Amongst the successive Masters of the House of Nabeshima there has been none evil of mind or dull of wit. They all of them might well be compared with the very best in this realm. Strange is the House of Nabeshima whose uncommon fortune must be owing to the divine grace that has been given for the pious virtues of its early ancestors.”

So runs a passage in “An Eventide Discourse”, which forms the first chapter of the “Hagakure” 蒔髄, the book of valour and virtue that has for generations been treasured in the House of Nabeshima which ruled over the province of Hizen, in the island of Kyūshū, through the three centuries of feudalism. This book was so valued because it contains between its two covers what was considered an epitome of the canon that ruled the mind and the conduct of the samurai.

It was not without reason that their lordships of Nabeshima were always proud of their men. Many were the feudal lords that used to come up to the court of the Tokugawa Shogunate every or every other year; but few of them could say of their men what the noble Masters of Nabeshima could say of theirs. The soldiers hailing from the province of Hizen were not half so well apparelled; and less gold glittered on their sword hilts; but they were all of them known to be men of high mettle and loyal hearts.

That the spirit taught through the pages of the “Hagakure” 蒔髄 still lives as a force of tradition has been well proved in the military...
campaign that Japan had to carry on around Shanghai in 1932 and in the so-called undeclared war that has been in progress in China since 1937. Many gallant feats of arms have been seen. There is hardly a province in the country that has not added to the glory of this nation's military history; there is hardly a rural community that has not added a name or two to the list of national heroes: but few individual provinces there are that have produced more sons of military fame than Hizen. These gallant sons of Saga range from regimental commanders to privates.

The title “Hagakure” 楓隠, meaning hidden behind leaves, is said to have derived from one of the poetic compositions by Saigyō 西行, an anchorite priest whose name figures high in the anthology of native poems. The poetic lines in question run:

はがくれにちり止まれる花のみぞ
しのびし人にあふこいちする

“Hagakureni chiritodomareru bana nomizo,
Shinobishi hitoni ou kokochi suru.”

(Only a flower alive but hidden behind leaves,
Strikes one as if meeting a soul withdrawn from the world.)

Most of the wisdom and teaching contained in the “Hagakure” is ascribable to a warrior named Yamamoto-Tsunetomo 山本常朝 who retired from the world while he was still far from old. His retirement was demanded as a token of his affection and loyalty for his lamented master. While he was in retirement he discoursed for the benefit of a younger samurai who had followed him there. What the young pupil set down was to become one of the most treasured heirlooms of the House of Nabeshima.

Yamamoto-Tsunetomo himself was of noble extraction, his pedigree going back to the noble family of Fujiwara. One of his early ancestors fell in disfavour with the ruling scepter and was degraded. Consequently, he was transferred from Kyōto to the county of Saga in the province of Hizen, where he was given fief as a local feudatory.
Tsunetomo, the virtual author of the "Hagakure", served under Lord Mitsushige, the second master of Nabeshima, whose reign, roughly speaking, covered the last quarter of the seventeenth century. When Lord Mitsushige died on May 19, 1700, a number of his retainers, especially those who had been closest to him, retired from active service and even from the world as a token of their unceasing loyalty and for the purpose of devoting the remainder of their lives to prayers for the serene happiness of the departed august soul. Tsunetomo who was then 42 years of age was one of those who followed the late master out of active life.

He withdrew to a place named Kurotsuchihara near the village of Kanatachi, in an out-of-the-way corner of the province of Hizen. He made his abode in a "grassy cottage" which he had all for himself. That he was not loath to enter on this more leisurely life is shown by the poetic composition that he left just before taking his leave of the world. It may be rendered to the following effect: "As I go on looking for truth, dewdrops on the wayside grass are blown by the autumn wind that comes down from the mountain tops; and refreshed is my flesh clad in the surplice."

One spring day ten years after he had retired from the world, the content anchorite was surprised by the visit of a young samurai named Tashiro-Tsuramoto who, having been relieved of his service the previous year, had decided to live in company with "leisurely clouds and wild cranes". The young warrior made his abode in the neighbourhood of Tsunetomo's abode, which pleased his fancy. Daily he would bend his steps to the hatched cottage of his senior and listen to his discourse. What he heard he set down. In the first year of the Kyōhō era (1716) or seven years later, what was to be known as the "Hagakure" was completed.

The "Hagakure" is composed of eleven chapters, which are further divided into some 130 sections. Tsunetomo's discourses form
the main portion of the book, although some 40 names are quoted in one connection and another. These discourses are sometimes given in the shape of moral teaching and some other times in that of narration. These tales and anecdotes are too local in appeal in some instances and too personal in others. A selection has been made of only those which are typical of the warrior spirit that has made the clan of Nabeshima one of those most respected by the enemy and most trusted by the friends.

To the title "Hagakure", because of its high moral value, sometimes is appended "Rongo", the name by which the Analects of Confucius are known in Japan. By some others the term Bushido is added, instead, for the reason of the book being on the subject of that code of knights which was brought forth in the country as a truly original institution in the 14th century, as a relationship between master and retainer; and developed through the succeeding ages into a country-wide institution that was to bring on a flowery period of knighthood under the regime of the Tokugawa Shoguns.

The spirit of service and loyalty that dominates this school of warrior thought was originally conceived in terms of clans and feudatories. This, however, was but natural since the samurai of those early times lived only for the feudal lordships they served, and their lordships' domain seldom extended over more than three or four provinces. In some instances, by no means so rare, feudal holdings consisted of only a few counties. But the spirit inculcated upon the minds of men of those feudal ages has lived through the years that followed even to this age of modernism. The selfsame spirit is now conceived only on a broader scale and in terms of Majesty and subjects. This selfsame spirit has been the keynote of that movement which more recently has been seen as a reaction against the worship of foreign gods and as a return to native and time-honoured places of worship.

An Eventide Discourse

The duty of those who serve their lord and master is to keep their
minds constantly on the study of his domain, the study of its history and tradition. But men nowadays are apt to neglect this study.

The main aim of this study is to assure the perpetuation of the achievements of the founders of their master’s House and of the great charity that was the foundation thereof.

The first Lord of Nabeshima was brave, gallant and charitable. The second Lord was pious and virtuous. The third Lord has reigned wisely that his domain has extended in name, fortune and area. All this glory of the house, however, is not always remembered by those who would sometimes turn to other clans for gods to worship. Hence, our complaint.

The spirit of this clan is that even the worship of Gautama, Confucius, or the great national heroes like Kusunoki or Shingen should be subordinated to that of our regnant House.

**The Warrior’s Oath**

Wherever we may be, deep in mountain recesses or buried under the ground, anytime or anywhere, our duty is to guard the interest of our Lord. This is the duty of every Nabeshima man. This is the backbone of our faith, unchanging and eternally true.

Never in my life have I placed mine own thoughts above those of my Lord and Master. Nor will I do otherwise in all the days of my life. Even when I die I will return to life seven times to guard my Lord’s House.

We have sworn to do four things: namely:—

1. We will be second to none in performance of our duty:
2. We will make ourselves useful to our Lord:
3. We will be dutiful to our parents:
4. We will attain greatness in charity.

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Kusunoki-Masashige, as loyalist and military scientist, has few equals in the history of the country; Takeda-Shingen, as founder of an original school of military strategy, had also good reason to be enshrined in the hearts of those who followed the art of war.
CULTURAL NIPPON

When we repeat this vow, morning and evening, before what we hold most sacred, our strength will grow as of two, and our feats will surpass those of others. We may move only slowly like a measuring-worm, but we will always move forward.

The Principle of Death

I have seen it eye to eye: Bushidō, the way of the warrior, means death.

