discipline, Bugei always endeavors to teach the individual the cultivation of values such as honesty, compassion, altruism and moral rectitude. The spread of this philosophy in the wider community is paramount to building a fair and just society. The efforts of the International Bugei Society achieves this goal by providing services that range from the promotion of educational courses and lectures to collaborate on projects from other entities in line with Bugei philosophy.

The social benefits aspect is developed through the provision of community services, which can contribute to their well-being, physical and mental health, quality of life, and its spiritual evolution. To this end, it offers services in the fields of Oriental Medicine, Shiatsu, Acupuncture, Anma, Meditation, and focused mental balance through qualified professionals.

The (IBS) may also establish partnerships with individuals and companies that it considers appropriate, for the provision of related services that share the same goal whether they share the physical location or not.

## Hierarchy

Like all Japanese military arts (Bujutsu), Kaze no Ryu Bugei is governed by a traditional hierarchical system, consisting of a series of ranks and titles, which identify the level of knowledge achieved by the person and their function within the institution, respectively.

Contrary to what one might imagine, the old ways of graduation called "Menkyo" (license,) were offered to the student to complete the entire curriculum of that Ryu (style). No Kaze no Ryu Bugei, the system adopted is: Shoden, Chuden and Okuden, as was done in the old schools of the Menkyo lineage.

However, when a teacher transmitted all of his knowledge to a student, this certificate was the "Mokuroku". The student then became the pupil of that particular master.

Since the post-Meiji and the adaptation to the modern system of the arts (Gendai Budo), this form of graduation (Menkyo) is only used by the older schools. What is interesting to remember, is that the forms adopted by schools of Bujutsu are based on the qualifications of the old feudal Ryu. No Kaze no Ryu Bugei and other strains derived from the O-Chikara, the hierarchical system is also governed by the priestly paths followed by the internal student (follower of the religion of the line).

Dankyu is the system adopted by the arts that make up the suffix "of "(judo, aikido, karate, kendo), which led the West in the way of thinking of a modern hierarchy in which the student's maturity was reached from the black belt.

In older systems, there is no use of an "obi "(band), although it has been adopted by some schools after 1980, as a means of differentiation, due to the large growth of fans and practitioners of these arts respectively.

Still, many did not use colored bands, leaving only four types in their total curriculum. White, Black, Red and Coral still exists by the traditional schools. In a resistance to the use of the obi, such schools adopted its old version - the "hara obi", (wider), and aims to control the energy (ki ) in the belly (hara).

However, placement and honors are awarded to those fighting for the preservation of the tradition itself. There are masters, and then there are Masters, Teachers who earned their place due to extensive training, and teachers who received the Ryu Soke, which is a title of honor only.

Kaze no Ryu Bugei No, menkyo remains the old way, but its way of lifting the Art respects the limitations and advances of students starting in religion, one of these graduations is closely linked to O-Chikara.

Soon, not every teacher trained in Kaze no Ryu Bugei style is a master of the arts of war, as there are those who follow only the path of the priesthood.

In 1935, with the arrival of família Ogawa in Brazil, the Bugei contributed to the many teachers who did not know the old grading system.

## Graduations

The grading system adopted in Kaze no Ryu Bugei is completely distinct from the ranks of O-Chikara, focused on the spiritual development of the student. The student practitioner of martial arts through the following levels:

**Kohai** - Student under observation. No graduation, Kohai prepares for the exam "Seito".

Minimum time: 2 months - 1 year.

**Shoden** - Graduation "Seito", in which the student goes through stages: Minimum 5 years

**Chuden** - Graduation "Sensei" in which the student becomes a Teacher: Minimum 6 years

**Okuden** - Graduation "Shidoshi" in which the Teacher becomes a Master Minimum 6 years

This system relates to each gear (physical discipline) specifically, so that its adoption in one does not imply the same in another.

## Positions

Besides graduations, governs a system of positions (Sekinin) in Kaze no Ryu Bugei attributed to people who perform specific functions within the institution. The main ones are:

**Soke** - Maximum living representative of a lineage. In the case of Kaze no Ryu Bugei Ogawa of Shizen Kay, today is the Soke Hiroshi Ogawa.

**Hombu-Cho** - Leading up to an institution. In the case of the International Bugei Society is the Shidoshi Jordan Augusto.

**Kokeisha** - Successor. Is the person prepared within the traditions that will continue the Art after the death of Soke or Hombu-Cho. Shidoshi having a school can have up to ten Kokeisha. It is the only registered post in Makimono (document that records the contents of the Art and genealogy) not being retaskable.

**Kakushin-Cho** - Confidant of Hombu-Cho. He is responsible for issues bureaucratic and professional. It is considered his right arm.

**Ona Kakushin-Cho** - Woman reliable Hombu-Cho. She is responsible for the care of personal issues.

**Sha-Cho** – Representative responsible for schools nationally or multi-nationally.

**Shibu-Cho** - Representative responsible for schools in a state.

**Kay-Cho** - Representative of a subsidiary

**Kakushin** - Confidence man. It is a necessary job to: Kokeisha, Shibu-Cho.

**Ona Kakushin** - Woman-confidence. Role necessary to: Kokeisha, Shibu-Cho.

**Sempai** - Older student. Its function is to ensure the proper functioning of the branch.

**Ona Sempai** – Older female student. She has the same function as Sempai

**Renshi** - Instructor of a subsidiary.

# BUGEI IN TO REIGI SAHO

## 1-INTRODUCTION

Any practitioner or Koryu "Jutsu" that has attended a good school or studied with masters really knows that "Reigi to Saho" is the beginning and end of any path.

"Reigi to Saho is the most simple and powerful framework to develop virtue and build character." A very simple way to define Manners and Etiquette is:

- Manners: How to treat people
- Tags: How to treat people

No doubt this is a point for a master of Bugei, this can make or break a relationship Senpai - Kohai.

Label corresponds to the sum of manners, attitudes, words, good manners, to speak, dressing and walking correctly and politely.

Nowadays, one wonders much the importance of this subject. Would the missing label or she was being solely restricted to higher social classes and elitism?

Our way of life has changed dramatically, and as a result of adaptation to a burlesque new lifestyle, some customs that were once paramount were taxed unnecessary for the foundations of the current season and ended up disappearing society, however, in view of the new conditions of our modern society, new customs came to arise force majeure.

Arguably today, good manners have never been as essential as it is now, due to implementation of the Constitution, which requires rights for all . As a result, there is an ever more sensitive leveling between classes. Good manners, politeness and education are no longer privileges of the elite.

Some basic rules of etiquette are learned on the call education " cradle" , based on respecting the freedom of others , education and so on . The truth is that even with the changes that time makes in our lives even with the changes and the emergence of new tags , humane education and respect, never fall fashion , they are good feelings and we all enjoyed it!

Label is at the same time, the simplest and most complex of all arts . It is the art of knowing how to live and interact with others, it is considered the finest and elegant of all . Respect personal attitudes and understand that everyone has their own way of acting and thinking were first challenges of the label to cross the threshold of the century.

I, who throughout his life lived and learned Japanese, I can make some statements with property within the Japanese label.

The etiquette and respect are essential and, like other Japanese arts, the importance of Zen Buddhism increased when the art of the sword became the path to inner peace and wisdom." Bugei no Michi wa ni ni king king hajimari owari " , ie , the Bugei The path starts with respect and ends with respect.

## Etiquette in Bugei

The tag on Bugei is called "reigi to Saho". It is a complex system of educational character, encompassing not only the manners and rules of behavior in social situations, but also the attitudes and character of the person.

Several forms were created for ancient man to develop its spirit and reason to live. The observation of everything around him made him question and investigate.

Understanding how the universe works and where he walks, was, is and always will be the biggest challenge of being human.

Studying the labels inside the Bugei awakens sensitivity on the minimum existing gestures in the physical and spiritual world. Integrating this with the frequencies of energy, an energetic fusion directed to trespass the limits of the concrete to the abstract of an awakening, occurs and appears in the purification of the priests. In the environment are two types of label... personal and social.

The personal label concerns the form of inner conduit, thought and moral values. The social etiquette, in turn, encompasses the study of the rules of social conduct, spanning from how to conduct a conversation with someone the way you dress for specific occasions. The Bugei has its own label, which is so distinctive of western label as the modern Japanese, because its medieval roots going back to older traditions.

Understanding the personal label is an important principle for the implementation of social etiquette. However, comprising only those forms of respect is not a guarantee to understanding the vast universe of Bugei.

Firstly, you must know that in Bugei, the student will never be charged for something that he has not yet learned. But the moment that guidance is given to him, these may be charged.

Once the student was instructed, his failures as the labels are considered offenses. It should be understood that the label is not a whim or a mere set of mannerisms to be repeated mechanically. This is a learning experience, a way to own inner evolution of the person; from the moment she comes to understand its importance and value.

### 1.1 – LABEL STAFF

The personal label concerns the attitude and values that one must keep before all situations, regardless. Inside the Bugei, are the following values:

- a) **Respect** - Most of all labels begins within each person, and it's called respect. Every disciplinary issue and label begins with this word. Respect is the principle of all conduct of a person worthy of Bugei. Thus, to understand the thoughts and values of Bugei is required before having within itself the true respect for God (Kamisama), by itself, for people and things. In Bugei, must respect not only the older and more graduated, but all without exception.
- b) **Honest** - Being honest with yourself and others is critical. Honesty is a virtue of dignified, decent, righteous and honorable men. Humility can not exist alone. Humility has to exist along with self-respect. Humility comes when no self-respect may lead the person to experience an attitude of submission.

Excessiveness leads to a feeling of inferiority. A person who is suffering from an inferiority complex is not able to grow, to express its potential. Likewise, the self-respect, in the absence of humility, can take the form of arrogance. Self-respect in itself is an important value, but when it is not accompanied by humility can take the form of pride, arrogance.

**c) Discipline** - Disciplined behavior is critical. The lack of a strong inner discipline thus deprives the student many opportunities to grow with the Bugei, since he would not be able to understand and comprehend the teachings by a lack of respect to what he is taught. "If a Samurai sword retains its dirt, it can not be a samurai."

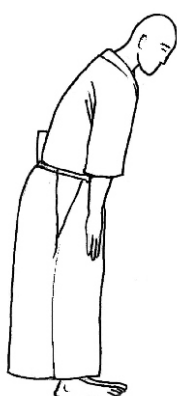
**d) Humility** - Every way of seeking spiritual evolution goes through humility. Humility is the appropriate consequence that follows the statement "could be wrong" and requires responsibility to learn from the experiences and knowledge available. Humility is a process of divergence of the ego. This is so because knowledge and wisdom can only be achieved when we expand the horizons of our mind also allowing our soul to reveal its full potential, and this occurs in the time and realize that infinity of which we are ignorant. When the man sees the end point, whatever, what he craves, or when he thinks of himself as a being climbing its way toward the end or an imaginary top, it is actually converging directly to its finite center, or for your ego that is the finitude of man. Therefore, no intellectual purpose can achieve true enlightenment when the larger space that has this goal is measured by ego.

There are two ways for us to experience humility. At first, the man comes to this life imbued with the essence in humility. In the second way, he will have to learn it in your life. The first way has the advantage of familiarity, while the latter undoubtedly is more strenuous, but has great potential for transformation.

**d) Truth** - Sincerity is the characteristic of one who is willing to acknowledge the truth. One who spoke without artifice, without intent to deceive, walks the path of good faith and loyalty. The honest man is authentic and pure.

## 1.2 – SOCIAL LABEL

**a) Greetings** - In Bugei, do not greet people with kiss, hug or handshake. It will be a reverence, being a slope with the body, whose curvature indicates respect for graduation, age or status of the person.



