Prologue

Up to half a century ago dedicated *samurai* of our clan followed their lords to the graves in burning faithfulness. To our vexation, however, it was prohibited by the previous lord. Those martyrs were pillars of the clan. If the lord no longer has such faithful retainers, on whom does he depend for his government? Wasn't it those loyal attendants who supported the lords and the clan in past turbulent times?

But the new regulation prohibits us from martyrdom, and we have not seen any cases since then. If you choose to obey the law, you cannot follow your lord only to live out your life in remorse and frustration. On the other hand, if you dare to kill yourself in conscience, you will violate the law.

Either way means only torment, but I have encountered a *samurai* living splendidly in such a situation. A respected hermit, he is known by the name of Jocho. With his hair completely shorn and dressed in a monk's robe, he lives alone in a hut in the northern mountains away from the busy town of Saga. His way of living must be so hard during the winter for sweeping wind and driving snow. I cannot but respect him so deeply for his way of living.

One day in early March, 1710, I climbed up to see him pushing my way through the growth of grass and trees along the rocky path. This is a short poem I read then.

"White clouds in the sky
Finally have I come across
The flower I have been seeking."

He said that he has few visitors, living in such a remote hut away from the weary world. Never complaining of the inconvenience, he rather praised it for the cherry blossoms in bloom nearby and said that he feels as if he lived in Yoshino noted for its cherry blossoms. He also said he could recognize the change of the seasons only by the nature surrounding him. Then he composed this poem in return.

"Down in the town as well
Flowers must be in bloom,
A heavy sound was heard of the bamboo water pipe."

Immersed in such a quiet forest, I felt free and relaxed and thought of a poem by a Chinese poet. "*A pine tree lives a thousand years but finally crumbles to dust. An althea flower comes to bloom in the morning and drops to the ground in the evening, but it glows with such beauty.*" Then I read another poem of my own.

"Drying my laundry outside, a camellia petal
Sounded as it dropped."

* This preamble was written by Tashiro Tsuramoto, compiler of the HAGAKURE. It is not found in other HAGAKURE books, but seems suitable as a prologue.
* Jocho is the name of the hermit who continued to tell Tashiro Tsuramoto what is written in the HAGAKURE. At the death of Nabeshima Mitsushige, the second lord of the Saga clan, he renounced the world and lived a life of a hermit.
* A monk is supposed to have his hair cut completely and be dressed in a robe.

1) One evening Jocho talks to Tashiro Tsuramoto, with deep feeling.

All retainers of our clan should learn about our own clan. I feel quite sorry that most of them neglect to do so. It is most important to learn the history of the clan, because our domain has been preserved till today, thanks to our forefathers' endeavor and compassion.

Thanks to the deep sympathy and bravery of Go-chu, the warm-heartedness and piety of Risoh, and other great leaders like Takanobu and Naoshige, our clan has long continued in matchless strength. To my great regret, most folk in our clan hardly think of those pioneers, while they esteem the reputation of other clans.

Neither Sakyamuni nor Confucius has ever served our clan. Kusunoki and Shingen have never done so, either. So they should not be made objects of our faith. In peace and in turbulence, we could survive by depending on our ancestors' teachings alone. We do not have to learn anything about other clans. After having learned about Saga Clan, you might as well learn about other clans for pleasure or whatever. For a retainer of Saga Clan, it is enough to draw lessons from the history of our own clan.

When you are asked by members of other clans about the origin of the Ryuzo-ji or Nabeshima families, can you give them a satisfactory answer? You might be asked the reason why the land of the Ryuzo-ji family was taken over by the Nabeshima. Others might ask, "The Ryuzo-ji and Nabeshima families are known for their bravery in Kyu-shu but what kind of exploits have they performed?" Unless you know the history of our clan, you could not give them a suitable answer at all.

Every retainer of our clan ought to work hard at his duty, but many are seen to make serious mistakes by neglecting their own work and envying that of others'. Nippo and Taisei-in are matchless models for you to follow. In their days, all the retainers worked diligently at their duties. Those two lords wished to have faithful retainers and the retainers tried their best to meet their expectations. As a result, our clan was extremely vigorous.

Nippo had such hardships in his reign that on several occasions he even determined

to do away with himself, but thanks to his strenuous efforts and fortune, our clan did not collapse. Taisei-in, his son, also had a very hard life and experienced situations in which he also thought of killing himself. However, not only did he play an active part in battles, but also governed the clan as the first lord, both in politics and in financial administration. He was pious, and always said, "I should do my utmost not to destroy the clan established by my father. It is my duty to keep our clan prosperous as long as it exists. We are now in a time of peace, and people want to live at ease, forgetting the hardships of past wars. I am afraid people will sink into luxury and forget the code of life as a *samurai*, wasting their money on useless things in luxury. As a result they will be compelled to live in poverty, bringing disgrace to their families and ending in decline. Now most of the worthy senior members have passed away, and the young people follow only the modern fashion. If I compose a list of lessons for them to learn, I hope those who come after me will be encouraged to live up to them." Confining himself to his chamber, Taisei-in spent his days in writing his lessons to posterity.

I do not know very much, but according to the senior clansmen, each lord of our clan transmits to his successor a set of secret martial tactics called "Kachi-kuchi" when he inherits his seat. I was told that the lord transmits it by word of mouth, and that he also hands two books to the new lord.

Taisei-in compiled a book entitled "Torinoko-cho," in which he wrote down every regulation, arrangements and procedure concerning the government of the clan and the rituals to be followed with the Shogunate government. He must have taken great pains to complete this book. It is really thanks to his efforts that our clan enjoys its current prosperity.

I respectfully suggest that our new lords should gain an understanding of the painstaking endeavors of Nippo and Taisei-in by reading the books handed to them. Right from birth they have been pampered, and have acquired a rather selfish personality. They have not learned the clan's history nor have they ever had to confront serious hardships. But those around them have been too reserved to issue warnings. As a result, they have announced new policies one after another without any knowledge of the traditions of the clan. It seems to me that governance of the clan has been hindered to some extent.

It is unfortunate that officials around the lords, who think they are clever, offer counsels to their lords to employ news policies, without knowing how they would work. These officials are simply trying to gain the favor of the lords, ending up worsening our clan's good traditions. For example, we have seen that the three branch families demoted. The system of *chakuza* was set up to control the clan's administration.

Strangers have been scouted from other clans. Reserve *samurai* were appointed as group leaders. The lords' residences were newly built. Administrative retainers were increased. The Koyo-ken residence was demolished. The laws of the clan were revised again and again. A new office was set up. A tremendous amount of money was spent to build a villa called "Nishi-yashiki." The foot-soldiers were newly organized, only to get into a great confusion. Most of the late lord's belongings were divided among his important retainers. The old villa was demolished for an enormous amount of money.

All these incidents should be taken for failures caused by new lords eager for fame. Fortunately for us, however, the clan has remained stable due to the backbreaking efforts of previous lords. If all of us follow the teachings of Nippo and Taisei-in, our clan will remain stable for ever.

Looking back at our past lords, we can say that all of them were wise and good-natured. Quite naturally they were considered among the superb lords in Japan. Our clan has been blessed by these great and pious ancestors.

It was our tradition that attendants were not transferred to other clans. No strangers were employed from other clans, either. Some people were sentenced to confinement, but no one was driven away. Even the descendants of *samurai* who had been ordered to kill themselves were not exiled. Everyone living in the domain was deeply attached to our lords, while they were so compassionate toward us. Not only *samurai* but also commoners like farmers and townsfolk felt gratitude to the lords. Considering such profound benevolence, we cannot avoid feeling that we would do anything for him in return. Even the order to kill ourselves could be accepted as another repayment to the lord.