Where there are two ways to choose, let thy choice be the one that leadeth to death. Reason not; set thy mind on the way thou choosest—and push on.

One may ask: "Why should I die when it is to no advantage? Should I throw away my life for nothing?" Common is this way of reasoning; and it is common among the men who hold themselves as important.

When any choice is to be made, let no thought of success sway thy mind. Inasmuch as we all had rather live than die, that which we prefer is almost certain to be our choice. Think of the disgrace that will be thine, when thou aimest at advantage and missest it. Think of the disgrace of the man who hath missed his mark and hath to live.

When thou failest in thy purpose and payest for thy failure with death, it is true that thy life hath been laid down to no purpose; but remember, at least, that thy death would bear witness to the quality of thy mind. Thy death would not be disgraceful.

Every morning make up thy mind how to die. Every evening freshen thy mind in the thought of death. And let this be done without end.

Thus will thy mind be prepared. When thy mind is always set on death, thy way through life will always be straight and simple. Thou wilt perform thy duty; and thy shield will be stainless. When thou canst see thy way straight, with open eyes and free from obstructing
thoughts, there can be no straying into errors. Thy performance of duties will be above reproof and thy name immaculate.

Death and Truth

A man once asked: "What is the meaning of the way of death?"

The answer was given in the form of a short-syllable poem which ran as follows:

"When all things in life are false,
There is only one thing true, death."

Death and Reason

When you are on the field of battle, close your minds to reasoning; for once you begin to reason, you are lost.

Reasoning robs you of that force with which alone you can carve your way to your goal.

Proficiency in the science of war often makes one doubtful. Doubt stands in the path to decision.

Lord Shigeyoshi of the House of Nabeshima has bequeathed the rule: "Children of my house shall forever remain strangers to the study of strategy."

Face to Face with Death

He that can face death with grace is truly a brave man. Nor are such brave men few or rare.

There are men who know how to discourse in noble periods. But some of these men often lose their minds in their last moments. He whose heart faileth in the last moment is not brave.

Calculating Minds

Unworthy are the minds that always calculate. Calculation means weighing in the balance what might be lost and what might be gained.
The minds that calculate can never rise above the thought of gain or loss.

And what is death but loss? What is life but gain? He that calculates means to gain. When and where he works for gain he must shun death. Hence, his cowardice.

Those who are learned in letters are rich in wit and glib of tongue. Their wit is as often a veil for their infirm minds. Their tongues are as often advocates for their calculating minds. Their wit is just as likely to mislead your minds as their tongues are to beguile your ears.

Choice

Shida-Kichinosuke, one of his lordship’s retainers, said: “Where life and death alike mean no disgrace, let your choice be life.” But he meant the reverse of what he said. For on another occasion he observed:

“When you ask yourself whether to go or not, you had better not go.”

He added: “When you ask yourself whether to eat or not to eat, you had better not eat. When you are to tell yourself whether to die or not to die, you had better tell yourself to die.”

The Secret of War

Iyemitsu, the third Master of the regnant House of Tokugawa, had pronounced leanings for feats of war. His highness once had two barons summoned before his dais. They were both known for their proficiency in the art of war, the one was Sukekurō, of the province of Kii, and the other Lord Nabeshima-Motoshige.

The Grand Master of the realm wished to know what were the true secrets of war. The first named strategist set down the secrets of his school in writing. That which he set down ran into three large sheets of paper.

Lord Motoshige likewise set down his reply to His Highness.
And his lines were brief and ran as follows:

"It will never do to think which is wrong and which is right. Nor will it do to think what is good and what is not. To be asking what is wrong is just as bad to be asking what is good. The point is that one should never try to think."

Shogun Iyemitsu said: "Here I have what I wanted."

**Graceful Death**

Death comes to all, to the high and to the low. Death will come to you no matter if you are prepared for it or not. Of its certainty none is unaware. But as a matter of truth, you think that you will not be going until all others have gone. It is this way of thinking that misleads you and all others. Death will have crept up on you before you know. Meet it, be sure you meet it, always in all your readiness.

**When Death Comes**

"Bushido—the way of the warrior—means fighting to one's end: fighting to kill. Fight with thy hands that thou alone mayst be sure to account for more lives than a score of other men can:" thus spoke Lord Naoshige, of the House of Nabeshima.

He that fails to arise to such heights of wrath and frenzy can never accomplish much. He that wields the rapier should so work that he may appear frenzied like the demon himself.

He that wavers with a reasoning mind when he follows the way of the warrior can never expect to lead others.

"Let there be no thought of thy sovereign. Let there be no thought of thy parents. The way of the warrior means only to fight unto one's end. Only in following that way wilt thou be true unto thy master and thy parents."

**Thy Face Toward Thy Enemy**

1

"In the field of battle, always try to be ahead of all other men."
Think only how to overcome the enemy's line. Never fall behind others; nor fail to distinguish thyself by valour."

This is from the discourse of a certain elderly gentleman. And he has counselled well. He who goes afield in arms should always remember that when he meets his end his face is turned onwards to the enemy.

II

"Thou mayest be one, but keep thy ground. And anon there will be another to form a front with thee; and there will be two of you there."

III

"In valour and fearlessness be second to none. Be so that thou canst feel that thou art unequaled throughout the realm."

IV

Nakano-Shuyemon, reputed for valour, once said:—

"What's the good of training in the arts of war? Close thy eyes, step forward and strike; or else thou wilt be of no use."

Even After Thy Head Is Gone

"A soldier may have his head struck off, but that should not be his end. If his fighting spirit is strong enough, he may inflict some damage even after his head is gone. A soldier of fortitude seems to endure long enough to do some damage even after he is beheaded."

If soldiers of ancient times could do it, why could we not do as much? One man is as good as another.

In The Thick of Fight

"When I was face to face with my enemy I felt as if darkness had come over me. In that moment I was badly wounded. How about you, worthy sir?"
"HAGAKURE BUSHIDO"

"It is true that when I fell into the thick of enemies, I felt as if I was in darkness. But I paused for a moment to compose myself, and it became like a grey twilight. If I struck forth in that moment, I did not suffer so much damage."

An Old Warrior's Counsel

Yamamoto Sakino-Kamiyemon, a knight of whom the House of Nōbeshima was proud, has set forth as follows:—

(1) All is possible when you are determined.
(2) A dog's skin at home; but a tiger's skin abroad.
(3) Be respectful but never be so awed that you cannot be outspoken. Be courteous and polite; but never be so timid that your bending knees give away under you.
(4) Spare not the spur even when your horses are galloping.
(5) Courage overcomes all.
(6) A man's life is fleeting; but his name is lasting.
(7) Gold and silver always may be had: but not always good men and true.
(8) A man who laughs falsely is a coward. A woman who laughs falsely is wanton.
(9) Seek information even when you are informed; for that will be courtesy. Seek information when you are uninformed; for that will be wise.
(10) When your eyes turn one way, they should see eight ways.
(11) Let the knowledge of one thing be the understanding of a thousand.
(12) Never yawn in the presence of another. Shield thy gaping mouth with a fan or with thy sleeve.
(13) Headpiece and helmet should be worn with its front pulled down.

Inside and Outside

Yamamoto Sakino-Kamiyemon said:—
"He who would truly serve his lord and master should pick his teeth even if he had to go without meal. He should use a dog’s skin at his home but a tiger’s skin when abroad."

He meant to say that the gentleman of arms should never betray what he suffers inwardly. His expense should be cut down in private life so that he should appear the better in public, to the honour of the lord who grants him fief. But things more often work out the other way.