**OSATSU**



**ISATSU**



**ASATSU**



In Bugei, do not greet people with kiss, hug or handshake. It will be a reverence, being a slope with the body, whose curvature indicates respect for graduation, age or status of the person.

**HITSU REI:** consists of a tilt of the trunk, in which the feet and hands are together in the case of men, are on the side of the body. For women, lay hands on her thighs. One is about two seconds in an inclined position and then back to the normal position. The back should remain straight during this compliance.

- Faced with a less graduate, it is called Osatsu compliance.
- Faced with a person of the same degree, it is the ISATSU.
- Faced with a more graduate, it is the Asatsu.

**ZA REI:** consists of a gradient of the trunk from the position in SEIZA. In this case, the hands go to ground. To start the compliance should first take the left then to the right-hand floor. The two should form a triangle (sankaku). One is about two seconds in the tilted position and then back to the starting position.



**OSATSU**



**ISATSU**



**ASATSU**

Also in seiza, there are three ways for different grades (Osatsu, and Isatsu Asatsu).

During the explanation of a teacher or Renshi (inside and outside the dojo), the student must remain in seiza, reaching a level below that. Otherwise it is interpreted as insolence.

If the teacher or Renshi say "feel free", the student must sit with legs crossed (Figure 01). Women should sit with your knees together and legs together facing the right or left side, with his hands resting on your thighs.

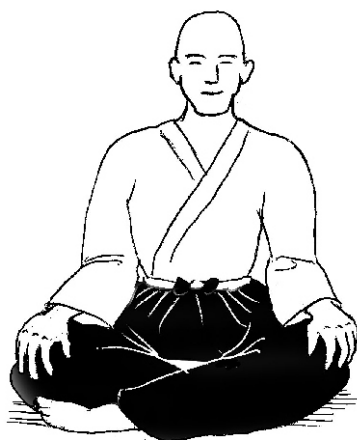


Figure 01

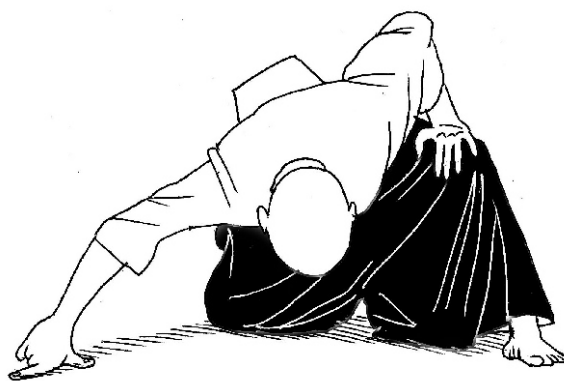


Figure 02

When the student is placed at the disposal of the master, he takes the position illustrated in Figure 02, indicating he is "ready to serve". This stance is taken only when the master requests a service from a student.

**c) Social Behavior** - The man in Bugei is courteous and well-mannered. Comes with deference - not subservience - his superiors with friendly cordiality their equal and equally their inferiors. It's helpful and caring with the elderly. Honors women with even mild sense of humor.

The man Bugei does not break his word, not to miss appointments without good reason, do not delay, do not forget to thank the attentions received or repay you. Do not cry, do not abuse the word, is not slanderous, does not mind and is not obtrusive. If we classify as clumsiness cheat in business, being dishonest in professional transactions and be unfair with friends, we conclude that elegance is an indivisible whole, and not a circumstantial attitude.

The elegance is linked to the qualities of taste, education, moral correctness and social predicament. It is not the privilege of a few, but for all that are in harmony with themselves and with others, with your time and with the world in which they live.

Never apologize. Ask forgiveness. "I'm sorry" means "take me to blame." It is an arrogant attitude, that person assumes the error. Have a request for forgiveness is a humble attitude in which one recognizes the error and placed at the disposal of another.

In Bugei you never justify their mistakes. This attitude shows a bad-caratismo of the person, because the justification will not undo the error. It is wise to acquiesce, learn from the mistake itself and not commit it again.

"Silence does not make mistakes." "Talking is silver. Listening is gold. "

## 2. ENTERING IN A SCHOOL OF BUGEI

When entering a Japanese house, you should take off your shoes at the entrance (genkan) and put on the slippers themselves to be used indoors (suripa). When you enter a room covered with tatami (straw pressed padding covered with a mat of rice straw), takes off your slippers and leave them in the hallway. Sleeping people use duvets (futon), placed on the floor of the room that can be used as a living room or bedroom. In the morning, are gathered, folded and placed in the closet.

Because there is a whole etiquette when entering a Japanese house, the same occurs in a traditional school. Be sure that, before entering into any school, all problems, sorrows and negative energy does not contain. This prevents you from leading others into your personal malaise. Courtesy, however, should always be with each.

Before you enter, must compliment the location, a respectful attitude toward all energies and people that were there, a preservation of respect and harmony.

It is commonly the door a bowl with scented water and a sprig of bamboo. This should soak in scented water and be passed over the two shoulders, a representative of leaving behind all of the negative that has followed during the day as bad feelings or discomfort. Traditionally it is an act of purification to enter the site.

Once inside the school, it is important to greet everyone politely and within the proper hierarchical conditions. If visiting for practice, the student must go to the locker room to put the traditional kimono, so do not move within the school with improper clothing. In case of brief visits, exchange of dress is waived.

### **When you visit another school**

It is a traditional custom to visit another school or branch, bring a gift to the local maximum charge. In Japan it is called omiyage. It is a custom maintained by traditional institutions. Still, it's not considered polite to visit a school without prior request. Without proper authorization, or not receiving the surprise guest, who will surely be interpreted as disrespectful or demanding, through the image of vain or trier of great importance, and a traditional school is the hierarchy that governs the degree of importance to that dojo. Graduations below to visit Sensei require a letter of introduction given by the head of your school - Kai-cho to be delivered to the Kai-cho of the other office or institution or Shibu-cho (responsible for the State) in case you are visiting the site he teaches. Attend a visit without a cover letter may disclose a claim.

## 3. TRADITIONAL BEHAVIOR

The vast majority of schools Koryu has its traditional form of behavior based on old code of honor of the Bushido warrior. Whenever I hear comments about Bushido I get curiously scared, since the use of this word has confused the minds of many. Although the Bushido has significance as the warrior's way, their form of expression is much broader than a simple slogan of a fight over a ring, or a motorcycle shop.

Literally , Bushido - means ethical way of the samurai . Put simply, it consists of a set of rules that guides the life and conduct of the ancient warriors of Japan. The word " SAMURAI " or " BUSHI " means "to serve and follow you, follow superior to serve him . In the book "You book " Nihon Shoki " Chronicle of Japan , written in 720 AD , there are references samurai as a person who serves the master.

There is a very attractive saying that expresses what is " bushi " : during a bloody battle , the samurai Tsuneyoshi Saeki receives the false news of the death of his master Yoriyoshi Minamoto , declares : " Served my master for 30 years I am already . 60 years and my master is approaching 70's, my desire is to accompany him in death. "Demonstrates there the loyalty of a samurai to his lord general, highlighting the strong sense of the relationship that exists between you and the server.

In medieval past of Japan, Bushido consisted essentially in search of a decent death. In case of option between life and death, choose death. The samurai really should be decided and prepared to die without hesitation in any circumstances and at any time. The Samurai were not really prepared to die, if he survived that time, he could be taxed as a coward (the greatest shame for a samurai). However, finding the death miscalculation could be considered a useless or senseless death.

The samurai should be willing and prepared in a battle to break through the enemy front alone and under any circumstances. He can act with courage, fight like a brave warrior. In combat he would have to be prepared to die facing the enemy and not leave the corpse in shameful position, ie facing away from the opponent. Even dead samurai should show their high morals, his bravery and his composure.

Winning means victory over himself. This is overcome by spiritual strength. Even finding himself among thousands of companions, act like you're alone, with no one to support him in the rear.

The Bushido evolved sharply after the conquest of power by the military class (1192), under the leadership of Minamoto Yoritomo (Kamakura Bafuku). The Bushido had its origin in Buddhism , Shintoism and Confucianism.

Buddhism came Calm and Trust in fate, silent submission to the inevitable, a stoic composure catches sight of danger or calamity and detachment to life and fearlessness of death. The term "Buddha" is a title, not a proper name. Means "one who knows", or "awakened one ", and applies to someone who has reached a higher level of understanding and fulfillment of the human condition. Was applied, and still is, to many exceptional people who have reached such a degree of moral and spiritual elevation that became masters of wisdom in the east, where in many countries following the Buddhist precepts.

However, the most glaring of the buddhas and also the real founder of Buddhism was a being of exceptional character, named Siddhartha Gautama. In other words, Buddhism is a philosophy of life based entirely on the profound teachings of the Buddha to all beings, which reveals the true face of life and the universe.

When he preached, the Buddha did not intend to convert people , but to illuminate them. It is a religion of wisdom where knowledge and intelligence predominate. Buddhism brought inner peace, harmony and happiness to millions of people during its long history of over 2,500 years.

Buddhism is a practical religion, devoted to condition the mind set in their daily lives, in order to get her to peace, serenity, joy, wisdom, and perfect freedom. Because it is a way of living that extracts the highest benefit of life, is often called "Humanistic Buddhism".

Shinto came to loyalty to the sovereign reverence to the memory of ancestors and filial piety.

Shinto is essentially a Japanese religion portraying the right way for Japanese people to be. It is not easy to admit that Shinto conditioned the image of the Japanese people or if it was the reverse, that the people conditioned aspects of Shinto.

Personally, I have come to accept this second possibility, since the religion has no founder or a text that can be regarded as sacred scripture. Indeed this religion has been built from a wide variety of customs, and whose pantheon consists of a cluster of deities inherent in every region, every clan and even certain places and people.

Shinto is the oldest Japanese religion. Its onset is unclear, but it seems that it existed in the mid- first millennium BC, but only from the sixth century AD, when the Japanese people began slowly to integrate with other continental civilizations, were there records being known outside of Japan, at that time, existed as an amorphous mixture of services related to the worship of nature, fertility, methods of divination, devotion to the heroes, and shamanism.

In the Heian Period (710 - 1185 AD), Shinto suffered greatly because of the influence of Indian Buddhism. Thus, certain kami were created as a manifestation of Buddha. Major influences of Chinese culture were felt on Shintoism like Confucianism.

During the Tokugawa period (1603 - 1868), Buddhist sects became tools of the feudal regime because Shinto had become increasingly regarded as the sole source of Japanese identity, at the expense of other foreign ideologies. From there, Buddhist and Confucian influences decreased.

Finally, the Confucian ethical teachings came.

" Transportai a handful of earth every day and do ye to a mountain " ( Confucius )  
Confucianism was founded in China in the sixth century BC by K'ong - Fou - Tzeu , also known as Confucius.