Living in such a remote place in the mountains, I have kept a deep-seated resolution to support the clan and the lords, though I know it is actually impossible to realize as a hermit. I am living as a monk but will never ask Buddha for eternal salvation. My wish is only to support our clan by reincarnation as many as seven times, after leaving this world. No force of will or talent is needed. What I have with me is a firm resolution to bear the clan on my shoulders. To whom am I inferior as a man to serve the lord? Unless you have such a conceit, you cannot really become a worthy retainer. Make a resolution to bear the whole clan on your two shoulders, and you can make your dream a reality.

However, your resolution may weaken in the course of your training. Let me tell you a secret to prevent that. I strongly advise you to chant the following four oaths every morning.

a) I will not hesitate to be killed in action.
b) I shall be willing to serve my lord.
c) Let me be dutiful to my parents.
d) I will work for the good of others.

If you chant these oaths every morning in front of the Shinto and Buddhist altars, your mental strength will double. By repeating the practice, you will not fail to make progress, because the Shinto gods and Lord Buddha must think of favoring you with their patronage.

* The first person "I" refers to Yamamoto Jocho. He gave a talk to Tashiro Tsuramoto, who took his dictation.
* Go-chu is the posthumous name of Ryuzo-ji Iekane, who laid the foundation of the Ryuzo-ji family. He was very brave and cunning in battle, and compassionate at heart. He died aged 93 on March 19, 1546.
* Risoh is the posthumous name of Nabeshima Kiyohisa, who supported Ryuzo-ji Iekane in action, and also a compassionate person, as was his wife. He died aged 85 on March 8, 1552.
* Takanobu was Ryuzo-ji Iekane's great-grandson, who inherited the Ryuzo-ji family aged 18 in 1548. Brave and decisive, he conquered most of the northern domains of Kyushu and was nicknamed Tycoon, in control of five domains and two islands. He was killed in battle aged 54 in 1584.
* Nabeshima Naoshige laid the foundation of Saga Clan. He died aged 81 on June 3, 1618.
* Sakyamuni was the founder of Buddhism.
* Kusunoki was a general, active in the 14th century.
* Shingen was a general of the 16th century.
* Kyushu is the south-westernmost of the main islands of Japan. Saga is located in the northwest of Kyushu.
* Nippo is a posthumous name of Nabeshima Naoshige.
* Taisei-in is a posthumous name of Nabeshima Katsushige, who was the first son of Naoshige and became the first lord of Saga Clan. He died aged 78 on March 24, 1657.
* Kachi-kuchi is the name given to the secret tactics of Nabeshima Clan. It literally means "How to win in combat."
* Torinoko-cho was a book of laws and ordinances of Saga Clan complied by Nabeshima Katsushige, its first lord.

＊ Chakuza is an official name given to the backbone retainers of Saga Clan.
＊ Koyo-ken was a residence built by Nabeshima Katsushige, where he lived in his later years.
＊ Nishi-yashiki literally means the “west residence.” Tsunashige, the third lord, used it as his villa.

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2) Few people could give an exact answer about the concept of *samurai*'s behavior.

It is a matter of course for a *samurai* to train himself both mentally and physically, but most of them seem to be negligent. How many *samurai* could answer promptly, when asked about the code of a *samurai*? I am afraid few could do so. It is simply because they do not usually pay attention to the theme. A lazy *samurai* is easily spotted as one for his answer to that question, so do not be lazy in training yourself.

3) To be killed in a battle is the essence of the *samurai*'s code.

In a word the essence of the code for a *samurai* is death. When you are placed in a situation of living or surviving, do not hesitate to choose to die. There is nothing to worry about. Rush in and be killed. That is all. People in other clans may say that it is to die for nothing, but let them say so. They are only trying to escape from death. We are not.

In a situation in which you may live or die, it is impossible to make things flow as you want. Everybody prefers to live, but you will be called a coward if you should survive without achieving your purpose. In other clans, you may have died a miserable death, when you lose your life without achieving your purpose. However, you will not be called a coward at all for a *samurai* of Saga. It is a crucial turning point in judgment. It is a way of dying, most suitable for us.

Therefore, every morning and evening imagine yourself being killed on the battlefield and abandon yourself as dead, and you will not make a serious mistake as a *samurai* as long as you live.

4) Even if you are not very quick-witted, you could become a good retainer.

A retainer has only to think of his lord. Nothing could be more desirable for him.

Everyone in Saga has been born and brought up in such an honorable clan. We have been greatly indebted to our lords since the beginning, so what we should do is simply devote ourselves to our lord.

Even an ordinary person will be depended upon, if he is totally faithful to the lord. Cleverness and artistic skills might be of help in some ways, but it is worthless to serve the lord with art and cleverness alone.

5) You will not go astray as long as you keep the Four Oaths.

Some people are born with the gift of cleverness. Others have to take quite a long time to work out an idea. Not everyone is born with talent, but if you arm yourself with the Four Oaths, you will miraculously be able to think up good ideas.

We can work out a long-term vision by thinking seriously for ourselves. However, all of us tend to think self-centeredly and end up as a failure. We are mean and selfish beings, after all. However, if we mantle ourselves with the concept of the Four Oaths, we will hardly stray from the path.

＊ Regarding the Four Oaths, refer to 1).

6) Do not depend on your own wits. Consult wise men when in need.

You will make serious mistakes if you rely on your cleverness alone. Your judgment may be biased and bring about an awkward result. A self-centered view appears awkward, mean, narrow, and ineffective.

Unless you hit upon a good idea, do not hesitate to consult a man of wisdom. He will be happy to help you, because he can look at your situation quite objectively. His unbiased counseling will lead you to a reasonable and efficient conclusion, which is stable and reliable. It could be compared to a deeply-rooted magnificent tree. On the other hand, self-centered judgment is like a thin tree standing alone.

7) You should learn the wisdom of great men in the past.

Learn the wisdom of great men in the past, so as not to form self-centered judgments. When you make a decision by consulting men of wisdom as well as referring to the teachings of great men in the past, you will meet with few failures.

According to the chronicles, Lord Katsushige would often consult his father. That

was really prudent of him. There was a man who would always take his brothers on his business trips to Edo and Osaka. He discussed with them what he should do, and he was always able to discharge his duties successfully.

8) Sagara Kyuma, the personification of faithfulness

Nobody in the clan served the lord as faithfully as Sagara Kyuma did. He risked his life to save his lord. He could be said to be a match for a thousand. One day there was a conference at the residence of Sakyo, where they decided that Sagara Kyuma should kill himself by *seppuku*. He was sentenced to death, because he went on a spree with notorious playboys at a house very close to the residence of Sakyo, a son of the previous lord. The house was three-storied and they held their wine party on the third floor, overlooking his residence. They even played with puppets to make fun of him, and it went on every night, tormenting not only Sakyo but also his neighbors.

In fact Sagara Kyuma committed the blunder on purpose, simply wishing to save the lord at the risk of his own life. It was actually the attitude of a brave man.

K hatched the plot to oust the lord with M, and they involved N. As a result N wrote a petition. Then he retired immediately to a cottage in the mountains, after expressing himself.

A notice was delivered to each group and all the leaders disapproved it except K and M. At the meeting to judge the two leaders, Okuma Jihey, who at that time was in charge of the castle dining room, said he would not agree. But Ohki Sho-zaemon said he would agree and persuaded Okuma Jihey to reconcile with his leader.

Okuma Jihey was the son-in-law of Ohki Sho-zaemon, and he fell out with his leader on account of his objection. Thanks to Ohki Sho-zaemon, however, he was allowed to continue working in the castle. Later, the present lord said, “Okuma Jihey is a faithful retainer.” He was then granted 100 *koku* by the lord for his faithfulness.

A *samurai* named Mine Goro-zaemon seemingly made a mistake, and Asakura Den-zaemon reported him to the administrative retainers. After some time the retired lord and the present lord’s wife and son sent him a letter, in which they said they were deeply impressed by his loyalty, and that the lord should overlook the man’s sin at least three times.

K and M resigned after the conference was over.