**Soldier’s Training**

While in the period of training, never think of relaxing. Be correct in form and studious in behaviour even when in your own home. Be sparing of speech. Where you would speak ten words, speak but one.

Guard your lips even before you speak one word. Aptly spoken, even a single word would be sufficient to prove your valour and fortitude. As in time of peace so in time of turbulence. A single word betrays a coward. Remember one word is often as pregnant of meaning as a hundred.

**Man and His Appearance**

Yamamoto, whose first name was Tsunetomo and the second name Sakino-Kamiyemon, assumed arms in his thirteenth year of age. But for a year or so he stayed at his home, never reporting himself at court. He thought that he had too knowing a look. For he had heard someone say: "He who looks too knowing never finds favour with our Lord. He believes that more errors are committed by those who look knowing."

Yamamoto, while staying at his home, would often study his own cast of features in the mirror. He studied it until his expression became so altered as he desired.

He who looks knowing seldom wins others’ confidence.
mind should be better disciplined. He should be unassuming; his features and manners restrained. His speech should be as modulated as his temper.

**Enough Is Too Much**

As with feasting so with everything else: know when and where to stop. Even so with your life.

When you leave a festive place, take leave while you still desire to stay. When you feel you are satisfied, you have had more than enough. Enough is too much. Surfeit not yourself.

Let likewise be your intercourse with your friends. Keep company with them, but never until you feel you have had enough of it.

**Service**

I

A votary who had followed the way of Buddha and retired from life once said:

"If you go forth to ford a stream without knowing its depths, you are apt to fall into depths and drown yourself. If you go dashing on in your service without knowing the current of time or the disposition of your lord's mind, you may be of little service. Your own zeal may be your ruin. There are men who struggle to ingratiate themselves with their masters: but they are pitiable to see.

"Before you ford a stream, acquaint yourself with its shallows and depths. When you mean to serve your master well, know his mind, all its turns and movement."

II

Nakano-Juyemon, one of the veteran retainers of the House of Nabeshima, said:

"He who serves well only when his master is gracious is not serving in the true sense of the term. One should serve well even-
when one’s master is cruelly unreasonable.”

Another retainer of high prestige by the name of Ikuno-Oribe said:

“If thou thinkest that thy service is for this day only, thou wilt be equal to aught. Thou canst bear with all if it is for this day only. Think so to-day. Think so again to-morrow.”

III

“Think of this moment only; no further or no other. Fix thy mind upon this moment: let it stay thus wise: and thy thought will stay thus through thy life.

“When thou hast come upon this truth, thou wilt no longer chafe or fret. But men seek truth as if it were otherwise: and find it will not.

“Faith is possible only through experience. Once faith is attained, it abideth for all time. When thy mind hath come upon this truth, thy mind will no longer be beclouded. Thy mind will be free and open forever and a day.”

IV

Yamazaki-Kurando, high in His Lordship’s service, has well spoken:—

“I would not advise men to be too meticulous in what they do. Let them be sure that they are doing their duty, and that will be enough. Don’t let them be asking too many questions: the way of justice, the way of the righteous, the way of reason, and so on.

“Sufficient for them if they give themselves up to service. For their lord will be most pleased.

“If men err because of their zeal, let them be content. He who can see every step he takes is apt to pause at places. While pausing his life may pass away. Life is too brief: go forth without pausing. Go forth where thou canst be of service.”
Measure The Cups You Take

When you feast and drink, lose not your mind. Men are apt to drink only because they wish to be drunk. Measure the cups you drain. He who fails to do so appears a glutton. Men are often judged by the way they drink. Men betray their minds when they are in a flush of drinks.

Politeness

When you are invited to be a guest, think beforehand what you will do on the morrow and set it down. Think what and how you will do when you are there. Think what courtesies you will do.

When you are visiting, hear well what your host says and always take it in a good part: such will always make for harmony and friendship. This is the principle of politeness.

When you are invited to call on some one in a highly exalted position, let no thought of his position or of the occasion weigh down on your mind: or you would find his company unbearable. Instead, when you go to visit him, tell yourself how much you are going to enjoy his company.

When you are invited to dinner, beware how much you will drink. He who would be thought polite should know when to take leave. Be sure to go before the host begins to think how long you have been with him. As important that you should not break up company too early.

Hospitality

When you are to have a visitor, see that he will be impressed by what you have done on his account. So far as you show your attentiveness will you show respect for him.

If your guest is to be pleased, take particular pains to please him. Have your room-screens be covered with new decorative paper. Where your guest will wash his hands, hang a new towel. Let the ladle on
the water basin be also new.

If the visitor is to stay overnight, see that the pillow-cover is new. Nor forget that a smoking set is placed at his bedside. The pipe for him should be new, also. The bamboo tube into which he knocks off the ashes should be of freshly hewn bamboo.

At table, forget not that your caller will find something specially pleasing. For instance, vegetables of the season freshly pickled would always be pleasing.

*The Samurai and Appearance*

I

As far down as the era of Kanbun (1661–1672) the samurai used to take a bath each morning, shave himself, scent his hair, pare his nails and trim them by rubbing with pumice-stone, and polish them with the rough horsetail. Likewise they used to attend to their arms, which were kept free from rust or dust.

All this was done not for outward seeming only but because they were taught to be always in that trim in which they would be seen after death. For a call to the colours might come any time. A warrior whose remains were found in bad shape was held up to ridicule if they fell into the enemy’s hands. Those who prepared for their end each day were to be never caught unprepared.

II

The gentleman of arms should always have his finger nails trimmed, removing any dirt between nail and skin. His garment or undergarment, be it worn next to the skin or outside, should always be neat. He should always see that they are clean, however patched they may be. His hair and all around it should be well groomed. Dandruff is intolerable.

*How To Mind One’s Business*

Observe the men who serve their sovereign nowadays. Many of
them keep their eyes low, but the glances that they shoot out of the corners of their eyes are sharp—sharp as those of the men who would steal others' purses.

These men look to be wise; they strive to be well counselled, for their own cause must always be forwarded.

It is true that some of them seem firmer in mind. But seldom are they as good as they appear.

You who would serve your sovereign truly should be thus wise:—Give all that you have unto your lord. Think that you are no more of yourselves than your ghosts are of you. Think only of your sovereign. Fear not to give your counsel when you believe it is good. Always think how you may make your country stronger and more powerful.

Let these thoughts be always yours, be you high or low in rank. Set your minds firm in these thoughts. Let your minds be so firm that they should remain unshaken even if a deity or a Buddha himself were to come and counsel you otherwise.

**Be True to Thyself**

Question: "What shouldst thou regard as most important? What is the line in which thou shouldst train thy mind?"

My counsel is as follows:—

"See that thy mind followeth the way of the righteous every moment. See that it doeth so this very moment.

"People always say that they will do this and that,—but tomorrow and not to-day.

"Thou livest only when thy mind is set on the way of the righteous. Whatever thou mayst set about, see that thy mind remaineth steadfast to the only one thought:—Be true to thy sovereign: be kindly and

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1 Their lordships were often erring, because of lack of wisdom or because of perverse counsellings by those who stood close to them. But to tell them where they were wrong as often meant death. He who counselled his lord against his august will always ran the hazard of his life. The irate lord had little compunction in beheading a forward retainer or in ordering him to self-dispatch.
dutiful to thy parents: be brave in arms.

"Think not thou wilt find any other rule to-morrow. For that which is foremost in thy mind at this very moment should be thy guide for all the days of thy life."

**Appearance**

He who looks clever will surprise few even if he proves his cleverness. It will be taken as a matter of course if he distinguishes himself by some feat of arms. And if he does only what others can, he is thought below the average or the expectation.