The Confucian doctrine can be summarized in six keywords:

1. **Jen** - humanitarianism, courtesy, kindness, benevolence. It is the rule of reciprocity, or "Do not do unto others what you would have them do not you." This is due to the higher Confucianism. According teach the man to put it into practice, he can live in peace and harmony with others (Analects 15:24). However, since the beginning of mankind, Mankind was never by himself or by his effort, able to establish this peace or harmony.
2. **Chun-tzu** - superior man, manhood. According to Confucius, the man should have perfect humility, magnanimity, sincerity, diligence and kindness. Only thus can he transform society in a state of peace. However, the reality of the human being is another. The natural man is selfish, smug and evil against your neighbor.
3. **Cheng-ming** - Rectification of names. This concept teaches that for a society to be order, each citizen should have a title or designation, a role, and to establish itself in this role scheme of life. The king, acting as king, the father a father, the son and son, the servant as servant.  
(Analects, 12:11; 13:3)
4. **Te** - power, authority. Confucius taught that virtue of the power, not physical strength, was required to drive any society. He said that Every ruler, should have this authority to inspire his subjects to obedience. This concept has been lost during the time of Confucius, given the predominance of wars and dynasties.
5. **Li** - standard of exemplary conduct, property, reverence. This concept is treated in the Book of Ceremonies (Li Ching), one of the Five Classics. According to Confucius, each ruler should be benevolent, provide a good standard of living for the people and promote moral education and rites. Without this approach, the man would not know the correct offer worship to the spirits of the universe, would not know how to tell the difference between king and subject,

would not know a moral relationship between the sexes, and would not know the different degrees of involvement in the family (Li Ching, 27). As a perfect example of grace, he extolled the legendary Emperor Yao and his successor, Emperor Shun, which were renamed and composed, as they said, "a golden age of antiquity."

6. **Wen** - noble arts, including: music, poetry and art in general. Confucius had a great esteem for the coming period art of the Chou Dynasty, and considered music as the key to universal harmony. He believed all artistic expression was a symbol of virtue and should be manifested in society. "Those who reject the art, reject the virtues of man and heaven" (Analects, 17:11, 3:3). For Confucius, the music was a reflection of the higher man and mirrored his true character.

According to the doctrine of Confucius, the human being is composed of four dimensions:

1. The I
2. The community
3. The nature
4. The sky (source of the ultimate self-realization)

For Confucianism, the five essential virtues of man are:

- Love of neighbor
- Justice
- Compliance with the appropriate rules of conduct
- The self-consciousness of the will of "Heaven"
- The wisdom and sincerity disinterested

**Gave:** Confucianism not only believes that human nature is divine and good, as well as all his writings allude to a supreme force in the world. Three keywords are used in your reference:

Shang Ti which means " Supreme Governor " . This expression is a personal name, which in the Sacred Books of the East is always translated as " God. "

Tien means " Heaven " . This expression is used to impersonal supreme moral rules.

Ming means " Decree " . This impersonal expression is also used in relation to ethics and faith in the Supreme Being. The worship and adoration of the " Supreme Governor " of the world was led by top leaders of China , emperors , on behalf of the nation . According to tradition, the power and authority of the Chinese emperors and kings was granted by heaven. Worship was held regularly every year, after the night of the winter solstice, on December 22. Burnt heifer, food and wine offerings, accompanied by music, lights and processions, were offered around the large round altar of white marble, consisting of three levels, and dedicated to the sky, south of Beijing city. This is the main altar that ever existed in human history.

North of Beijing was the altar dedicated to land, but this was less affluence. Numerous deities are worshiped in Confucianism, like the sun, the moon, emperors, mountains and major rivers of China, not to mention the cult of the dead (ancestors).

**Worship of Ancestors:** The worship of ancestors by royal families and the plebs, is the practice of veneration of the spirits of the dead for the living relatives in gratitude and respect. This practice was highly promoted and practiced by Confucius. For this, temples were built where they perform sacrificial rites to the dead. According teach people important and featured, after death , could influence , and help brighten the emperors , rulers and people.

The existence of the spirits of these ancestors, they say, depends on the attention given by their relatives. We also believe that the spirit of the dead can monitor the success of individuals with prosperity, harmony and children. For this, the family must provide all that is necessary for the ancestors to live beyond the grave, in a similar way to the living. This includes the placement of food, weapons of war and different utensils in the tombs, or on special festivals. If this is not offered, they believe that spirits come in ghost form and bring harm to those who are alive. Even today, the people celebrated the Festival of Ghosts (spirits) Hungry. The offerer puts food and wine in front of his house to meet the spirit of the

ancestors, whose living descendants have not had care for them. Consequently, the people live in fear of the dead.

**Filial Piety:** Chinese practice of loyalty and devotion of the younger members of the family elders, called Hsaio. Every child should be loyal and devoted to his family. It is expected that the child loves and reveres his parents while they are alive, and that cry and mourn them when they are dead. This is the fundamental duty of every man, according to Confucianism.

**Geomancy:** Circulation guessing that makes ground dust laying on a table and looking at the figures that form. Also called Feng Shui or Prognosticism. This practice involves the observation of thunder, lightning, flying birds, and everything that pertains to heaven.

From all these influences, were formed the main ethical principles of the samurai class:

**Righteousness and Justice** - "It is the power to decide without hesitation about the right course of conduct in accordance with reason -. Die when it is right to die, to strike when it is right to kill" is the most compelling moral precept of the code of the samurai.

**Giri** - "He who receives a favor or benefit of a person or institution has the obligation to reciprocate." Correct ratio means, fair or duty, sense of justice or duty.

**Courage** - Inseparable from the condition of samurai. Spirit of boldness and patience. Always in favor of justice and righteousness.

**Benevolence**- "Bushi no nasake" mean sympathy or compassion samurai. The generosity and kindness to the weak won and virtue is greatly appreciated by the samurai.

**Politeness** - Courtesy and politeness are characteristics of the very cultured warrior class.

**Truthfulness and Sincerity** - "Bushi no Ichigon" word samurai. The lying and deception denotes a sign of weakness of character being deeply dishonorable for a warrior. The notion of shame (haji) form a characteristic moral culture background of the Nipponese people.

**Honor** - "Mindfulness of dignity and self-worth" is one of the qualities that can not miss the samurai.

**Duty and Loyalty** - The notion of loyalty reaches such extremes that recompenses common practice samurai suicide in order to follow his master in death.

**Education and Training** - "Chi (wisdom), Jin (benevolence) and Yu (courage). Form the tripod that supports the Bushido. "

**Self** - The discipline of personal self-control is another important quality of the samurai. "Enduring pain without moaning or sadness without express aims does not spoil the pleasure or serenity of the other."

**Institution of Suicide and Revenge** - Suicide or Seppuku based on the belief that the womb is the seat of the soul, open the belly or seat of the soul in order to show that it is clean. Revenge (Kataki-Uchi) is regarded as a virtue, applies in the case of avenging the death of his father, brother or sir. Remember that later Seppuku was banned in Japan and today we study only the cultural aspects of his character in Japanese history.



### 3.1 – LABEL AND HIERARCHY

The compliance is done by a bow, the degree of inclination depends on the present situation and the degree of relationship between the people involved. The upper lean socially less than the lower. The relationship of superiority-inferiority also depends on situations where it may be inferior momentarily (eg apologizing).

In traditional schools, beyond the forms of compliance or hitsurei Zarei, it is good practice to not put up more of a graduate, in order to respect all the achievements and steps on a path of efforts and sacrifices that the older exhibits. Thus it is good manners to never sit at the same height as a superior. This shows humility and respect. The younger should sit on the ground, unless they are affectionately invited to stand next to someone senior to. Even so, within the traditionalism, it is argued that the invitation to sit at the same height should be rejected by the newest to avoid missing an intimacy that should not be grown, thus reducing future errors for lack of etiquette.

### 3.2 – LIVING IN A TRADITIONAL SCHOOL

The coexistence within a traditional school is arguably the fastest and most efficient way to absorb the basics of etiquette and coexistence. Much care must be taken in an analogy to any social functioning in the community, the whole works because each part performs its job well. Even within a hierarchy, with all the differences between each stage, they exist so that each knows well how to master your role in helping the lower direct graduation. Thus, the eldest will be responsible for preserving the traditional, younger, senpai-kohai relationship, so valued by koryu arts.

### 3.3 – TASKS AND DUTIES

Contrary to what governs the West, all students at a traditional dojo are responsible for the welfare and domestic cleaning places considered sacred to practitioners, as the dojo ultimate symbol of learning.

**Cleaning the dojo-** Before any training the dojo should be clean, as well as, ready for any other activities that may occur during the day. Thus, students should be ensuring the good presentation of the space in which they practice before and after classes. Cleaning the dojo is considered an exercise of humility and further internalization, often seen as a meditation practice for the practitioner.

As in any traditional school it is not only the physical cleanliness of environments that make up the harmony, energy. This, in turn, is usually the responsibility of the uchi-deshi living there. Even so, students are responsible for the general welfare so they do not break the harmony with conversations in loud tones or hostile feelings towards others.

**Weapons and objects** - Everything should be in place, such as weapons and objects that should always be stored in suitable places avoiding staying in the floor of the dojo, which would represent a disregard and devaluation not only of the object but all the art. In addition, the floor objects can provide accidents.

In the case of weapons in common use, ie, willing students for training, any damage caused by a student shall be liable to reset the weapon dojo, since everyone is entitled to possess them in training schedules. With the right is inherently the responsibility to remove it from its resting place.



No weapon, however, can be removed from your site without prior permission of the maximum charge present in the moment. During the lessons, the Renshi is responsible for giving this permission in training to their students, but once outside the classroom time, students do not have permission to use any of the objects of combat without the accompaniment of a more senior who is responsible. Thus, it is the guardian of each student permission request to use the same weapons of the dojo. Without his request, the senior who gives permission for the use of the same, will answer in the case of damage or loss to the school. Thus it avoids accidents generated by the misuse of weapons in training as it shows care for the heritage of the dojo.

As for personal objects, each student must ensure their care, avoiding that they are not in inconvenient locations, but in appropriate rooms. So when preparing for any activity, students should be certain that they have left objects like bags, books or notebooks in circulation areas of the institution, which shall not be responsible for loss of any possessions of their students.

**Meals** - Food is considered sacred , and in the past , in times of conflict , it was considered a privilege to have enough food for the whole family , clan or school, so it is extremely important to a traditional school . At the beginning of the meal , it says " itadakimasu " ( equivalent to our " good appetite " ) and at the end say " gochiso sama " ( equivalent to our " I'm satisfied " ) . Normally one would not use western cutlery, whichever chopsticks (ohashi). The rice bowl is placed to the left and to the right of the soup dinner. The Ohashi are placed in front of them, horizontally. You should hold the ohashi with the right hand . How do you eat holding bowls of rice or soup, you use your left hand for this purpose. It is customary to drink the soup directly from the bowl assisting with ohashi to eat solid parts thereof. For collective dishes, silverware or ohashi are there for each dish. On breaks, you should leave the ohashi on the bowl horizontally or on okibashi (chopstick rest). One should not let them cross or poke through food.

Unlike Westerners, the Japanese, when they take soup, usually make sucking noises as a demonstration of politeness to the table. In restaurants, before serving, an Oshibori (hot wet washcloth to clean hands) is offered. It is clear impoliteness parties other hand, as the face or neck .

As for school meals, it is common to divide by graduation, so that a student is with his equal. Before reaching the most grad students, you should expect to stand and sit only after the senior in the Institution sat at the table. The same should happen to eat.

In case there is no separation graduation, other governing rules normally, remembering that a younger should avoid sitting at the height of most graduates.

After the meal, it is the responsibility of the new organization of the site as well as cleaning the dishes and cutlery.

**Moments of relaxation** are certainly moments that must exist for the union of its practitioners. Fits all exercise of providing welfare to the group, being sure that it is appropriate mostly within the same graduations or with lower ranks. Thus, in case of hierarchical differences, the invitation to a relaxing moment must start from highest to lowest, otherwise the call can be seen as a lack of etiquette and a requisition of forced intimacy.

Also have moments of relaxation time and place to place. It is of great inconvenience that this occur in places where other practitioners are exercising, so that you do not disturb the moments of the training that we engage in. Within a dojo, such moments can only occur if started by Renshi (instructor) or by Sensei himself or Shidoshi; Never from the students themselves, for such an attitude will be considered an interruption of class or lack of manners. Good humor is essential to living together, but jokes or pranks in training time are frowned upon by elders. In the case of a Renshi or guardian that starts a moment of relaxation during

training, mostly is a form of teaching to relieve tension in the dojo or to increase students' attention in cases of extensive training.