* This episode is very confusing for the reader. Tashiro Tsuramoto, the compiler, describes the secret plot to drive away the second lord. He had to be very careful about how he described the matter.
* Sagara Kyuma was made a playmate for the second lord. Later he was promoted to Lord Mitsushige's senior counselor.
* Sakyo was the 10th son of the first lord. He inherited the headship of the Kuma-shiro family.
* Ohki Sho-zaemon and Okuma Jihey were important retainers.
* *Koku* is a unit of measurement of rice, equivalent to 180.4 liters. The retainers received rice as their annual stipend.

9) Ishida Ittei was extremely farsighted.

Ishida Ittei said, "Sagara Kyuma was raised on Taisei-in's recommendation. He was a man of great talent. Every year at the end of December, the lord would have him write an oath to the Shinto gods. I believe the last one is kept in the treasury. Just before his death, Sagara Kyuma seemed to be worried about his young son, Sukejiro. He should have told the lord that as he was unsure about his son's capacity, he would like to return his land to the lord, adding that his son should be treated according to his capacity as he grew up. A man like Sagara Kyuma would not have devised such a stupid excuse. I believe he was emotionally unstable at the time, due to illness. I am sorry but his family will decline in three years or so, though he has been very deeply indebted to the lord. I know another person who is very clever and witty, but he will not make a success in the world. His family will also fall away in several years."

His prediction came true in each case, to my great surprise. Since then I have also been observing the people around me, and have been able to make predictions about them, to some extent.

Once Sagara Sukejiro was criticized on a poster stuck to the wall of Yamamoto Goro-zaemon's house. It said that Sagara Sukejiro was cruel to the neighboring farmers. On examination it turned out to be true, and several men of his group were blamed for it. Sagara Sukejiro, their supervisor, was temporarily dismissed from his post

* Ishida Ittei was a great scholar of Confucianism. He entered the service of the second lord aged 29, but was dismissed by him for disobedience when he was 34

years old. Yamamoto Jocho was deeply influenced by his thought.

＊ Yamamoto Goro-zaemon was a nephew of Yamamoto Jocho, though he was 20 years older than Jocho.

10) One mind and one flesh with the lord

A retainer who leaves himself completely to the lord will not brew evil ideas towards him. If the lord is supported by such retainers, the clan will be secure. Looking back over my own service, I cannot but think that there were quite a few retainers who flattered the influential lord with cleverness, prudence, and artistic talent. However, when the lord retired or passed away, they turned their back on him and tried to gain the favor of other promising masters. That is despicable behavior. Most people, high-salaried or low-salaried, clever or artistic, behave quite faithfully toward the lord at first. However, when they are placed in an emergency, they hesitate to sacrifice their lives for him. It is a rather ugly fact.

In contrast, once in a while someone who usually seems to be of no help turns out to be a match for a thousand in a critical situation. He can make himself so because he is ready to be one mind and one flesh with the lord.

When Lord Mitsushige passed away, no one offered to follow him in death, though they would boast of their faithfulness while he was alive. It was only myself who was prepared to die, though a couple of retainers followed my example later. I have seen many people, who boasted in public and used their influence to gain favor, turned their backs as soon as the lord breathed his last.

It might seem to have happened long ago that a retainer would maintain a strong bond with his master and would value his honor highly, but it holds true even today. You will be a good retainer if only you make yourself one mind and one flesh with him.

＊ Lord Mitsushige was the 2nd lord of Saga Clan from 1657 to 1695.

11) Superficial service is useless.

After our lord died, several retainers were scrambling for his effects to be disposed of. Man's mean character can be seen in such behavior. They priced the lord's favorite articles and took them away, which were folded carefully in boxes and tied with cord. It is unbelievable for retainers to use such precious articles in their own houses. They might not be punished for their behavior, but I doubt if they keep a clear conscience.

Any service they had done seems to have been quite superficial, doesn't it?

12) Yamasaki Kurando never took anything belonging to the lord.

Yamasaki Kurando never accepted any of the lord's effects in his life. Neither did he step into the houses of commoners like farmers and merchants. That was entirely suitable behavior for a *samurai*. Ishi-i Kuro-uemon was also known for his scrupulous honesty. It is really regrettable that nowadays many people scramble for such things, and visit townsfolk to pester them for their own entertainment. They also visit the shops with the excuse of examining the market, and ask for things which are on show. Is that not extremely uncouth, and out of line with the *samurai* code?

* When someone died, there was a custom of disposing his belongings.
* Yamasaki Kurando was an important retainer known for his spotless integrity. He died in 1691.
* Ishi-i Kuro-uemon was also a high-ranking official. He died in 1721.

13) Only by abandoning your life, can you preserve your honor as a *samurai*.

One April day in 1700, I cannot say why, but I keenly felt like going back from Kyoto to Saga. I asked Kawamura, chief household retainer of the Sanjo-nishi family, to transmit my wish to his master. With his consent I hastened back to Saga night and day to arrive at Saga Castle, just in time for the lord's last days.

Actually I had hardly dreamed that Lord Mitsushige's condition was so serious when I was in Kyoto, but I had a kind of feeling. Probably it was because I had long conceived the notion that I was the only dependable retainer of the lord. Lord Buddha and the Shinto gods must have responded to my piety.

I was a petty retainer and had not done him any great service, but I had made up my mind to follow him to the grave when he passed away. Unless someone did so, the lord would feel lonely in going over to the other world. Sure enough, no one else offered to follow him to the grave. If only they had abandoned their lives! How cowardly and selfish they were! I felt disgusted by their attitude and my heart was not at peace for years after that.

* Jocho left Kyoto on April 9, 1700. He arrived at the port of Kokura on April 29 and took a swift palanquin to hurry back to Saga. He reached Saga on May 1, and was

able to hand Lord Mitsushige the certificate he had long wished to see. In those days a certificate was needed to prove that someone has reached a level to fully understand the poetry book entitled "Shin Kokin-shu."

＊ The Sanjo-nishi family was the main family to issue such a certificate of poetry.

14) Of the last lord's belongings to be disposed

Lord Tsunashige told me what to do about the belongings of the late Lord Mitsushige. Some of them were to be returned to the previous owners and others were to be burnt. He instructed me as follows, regarding the late lord's belongings I picked up.

1) To dispose them need not be trusted to the officials.
2) Some things could be either thrown away or be left to the senior counselor.
3) The containers should be handed to the men in charge, after being locked and signed by the senior counselor.
4) There might be a difference of opinion among the retainers regarding disposal of the articles.
5) They must be divided into two groups, with reference to a list of them.

＊ Lord Tsunashige was the 3rd lord of Saga Clan from 1695 to 1706.

15) How can we correct defects in others and make them join us in serving the lord?

It is most important as a retainer to admonish others in order to correct their defects. You must do this from deep compassion, but it is not easy. It is rather painstaking, while it is quite easy to judge others as good or bad and make remarks about them.

Most people say it is a deed of kindness to make someone swallow a bitter pill. Unless he follows your advice, you may give him up as helpless. However, that is nothing but a vain exercise. You will have only vented your complaint by putting him to shame and speaking ill of him.

When you counsel a person, you should consider whether he will listen to your advice or not. Then you have to make friends with him and get him rely upon you. Sooner or later you will find a good chance to talk with him about interesting topics. After these hurdles are cleared, you had better send a letter to him explaining your feelings, or join him on his way back home and talk to him about your own past failures, or something like that. Then he will also show interest in them and open his mind to you.

Talk about his good points so that he will feel good. Then he will take in your advice,

as a thirsty person drinks water from a spring. Correcting someone's defects should be achieved in this way. It is not an easy matter. All of us have armed ourselves with old habits, and they cannot be improved so easily. I have had my own bitter experience, too. Therefore it is most important to become familiar with those around us. Then we can expect to correct their defects and make them faithful retainers of the lord. There is nothing as compassionate as this. To put them to shame is out of the question.