On the other hand, he who generally appears to be just one of the ordinary wins applause even if his feat be but slightly above the average.

**Boldness and Crudeness**

It is often said: "He is a brave man because he was not afraid to say so and so before such and such man." But those who dare speak up where they are hardly expected to speak do so often because they wish to appear what they are not. Gentlemen of arms should, however, be respectful and reserved in their attitude.

A gentleman who does not mince his words, or whose tongue is fearless and glib, may be likened to a footman who carries a spear in his lordship's train.

**Devotion**

Render thy acknowledgement each morning in the following order: first, to thy sovereign; second, to thy parents; and third and lastly, to thy tutelary deity and protecting ancestors.

If thou art devoted to thy sovereign, thy parents will be pleased even as thy deity and ancestors will be. Sufficient for thee is to know thy sovereign. Remember: if thy heart be true, thy mind will never wander off duty.

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1 A lordly procession was always formed of footmen who carried their master's paraphernalia; to wit, spears, grabbing-spikes, sun-shades, rain-garments, etc.
Learning

I

Learning is valuable. But learning is apt to be the cause of errors, as a certain learned votary of Buddha has once said. Learning will be useful if it can show where one is in the wrong.

But this is seldom the case. Learning lifts one’s mind: but a learned mind often over-reaches itself. A mind full of learning is apt to indulge in sophistry.

II

Be learned in letters: be accomplished in arts: but let all thy accomplishments be in the best interest of thy service as a man of arms. Only then will learning be valuable.

In pursuit of learning, beware lest thy natural leanings should lead thee astray. Thy way is always one and the same.

Training

I

There is no end to one’s training. Once you begin to feel that you are masters, you are no longer getting on the way you are to follow. He who would attain heights should always know that he is not high enough. Only those who ever walk on aiming higher to the last of their days will be regarded as perfect men by posterity.

To attain the purest and truest form of manhood our life often proves too brief. Train your mind so that they may always move with a single purpose; to be true to the service of arms. Minds containing impurities can never remain true to the way of arms.

II

Men are made only by training through their lifetime. Thou shouldst so see that others, and not thou, will lift thee. A man who has advanced by himself is more liable to fall than he
whom others have come to lift. Better supported, the latter stands on firmer ground.

**Duty**

The man of arms should first offer his body and soul to his sovereign; and next, acquire wisdom, charity and fortitude. Not are these attainments beyond reach. Wisdom means to seek counsel: charity to serve for others: fortitude that quality of mind with which to brace up one's courage and press forward to the goal.

That is all there is to your life. Those who are thought worthy are those who are capable of these things.

**Service**

When you are in service be not forward. Do as little as you can. Abide your time until your service is called for. For will you do otherwise when you are in your own home?

**Valour and Charity**

Priest Tanne, a follower of Gautama, has observed:

"A monk will never attain the true way of Buddha unless he externally, follows the way of charity and, internally, lays in a rich stock of courage. A warrior should, externally, follow the way of valour and, internally, have a bellyful of charitable thought.

"Therefore, the priest learns the way of valour from the warrior and the warrior learns the way of charity from the priest. Throughout my pilgrimage of many years never have I come upon a man of my faith who could lead me along the path of great wisdom. Whenever I heard of any warrior of high repute, I sought him out however wearisome the way might be. I would ask these men to instruct me in the way of arms; and I found their wisdom helpful to my pursuit of Buddha's way.

"A warrior wears a buckler and wields a suit of armour as he
hurls himself into battle. How can a priest hurl himself into battle when he has only a string of beads? He should have fortitude of mind. Only priests of fortitude can forge their way into the inferno and save the masses of lost souls.

"Priests nowadays go astray. They emulate in tenderness. How can they hope to attain the true way? As if not content with themselves, they make converts of men of arms and make womanish men of them all.

"Buddha’s teaching would be of no use to the younger men of arms; because it will divide their minds between two ways. What’s the use when they cannot see the only way for them to follow? Buddha’s way is good for aged men; for they have few better things to occupy their minds with.

"A warrior should always carry two loads with him, one at each end of the pole slung across his shoulders. The one is his duty to his sovereign and parents, and the other is a combination of valour and charity. The heavier the loads the better.

"Let thy daily acknowledgement, morn and eventide, first and last, be to thy lord and master. And remember: charity is the mother of fortune. Many a brave good warrior have come to grief because they lacked this quality."

The Warrior’s Mind

I

The soldier is supposed to keep his mind on the way of arms. But his mind often wanders off from that to which it is supposed to be fastened.

Take a soldier and ask him: "What is the great principle of the way of the warrior?"

How few of them are ready with answers. This is because the thought that should ever be foremost in their minds is not always in place. In their unguarded moments the gentlemen of arms betray
their state of mind. Their remissness is unpardonable.

II

You who would serve your master should never be off the guard. Always be alert as if you were in close attendance on your master. Men relax their minds when off duty. But it is also true that they relax their minds when on duty as well. He who holds his duty lightly holds his mind at ease.

Home and Battlefield

Men of arms live a dual life, private and public. They live in their homes in one way and in the field of battle in another. But they forget that they cannot switch from the one to the other on a moment’s notice.

Live each day as if you were in the field of battle. He who cannot live like a true soldier in his own home cannot be expected to acquit himself like a true soldier in the field of battle.

Time and Its Movement

Be it marked:—

“Time changes. Each age has ideas of its own, which are no more alterable than time itself. Mark them: if they tend to degradation, the fall of the age is not far off.

“As the year has its alternating seasons so the day has its own changing hours. Lament not over the bygone days, however good they are believed to have been. A hundred years agone are a hundred years passed. They are never to return at any one’s behest. It is only important that every age that is now should be made as good as it can be.

“It is because of this that those who hark back to the past are apt to err. The minds that dwell upon the past fail in understanding the present.
“HAGAKURE BUSHIDO”

“However, scorn for the past makes one lacking in wisdom.”

Gratitude

When you realize how for generations your family has served for the house of his lordship: when you remember how those who have gone before you served, and how those who are to come after you are to serve; you will be moved to a deep sense of gratitude. For you, there should be no thought but of service for the one who has claim on your grateful heart.

Be firm in this thought. Be immovable even if Gautama himself, even if Confucius the wise, or even if the first Deity of the realm were to come and entice you. Be content to descend to hell or to receive the scourge of God or of Buddha on your back, if need be.

For you, there is only one to follow or heed. Only the minds so firm and steadfast will find favour in the sight of the deities or of Buddha.
"HAGAKURE BUSHIDO"

or

The Book of the Warrior (II)

Arrangement and Translation

By Z. Tamotsu Iwadō

岩堂 保

Weigh Lightly What Is Weighty

"Weigh lightly what is weighty" was the motto that Lord Naoshige wrote to be pasted on the walls where all could see. One of his vassals read it and added thereto: "Weigh heavily that which is light."

His lordship seems to have meant to say that his men should keep their minds always on what weighs most heavily, so that when the time came, their minds should be made up quickly. A mind that is always prepared is easily made up.

His vassal who had added his thought thereto was of the opinion that one was apt to overlook what seemed to be of small importance, their oversight often proving costly.

Man and Career

Ascent in early life means little good. It is best that one begins to climb higher when about fifty years of age. Meanwhile, be as unobtrusive and unassuming. Let others think that you are slow to advance. When you move on slowly you are setting your feet closer to earth and more firmly.

He who goes up will stumble and fall. But if only he keeps off the way of the evil he will in time get back on his feet again. His

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ascent thenceforward will be often the faster for the fall.

**Vengeance**

A gentleman of arms who should remain unnamed was once insulted. But because he failed to fight for his honour he was publicly disgraced.