### 3.4 – LABEL IN DOJO

#### a) Kamisama ni Tsuite (about God)

Kamisama is the omnipresent God. Is in all things existing in nature. In respect to his creation and all that is, it becomes essential to his greeting, irrespective of time or place, in gratitude and reverence for all things in life.

For a fan of Bugei, or any art, martial or not, the cult of Kamisama must be sincere and pure, without any interference from extraneous thought. It is seeking greater understanding, why we are in this or that place or situation. It is, in its most direct form, the search for inner self.

Kamisama is symbolized by kamiza in the dojo. By tradition, some objects have influence on the environment where the kamiza. Where one enters the dojo, first of all should revere Kamisama.

#### b) Haeru (entering the dojô)

Firstly, if the gains from footwear. This protocol also applies to houses and temples in Japan. The principle is not to defile sacred interior clean with dirt or street locations and energies outside. The only footwear permitted is Tabi (sort of half used for interiors). Lets be geared footwear out of respect.

You must enter the dojo only with appropriate clothing (kimono), except with permission of Renshi (instructor). Do not enter the dojo sporting a watch, mobile phone and other objects (loud), or chewing gum or eating candy.

Never enter the dojo during a lesson. Always wait for permission from the teacher or leader. Never leave without permission granted.

To enter, it is the "Asokoro" (Shizen-go word meaning "start"), consisting of the following protocol:

- Reverence for Kamisama: Standing-is with hands on Gasho (compliance in regard to silence Figure 01.). Rises hands above the head (Komoge. Figure 02) and slips his right hand slightly below the left (Figure 03) and hits a palm. Greet each other with a Asatsu standing (Figure 04).

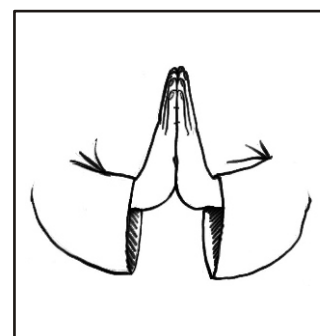


Fig. 01: Mãos em Gashô

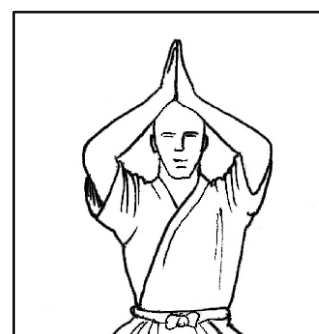


Fig. 02: Komoge

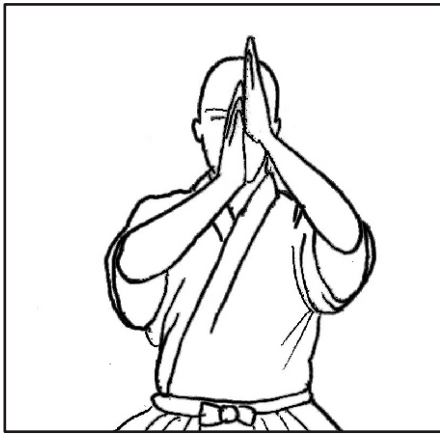


Fig. 03: From this position, hit a palm



Fig. 04: Asatsu standing in awe of God

- Then do the hitsu KING, consisting of a bow standing at different ranks. First, it is a movement three times with folded hands (Gasho), lowering them and raising them to the front of the body (Figure 05). Beat the three palms. Greets bending the body into "Osatsu", "isatsu" and "Asatsu" (Figure 06).

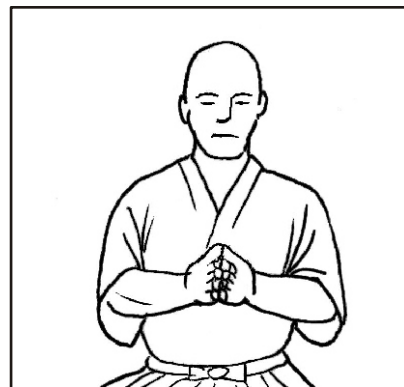


Fig. 05

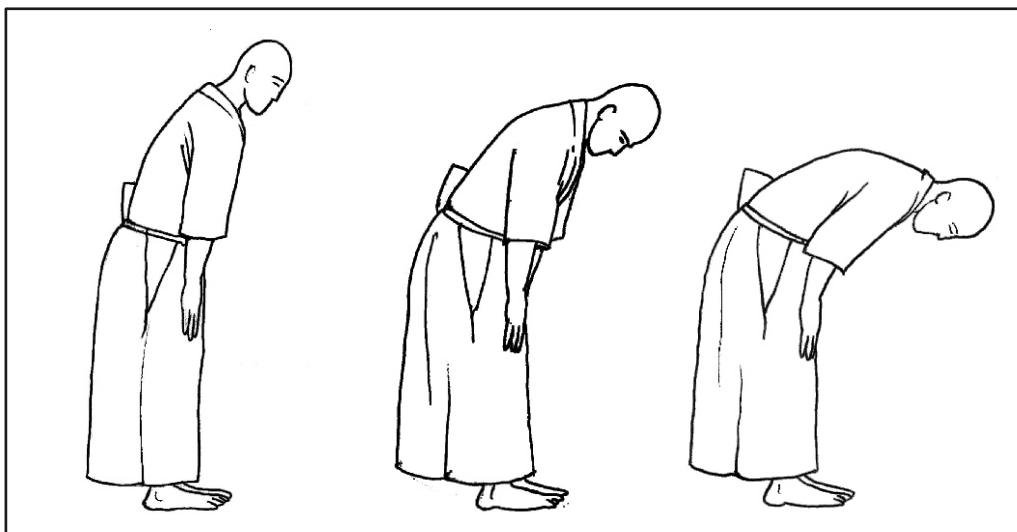


Fig. 06: Osatsu, Isatsu e Asatsu

1. Osatsu - made reverence to the person least graduated (curves slightly)
2. Isatsu - reverence done to the person of the same degree (45 degree bends)
3. Asatsu - reverently taken to the most senior person (curves 90 degrees)

- Then, it is seiza (Figure 07). Should lower both knees together (for Kamisama), which means that you are ready to receive its light. Men place the right foot over the left (Figure 08). The women place the left over the right. One possible variation consists of placing only a thumb on the other.

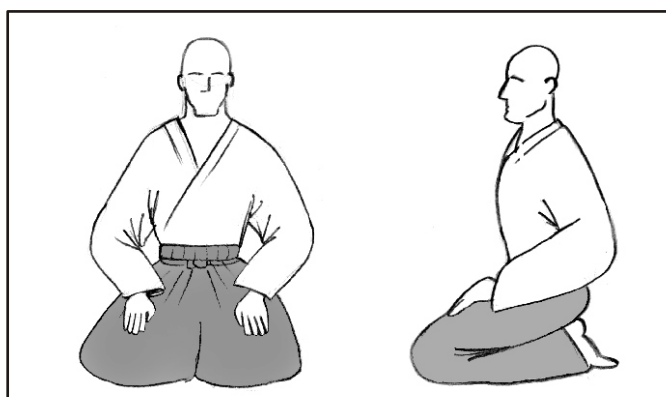


Fig. 07: Seiza

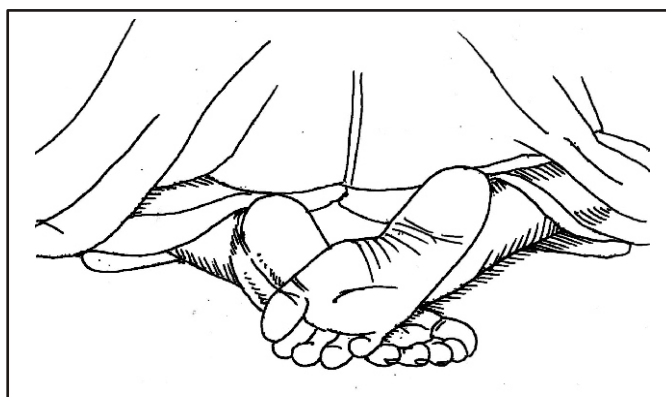


Fig. 08: Detail of the feet

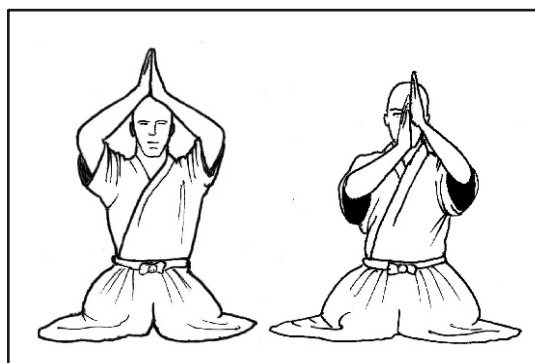


Fig. 09: Kamisama (in Seiza)

- Makes up the compliments in Seiza in the same sequence as the previous (taken standing). First, reverences Kamisama (Figure 09) with a palm. Then, ZA is the king who consists of three bows in the same way as hitsu REI.
- Stoop and lift up your hands in Gasho three times, and beats three palms. Then, if the Osatsu makes the Isatsu and Asatsu (Figures 10, 11 and 12). Note the detail of hands in Osatsu, are separated. In Isatsu, get closer. In Asatsu, join-up the index fingers and thumbs forming a triangle (Sankaku). The head is placed in the middle of Sankaku.

After the filing of the dojo, the student walks Shikko to their respective place. Shikko

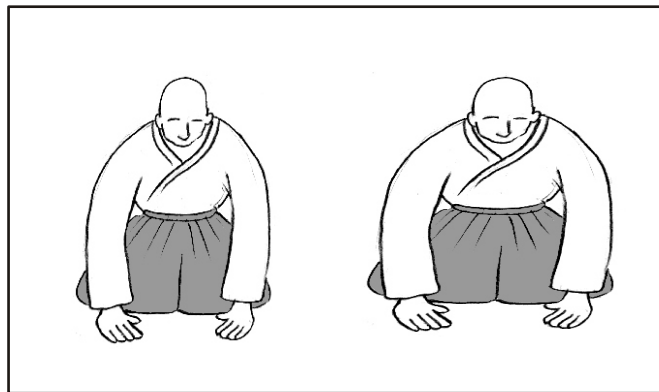


Fig. 10: Osatsu

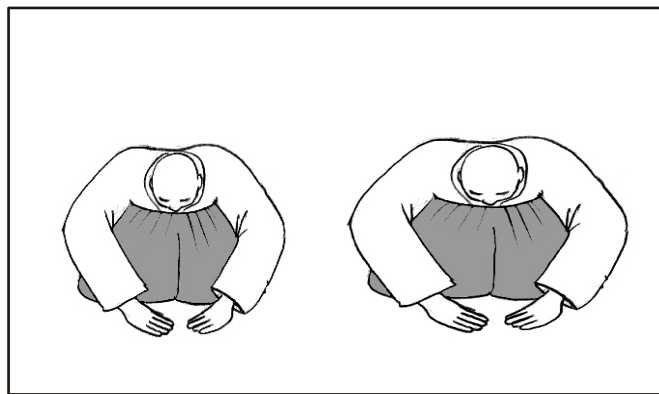


Fig. 11: Isatsu

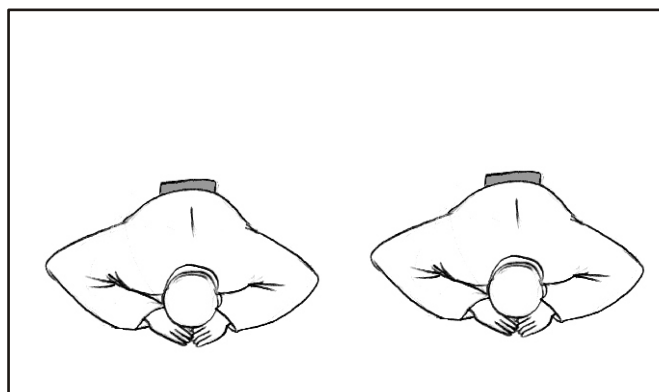


Fig. 12: Asatsu

Shikko is the respectful way you walk inside the dojo. In the Middle Ages, the samurai was so moving in the presence of the Shogun or Daimyo, remains at the lower height as a sign of respect. From this label, many martial techniques were developed in Shikko, called Suwari Waza.