16) You cannot be reinstated unless you become aware of your defects.

One day I advised a man about his complaint. I told him these things.

1) A was dismissed from his post, and he held a grudge against both the lord and the clan's administrative retainers.
2) B could return to his old post in several years, after he understood his faults.
3) Actually A could have returned at the first invitation but he refused to do so. He accepted the second invitation and was reinstated on giving his pledge. How admirable it would have been if he resigned once and for all at the first invitation! He could have renounced the world by taking the tonsure, too.
4) Nobody can be reinstated, unless he admits he was in the wrong.
5) As long as he bears a grudge and complain about his treatment by a high official, he will be punished by Heaven.
6) Some said A had got falsely accused, but his complaint will be long remembered.

Then I told him that he could expect to return to his post in the near future if he adopts the attitude that he was to blame.

17) Jocho is praised for playing the part of assistant at his nephew's suicide.

When I assisted Sawabe Hei-zaemon in his *seppuku*, Nakano Kazuma sent me a letter in which he praised my assisting by describing it as "a credit to the Nakano family." It made me feel very honored. At that time I thought he had made too much of a trifling matter, but I came to understand what was meant by it. Nakano Kazuma sent me the letter because he took an interest in my future as a *samurai*.

You should praise young men whenever they perform a duty well as a *samurai,* even though it is an insignificant one. Then they will be encouraged to work more diligently for their masters.

I also received a letter of praise from Nakano Shogen, and I still keep it in my house.

I was presented with a saddle and a pair of stirrups by Goro-zaemon, another of my nephews.

* Sawabe Hei-zaemon was a nephew of Yamamoto Jocho. In 1682 he was sentenced to death for gambling at home.
* Nakano Kazuma was an important retainer of the Nakano family. Yamamoto Jocho belonged to that family. Nakano Kazuma died aged 72, in 1699.
* Nakano Shogen was another high official of the Nakano family. He killed himself by *seppuku* in September 1689.

18) Yawning in public is bad-mannered.

Showing a yawn in company is against etiquette. When you feel like yawning, you can suppress it by stroking your forehead upward. You can also stop it by licking your lips as you shut your mouth. When you simply have to yawn, you should cover your face with your sleeve. It is the same with sneezing, too. Doing it in public makes you look stupid. Take care not to behave impolitely at any time.

19) Tips when receiving an invitation.

On the evening before, Yamamoto Jocho, my teacher, would make a list of what to do the following day. He did so from his desire to outdo others in everything. Whenever he was invited by an acquaintance, he would gather as much as information as possible about him, and think of how to greet him and what subjects to talk about.

When you accompany your master to his acquaintance's house or visit someone's house to have a talk, you ought to think about the host in advance. That is etiquette toward the host. You will then be able to spend a pleasant time with him. If you are invited by a nobleman, you may feel it a heavy burden. Your stiffness will make the time less pleasant, so visit a nobleman with a feeling of gratitude and pleasant expectation.

It is good not to make a visit unless you are invited. If you are invited, behave so that the host will enjoy your company. You must therefore prepare fully in advance.

Be careful when you are served alcohol. Also take care to leave in good time. Do not leave too early, but before the host gets bored. Too much reserve is also to be avoided. You may decline once or twice the dainties offered to you, but if he continues to offer them, do not hesitate to taste them. The same lesson applies to any invitation

you might receive on the road.

20) How you should understand the Four Oaths

The first oath "I will not hesitate to be killed in battle." means that you should be prepared to show your bravery on the battlefield. The ultimate object of the second oath "I shall be willing to serve my lord." is promotion to the post of the administrative retainer, where you can admonish the lord regarding the clan's government. The third oath "Let me be dutiful to my parents." means that filial duty is nothing but faithfulness to the lord. The last oath, "I will work for the good of others." is to do your best to guide those around you so that they will become good retainers of the lord.

21) Do not put others to shame in public.

A discussion was held at the castle about the necessary items for a wedding ceremony, when a retainer said, "Nothing is mentioned about the *koto* and the *shamisen.* Is that not strange?" Then another retainer said loudly, "They are out of the question!" The following day, however, the same retainer said, "Yes, they should be included. Please add to the list two *koto* and *shamisen* of superior quality."

I said to my teacher, "Is he not a magnanimous retainer!?" "No, he is not," he said. "He did that only to make himself the center of attention. There are people like that in other clans. In the first place this intervention is very impolite to this colleague. Neither is it for the benefit of the lord. A cultured man would not outdo another person in public like that. Even if he knew the other person was in the wrong, he should first accept his idea. Then later he could tell him so that he would think about it. It is etiquette for a *samurai* to try to make everything good for others. In this case it turned out the following day that the two items were to be on the list. The fellow was really mean and stupid, because he put his colleague to shame in public without knowing anything."

＊ *Koto* and *shamisen* are musical instruments. The former is similar to a harp, while the other to a guitar.

22) A well-prepared man faces every situation by making preparations beforehand.

According to a book of martial arts, a well-prepared person has not only learned from

his experiences in his life, but is also able to cope effectively with a tense situation by checking every possibility in advance. On the other hand, a poorly-prepared man hardly does any checks. Even if he could find a way out of a serious situation, it will have been simply because he was lucky at the time.

23) Recently no steps are taken for the sake of those who are dismissed.

I wish the present lord would recall all the dismissed *samurai* to their old posts on the 100th anniversary of the late Lord Naoshige's death. He must be pleased with this treatment, I can guarantee. Contrary to my wish, however, the present regime will find it impossible to do so, on account of its financial situation.

Recently the children of dismissed *samurai* have been left as they are. It is the same with the children of those who committed *seppuku*. The reserve *samurai* have little hope of being promoted to regular *samurai*. So do those who are dismissed from their posts. On the other hand, I was told that a single reserve *samurai* was appointed group leader. All these things resulted from the lord's ignorance of our clan's tradition.

24) Remember a drinking party is a public event.

A gathering with alcohol should not be made light of. Most people might be absorbed in drinking the whole time, but it is very important to leave off in good time. You will be thought mean, if you stay too long. A man's personality is estimated by the way he drinks, so you must be careful at drinking parties.

25) High ranking officials should overlook the faults of others to some extent.

A high-ranking person is known for preaching to his men the importance of saving earnestly, but I am afraid he is not necessarily correct. A proverb says that fish cannot live in water which is too clean. They survive because of the moss and weeds. In the same way, common people find it easy to live under a supervisor who is generous and sometimes overlooks their minor faults. It is not good to be too particular about manners.

26) A *samurai* should receive visitors kindly.

A commoner visited the castle to present his petition to an official, but the official re-

fused to accept it. Another official came over and said, "Why not receive it now? If it turns out to be of no use, you can return it later." So the official received the petition. Then another official cut in rudely, "Why did you not accept it right away?"

To tell the truth, I know that rude fellow. I thought that he had corrected his bad habit, but his rough edges seem not to have been rounded off. A *samurai* should not treat a visitor at the window unceremoniously, even if he is familiar with him. The man's rude behavior was not suitable for a *samurai*.

27) Lose a dime and win a dollar.

A certain high-ranking official desired to own a *samurai*'s residence for some reason, and asked him to transfer it to him. They were talking about where to move, when it became clear that the official did not have to own the house. So the official explained the situation to him, but the *samurai* got offended and complained about the official. As a result, the official apologized and paid him some money for giving him trouble.

When I was told about this incident, I thought the *samurai* was stupid for accepting money. If you find you have been deceived by someone, you can feel bitterly vexed, but in this case the man was not deceived by the official. He refused to forgive him, even for the apology, and he extorted money from him for mere gain. How mean he was! It was extremely rude of him to make a complaint to his superior. He made himself the loser by receiving payment. The money robbed him of a chance to get any favors from the official in the future.

Generally speaking, court cases and quarrels arise from greed for profit. However, as the proverb goes, "Lose a dime and win a dollar." The *samurai* should have been more prudent.