When there is any wrong to be avenged, lose no moment to strike, even if it is to cost your life. You may lose your life but never your honour. If you pause to think how you may be avenged, you may never have a chance. While you stand figuring how many might be against you, your chance may be gone for good. Be there thousands of them against you, go forth determined to strike down every one of them. And you will be able to do that which you wish to do.

The retainers of the Lord of Asano avenged their master's blood; but they made a mistake when they failed to despatch themselves by disembowelment at the Sengakuji temple.

For another thing, these men had taken a long time before they took their revenge. Had the man they sought for vengeance died in the meantime, their pledge would have remained unredeemed.

**A Soldier's Headgear**

A certain military leader has observed:—

"When any man commanding more than a company of men-at-arms is to try on a new suit of armour, he should examine only its front side. Generally speaking, the soldier should not expend much gold on one's armour; he should rather be more careful of his helmet, because it may be as often as not taken over to the enemy's camp—with his head."

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1. *47 Ronins*, formerly of the clan of Lord Asano, awaited nearly two years before they avenged the honour and blood of their late master. When their end was achieved, they made their way to the Buddhist temple named Sengakuji, where their tombs remain to this day. They waited for an order from the supreme quarters before they despatched themselves in the manner which was thought most honourable—disembowelment at their own hands.
Big and Small Things

I

The way of the froward is attractive. If you deal with an erring man indulgently, he will go further and deeper along the same way. He will in time violate the law and outrage reason. Rather be strict with him lest he should err even as much as the point of a needle.

When any one errs much, be lenient if his case merits consideration. But be rigidly strict in small things. While big errors are rare, small errors are many and frequent.

When you are to punish any one of your own family, be sure that you yourself have not been at fault. Ask yourself if you have taught your family well and thoroughly enough in all things that they should do. This is an important point, because those who are under you generally try to do as you do. The rod is only for the back of him who merits no leniency.

The bamboo quiver may bend and stay bent. But a man’s mind, even if bent, may unbend if properly dealt with. Counsel them wisely: impart to them wisdom: lead them that they may attain proficiency in some line: teach them the ways that are taboo. People may be used even as tools are used.

II

Those who are low in station work to live for each passing day. Those who are middle in station manage their affairs for each moon. Those who are stationed higher shape their life for each year. Those who are higher think for all the days that are to be theirs. Those who are even higher keep their minds on that which is to come after this life. And those who are highest in station hope to make their names lasting for eternity.
CULTURAL NIPPON

Value One Dot and One Line

Ryozan, the learned, told how he had become wiser when he was up in the capital once on a time.

"I was told," he said, "that I should remember that whatever I set down in writing would remain. When I write even a brief note, I should remember so to write as if it were going to be framed and hung up for all to see. He who writes carelessly writes to his own shame."

Consult Even with Thy Knees

I

When you are asked to express your opinion in a public place or on an official occasion, say that you will give yours later, but not then and there. When you do express yourself, don't fail to add that you will be more certain of yourself when you have thought it over later.

Later, tell others what you have given as your opinion at such and such places. Repeat it to as many as you can. From those who are wise you will profit yourself. While you talk you may not seldom come upon a new light of truth or upon a new line of thought. Even if you tell to those who have little wisdom, they will later go about telling that you said this or that. What people hear of you and your opinion may sometimes stand you in good stead. Let even your own servants be your auditors.

When you tell them what you said or what you mean to say in reply, you will be setting your own thoughts in order. You may be straightening out your own thoughts on the subject. Thus you will often come to see that which you would not otherwise.

Counsel given offhand often proves wrong. Consult with as many minds as possible. Consult with the wise, consult with the mediocre, consult with your own family. So the saying goes, "Consult even with thine own knees when there are no others."
Because your mind is small and your understanding is weak, you take to the way of the selfish, depart from the way of heaven, or turn to the way of the froward. How mean, how weak, how shallow, how incapable you appear to those who stand by and look on you.

When you are at a loss how to choose your way, go to some one who is of deeper wisdom and more capable of understanding than you. His idea will be better than yours, because when he thinks for you his mind will be free from selfish thoughts.

The counsel of the wise may be likened to a giant tree: it grows out of many roots. Your own small understanding is like a single stick planted in soil.

There are many who would advise others. But there are few who would as lief be instructed. And even fewer are those who would follow that with which they are instructed.

When a man turns the age of thirty he will find few who would instruct him. Thus the sources of wisdom will become closed to him. Thus his self-will is apt to assert itself. Thus he is liable to error.

"When you mean to lead others by your counsel, be wary, be thoughtful.

"It is easy to find fault with others, and as easy to offer advice. It is common to say that a man is kind if he dare say what others would not, or if he tell outright what stings the ear. If his words are unheeded, he gives it up as hopeless. Such men give counsel because they feel a load taken off their minds by doing so. What good would that do? They only put others to shame by telling them where they are wrong.

"When you mean truly to counsel others well, first consider if your
words would be heeded. Make friends with him whom you would advise; and study whether he would like what you mean to tell him. When you are to counsel him, sometimes begin your speech by reference to the subjects in which he is most interested. Choose your words, think when and where to speak.

"It may not be a bad idea to speak about your own fault. Or you might drop a few words just when you are about to take leave after a visit: so that he may get your points when he is left in company with his own thoughts. Sometimes you might own to your own faults that he may become wise to his.

"It might be also tactical to put him in a congenial and therefore a receptive frame of mind by some pleasing remarks.

"In any case it would be best so to prepare him that he will drink your words as eagerly as a thirsty man drinks water. Your counsel will be appreciated only when it is taken in the spirit in which it is offered.

"When your friend has for long been in some bad habit, his accustomed way will not be reformed easily. If he should be put to shame, why should he reform himself? Criticism will be appreciated only when made by a friend.

"When you have led any man right by your counsel, you have done something which your lord and master will value."

**Early Made, Early Unmade**

A saying goes: "A big vessel is built slowly. Great things are impossible but for expenditure of many years."

Men in service often struggle to rise early. But those who would advance early are apt to obtrude themselves overmuch.

Men who are said to be clever often become self-confident. Self-confidence often has the seeming of an undisciplined mind or manners.

When one is pleased with oneself one is open to flattery. He is apt to conduct himself flippantly, and therefore he becomes an object of derision.


"HAGAKURE BUSHIDO"

**Standards**

It would be wrong to say that a man is righteous because he has got on well in the world. It would be as wrong to say that another man is bad because he has sunk low. Men’s fortunes are made or unmade according to the way of heaven. But it is according to the way of man that one way is said good and another bad.

It is in order to make out this way, make it easy for us to see, that one man is said good and another bad, according to where he happens to stand, high or low.

**Man and Tea Ware**

Nakano-Kazuma said:—

"Old things are used at the ceremony of tea; but some think that new things should be used instead, because old things look musty. Others say that old things are better because they have touches of familiarity about them. But they are all of them wrong.

"Old things have been held and fondled by all sorts of hands, high and low. They may have been touched by the meanest hands; and yet they remain in use because of their worth. There is something good about them. So with men in service. Those who have arisen from the ranks are there now, because they are worthy in some sense or another.

"It would be wrong to make light of men because they have come of low stock. Think not you are better than they, because you were born higher and they were footmen in the former times. Those who have come up all the way from the bottom are more valuable than those who were born atop the ladder."

**Caught in a Shower**

When you are caught in a shower you would be soaked even if you ran or picked your way under eaves of houses, passing from door;
to door. Be content to become wet; and you will be spared much trouble. This attitude may be applied to many things in life.