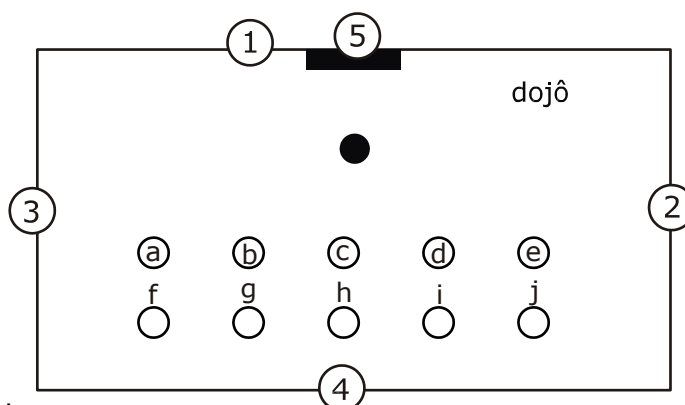
One should remain in seiza until the Renshi or teacher arrives to take up position for the start of class. Silence is also of paramount importance as it makes a circular energy that follows the local concentration and seriousness.

Also before leaving the dojo, you should make Hitsu Rei.

## d) Hierarchy within the Dojô

Renshi: represented by the black circle, stands with his back to kamiza facing students. Students: closer to Shimozá, and arranged facing the kamiza located, and in order decreasing degree (as the letters of the circles shown in the figure).

NOTE: It is also important to note that the disposal of the students, the order of graduation comes with changing "queue", ie, the senior forward, fewer grads ago.



### Parts of Dojô:

1. Kamiza: where is the Jinjá
2. Joseki: left region of the beholder Kamiza
3. Shimoseki: right region of the beholder Kamiza
4. Shimoza: the opposite party of Kamiza
5. Jinjá: shrine altar to god

## d) How to proceed within the Dojo

- Silence - Silence must be present for the entire class, unless the instructor's explanations, answer questions when we can, and at times with the intention of relaxation and fun.

Conserve and always be calm and peaceful inside. Whatever the situation, calm should always be apparent. Do not waste conversations inside the dojo. Make the most of your time learning.

- Respect - Respect is, above all, be located in a certain place or situation without exceeding your boundaries or barriers. This means awareness of right and duty. Knowing the rights and duties is critical to the formation of the character of a person. Everything is included in the notion of the rights of others because we also know the rights and duties of other people around us, so there is no shock or interference of these. This is respect for others, is to understand their rights and those of others, never seeking to interfere or be faced with them, unless given the space to do so.

Scroll within the dojo respectfully and with dignity.

- Education - Education should be a priority within any dojo. Their lack implies disrespect for God and his fellowman. We should always direct ourselves to someone kindly and in a sincere way, because then your energy flows in a pleasant way, radiating the local and the people in it.

Always be ready to understand the needs of others and be sensitive to perceive them. Always believe in your dream and be strong in your way.

- Education with Renshi: during the class, he is your guide, he is one that will pass his teachings faithfully. With it, you will broaden your knowledge about art and life. For this reason, respect and education before the same shall be clean, in order to harmonize the environmental sphere between teacher and student, which promotes greater integration and unity, facilitating both student learning and teacher education, perceives a fact of the interrelation of the binomial respect for education, always walking together along the path of learning.
- Politeness: is the polite way to relate well with others in a dojo. For example:
  1. By directing the word to more graduate, or Renshi: "Gomen nasai" (excuse me, excuse me).
  2. When you start training with another colleague: "Onegai shimasu" (if you please).
  3. To ask permission to drink water: "Mizu, onegai shimasu" (Water, please).
  4. To ask permission to go to the toilet, "toire, onegai shimasu" (polite way of asking permission).
  5. Inside the dojo, if necessary fix the Kimono, you should do it back to back Tatami after permission granted the ruling class.
  6. Never be offended if a colleague is chosen for any task that previously you had in mind. Understand that your time will come.
- Spirit: the spirit of training can be understood as the feeling that people bring with them, and that influences the whole environment and the people who surround him. So, it is necessary to develop this feeling that there is only transmitted with purity and goodness around the dojo, at the time of training. This type of environment becomes more enjoyable, promoting greater communion between people and spreading a climate of peace and joy at the same time. In obvious consequence, the training becomes much richer and usable.

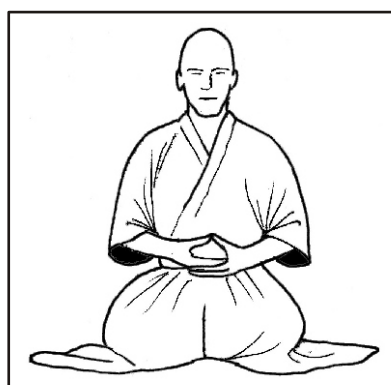


Fig. 13: Mokusô

### e) The start of training

- Since the participants of the class are properly positioned in seiza in their respective places, Renshi will begin the lesson by repeating the same obeisance made at the entrance of the dojo. This time, they all do it the same time facing the kamiza in seiza.
- Then it is done "Mokuso", or meditation. This is a merger made in seiza (Figure 13) in order to stabilize the energy of all the people who are in the dojo. You must close your eyes and breathe deeply. The spine should be erect, as well as the head. The body should be relaxed, and the mind must be emptied of all thought. All energies should focus on Hara (belly). The right hand rests on the left and thumbs touching. The Renshi determines the order that saying meditation "Mokuso Yamê" (cease Mokuso).

### Seiza

The way the Japanese sit on their heels, with one hand over the other, known as nipon - za (Japanese posture), is a type of seiza. It is said that only the Japanese sit in such a position. But such a stance is practiced by any person engaged in the tea ceremony, the Japanese Noh theater or the ballet. Often on trains and buses, came across this Japanese sitting position. There was a time when the nipon - za was almost abandoned in Japan, but perhaps the influence of Zen Buddhism, has been again adopted worldwide.

Many think they know the Japanese etiquette is to follow strictly the Bushido. Well .. It is not and it does not work this way. Not all Japanese are adherents of Bushido and by no means unaware of the culture of his own country.

Explain in general terms so that it is easier to understand.

Bushido means the Warrior's Path ( Bushi = Warrior, military, or samurai and Michi = road, method, discipline ) and is an honor code ( not written ) followed by the samurai ( who constituted a caste 1192-1867).

The Hagakure (Hidden Book among the leaves, best known in the West as the Book of the Dead or Hidden Leaves, written by Shogo Yamamoto in 1716) gives the bushido a more radical, more uncompromising version. The ruling class expiated their domination: a gift to the smallest deviation from the conduct death, death as the easy solution of all conflicts. To escape the contradictions of martial peace, two lines were outlined: to exalt the values of subordination, order, discipline and interpret the ethics of service towards a useful and fruitful work. Under the influence of Confucianism, the warrior turned to meticulous employee, intent on managing the interests entrusted to their care. This bureaucratic ideology reigned in near central power circles.

Always heard that we should sit in seiza kneeling and older argue that sit at will is for those who work and earn their own money. Seiza, people sit on the heels of folded legs. Men leave open the knees so that they can pass between two closed fists and a half; women, two fists. When we sit down for a short time, put the back of the right foot down and support the back of the left foot on the sole of the right foot. When sitting for a long time, the big toe of the right foot is placed under the left foot and occasionally the position is inverted. The hands rest on the lower abdomen, right hand underneath. However, the crucial point is the upper body: the trunk should be fine, erect and relaxed all muscles except those of the lower abdomen, which must be well tensioned.

I know, for many, means tranquility. It is my intention to expose some aspects of the concept of tranquility. The ideogram of know has a lot of meanings, among which



Include broader :

- 1 ) *rest, antonym of dô ( movement ) ; says is something that is firm and immovable.*
- 2 ) *be silent , antonym ken ( uproar ) .*
- 3 ) *calm, peaceful .*
- 4 ) *correct , polite .*
- 5 ) *rest.*
- 6 ) *become clear, transparent .*
- 7 ) *slowing down, soften.*
- 8 ) *valuable .*

These feelings can be seen in a number of compound words as know -i ( serena will) , know - kan ( serene view ) , know - za ( meditation practice that is done sitting motionless ) ; know - shi ( contemplation) , know - Jaku ( concentration) , know - yô (cure , recovery ) , etc. .

Seiza is to sit in a quiet attitude, tranquility, rest, silence and transparency, while Seishi is a peaceful state of mind, transparent and correct. Seiza is then the expression of stillness of the body, whereas Seishi expresses the tranquility of spirit. We have thus expressed the stillness of the two aspects that make the human being : body and spirit. The two words express the stillness of the human being.

The Japanese began to use this Seiza system that was influenced by Zen. Among the most exquisite expressions of Japanese culture, which attracted the attention of people around the world, we see the Noh drama , the poem haiku , ikebana flower arrangement and the tea ceremony . All these arts date back to a period extending from the end of the fourteenth century to the sixteenth century (Muromachi period) , in which Zen was fully incorporated into the practicality of life .

In ancient times, the Japanese did not live crawler; sat in chairs or cross-legged on the dirt floor. But progress was gradually transforming these attitudes, especially after the samurai warrior class of seizing political power. Maybe because the feeling of impermanence life originated in the warrior who was always exposed to many dangers, sought the answer to the problem of how to live. So they practiced Zen and Bushido. This attitude of warriors, of dedication to Zen, was becoming popular, and after the tumultuous years of civil war in the fourteenth century, in the Muromachi period, it became widespread and the use of chairs was completely replaced by Seiza . By then, it sprouted and grew the cultural elements mentioned above. We can say that Japanese culture is a "culture of seiza".

An important element in the replacement of the chairs for this process was the attitude of the samurai code label. Organized by Sadamung Ogasawara, under the guidance of the Chinese monk Japanese national Socho, suffered minor amendments at the time of the shogun Ashikaga Yoshimitsu and became, finally, the official code of the warrior class, with the name of Sangi -ito, commonly known as style Ogasawara label.

Among the various ways to practice Zen meditation, there is bosatsu - za, or posture of the bodhisattva, which is to sit on your heels. This attitude became the nipon - za probably because of the samurai code of honor be trampled in the virtues of the bodhisattva, who within the human community struggles in practice and dissemination of the teachings of Buddha. To maintain a position in which it is always instantly ready to heed the call of others is the greatest need for calm, even to discern the outside noises. Sitting on his heels, legs uncrossed, to achieve these two goals. The Warriors, who as a bodhisattva needed to immediately respond to several appeals having expressed a strong interest in this position. The use of tatami mats became common in the early seventeenth century. Once the advantages of seiza were recognized by the warriors , his practice became mandatory in the training of military arts . The elements of Japanese culture are qualified with the word " path " path of military arts , way of flowers , the way of tea , etc. .

They are all refined and sublimated thanks to the use of seiza.

### **Shikkô**

For people who come from other martial practices, walking Shikko is the great penance of those who aspire to learn something more traditional.