28) Mata-emon, a very discreet *samurai*

Ishi-i Mata-emon was a man of considerable talent, though later in life he turned slightly senile. One day he was asked about what he had done when he was in charge of copying poetry for the lord. He said, "Recently I am so senile I hardly remember what happened in the past. Even if did I remember, how could I tell you what the lord forbade me to talk about? Therefore, I do not remember a thing."

＊ Ishi-i Mata-emon was in charge of copying out poetry for the lord. Yamamoto Jocho also had that post. Ishi-i died in 1701.

29) Yamamoto Goro-zaemon forces the keepers to open the gate of a burning house.

A fire broke out at a prominent retainer's residence. Yamamoto Goro-zaemon rushed to the house as superintendent, but the gate keepers would not open the gate, saying that the house was not on fire. "I have come here at the command of the lord," he said drawing his sword. "Unless you let me in, I will kill all of you!" Overwhelmed by his menacing attitude, they opened the gate for him and his men. Inside the house only the retainer's men were struggling with the fire.

30) A *samurai* should do everything with determination.

One day I told a man named Yasaburo to write a character on a piece of paper. "Make up your mind to write only one character," I said. "Do not worry about breaking the paper with your brush. A *samurai* does not have to write it beautifully like a calligrapher. We have to do everything with determination."

31) The prince wanted as large an audience as possible.

One day the prince read a book in front of the head priest Kai-on. "Collect as many men as you can. I do not feel like doing it when the audience is small." The head priest was moved by the prince's eagerness, and said to the young monks, "You should learn from his eagerness."

＊ Kai-on was the 11th head priest of the Ten-yu-ji Temple.
＊ The prince was probably Mitsushige, the second lord.

32) Offer a prayer every morning.

Every morning you have to pray to the lord, your parents, the guardian god of the village and Lord Buddha. As long as you make much of the lord, your parents will be pleased. Lord Buddha and the gods will also acknowledge your sincerity. As for me, I did not know anything but think of the lord. Therefore I was always careful of him as I served the lord.

A woman should obey her husband just as men obey the lord.

33) Slightly showy manners are permissible.

According to a master of etiquette, you can make a good greeting with slightly showy manners.

34) A sacred ceremony is stained by bloody confusion.

In the spring of 1713 a meeting was held at the castle, regarding a ceremony to pray for rain at the Kinryu Shrine in the northern mountains. Whenever it had been held in the past, a tremendous sum of money was spent for rain dances and other expenses. This time it was decided that they would hold a gorgeous ceremony but would not hold it again, unless it brought rainfall. Accordingly, 33 villages joined the parade with dances and music.

The ceremony at Kinryu Shrine had been highly effective each time, but that year it did not work at all. Some of the drummers had their sticks taken away by the leader. He accused them of not having beaten their drums as he had instructed. As a result, they started fighting each other and a couple of men were killed. There was fighting among the spectators as well, in which several were injured.

Soon there was a rumor that the ceremony was useless, because the lord's retainers had not discussed it sincerely enough. The god of the shrine had become furious and brought about such confusion instead of rainfall, they said.

Once a nobleman named Sanenori-kyo said that confusion at a sacred ceremony could be an evil omen. Actually, later in the same year several men were executed for a joint conspiracy at the castle, and lots of people were killed by a *tsunami* in the village of Terai by the sea. Hara Juro-zaemon sinned by killing his fellow workers at the castle. These incidents cannot but make me think of the nobleman's words.

* The Kinryu Shrine is located nearly 10 km north of the castle.
* Terai Village is located nearly 13 km south of the castle.
* Hara Juzo-zaemon, a reserve *samurai,* killed a colleague in the castle kitchen in July of the same year. He was ordered to kill himself by *seppuku* in November.

35) If you trust your men, everything goes well.

There is a certain priest who is of a character rarely found these days. It is totally

thanks to him that the large temple is kept so well. He is very generous. The other day when I met him, he said, "I am suffering from illness. I do not think it easy to supervise this temple, and I fear I shall fail in it. I am doing my duty as well as I can, but once in a while I ask someone else to do it when my condition is not so good. I wish I could manage it without making big mistakes."

The priest before the last was so strict that all the monks were disgusted with him, while the last one was too lenient to lead them. The present priest is very prudent and learned, and everything is going along smoothly. He sometimes leaves his work to his men. When his men face something serious, the priest never fails to give them a clear answer and timely instruction. Such an attitude as his must be the secret of the temple's good management.

The other day, however, the same priest summoned another priest who had said something salacious. "You are a menace to Buddhism. I will beat you to death!" he said, and struck him so hard that the poor priest became lame. But on the whole, he was a man of great capacity. I was told that he passed away from illness recently.

36) Do not miss the point.

Looking at retainers nowadays, I cannot help thinking that they miss the point. Their mind should be aiming at a higher target as a *samurai*. Most of them are interested in individual gain, and trying to make themselves conspicuous for cleverness. There are a few who look somewhat reliable, but that is a front they adopt. It is no more than that.

A true retainer is a man who has given up his life to the lord. He is always thinking of the lord as well as governing the clan for him. He also has to admonish the lord, when necessary. Making such a resolution has nothing to do with status. A *samurai* has to aim at the right target and remain stable, even if the gods and Lord Buddha prompt him to act differently.

37) Dr. Ryo-an discovers a depressing phenomenon about the human pulse.

Recently Ryo-an, a prominent eye doctor, said, "I have been practicing medicine for the past 50 years or so. Recently there is something I have noticed. I had been treating men and women differently, because their pulse was different. To my great surprise, men's pulse and women's pulse have become the same. So I have switched to treating men with the same method as I do with women. When I treated men in my

old way, I was surprised to find that it had lost effect. I wonder what the world is coming to. It is owing to the fact that men have lost their manliness and become quite effeminate. I do not think that I should mention it in public, because I have only noticed it quite recently."

As I observe young men these days, I cannot but agree with him. Lots of men seem to have become effeminate, and I seldom come across manly men these days. The moral of this, however, is that every man can gain the advantage over his rivals with a bit of mental readiness.

As the doctor pointed out, bravery has vanished from most young men. You only have to consider the fact that few have decapitated criminals. Most of them refuse to assist another in *seppuku*, too. They are quite clever at making excuses. What a deplorable age we have been thrown into, to say a man is reliable who is good at refusing the role of a second!

Until 40 or 50 years ago men could hardly show an unmarked thigh in public, because stab wounds on it were held to denote merit in a man. They would cut their thighs with a knife at home. It was a masculine, bloody time, but now that would be called stupid. A man of eloquence is admired, and a man of bravery is apt to be avoided as rude or uncivilized. I think that the young men of today should do some soul-searching about this.

＊ Ryo-an was a doctor who died in May, 1660.

38) Jocho says that he has disguised himself all his life as a retainer.

There are retainers who continue to work for the clan till they are 60 or 70 years old, but I shaved my head at the age of 42, to take up this lonely life. My career in the world was quite short. I was grateful to have been able to perform my duty well as a retainer. I then renounced the world and shaved my head, becoming a dead person, so to speak. I am afraid that lots of hardships would have awaited me if I had remained at the castle, as many colleagues did. For the past 14 years I have been really lucky to live in this cottage in peace. Many have come over to see me in this remote mountainous place. How fortunate I have been since I renounced the world! And I cannot help feeling very fortunate not to have had to show my true colors in public. Perhaps I ought to have been condemned according to what these are.

39) A clever man makes his plans in advance.

A man followed his master when he made New Year visits. He said to his master, "I am determined not to drink any alcohol at these houses, because they will entertain us with rice wine at all the houses we visit. If I say I am in abstaining, they will think me rude. So let me tell them that it is bad for my physical condition, and let me empty the wine cup a couple of times. Then I hope they will not force me to drink any more. On the other hand, I am determined to bow to them as politely as possible and will not talk before I am talked to."