**Father and Daughter**

Lord Mitsushige’s daughter Haru was married into a noble family. This family had a mansion in the heart of Edo. She would often go to one of the outlying buildings, stand close to the window and watch people pass by. The building looked on one of the main thoroughfares which led to the castle of the Shogun. Hardly a day passed but some lordly procession or another went before her window.

One day she saw her own father’s procession. The sight she saw that day was different from what she had been wont to see and enjoy. The men were plainly accoutred. The whole procession lacked that pomp and circumstance which were usual on such occasions. She was disappointed.

“My honourable father,” she said, when she saw him later, “I saw your men pass here. They looked shabby.”

“They are meant to appear no better.”

“Lords far less mighty than you have their men better dressed. Why will you not make them look better?”

“Because, my daughter, they have never been picked for appearance. Many lords, I know, go to great expense to fit out their men in costly gear. Those men may be good enough to see, but not worth much on the field of battle. My men look not half so well, but they are all of them willing enough to lay down their lives for me any day. They are all from families that have served us for generations. Only worthy men can last so long in our service.”

**A Wager**

The clan of Lord Matsukura rose in revolt in 1637.¹ Three

¹ The clan of Lord Matsukura-Shigetsugu, who ruled the northern part of the province of Higo, Kyushū, rose in 1637 in revolt against the Tokugawa regime. The rebel army consisted of Christian converts whose able leader was Amakusa-Shirō-Tokisada. The
mighty feudal lords of Kyūshū were ordered to go and suppress the uprising. These lords were namely Lord Hosokawa, who ruled the province of Buzen; Lord Kuroda, whose domain extended over the province of Chikuzen, and Lord Nabeshima of Saga. Their men were called to the colours. Those who happened to be at Edo prepared to start on their journey westwards. When the ranks were formed, the far-flung lines proceeded down the highway through the eastern seaboard of the main island. Wherever they went they were subjects of popular comment.

The town of Odawara was astir as the soldiers streamed in. People lined the street through which the processions wended their way. Of the three clans that paraded through the town the men of Nabeshima appeared the least impressive. On this point many whispering voices agreed; but one dissenting voice was heard.

Shichiuyemon, the master of an inn called Kubota, spoke, for reasons he knew best, as highly of the Saga men as others did of the Kuroda or of the Hosokawa clan.

"Do you mean to say that soldiers are good just because they look fine?" he asked, scornfully. "Lord Hosokawa, as you say, has fine looking men: because they are trained for sight and not for battle. I say as much, but not more, for Lord Kuroda's men. They will go strutting all the way down to their home towns, in pomp and glory. By the time they reach Kyūshū, they will be a tired, worn-out lot of men. When they get down there they will have to get rested for some days before they can take the field. If not, they will on the field of battle."

Christian soldiers based their gallant operations at the half-ruined castles at Hara and Shiki, in the province of Higo, not far from the town of Kumamoto. The Tokugawa Shogunate called on several of the local barons to conduct an expedition against the rebels. Lord Itakura-Shigemasa, one of the staunchest henchmen of the regnant house, was despatched to assume supreme command of the campaign. He met with reverses. In mortification for his failure, Lord Itakura resolved to atone with his own life. When fighting was at its height he hurled himself into the thick of enemies and fell.

The Shogunate next put Lord Matsudaira-Nobutsuna and Lord Toda-Ujikane in command. They besieged the enemy bases until they capitulated early the next year.
"And what have you to say about Lord Nabeshima's men?"

"They know their game," said the inn-keeper, with a touch of pride. "You see, while they travel, they take things easy. But when they get back home, they will be just in shape to pitch into battle."

"My good inn-keeper," said one of the men who had listened to his argument and laughed. "You seem to know much about soldiers and fighting. What sort of war was it that his lordship had to call on an inn-keeper to help him in?"

"Good traders are in general good judges of men; especially good inn-keepers have to be good judges of people."

"And of soldiers, too?"

"I will wager, sir, my own head," declared the annoyed inn-keeper. "I will wager that Lord Nabeshima's men will be the first to make their way into the rebels' castle at Amakusa."

The wager was agreed on.

The outcome of the Kyushu campaign was eagerly awaited by all people, but perhaps by few more eagerly than the inn-keeper of the town of Odawara, whose head was at stake.

One day at length a courier sped into the town. He was running with messages for Lord Hosokawa's headquarters in Edo. As he went through the town, he announced in a loud voice:

"Lord Hosokawa's men have won the first honour of battle! They were the first to take the enemy's castle!"

Almost upon his heels came another courier. He was from the war camp of Lord Kuroda. As he sped through the town, he announced in a loud, ringing voice:

"Hear ye folk, Lord Kuroda's men were the first to reach the goal!"

The third messenger was from the clan of Lord Nabeshima. As he came into the town, he said:

"Our Lord's standard was the first to be hoisted on the rebels' castle-wall."

The inn-keeper, above all others, had to know the truth. He and
the man who had made the wager took a trip to Edo, the seat of the Shogunate Government. It was learned for certain that Lord Nabeshima's clansmen had won the first honour of battle at Amakusa.

"I must have your head!" declared the inn-keeper, insistently. Another man tried to mediate a settlement on less deadly terms, but in vain. The inn-keeper had once been held up to such ridicule in public that he wished to take vengeance. He demanded the wager to be given.

Their dispute went on until the liege lord heard of it. The two disputants and the would-be mediator were summoned to the bar. The marshal who took charge of their case declared:—

"Ye commoners! You had the impertinence to discuss about and comment upon members of the armed gentility. You shall pay for your presumption. You are hereby banished from his lordship's domain forever."

The three men made the journey from which few returned. But the inn-keeper, for some unknown reason was permitted some years later to return to his old town and to his old business. Since then Lord Nabeshima's men never passed through the town of Odawara but they stopped at the inn.

**Angry Lord and Unruffled Retainer**

One day Lord Katsushige was out hunting. For some reason or other he became angry with one of the retainers in attendance. The master took his long sword and struck the retainer with the sheathed blade. As his lordship was thus dealing with his man, the sword slipped out of his hand and fell into a ravine.

The retainer at once sprang to his feet and made his way down the cliff. He picked up the sword and put it on his back under the garment, through the back of his collar. Bearing his lordship's sword thus on his back, he crawled his way back, on all fours.

The retainer knelt before his master with his head so lowered that
the hilt of the sword was presented close to its owner's hand.

The retainer acted not only with promptness, which was proper, but handled his master's honourable sword in the most befitting manner.

**A Close Shave**

Aiura-Genuyemon was ordered to behead one of his vassals. He called for his vassal, to whom he said: "I am ordered to behead thee. I have no choice but to do my master's bidding. But thou art trained in the arts of war. When I come to face thee with my sword, I grant thee to take any chance and strike me down."

The master took out his man to the side of the castle moat. Genuyemon happened to see on yon side of the moat a man whom he knew, and with whom he fell talking.

In this moment he seemed off his guard. Nor did his vassal fail to seize this moment. Instantly he hurled himself upon his master who, however, as instantly took a step aside and parried the thrust. In the next moment he had unsheathed his sword; and his assailant was down.

The garment he wore that day was put away in a chest and was never shown to anyone of his family. After he died, the garment was taken out and examined. The collar bore a slight cut just where it touched the neck. It showed that its owner had come so close to the point of the sword. He was ashamed that he had not done better; he put away what bore testimony to his shame.

**A Gentleman's Pledge**

A lady's closed chair was being borne to the castle of his lordship. It was led and followed by men who proceeded with airs due to the dignitary they served. For the vehicle showed that it was for some lady high in station. Pedestrians bowed deeply as they held themselves aside to make way for the honourable party.