Walking respectfully leaving the Seiza position was the most appropriate way to move to a higher.

Many techniques have been developed from this reasoning that differed from other Japanese arts. Such techniques are relevant to the forms practiced in "Seiteigata" Iaijutsu, Aikijujutsu, Jujutsu, and so on.

Within the party presented by reigi to Saho etiquette and manners presented by Bugei, found in more traditional forms almost a matter to be studied separately.

In the past, the knowledge acquired through reigi to Saho, could transform a whole track for a master.

## **4. PERSONAL HYGIENE AND GOOD LIVING TOGETHER**

Every student or practitioner should maintain personal hygiene impeccably because it is the basis for good manners and self-esteem. If a person does not value oneself and does not care about oneself, you become offensive and disrespectful to others. Therefore, caring about yourself, your personal and environmental hygiene must be our starting point.

Brazil still has, in the countryside and in the cities, a lot of people with very primitive hygiene habits, which forces me, within my purpose of these pages, to address some customs that the most educated people find obnoxious. Please do not take it as disrespect or insensitivity, because through this education, I want to show the realities of this so that such habits are changed.

Listed below are some topics related to body hygiene and environmental cleanliness, with certain attention in relation to children and young people at home and at school, as well as adults.

### **BODY**

Besides the fundamentals to social intercourse, body hygiene is also important for health. Numerous diseases can result, especially skin diseases that result from poor hygiene. Keep the body clean and fragrant, and clean clothes and kimonos which is the first precept to be taught to children and young practitioners at home and at school, and is a must for adults.

**Body odor** - the smell of the body can affect social relationships, such as the smell of sweat, bromhidrosis, (smelly sweat) and halitosis, or may affect only the relationship between two people, as is the case of odors in private parts.

1 - Origin of odor : Like most animals, man has two types of sweat glands, eccrine glands, which produce only liquid cooling for the body , and apocrine glands , whose secretion transports fats and proteins of the cell to the outside body .

The eccrine glands are distributed throughout the body and open directly onto the skin surface. They respond readily to stress or heat. The sweat produced is a colorless plasma

filtrate that is 99 % water and 1% other chemical compounds such as sodium, chloride, potassium, calcium, phosphorus, and uric acid.

The apocrine glands, in contrast, are concentrated in certain hairy areas : armpits, hairy part of the head, and the umbilical, pubic and anal regions . Sweat seeps in places that produces hair follicles (hair roots), and not directly on the skin. The secretion of the apocrine glands is food for the bacteria that are in the epidermis, and the products of fat metabolism and secreted proteins digested by bacteria, that produce the unpleasant smell of sweat.

2 - Races: Studies of racial characteristics, - one of the strongest concerns of sociology in the late nineteenth century and early twentieth century - indicated that it is the Europeans and Africans who have a greater amount of the apocrine sweat glands type . The Mongolian race has lesser quantity, and armpits, where the concentration is typically higher in the first two races, the Mongols may have none, or very few have. The Japanese have almost no underarm odor. At the time of slavery, the black Africans complained about the smell of French merchants who were buying in black Africa said it smelled like "wet hen". However, some black ethnic groups have stronger odor than whites.

3 - Genetics : Beyond the racial bias, individuals genetics vary the intensity of odor between members of the same ethnic group. Individually it varies the distribution, the amount and intensity of activity of the sweat glands. Some people have axillary hyperhidrosis, or excessive sweating armpits, leaving large stains on clothing. These people usually have no bromhidrosis because of the eccrine sweating that washes the secretions produced by apocrine glands that are responsible for the strong smell of sweat.

4 - Intense Physical Activity : The people of any race who walk a lot, or spend much time in the heat, indoors , acquire smell of body, the sweat accumulates on the skin and permeates the clothes, when these are poorly ventilated or very absorbent the secretions quickly deteriorate due to the feeding of the bacteria that exist on the skin.

5 - Food : Another factor is the power. What a person eats as their staple food can cause body odor. I found myself in an area where the population consumed a lot of brown sugar - although it was not a sugarcane region - the people had a strong smell of brown sugar.

6 - Fungi: are the cause of smelly feet. Fungi causes cracks between the toes or focus on small nodules at the base of the toes in mycosis known as athlete's foot. It is, however, a different scent produced by bacteria from sweat smell. It is useless to try to solve the problem with any type of talc. A good fungicide is needed, an experienced pharmacist knows what's needed.

7 - Clothing : The clothing retains body heat and therefore favors the sweat and the consequent production of bacteriological waste that generates bad odors . But the odor may even come from the clothing itself, not sweat. Some synthetic fabrics are used on shirts that smell bad when warmed by body heat. Also clothing that is washed but does not lose all of the soap or it needs to dry, especially during the rainy season, acquires unpleasant odors.

8 - Other causes : Some health problems are less common causes of bromhidrosis .

#### SOLUTIONS:

The daily bath using a brush to brush the underarms with soap foam and applying a common deodorant to the site, after the bath, is perhaps the best solution to avoid bad underarm smell. If there was no previous care, and it has already formed a yellowish coating on each, then removal of hair with a razor is needed.

It is necessary to distinguish between deodorant and antiperspirant. The first covers or absorbs odors without limiting perspiration. The second restricts or inhibits perspiration by reducing the size of the pores and slows or blocks secretion. Hydrochlororeto aluminum is the most widely used compound in deodorants and antiperspirants. Talc also absorbs moisture

and odor, but with less result. There is also a surgical solution, which consists in removing part of the sweat glands.

**Halitosis** - different causes for bad breath are pointed. The reflux of the stomach reaching the throat, inflammation of the gums, the mere presence of aged withheld food from the teeth, dental caries and also tonsils that is assigned, even if they are healthy, in some cases they have a structure that facilitates waste retention (yellowish-white small lumps) and in this case the only way to eliminate bad breath is definitely with the extirpation of these small bodies. The person should be encouraged to look for the professionals in every area possible to find the cause of the problem. At school, the children can be taught to brush their teeth in order to leave clean interstices (by compressing the brush and making your wires penetrate the spaces between the teeth or using dental floss) and gums (on the top and highest, or lower and lower) and massaged part, the master must send an alert to parents if the problem is persistent.

**Hair** - The hair, regardless of size, should always be clean and well cut and shaven. Grown beard and dirty and smelly hair can generate itchy folliculitis due to parasites and scalp. After a day of sweat and dust, have a bath and wash your head. Watch constantly, especially as the children attend school, to check for contamination by lice. In the dojo, hair should always be locked properly. Women should wear a horse -tail or a braid.

**The face** - The face is our main presentation design and contains a wealth of information of social interest. A shrewd person analyzing the traces, movements and treatment of someone's face, can gain great insight about your personality, so that their responses to the other will be influenced by these signals. It is not the place to analyze these messages, but only to emphasize the aspects of hygiene.

1 - Acne : Wash the face (and rub the back with a soft brush) is certainly an effective measure to reduce the number of pimples or acne by eliminating excessive skin oils , which can unclog pores and prevent the growth and spread of bacteria on the skin.

**Cleanliness Nose and Throat** - This is a heinous topic, with regard to the habits of the common and uneducated people who have so little respect of other people's sensitivities, concerning personal care in private and public places. Equally disgusting is making a loud, sucking mucus sound from the nose to the back of your throat and swallowing it. Many people do this and do not care where they are, even if they are at the dining table! Another bad habit is spitting in the bathroom sink whose basin is in bathrooms of restaurants or public places, which often show the organic debris. If you are already inside a bathroom, the person should use toilet paper to blow his nose and throw the used paper in the toilet and flush.

People have lost the habit of using handkerchiefs, which should have been replaced by modern tissue, but that was simply forgotten. You should always have Kleenex handy for cleaning the nose and also the mucus of the throat that must be discreetly spit on paper. That will be enough to pack the cargo to be safely thrown into the wastebasket or a toilet. Having handkerchiefs, folded sheets of toilet paper, or even paper napkins can be carried in pocket or purse for emergencies. It is certainly among the highest acts of charity help in regards to the sick and the disabled.

1 - Coryza : If a child or an adult is always having a runny nose , that undoubtedly will affect the social relationships. If the cause is a cold or flu, you need to include in your food fortification, elements such as calcium and vitamins - especially vitamin "C".

**Hands and nails** - When the handshake is sweaty, dirty, sticky and the fingernails are long and harbor dirt, it can cause revulsion. From early on, boys and girls should be taught to take care of their toenails and hands. The boys should learn to use a nail clipper and keep it in their personal box or drawer at home. Men can use this same simple and cheap instrument, rather than trying to cut the nails with large scissors or a knife tip or a knife. Having a nail clipper at home is convenient, even for those who prefer to pay for the service in barber shops offering manicures for cleaning, cutting, polishing and varnish. Girls and women, more than men, look to professional nail care, but should not wait until the painting becomes chipped and needs to be redone. Enamels in bright colors contribute more to the aspect of cleanliness and elegance of women's hands, than the dark colored glazes.

**Physical defects** - Physical defects that draw attention and thus disrupt the relationship by natural aversion, can most often be corrected by plastic surgery. Parents of a child who was born with cleft lips, or any other physical defect that is easily correctable by surgery, should be encouraged and assisted in this regard. The same applies to polyps and warts.

**NOTES :**

**Dermatitis** - The skin is subject to a lot of diseases as a result of uncleanliness aggravated by factors related to age, sex, housing, labor and transportation environments, and other conditions. These evils, which are the group of dermatoses are mainly pyoderma, inflammatory infections that are directly caused by bacteria in the different layers of the skin, as well as, certain worms and fungal infections. Infections are transmitted by contact, most often during the hot and humid season.

**Folliculitis** - pyoderma are represented by inflamed hair follicles that produce strong itchy beard or any hairy area of skin (edges of the scalp at the nape, hairy pubic area, etc.). People more prone to folliculitis should wash their hair more often in these parts most likely to be affected.

**Impetigo** - Impetigo, also known as scum and salt spray, common in children, is contracted by contagion to skin contact with contaminated surfaces. It can occur anywhere on the skin but is most common on the face and extremities and areas of the body exposed to grease for public use on objects such as seats on public transport (internal contamination in the knee bend). Bubbles form in the skin that give rise to flat wounds, covered crust typically a honey color.

**Geographical Larva** - ( larva migrans ) is a worm whose eggs are often found in the feces of dogs and cats, deposited in the sand or grass. Hot and humid environments produce larvae that penetrate the skin of those who lie or roll in the lawns or on the beach. The larvae moves under the first skin layer, and produces an itch. The legs, back and buttocks are the body parts most commonly contaminated. Prevention is possible by avoiding walking barefoot on land and beaches that are known frequented by dogs. One should not lie directly on the sand or grass, but on a towel when you're not dressed. An experienced pharmacist may indicate a suitable ointment to combat the larvae and, if you're not getting the expected result, it is recommended that you have a medical consultation with a dermatologist.

**Ringworm beach** - ( epitiříase versicolor ) . This is a very common ringworm in children and young people who do not live in optimal hygienic conditions. Despite being known as "ringworm beach", it is also present in other environments. The cause is an imbalance in the natural flora of the skin, causing a kind of fungus proliferation. Therefore, the problem arises not necessarily on the beach. The skin contaminated by the fungus rounded and oval white spots, arms, neck and base of the neck, back, chest and belly. Treatment is with antifungal prescription. It is avoided with daily bathing and drying up the body as well, especially when living in regions of hot and humid weather.