That was really prudent of him. A wise man makes his plans by thinking of the situation in advance. When the man came to see me before he went on New Year's calls, I said, "You are quite right. You should act there in such a way that they will say that you have become weaker from illness and grown quite mature. The first step is most important."

40) A great deal of experience is needed to attain enlightenment.

Once the priest Tan-nen said, "In many cases you are told to stay free from distracting thoughts, but that is very difficult to attain. To be free from distracting thoughts means to be pure and simple at heart." I think that is a rather interesting instruction. Sanenori-kyo, the nobleman, also said, "Absolute truth is found in breathing in air with no impurity." There is only one way to Truth. Few people can find it, though. It is necessary for us to have a great deal of experience to attain the stage of Truth or Purity.

＊ Tan-nen was the 11th head priest of the Koden-ji Temple, the family temple of the lords of Saga Clan. Yamamoto Jocho was deeply influenced by his teachings.

41) Think the matter over in your mind.

"People are talking of it quite groundless
But what if you were to turn it over in your mind?"

Nothing is so persuasive as the latter part of this anonymous but well-known poem. It seems to me to carry with it as much weight as a sutra. Today so-called clever people decorate themselves with intelligence, so as not to let their true character show through. Actually, they are inferior to ordinary folk. It is because ordinary folk are pure-hearted, while those clever people are not. If they were to turn it over in their mind, they would realize that they are just bluffing. "*What if you were to turn the matter over in your*

mind?" It would be like a judge examining your mind. Let us behave in such a way that we will not be found guilty by that judge.

＊ The poem appears in an anthology compiled at the end of the 10th century.

42) Old people should not go out too often.

I know an old retainer who seems to be slightly senile. For the past several years, he has been thinking of how he can help other retainers with their duties. He was keenly interested in service and had been helpful in some way for the clan. These days, however, whenever he is invited, he visits them and talks with them about service for hours.

It is said that when you grow old you become inclined toward your favorite field. Judging from his recent behavior, I think that in his senility he is growing nostalgic toward "service." Even though you may do something with the best of intention, too much is as bad as too little. Old people should not go out so often, otherwise they will be thought frivolous.

43) The world is like a puppet show.

In India they call a puppeteer an illusionist. The world is crowded with such people. Yes, it is a stage for puppet shows.

44) It is important to behave in accordance with your station in life.

On September 5, 1711 Princess Mine, a daughter of Lord Tsunashige, was engaged with a son of the Uesugi family. When their marriage was discussed, a *samurai* of our clan behaved in a presumptuous manner. I would like all the young retainers of our clan to remember it.

What he said impressed some of those present, and they praised him for his statement. He probably thought that he could kill himself by *seppuku* because he had laid bare his heart, but he had done nothing useful at all. If you think his behavior was respectable, you are quite wrong. That can be seen from the fact that his statement was not acknowledged, and he had to resign from his post for making inappropriate remarks. He was therefore unable to attend on the princess when she became ill.

A witty person is likely to make mistakes by behaving not in accordance with his

station in life. If you want to admonish people, you should be in a post which entitles you to do so. Unless you occupy such a post, you had better consult some higher official about your intention, so that you can ask him to do it instead. That would constitute fidelity for an ordinary retainer. If one senior official refuses, you can ask another. You have to make every effort to have your aim fulfilled, but try not to make your fidelity noticeable. If nobody accepts your intervention, give it up as hopeless. If you continue to implore your senior officials, you might succeed some day, I hope.

If you are impatient to draw attention to yourself, you will never win. Whatever good ideas you propose, you will be criticized and rejected in the end, because you are only intent on your own reputation. I have seen lots of people ruin themselves with their intrusive behavior. Frankly, they lack sincerity. Give up your life and leave everything to the lord, and you will not miss the mark at all.

＊ The Uesugi family was an influential family in central Japan.

45) Consult wise people around you.

To see an unjust act and do something about it is not necessarily easy to achieve. On the other hand, if you stick to righteousness as your supreme duty, you may miss the target. This is because there is one thing above justice, namely a divine rule. It is extremely difficult for ordinary people to find it. It is possible only for the wisest human being. Justice will seem just a trivial virtue to his eye. Ordinary people would need plenty of practices to reach that level.

However, there is a way to make it your own. That is to consult wise people around you. As they say that onlookers see more than the players, so people around you can see things objectively. It is true that you can know things better by deliberation, but consulting is even better. You may learn by listening to others and reading books, but do not forget that you do so in order to follow the old path of righteousness.

46) Practice of swordsmanship never ends.

A distinguished swordsman said late in life, “Practice lasts as long as you live. One type of person cannot make anything of himself, even with practice. He thinks he has no skill, and so do those around him. He cannot expect to be of any service at that level. The next type cannot make himself useful, but is aware of his poor skill and at the same time notices the weak points in others. People of a third type belong to the upper class.

They are entitled to be proud of their skill, feel pleased at being praised by others, and sympathize with people of poor skill. Those in this category are able to serve the lord with their high skill. But the type of people who are uppermost look as if they knew nothing, while everyone knows them to be superb swordsmen. In most cases it is this level that people can arrive at. However, there exists a level even above this. If you step into that world, you will find it to be boundless and will be unable to grasp how far it spreads. However far you go, you cannot get to the end of the world. You just know you are standing in the endless world, without feeling depressed or proud."

In training as a *samurai*, we have to go onward step by step, as long as we live. It is an endless way indeed.

47) "Keep your head when dealing with a critical project."

In the teachings of Lord Naoshige there is an article of precept, "Keep your head when dealing with a critical project." Ishida Ittei said, "Seen from another point of view, this means that you should not make little of a trifling matter."

There cannot be very many matters of importance. Therefore, we have to consider them from every angle. Then we can decide what we should do, when we face a critical situation. The more we examine them in advance, the more smoothly we can cope with them without being overwhelmed.

We cannot expect to win a sweeping victory without establishing a firm mental foothold in advance. Lord Naoshige teaches us the importance of prior examinations with his advice that we should keep our head in dealing with critical situations.

48) Knowledge of our own defects is most important.

One day Taku Mimasaka paid a visit to the priest Konan of the Soryu-ji Temple together with Ishida Ittei and some other friends. When they were discussing scholastic topics, the priest said, "All of you are known for your learning. That is very well, but you lack knowledge of everyday life."

"Nothing is more important than the teaching of sages," said Ishida Ittei in protest.

"You are quite wrong," said Konan. "Well-informed people like you tend to go astray in the world. The more learned you become, the farther you depart from the life of ordinary people. You have learned too much of the sayings and deeds of ancient sages' by reading old books and documents, and listening to scholastic men. By and by you have come to believe yourselves as great as those wise men, while you look down at

ordinary people. They look like worms to you, do they not? So you are in the wrong.

"What is most important for us is to know how immature we are. We are in the right course when we have such an understanding of our capacity, and we have to maintain this idea as long as we live in the world. Lord Buddha teaches us how important it is to carry it with us in order to reach the stage of enlightenment. Just look back in the evening at what you have done during the day, and you will become aware of lots of mistakes you have made in a single day. So we could not be proud of ourselves, could we?"

Ishida Ittei was deeply impressed by the priest's teaching. However, it cannot apply to the way of life of a *samurai*. He cannot be too proud of himself. He must say to himself, "I am the bravest man in Japan." Otherwise he cannot perform exploits in action. It is required for a *samurai* to arm himself with a very good conceit.

* Taku Mimasaka was a chief administrative retainer who supported the second lord. He died aged 62 in 1669.
* Little is known about the priest Konan.

49) Do not misunderstand what Shida Kichi-no-suke said.

In a book of swordsmanship there is the statement, "A real swordsman will make himself known for not wielding his sword." This may be misleading, so let me add 'either' after the last word 'sword.'