"Down with your head!" suddenly cried one of the footmen in the retinue, who carried a long-handled halberd. As a spear was part of his lordship's paraphernalia when he went abroad in proper form, so
a long handled halberd was part of her ladyship's procession in full gear.

"Down with your head!" again snapped the same footman. And almost as suddenly he swung the arm he carried and struck one of the men, who stood on the wayside, with its long handle.

The man who had been struck quickly felt over his forehead. He saw a blotch of blood in his hand. "What outrage!" he cried. "Wherefore this outrage when I did all that was expected of me? Thou shalt pay for this." His blade was unsheathed. The footman was killed.

Meanwhile, the closed chair and its escorts had proceeded on their way. An armed gentleman of respectable looks stepped forth before the man who had just despatched the footman. Having struck the cover off the spearhead, the gentleman accosted the samurai: "I must ask you to return your sword to its sheath. No one is permitted to go with a bare blade within the castle grounds."

"Worthy sir," said the first samurai, "you must have seen what outrage I suffered. I had to avenge my honour. If you mean to accuse me of an offence because I stand here now with a bare sword, I have only my name to defend. I must challenge you to fight."

The second samurai, laying down his spear, said: "You have spoken well, worthy sir. I accused you wrongly: permit me. My name is Fukuchi-Rokuyemon. Your conduct should be above reproach. Should it be called into question, always count on me as your witness. I have no doubt but you have done what any worthy man should have done."

The happening of this day was later taken up at the court. The lady's closed chair in question belonged to the family of Taku-Nagato, a retainer high in rank. The samurai who had killed the footman was summoned into court. He appeared in company with the gentleman who, according to his own plighted word, was to be his witness.

Taku-Nagato demanded that the man who had robbed him of his good footman should pay for it with his life. However, he asked the
court that the man should have the honour of despatching himself.

Fukuchi-Rokuyemon, who had given an account of what he had witnessed, concluded his speech in this wise:—"Good masters, if my friend is to pay with his life he shall do so only if I am permitted to do likewise with myself. This is conclusion, because what I defend I defend to the end. And the cause that I defend either merits all or nothing."

The court decided that his lordship should not lose two good men.

**The Supreme Art of War**

Yagyu-Tajimanokami was a fencing master and matchless. He founded a school of fencing that was to be most honoured in the country. He himself taught swordsmanship to the Grand Master of the realm.

One day a samurai of the Shogun's guard came to see him and asked to be admitted as a pupil into the renowned fencer's school. The fencing master, having looked over the visitor, said: "You seem to be proficient in some school of martial art. Pray, what line of training have you taken?"

"None, my Lord," replied the visitor.

"Do you mean to mock me?" asked Yagyu.

"Most assuredly not, my Lord."

The fencing master remained silent for some time before he spoke again. "I see you are a man of unshakable faith," he observed. "Tell me, sir, how you have attained it."

"If I have what you say I have, my Lord, it could come only in one way. While young, I was taught that the true duty of the warrior is not to fear death. I have for some years tried to attain that frame of mind. I am now able to think of death without fear. Can this attitude of mind make me appear what you say I am, my Lord?"

"Most assuredly!" said the great fencing master. "I am glad that my eyes were not deceived. You have already attained all that should be learned of the art of war. I have taught hundreds of men; but few have learned what you have. I have nothing more to teach you."
The visitor was told that all training with the wooden sword was but a means to the end. The canon of Lord Yagyu's school of fencing is briefly this: "A man of true valour knows no art of war."

His Lordship's Finger Nails

Lord Katsushige was cutting his finger nails. When he had attended to all his fingers, he turned to one of his pages and ordered him to make away with the nails on the floor. The page bowed and at once disposed himself to do his lordship's bidding.

When the young page had picked up all pieces of nail, he held them in his hand and seemed doubtful.

"Young man," said the Lord, "is there anything wrong?"

"With your leave, my Lord," said the page, "I am unable to account for as many pieces of nail as I should. I have nine and the other is missing."

"Here it is," said the Lord, with a smile, as he held out his hand.

A Nightly Incident

In the dead of night an alarm was raised. Some man had stolen into the quarters for women. The men on night duty at once went forth to look for the delinquent. It was noticed that one of his lordship's bodyguards was missing. His name was Oishi-Kosuke. He commanded a company of men.

This man was found sitting in the room next to his lordship's sleeping chamber. He sat there alone and in the dark, bare sword in hand.

He had hastened there the moment he was aroused by the alarm. He explained that when people were excited they were apt to neglect his Lordship.

His Lordship never travelled without this man in his retinue. When the lord was travelling to and from Edo, he had to put up at many inns on his way. Wherever he stopped for the night, Oishi made sure where his master slept; and he placed a piece of mat just outside
the sleeping room. On this crude thing he would sit and keep watch. None knew when he slept while out on a journey in his Lordship's train; because he never slept when his master did.

Lord Masamune and a Retainer

Date-Masamune, Lord of Sendai, was one of the few barons that could boldly hold up their heads in the presence of the Shogun. He was mighty; and his domain one of the largest and richest in the country. One day Masamune was visited by Kanematsu-Matashichi, one of the Shogun's guardsmen.

The visitor boldly went up to the mighty baron. Before the whole company knew what was happening, the guardsman stroked his Lordship's face with his fan. The company was even more surprised when his Lordship took this affront with perfect composure.

"My good visitor," said Date-Masamune, none the worse, "you have the courage that few have. You who have so much audacity would be serviceable only if your mind were turned to better purposes."

His Lordship, just to show that he could appreciate what is good in other men, honoured the visitor with presents.

When the visitor was gone he summoned his page into his presence.

"My young man," he said, in a stern voice, "you sat closely behind me when the visitor came in. You sat still and knew not what to do when he dared to insult me. A good retainer would never have suffered any visitor to take half so much liberty with his master."

The page was disgraced; he was ordered to despatch himself by way of atonement.

A Priest and Highwaymen

A Buddhist priest named Ungo, of Matsushima, was making his way through a mountain pass. It was late at night. He was suddenly held up by a band of highwaymen.

"I am travelling to a far-off place," explained Buddha's votary.
"HAGAKURE BUSHIDO"

"Why should I be carrying gold or silver with me? But if you insist I can let you have all I have—my clothes. Unless, of course, it is my life that you want to take."

"Priests generally go in rags," said the chieftain of black knights. "It's just our bad luck that we have fallen upon a man like you. Go and don't let us see you again."

The priest went on his way. But when he had covered a good stretch of way, he remembered something. He retraced his way where the highwaymen lay in ambush.

"My masters," he called out, "here I am! Come back to see you again."

"What brings you back?" demanded one of the robbers.

"Why can't we have done with you and with the bad luck you bring with you?"

"Because," said the priest, "I told you something wrong. I must square myself with you. You see he who follows Buddha's way should never tell a lie. I told you I had neither gold nor silver with me. I did not remember that I had a piece of silver in my bag. Now you know. Take it."

The highwaymen hardly knew what to make of it. They became ashamed of the trade they plied; they dreaded the end of the crooked road they followed. They turned from it and took to a new way to seek the light of Buddha's wisdom under the direction of the man whom they had tried to rob.

A Glass Screen

Of the strange things brought from time to time by Dutch argosies there was no end. Amongst the things brought by one of them there was a glass screen. Lord Katsushige took a fancy to it. He wished to make a present of it to the Shogun. He had it bought and placed under the care of Nabeshima-Uneme, who was commissioned with the giving and receiving of presents to other lords.

One day, one of his colleagues named Hieda-Rizaemon called on
him and wished to see the object of art about which so much had been spoken.

"They say it is wrought in the stuff of which beads are made," said the curious visitor. "What a beautiful thing it must be!"