**Parasites of the scalp** - The two most common parasites of hairy body areas are the louse and boring. It is very common to children of any social class to be infested with lice. These, as well as bugs, are the seats of the collective, like the theater seats and desks and are hence taken from their original environment to contaminate homes. A person that has infested hair, who scratch your head or uses the lice comb, wares hats or caps, brushes or combs hair, lays on pillows or backrests of chairs , car seats, are the most common routes of spread. The eggs of lice, nits, are yellowish white and firmly glued to the hair shafts, and that is in large infestations, it appears that the person has clear or whitish hairs. To suck the blood of the infected person, the lice inject saliva into the skin in order to dilute the blood of the victim in the bite, which causes itching. As bedbugs, lice do not transmit disease: only cause tremendous discomfort to the person whose appearance will obviously have a sloppy image and lack of hygiene.

There are many drugs in the form of shampoos, effective in the elimination of head lice. But where they are not available, the cleaning is done with virtually wire to wire hair, continued use of patient combing and removal of eggs or nits and frequent change of clothing worn by clean clothes. A child who has head lice should not be brought to school before the evil is completely extinguished. A variety of lice, popularly called "boring" also infest the hairy parts of the body. Is located mainly in the pubic and underarms. It can cause intense itching and minor skin inflammations in infested sites. There are drugs that can eliminate the parasite.

**Athlete's foot** - Characterized by itching, is a type of ringworm that manifests between the toes and spreads to the soles of the feet, in the vicinity of insertions of contaminated fingers. The common signs of Athlete's Foot are flaking of the skin, forming whitish plaques, red spots and cracks, itching or burning. In advanced stages of the infection are formed small circular niches and painful skin, on the affected sites. Contamination usually occurs when walking barefoot on wet floors, hotel bathrooms, changing rooms, swimming pools



and saunas or clubs. Dry your feet well between the toes, after bathing, wear sandals whenever possible to help combat the fungus. The use of antiseptic powders does not seem to have results, and often it seems as if, by absorbing the sweat of the foot, it worsens the smell. To reach the best results, use a net antimycotic, which usually removes the fungus on top of the affected area of the skin. However, in practice, it must be confirmed by a physician.

## 5.COMMUNICATION

When addressing someone, you should call him by his last name, followed by "san". You only call someone by name without the suffix "san" such as family relationships between siblings or close friends. The company, when it comes to a superior, you should call him by his position followed by the suffix "sama" (Mr. / Mrs. honorific . Example: = Shachyō President - sama). The language itself is different when addressing people of lower social status or children, changing terms of treatment, verbs and words in general. If we find ourselves in a situation of inferiority before teachers, authorities, or persons of higher rank, use the honorific way, in situations where the speaker has a position of supplication or request, using a form of modesty. This talk and its terms can be found in books and manuals for foreigners, but proficiency in use depends on local practice. Exchanging business cards in Japan tends to be more ceremonious than in the West. Business cards are usually printed with company name, title, name, address and telephone number on the front and Japanese in Roman characters (Romaji) on the back.

The meishi informs the position, status and hierarchical group of people within the company. It plays an important role in a society where the hierarchical level is very important.

In a business meeting it absolutely possesses meishi because it is considered poor etiquette and rude not to have it. Surrender and receive the meishi with both hands. You should not bend or write on the card and it is of good use to have a " meishi - ire " (door card) . If you do not have it, store the card in your breast pocket or in your wallet. The label tells us to read the person's name on the card, preferably in a low voice, in order to memorize the name, position and company of the person. Forgetting the name of the person during the conversation is a demonstration of rudeness and that you gave little importance to the cardholder.

The Japanese typically have two or three types of personal seal (seals) called inkan or Hanko, which has the same legal validity of the signature. The page is called in - jitsu, is registered at the town hall and is used to timbrar legal documents or contracts. On important documents or a bank stamp on it its name. The brand jitsu -is a seal or signature as a legal document. This stamp is personalized and is made to order in accordance with specific standards and appropriate places. The common Mitome -in Stamp also called sanmon -ban , is used at work or at home , to approve memos and other documents.

**In school Bugei** - Here are the same standards on the use of "san". It is the same for practitioners, graduates, lower sama or owner, to Shidoshi graduations. Instructors must be called by Renshi or Renshi increased by surname and the word san at the end indicating the respect due. These, in turn, can affectionately call their students by their first names followed by san so as to always show the preservation by the person.

Within the hierarchy of a younger grade to an older, it is common to use the term graduation or post that this has followed the same surname and the san.

Make sure that your diction is clear and you are not talking too fast. When passing a message before transmitting it, it will be recalled and seen as if all of the information is complete. Coordinated thought is also important for communication, and timing is essential for good understanding. Using unnecessary laps will confuse the listener. In case of the risk of forgetting errands, notes are always the best way to ensure your transmissions. With only the exception of messages with extreme urgency, that interrupts an activity, it is expected to operate normally so that everything can be transmitted at an appropriate time and without inconveniences. Call the person in question with delicacy and privacy, please request. It is considered bad form to speak in the presence of others.

## 6. ETHICS, MORALS AND CONDUCT

We believe this will always be the crux! The history of ethics originated, at least in the formal point of view, in ancient Greece, through Aristotle (384-322 BC) and his ideas on ethics and ethical virtues. In Greece, however, even before Aristotle, it is possible to identify traces of an approach to philosophical basis for moral problems and even among philosophers known as pre-Socratic find reflections of an ethical nature, as they sought to understand the reasons for human behavior.

**Socrates** (470-399 BC) considered the individual ethical problem as the central philosophical problem, and ethics as a discipline, should revolve around all philosophical reflections. For him no one voluntarily does evil. Only the ignorant are not virtuous, i.e., the ones who only act evil, are those who are not good, for every man when he learns what is right, recognizes it as being rational and has a need to practice it. To do good the man feels in control of himself and therefore is happy.

The result would be the knowledge of the causes and purposes of actions based on moral values identified by intelligence and impelling man to act virtuously towards good.

**Plato** (427-347 BC) to examine the idea of Goodness the light of his theory of ideas, their subordinated ethics to metaphysics. His was the metaphysical dualism between the material world and the world of permanent, eternal, perfect and unchanging ideas that constituted the true reality and taking the idea of the ridge as well, divinity, craftsman or demiurge of the world.

For Plato the soul - the principle that animates or moves the man - is divided into three parts: reason, will (or spirit) and appetite (or desires). Virtues are the soul of this function, which are determined by the nature of the soul and the division of its parts. Actually he was proposing an ethics of virtue, which would function of the soul. For this reason, college and higher characteristics of the man, the soul would rise by contemplating the world of ideas. Your ultimate goal is to purify and free yourself from matter to contemplate what really is and, above all, the idea of the Good To achieve purification is necessary to practice the various virtues that each part of the soul has. For Plato the whole soul has an ideal or a virtue that should be developed to its perfect functioning. The reason should aspire to wisdom, the will must aspire to the courage and desires must be controlled to achieve temperance.

Each of the parts of the soul, with their virtues, was related to a body part. The reason is manifested in the head, the will is in the chest and desire is in the underbelly. Only when the three parts of man can act as a whole is when we have the individual harmonic.

The harmony between these virtues was a fourth virtue: Justice.

Plato somehow created the "pedagogy" for the development of virtues. At school the children must first learn to control their cravings developing temperance, then, increment the courage to finally achieve wisdom.

The ethics of Plato is closely related to his political philosophy, because for him, the polis (city state) is the proper ground for the moral life. So he sought an ideal state, a state model, utopian, which consisted exactly like humans. Thus, as the body has a head, chest and lower abdomen, also the state should possess, respectively, rulers, watchmen and laborers. The good is always directed by reason.

For those unaware, 'Ethos - ethics in Greek - means human habitation. Ethics, as a human habitation, is not something ready and built at once. The human being is always making a livable house he built for himself.

Ethical therefore means everything that helps make the environment better for it to be a healthy house: Psychologically and spiritually fruitful and materially integrated for sustainability.

One way or another, ethics has been the main regulator of the historical-cultural development of mankind. There are fundamental humanitarian principles that are common to all peoples, nations, religions etc. without which, humanity would have shattered to self-destruction. It is also true that ethics does not guarantee the moral progress of mankind. The fact that humans are able to agree among themselves about minimal principles such as justice, equal rights, human dignity, full citizenship, solidarity etc., creates chances for these principles to be implemented, but does not ensure compliance.

## 7. EXTERNAL LABEL

Nowadays, the Bugei long invests in the form of conduct taught in the West, given that the men of Bugei always stood out by way of their standing in society.

One thing is certain, for me, respecting personal attitudes and understand that everyone has their own way of acting and thinking challenges was the first label to cross the threshold of the century. Homework completed, the new tips reflect the smell and taste of today. Few would bother today if the knives were to the left of the plate and forks to the right. In the era of meal per kilo and the fast-food scandal to a restaurant because of the order of cups appears like a scene from Woody Allen movie.

According to an interview published by the magazine field that is, the label was developed in France during the reign of Louis XIV, and played a decisive role as a factor of distance between the nobility and the rest of the population. During the seventeenth century, the monarchy felt the need to invest in some palatial standards to establish a position and show the world that distanced the manners of the emerging bourgeoisie. In the second half of the twentieth century, however, the rules stipulated in the Old Regime were placed below. During the cultural revolution of the 60s and 70s, it became a symbol of conservatism and a victim of dispute. Who knew back then, 30 years later, the label came back on the scene as an indispensable tool?

Here are some quick tips for first date.

**If you are visiting** – It's customary to bring a small gift for the first time to the house of a person or a couple. It could be a box of cookies or chocolates, a bottle of wine or other impersonal items.

When a friend moves to a new house it is the same rule and, if so, it is much easier gifting, because we know your taste. Think of something that can be used in the new house.

**Enforcing hand** – Should you take the initiative to greet someone who you've known for a very little time? Greeting is a timeless act: It is not important if you've known the person for 15 minutes or 15 years ago. If you were the first to catch sight of them, greet them without fear of looking nosy.

How do you give a hand? This is an initiative that must come from men. Wait, and where appropriate, initiate it.



**Restaurant** - Upon entering the restaurant, the man goes before a woman or side by side, if there is space. It is the man who pulls the chair for the woman to sit down. When there is "Maitre" is he who goes first, then the man and then the woman. The man indicates the place for the woman who sits aided by the waiter. Menus are distributed to the man and woman, then the man falls forward to order everything that the women needs. If you come with a couple of friends, greet them, man must stand up. Upon leaving the restaurant, the woman goes forward, or side to side. It is also up to the man to provide a hood, umbrella and sombrero if any, as well as, open the exit door.

**Farewell** - When one party should be helpful, but do not get stuck to the traveler. Maybe he wants to say something to a particular person and being embarrassed at not being able to do it without taking the third person by the arm, away from both of the groups. If you can not stay until the time of departure, give a reasonable excuse, leaving her with best wishes for a good trip.

**Salon** - A man always gets up to get a cup of coffee, tea, etc., that someone hands him. When two men meet in a hall, they should both rise to greet. There is great difference in the older age person who cannot get up, but asks sympathetically and apologizes for his attitude.

**Books** - Return a borrowed book, it is little act of courtesy. Return it in the state you received it. Return anything that does not belong to you, even if the value is minimal.

**Gaffe** - When we commit one gaffe, the more we should let it fall by itself. Trying to fix what was done or said is worse. Being someone else helps more – Change the conversation.

**Elbows** – Be aware you are at the table with them. A good way condemns this ugly attitude.

**Gift Wrapping** - Do not be shy to carry packages on the street. If you are accompanying a lady, then it unforgiveable.

**Theatre** - man goes forward to search for a chair, the output is she who goes forward.

**Television** - In society it is a double-edged weapon. On the one hand together and form group, on the other, silences and silence is the enemy of society.