One day Shida Kichi-no-suke said, "If it is possible to remain in the world, I would prefer to live as long as possible before I leave it." He must have uttered these words as a joke, because he was a very brave man. I am afraid young people will misunderstand his words and condemn his attitude as cowardly. They should remember what he added. He said, "When you are at a loss whether to eat or not to eat, you had better not eat. At a loss whether to survive or die, you had better die."

* Shida Kichi-no-suke was a faithful attendant to Ryuzo-ji Masa-ie, the son of General Takanobu. He died in April, 1661.

50) We should appreciate our local customs.

A certain *samurai* of Saga came back to the castle and addressed an official in the dialect of the capital. He was criticized for that in public. You have to be careful to

speak the Saga dialect when you return to Saga, after serving some time at the Edo or Kyoto residences. After you have worked in those big cities, you tend to think that city life is modern and smart, and that the rural life is out of fashion. A man might let it go to his head after living in the big city, but it would be unworthy to envy his experiences. To keep our local traditions is very important. Mimicking the ways of other clans is nothing but a charade.

A man said to the priest Shungaku, "The Hokke Sect is too violent." "That is what distinguishes us," said the priest. "Otherwise, we would be the same with other schools." He was quite right.

＊ Shungaku was a priest known for his learning.

51) Do not desert a man with a past.

There was a discussion about promoting an attendant to a higher post, where most of the officials present agreed that he should not be promoted on account of a past blunder at a drinking party. One of them, however, said, "We will have no reliable retainers in the future, if we reject those who have committed a single mistake. A man who has made a mistake must repent of his deed and make himself useful to the clan. I suggest that we promote him to the new post." "Then will you guarantee his honesty?" said another. "Yes, I will," he said. Then to make sure, some other official asked him, "How are you in a position to say so?" "It is precisely because he made a big mistake in the past," he said. "I will not do so with a man who has never made a mistake, because I have no idea what he will do in the future." The man was promoted after all.

52) Nakano Kazuma always offered to reduce a criminal's sentence by one degree.

When considering criminal appeals, Nakano Kazuma always suggested that the sentence be reduced to a lighter one. He could be said to have been a man of discretion.

He was always the first to state his opinion at meetings, so he was nicknamed Mr. Opinion.

53) For a retainer to correct a mistake of his lord is an act of the utmost fidelity.

It is the most faithful thing for a retainer to correct wrong ideas which the lord might

have. The lord should learn in his youth such things as the clan's history and tradition, and the previous lords' sufferings. In this sense, timely instruction is important for him.

54) Our clan has a traditional way of wearing swords.

In the past all the *samurai* of our clan wore their swords low, through the belt right to the hilt, but nobody seems to observe that now. In the Yagyu school they wear it so high that the scabbard can be seen. Young people today tend to follow the style by thinking it fashionable, without being taught. Lords Naoshige and Katsushige also wore their swords low. All the *samurai* of our clan did so, probably because it was practical. If you wear it in the way of the Yagyu school's way, I am afraid you may get your sword snatched away by an enemy. Lord Mitsushige also wore his sword low down in accordance with his father's instruction.

＊ The Yagyu school was a school of martial arts established by Yagyu Munenori, who taught the Shoguns in the early part of the 17th century.

55) An attendant makes a slip of the tongue.

On New Year's Day Prince Tsunashige was waiting in an anteroom to the vestibule of the Edo residence. He was supposed to see Lord Mitsushige, his father, to give him his New Year greeting. Lord Mitsushige said to a boy attendant, "Where is Prince Tsunashige?" To his surprise, the boy attendant said, "He has hidden himself, sir." He made a slip of the tongue without noticing it.

＊ "To hide oneself" means "to die." The boy attendant should not have used that expression.

56) Do not hesitate to give your life in taking revenge on your opponents.

A man disgraced himself by not taking revenge on someone who bullied him. You cannot achieve your purpose, if you stop to think how to do it. Do not hesitate, but dash at it. To be killed in revenge is not shameful at all. You will miss the chance if you think you must find some means to kill him. If you are horrified that your opponents are many, you will think of giving up. No matter how many opponents there

are, rush at them with determination to cut them all down. That is how to achieve it.

The dismissed *samurai* of Asano Clan made a night attack on their enemy in Edo after one year, but they should have killed themselves at the Sengaku-ji Temple right after that. They should have taken revenge on Kira Kozuke-no-suke much earlier. What if he had died of illness or something before they made their move?

Those *samurai* of the other clans in Edo, Osaka, and Kyoto are clever, and really good at attracting attention from the outside, but they could never make bold and desperate efforts such as we did in the Nagasaki fight. Two brothers of the Soga family also made a night attack on their enemy after several years. It was unfortunate of Sukenari to have made an unexpected mistake. On the other hand, Goro made a fine statement.

Generally speaking, we should not engage in such criticism but let me do so, to improve your understanding of the *samurai* code. When you are placed in a critical situation, you are likely to make a fool of yourself if you have not made preparations in advance. Reading books and listening to wise men can also prepare you for such occasions. Especially in the *samurai* way of life, you should be preparing your mind night and day, because nobody knows what awaits him tomorrow. Think of the many situations you might encounter, and make your preparations for them. Victory or defeat is a matter of chance, but do not put yourself to shame in battle. It is of no matter if you are killed. If you are defeated, take revenge right away. No cleverness or skill is needed. A real *samurai* rushes in with the resolve to die in action. At such a time, you will never fail to discover your true self.

* In the spring of 1701 the lord of Akoh Clan wounded an important retainer of the Shogunate at Edo Castle. Shogun Tsunayoshi got very angry and ordered him to commit *seppuku* right away, and his domain was confiscated. However, the retainer was not punished at all. In December of the following year, 47 *samurai* of Ako Clan took revenge for their lord.
* The Sengaku-ji Temple is where the 47 *samurai* are buried. It is located in Tokyo.
* Kira Kozuke-no-uske was the retainer wounded by the lord of Ako Clan.
* The Nagasaki fight occurred in December, 1699. Two *samurai* of Saga Clan battered an ordinary *samurai* of Nagasaki severely. That night his colleagues attacked and beat the two men violently before they could return. At dawn the next day, 8 Saga *samurai* took revenge.
* The Soga brothers revenged their father in June 1193. Juro was the elder and Goro the younger. Sukenari is another name for Juro, the big brother.

57) What ruins a retainer's life?

A *samurai* will fail in performing his duty if he desires to become rich. He can remain at his post, as long as he lives in poverty. A man who finds fault in others is also in danger of fall. A person I knew was clever, but was always finding fault in others. He could not make himself of any use.

You had better take it for granted that the world is full of bad news. Otherwise you will give yourself a bad temperament. And if you look evil, you will be kept at a distance by others. Unless you are welcomed by others, how can you expect to perform your duty as a retainer, however talented you are? Remember that it can be another defect as a *samurai*.

58) Do not talk big in public.

A man said, "That fellow is presumptuous. He boasted in the company of Mr. So and So." Now that was quite out of order. He just wanted to show how brave he was. It was despicable behavior. I think he was immature. A *samurai* is required to behave politely. To say such a thing in public is out of the question. It is no better than what we would expect of people in the lowest class.

There are many people who own houses, furniture, and utensils unjustified by their status in the world. Their behavior is mean, though it may be admitted to use fashionable hand-fans, tissue paper, and pillows

59) Do your best to be loved by your parents.

A young man had been living with the family into which he had been adopted by marriage, but his father-in-law disliked him because he was not as clever as he expected. Recently, the father became sick and quick-tempered and had been finding fault with him day in, day out. Finally the adopted son ran out of patience and insisted on going back to his parental family.

His mother-in-law visited me and said, "I am very sorry but would you please tell my husband to be patient, because it is only the illness which has made him so hard on our son?" I refused to do so at first, but she implored me with tears, so I accepted her request though I thought it too much. "Please send your son-in-law to my house, since it is not practical to persuade your sick husband," I said. She left my house with an

uneasy look.