"It is already packed in a case," informed the custodian. "What is more, I am ordered to guard it with every care. Please do not embarrass me with your suit."

But the visitor was eager to see the object which he had come to see. He entreated and implored, until the custodian had to give in. The screen was uncased and taken out. The visitor hardly knew how to admire it enough. But a stranger to things of the sort, he dropped it out of his hands. The costly thing was broken. The two men were dismayed beyond expression.

"The most unexpected things happen when one is out of luck," observed the visitor as he disposed himself to take leave.

"Just a moment," said the master of the house, stopping the visitor. "Before you go I must ask you not to take too seriously what has happened. It was an accident. I will explain and his Lordship will understand. Above all, I must tell you not to be overhasty whatever you may do. Except our lord, none need know of this."

"Good friend," said the visitor, "I am indeed grateful for your thoughtful words. But I not only touched my Lord’s treasure without his permission but even broke it. I know how I should pay for my error. I am resolved to act in a befitting manner."

"Nothing of the sort," protested the master, "No work of art is worth it. Go, but never think your life is your own until you hear from me."

The visitor went away. The commissioner at once proceeded to his Lordship’s castle and asked for an audience.

"Your Grace," he said, "I have failed in my duty. I have not guarded, as I should, the object of art with which you charged me. Your subject is here to answer for his failure."

The commissioner was about to retire from the presence of his
master. He was well aware of the serious character of the offence of which he was guilty. He knew as well that nothing less than his life would atone for his error.

His Lordship perceived what was in the mind of his retainer. "Uneme," he called back the man who was about to withdraw. "You have probably done the best you or anybody else could have done with that glass screen. You report it is gone. Let me hear no more of it."

The man who had caused all this trouble acknowledged a life-long debt which he hoped to repay some day. When his Lordship died some time after this, the commissioner who is the subject of this account was chosen, with a few others, to despatch himself to follow his lamented Lordship to the other world.

Hieda-Rizaemon who had always hoped for a chance to repay his debt of gratitude would have been only too glad to have taken his place. But this sort of thing was not permissible. As a last token of his sentiment, he sent to his departing friend a white garment and a rug.

When the day came, the commissioner donned the white garment and sat on the rug that had come from his grateful friend. When he had performed his last earthly duty in the most correct manner, lie turned to the place where men sat to witness, and his eyes met those of his friend who had come to bid him farewell. They understood each other.

A Thoughtful Monk

One day Lord Naoshige went hawking. When he happened to pass by a small village, he saw a Buddhist monastery which he entered and asked for a drink of hot water.

The monk in charge of the place made a fire at the hearth. By and by he came out and served a cup of water. The thirsty lord found it lukewarm and drained off the cup with one drought. He called for another.

The second cup was brought forth. The water was so hot that his Lordship could drink it only slowly.
Lord Naoshige was struck by the thoughtfulness of the Buddhist monk. He was pleased with the way the drinks or water had been served. The monk was granted a special privilege under his lordship's favour.

**Brotherly Duty**

Two certain samurai once had to fight for their honour. Before they fought it was agreed that neither of them was to have a second. A piece of ground was enclosed by a fence made of bamboo so that none could interfere with them.

The two men entered the enclosure, with drawn swords in hand. One of them was far superior: his thrust went straight home. Hardly had the weaker man fallen on the ground when a new figure suddenly appeared and leaped over the fence. As he came down, he struck down the winner with a single stroke.

It was found out that the unexpected intruder was the younger brother of Ono-Senbey who had lost the day. Senbey would have suffered a second and fatal blow but for his brother’s timely intervention. Public opinion was excited against him.

The elders of the clan met in council. They agreed that Ono-Senbey had broken his word.

"My good Lord," said one of the elders who presented himself before his Lordship. "Senbey is guilty of a dishonourable deed. We ask you to put him to death."

"My good sir," said Lord Katsushige who had attentively followed the account, "you seem to be of opinion that Senbey’s brother should have stood aside and looked on. Do you think that any good man should do nothing when his own kinsman, his own brother, is about to be killed? Had Senbey’s brother stood there and done nothing he would have been unworthy of the arms he wore."

Both Senbey and his brother were acquitted. The former remained in service until his Lordship died. The faithful retainer was one of those who followed the lamented master by self-despatch.
In the fifth year of the Keicho era (1600 C.E.) Tokugawa-Ieyasu who was to rise to the military regency of the realm three years later, led an expedition against Uyesugi-Kagekatsu, the Lord of Echigo. When Ieyasu had advanced as far as the town of Oyama in the province of Kozuke, he learned that he had been challenged by Toyotomi Hideyori whose armies under the leadership of Ishida-Mitsunari were preparing to move eastwards to give battle. It was soon learned that the castle town of Fushimi, near Kyoto, had surrendered to the Toyotomi forces.

Thereupon, Ieyasu called all the feudal barons into his presence. “My good Lords,” he said, addressing them all, “I am now forced to settle the issue with the Toyotomi. Ishida is already on his way with his armies. He has ostensibly espoused the cause of the House of Toyotomi, but really this is to be a war between him and myself. Our score have of late been mounting. The whole realm will no doubt be divided into two warring camps. My good Barons, you have your own interests to consider. You are perfectly free to take sides with him or with me. My words are truly spoken.”

All the feudal lords, except two, declared their decision to follow the House of Tokugawa. Fukushima-Masanori, who was one of the two who had reserved their decision, said:

“If Ishida means to advance his own cause, I will be on the Tokugawa side. But if his expedition is undertaken under orders of Prince Toyotomi, you will find me against you, my Lord. I will hasten to Osaka and learn the truth from the lips of the Prince himself.”

Sanada-Masayuki, who held domain over part of the province of Shinano, said:

“I see that most of your Lordships are of opinion that Ishida is venturing forth on his private account, of which I am not so certain. Since this expedition is ordered in the name of Prince Hideyori in any case, I have no alternative but to rally under his standard, as my house...
CULTURAL NIPPON

has always done. On the other hand, I have no quarrel with the House of Tokugawa. Moreover, because I have always been friends with its present master, I will do this in the present circumstances: to wit, my eldest son and heir shall take sides with the House of Tokugawa, and my second son shall accompany me to Osaka. He shall be my lieutenant as I serve Prince Hideyori.” Lord Sanada’s eldest son went back to the castle town of Uyeda, which his house had held for generations, and which he was to guard in the name of his illustrious family after his father’s death.

The war between Toyotomi and Tokugawa went on for some time. It went on even after the decisive battle of Sekigahara in which Ieyasu proved himself a better general and strategist. His fortune rose higher. But before he could dispose of all the Toyotomi forces there was a crucial situation. This situation developed when, while he and his main forces were far afield and preoccupied elsewhere, not considerable contingents of Toyotomi men proceeded northwards by the Nakasendo way, running through the central part of the country, with the object of cutting the rear of the Tokugawa armies and assailing their headquarters at Edo. The plan itself was well conceived, and that at a right moment, too; and it was executed with a degree of celerity that might have proved successful.

Who can deny that the Toyotomi forces might yet have reversed the fortune of war by a successful onslaught on Tokugawa’s home town? But when they had advanced into the province of Shinano, and almost within sight of their destination, they found their way blocked by the army of Lord Sanada. In this hour their plan was doomed.

Sanada-Masayuki held his ground and performed his duty towards the House of Tokugawa. So his house was honoured as long as the reign of the Tokugawa Shogunate lasted.

His father who had gone to serve the Toyotomis fought for the House with which he and his father had sworn allegiance. He fought on, although he knew all conditions were against him. He served his master well and even with distinction, until he could no more.