**Gratify** - in the restaurant's classic " ten percent " if the account has no need . Visiting friends, weekends, field, and beach - gratifying if created according to the social position of the family ie the hosts.

**Couple careful** - any husband should treat his wife with respect especially in public and vice versa having strife should not ask the opinion of others, which is embarrassing. Being friends both at home, even if you're not doing well, be gentle. The delicacy is imperative.

**Public treatment** -Someone being intimate with a head of government, a priest, ambassador, etc., which occupies a high office, should give you respectful treatment. We should not tell him heavy games; there are other less intimate people in the group and even intimacy.

**"I"** - when there is a group of people, in which we are part it is always better to say so and so, and I beltrano. It is good manners to put up modestly at the end of the enumeration.

### exceptions

The Boss says , "I and my secretary ."

The Bishop says : "I and the Father ."

The General says : "I and my aide ."

In such cases the first person gives primacy to the other.

**Money** - when we receive money, we should count the sum slightly before the other, it is possible to make a mistake or against. If you check, you still must ensure that the check is in order.

**Car In** - is it the man who drives the woman sitting beside him on the right.

In Taxi - the ladies seated on the left and the man on the right. We know beforehand that the gentleman who opens the door for the ladies come and go.

**Umbrella** - is the shelter from bad weather, never a weapon of war. As for the man it is always curved cable, should be hung on the left or the right insurance arm, without his mug the next tip.

**Stairs** - always the man climbs the front or the lady beside him on the descent, the opposite is required. For an old lady man should look for help, but don't offend her. There are elderly people who hate to be helped.

**Gestures** - gestures are allowed, but discreetly emphasize when lecturing.

**Point** - Don't point, only when absolutely necessary, but be careful not to bump into someone else.

**Phone** - is the most caring and quick employee who gave us the modern era. It should be used for quick errands, information or invitations. We talk on the phone with clear, calm voice. The right is to say the name of the lady of the house instead of the number. When the call is more a social graduated less attention on the person, who is calling first.

**Speaking out loud** - Don't always speak like people are deaf, even the deaf realize who is speaking clearly. In a discussion, do not try to stifle the voice of the partner who has good arguments and is more persuasive.

**Spit** - do not spit, wherever it is, we use the scarf with discretion. The spittoon is essential only for the sick.

**Pockets** - do not put your hand in his trouser pockets, is very ugly and ungainly. When it is cold there are pockets of his coat or even jacket, pants pockets never.

**Blow** - blowing is preferred instead of continuing scranell, born with the nose and sniffing. If you're cold it is preferable to do it before going to an intimate table, it is necessary to ask permission, go out and blow it and come back.

**Yawn** - if you can not avoid it, get up walk around and stand back for a moment from the group.

**Whistling** - is to belittle the next one who is talking or silent. Whistle while you are alone or at parties. It is a pleasure to hear Professionals and Artists singing or whistling.

**Sneezing** - the scarf was made to silence, splashing if possible, should not be avoided with contraction. To avoid it we must put your finger in the center of the lips, on top, squeezing this region.

**Coughing** - coughing should take the handkerchief to his mouth to stifle and prevent saliva.

**Slang** - can be used in private, in society when they give more flavor to that account. Should be avoided facing older people or ceremonies.

## SITUATIONS THAT DESERVE ATTENTION

### Dinners

1. Do not visit anyone without notice or be invited. Ask if the person is willing to receive it and what better time.
2. Keep ashtrays at home, even if you do not smoke. Do not complain about smoking. They know that smoking is harmful , but they are drug addicts and deserve respect.
3. When smoking, go to the balcony, to the backyard or a window. Never smoke at the table and avoid bum cigarettes.
4. Do not be late. In Brazil, many people think that delay is chic. Forget it! If it takes more than five minutes, let me know.
5. Treat hosts. Send flowers before dinner or with wishes of success, the next day, with thanks. If you have to take the time, prefer vases bouquets. If you want to drink or take dessert, combine before.
6. Men are presented to women, younger to older, less graduates to superiors. Men should stand up and women do not.
7. If you have requests, never hang up the phone.
8. Doubt as to cookware? Start with the farthest from the plate and go to the closest. The cups are right and grow the edge to the center. The water is for the greater, the smaller for white and red wine to the middle.

### In a Restaurant

1. It is the only place where a man must go in front of the woman, to go and ask the maître for a table.
2. Whoever calls should arrive early. If the guest arrives before, you must wait for the host without littering the napkin, opening the cover charge or order drinks, maximum part water.
3. To call the waiter, just a subtle gesture. Wait for the right time. Do not snap your fingers or whistle. Much less yell words like "friend", "chief" or "brother."
4. Whoever invites pays the bill, unless the division has been established. In relation to two, men pay for the first date . If she insists on splitting, it is only a test.
5. If you find a name, give a nod instead of going to his desk, but a close friend or someone you have not seen in a long time. Greet someone who is present with you.
6. At the table, it is forbidden to use toothpicks and freshen up. If necessary, go to the toilet . But do not delay.
7. The ideal is to turn off the phone. If you can not do it, tell whoever it is with you and ask for apologies for leaving him in vibration call.
8. Forget the speech of healthy eating and combating cholesterol. You're in a temple dedicated to gluttony where everything is allowed. Do not let your companion be embarrassed before a portion of greaves.

9. If the woman is asked by a friend and if the meeting is combined in the restaurant, it should not be delayed beyond ten minutes. Longest delay is slight. The fact of being a woman does not justify the lack of politeness. If a woman thinks being elegant and sophisticated is to linger, it is wrong. She is only contributing to the moodiness.

When attached, the woman should not call the waiter. The man is responsible for making requests.

Notes to women:

- No large bags or packages rest on the table. Ask a chair over it and deposit bags and packages.
- Do not comb hair at the table, head to the toilet.
- We should not shake hands with people who are already at the table. Let us confine ourselves to a friendly "hello, how are you? Okay? Nice to see you!" Things, said in a cordial way, showing the pleasure of meeting.
- Search call the waiter discreetly, that is, avoid clapping or clink glasses with silverware.
- Avoid making claims aloud. Generally the most claimants are those people unaccustomed to being well served in their own homes.
- In the restaurant do not take account of the amount owed. Upon receiving the note, try to keep a neutral air.
- Ladies should not rise to greet anyone. Men, on the contrary, they should stand up to greet anyone they know.

### **At the Table - Packed in general**

At table has a quiet and safe attitude. It is important for achieving a good personal image. Technical knowledge can be acquired with relative ease, daily training and observation.

There are great works forth on labels, including books very interesting and worth checking out, but here only the Parties, present only an overview of precious tips that can be of great value to your professional and personal life. Business meals are those that most require a fine education, but also serve our advice for any meals in public.

1. Do not cut any food at one time.
2. Never blow or make noise when making soup and not turn the dish of the same.
3. The bread is broken by hand.
4. Keep the elbows close to the body as well.
5. If you are doing a short break in the meal, the cutlery should look like the shape of the caret (^) on the plate.
6. A tablespoon is always carried to the mouth by side, was formerly ahead.
7. The knife when not being used should be on the plate at the top, with serrated faces to person.

- 8.** When you arrive, do not reach for those who are already feeding (one friend at a restaurant, for example).
- 9.** Do not use your cell phone at the table, unless it can assist in the discussion (and without disturbing the table next door).
- 10.** If invited, never choose the most expensive dish - expect the host to choose, and choose a bit cheaper (the people known by the more expensive restaurant bill are evil spoken ...).
- 11.** At the restaurant, the first thing you do is to sit down to put the napkin if it is cloth, in the lap (be careful not to slip). If the napkins are starched, let it fold horizontally, by bending, not to slip. Whenever you take the glass to your mouth, pass before his napkin on his lips. If you need to get up during the meal, remember to put the napkin on the towel to the left of the plate, without bending it. Finally, after the coffee, do the same.
- 12.** It's okay to ask for clarifications, "maitre d 'or waiter on the menu (but attention to the signs "of the" maitre ": items are usually low output).
- 13.** Never start a feed before the other - wait for everyone to be served, and begin together.
- 14.** The most obvious: do not talk with your mouth full, don't gesture with your cutlery.
- 15.** Do not feed holding the two cutlery at the same time: the knife serves only to cut - after using it at a time, stand on the plate diagonally, with the cut in.
- 16.** Do not rest your elbows on the table, just the forearms, more precisely, his fists.
- 17.** Do not "hug" the dish with one hand, not all the support arm on the table, between the plate and the body.
- 18.** When finished, put the two together cutlery (not crossed) in the 4:30 position of the watch - is the "code" that you are satisfied and that the waiter can withdraw your plate (they know recognize certain codes - are generally trained to do so). Without this code, they will keep asking if you want more. Just give this a sign that ended when the hosts and those closest are also finished. The correct is everyone eats at the same rate and at the same time.
- 19.** At banquets, use the cutlery from the outside in, to each dish, and place them in the dish, to be taken in the right sequence and in the right position. The small silverware in front of the plate are for dessert. The cups are thin and tall champagne =; = higher water or soda; Avg = red wine, white wine = lowest. Glasses for Cognac (more "fat" or Spirits (small glasses) comes after, usually. The presence of "lavender" (small bowl with scented water to "wash" the fingertips) means you have to use your fingers (usually in the "Entry") to support or hold small pieces of food.
- 20.** Do not call the waiter snapping fingers or shouting.
- 21.** Do not smoke at the table.
- 22.** For dessert, a pie is served with spoon and garfinho. At the end, spoon and saucer garfinho should stay in the cup - never inside. The spoon is placed to the right; garfinho the left. In simple restaurants, which have no plate under the bowl, the spoon is on the same table, to the right of the cup. It is also correct to put them down parallel.
- 23.** Don't palite teeth in public (or floss, of course).
- 24.** Do not speak up - speak loud symptom is usually insecure people (must be stated), or "new rich" (need to show), or uneducated, even!
- 25.** Do not drag the chair to stand up. Replace the seat in place, also without dragging.

**26.** The empadinha is delicious even when it chews the olives with stone, is not it? Given the surprise, eat the olives, cover your mouth with your left hand cupped, take the fork to your lips to collect the stone and place it on the plate. Otherwise, adopted mainly in cocktails, is covering his mouth with his cupped hand and pick up the stone with thumb and forefinger. Then it must be collected in a paper napkin.

**27.** Well decorated with flower-shaped vegetables dishes, stuffed olives and fresh flowers are always served and leave us with one question in mind: - Is that edible? Do not be shy, they are to eat it. What is not elegant is just pinching leaving these decorative elements, for example, a pie without coverage. If you do not appreciate them, try to eat at least some, not to accumulate them as left on the plate.

### **Bathroom or Bath Room**

**1.** Lock the door and, if deemed appropriate, open the tap. No one should see or hear what is going on inside.

**2.** When you leave, leave it clean. No debris inside or outside the vessel or suspicious drops on the floor. Ensure that the tip of the toilet paper roll does not drag on the ground.

**3.** Rinse the soap after using it. It should be clean, with no foam around. Make sure that there were brands of toothpaste in the sink and the tube was properly closed.

**4.** Take all the hair brush, comb, sink and shower drain and toss in the trash. It better not delegate this task to your spouse.

**5.** Shampoo tubes have cover, and usually just one finger to close it. Why run the risk of bringing down the glass and wasting half the contents over the bath?

**6.** Singing in the shower is a delight. But only for those who are in the bath. Beware the volume: it must not invade the room, or the kitchen.

**7.** No panties or panty are spread around the box. If you really want to wash them in the bathroom, take them to leave the bathroom and spread them on the clothesline service area.

**8.** If you are a man, remember to lift the toilet seat before you use it and lower it to leave the bathroom. And do not let the tangled mat.

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