Soon the son-in-law came to my house. "First of all it is a blessing for you to have been in this world, is it not?" I said. "Besides, you will be entitled to inherit the house as the head of your new family. Just compare yourself with farmers and townsfolk. How lucky you are! As you were born the youngest son, it is impossible to succeed to your father's household. However, you have been adopted by your father-in-law. The status of a *samurai* is assured for you. You have matchless good fortune. It is out of the question to leave the family which adopted you. Needless to say, your natural parents will not be pleased, and to behave against their wishes is unfilial. You will not be able to find a place where you can live in peace. Go back and consider what I have said. You can perform your duty toward your parents, simply by earning their love. You have told me you have been making every effort to no avail, and that your father does not seem to be in the least fond of you. All right, let me tell you the secret how to win him over. Pray to the village god with all your heart that your father will love you. Pray earnestly, not for your own benefit, but from filial duty to your father. Your prayer will certainly be heard by your father. You can go back and see that with your own eyes. You will discover your father's attitude has already changed for the better. It is a really effective way of mollifying him. Your father has been suffering from his illness. I am afraid he will not live very long. So you have only to keep patient for a bit more time. Now that is so easy, you could do it standing on your hands."

The young man left my house in tears of gratitude. Shortly after that, I met his mother-in-law. "As soon as he came back he seemed cheerful, thanks to your advice," she said. Before long the son-in-law became so filial to the parents. Effectiveness of prayer is beyond our understanding. I was very pleased to see that my advice had managed to bring about both loyalty and filial devotion. The parents paid a visit to my house to express their gratitude. Earnest prayer cannot fail to realize all your dreams. It is powerful enough to move even the gods.

＊ In the feudal period the eldest son inherited the household, while his brothers had to depend on him or be adopted by other families which had no son of their own.

60) Stop being conceited. Otherwise the way will not open up ahead of you.

It is quite wrong to become conceited simply because you have attained something. After you have made great efforts, you might well think that you will not have to do so any more. That is nothing but conceit. Do not stop, but go on with your training, just

like a seed bearing fruit. Remember your training will last as long as you live. There is no stage where you can make a final stop. As you make your way, you must always strive for further progress. That is how to live as a *samurai*.

61) Teachings of Yamamoto Jin-uemon, Jocho's father

- If you understand one thing completely, that will enable you to understand others as well.
- A man who wears a false smile is a despicable fellow, while a woman who does so is of easy virtue.
- When you talk to another person, look him in the eye. You have to bow to him first, but bowing with your head down is dangerous.
- It is careless of you to put your hand inside your clothes.
- Book reading belongs to the nobility. Our family is sustained by swords.
- A *samurai* who does not belong to any team and has no horse does not deserve that name.
- A man of bravery is reliable.
- Get up at 4 every morning to wash and shave. Have breakfast at sunrise. Go to bed at sunset.
- Pay attention to your appearance even when in financial difficulty.

62) You should live wholeheartedly every day.

How should you answer when asked what is the most important in training? Let me give you my answer. It is to live as a *samurai* with the single-minded desire to make yourself useful. Observing present people's way of life, it seems to me that they lack such fervour. You appear full of energy when you live with intensity.

When you are engaged in service, one basic thing will form in your mind. It could apply to your fidelity to the lord, obedience to your parents, bravery in action, or other behavior. It is not easy to realize it, and to maintain it for long is also difficuly. So I urge you to try to live wholeheartedly day after day.

63) The leader and members of a group are like a parent and his children.

The relation between a team leader and its members used to be very intimate. In the reign of Lord Mitsushige, there was a vacancy for a horse guard, and Mawatari

Gendayu was recommended as a promising young candidate by the cabinet members or administrative retainers.

When he was told of the news, Ichidayu, Gendayu's father, rushed to Nakano Kazuma, his son's leader, and said, "I am now retired, but when I was in your team I worked for you as wholeheartedly as anyone. When my son was employed by you, I told him to serve you as wholeheartedly as he could. I told him to work harder than any other member. I was really surprised at the news of my son's transfer to the post of horse guard. Why did you remove my son from the team? We could not look people in the face in future, so we made up our mind to commit *seppuku*."

"You are quite wrong, Ichidayu," said Nakano Kazuma. "You should be proud of your son's transfer to the horse guard. He was recommended for it at the meeting of administrative retainers. All of them agreed that he was a promising *samurai*. You and your son should feel very proud."

"Excuse me, but you should have said to them, 'I cannot offer him for the post, because he is a member of my team.' Judging from your words, I cannot help thinking you have given up my son as useless. I am very disappointed, sir."

"I understand now," he said. "Forgive me. Let me speak to the administrative retainers and tell them that I cannot offer him for the post."

"Now I can feel better," said Ichidayu and returned. Nakano Kazuma, the leader, met the prime minister and said, "Ichidayu told me such and such. I felt as if I had got a body blow from him. Please appoint some other person." As a result, they chose another *samurai* for the post.

64) Ancient *samurai* used to pay attention to their appearance.

Up to half a century before, when he rose in the morning, every *samurai* would wash and shave, perfume their hair, and trim and polish their nails with pumice. They not only dressed neatly but also put a good shine on their weapons, by polishing and oiling them. They did this not from vanity but because they prepared to die anytime and anywhere. If they were found dead with an untidy appearance on the battlefield, they would have been thought careless and good-for-nothing by the enemy. Therefore, all warriors took good care of their appearance. It may be thought a bother, but it was etiquette as a *samurai*. It is not very time-consuming or troublesome.

If you are ready to die at any time, submerse yourself in service with that determination and train in swordsmanship, you will not disgrace yourself. On the other hand, if you spend your days lazily without paying attention to these things, you will bring

shame on yourself. It is regrettable that some people pursue their own profit, as they spend their days idly. They feel no shame at all, even if they live in such a shameful way. Those who lead a dissipated life will die a miserable death in the end. But how in the world can anyone live a mean life, as long as he is prepared to die at anytime and anywhere? We must all reflect on this.

It is quite deplorable that for the past 30 years or so young *samurai* have been spending their days in laziness. Whenever they meet, they talk only of money, profit and loss, domestic life, clothes, and sex. Without these topics they would have no interest in talking to each other. What a worthless time this is!

In the old days people in their 20s and 30s never entertained such mean ideas, and hardly talked of them. Even older people themselves felt embarrassed, if anything like that slipped out. Now it is a world of luxury, and people are interested in their domestic affairs alone. Let me say that you can live a good life as a *samurai* unless you seek after luxury. Some people praise young men for their thrift, but that is foolish, because a thrifty man lacks a sense of duty to those around him. Such a person should not be regarded as a good *samurai*.

65) Try to model yourself on people of merit.

Ishida Ittei said, "If you practice calligraphy with a good example, you will become good at it." In the same way, if you model yourself on excellent retainers, you will make yourself into a good retainer, too. It is a pity that we do not see many such models to follow now. So you had better choose some people of merit and model yourself on them. For example, choose A for politeness, B for bravery, C for speaking, D for living a moral life, E for honesty, and F for courage. In this way you can depict a model to follow in your training. In many cases students learn their teachers' bad points rather than their merits, and end up making nothing of themselves. Try to model yourself on people of merit.

66) Make sure to pass important letters direct to the addressee.

When you are told by your master to take a letter to someone, be sure to carry it in your hand until you arrive at his house. Hand it to him as soon as you reach it.

67) Always brace yourself up thinking you are close by the lord.

A retainer is required always to stiffen his backbone. He has to behave as if he were close by the lord or in public places. Even when resting, you should be on your guard. Otherwise you will look absent-minded in public. Take care not to look off guard at any time.

68) Go on with your job patiently but take quick action in emergency.

There is a time when you must be patient. As the proverb goes, everything comes to him who waits. I have also had an experience like that. You had better wait for it. However, there is a time to take quick action, too. If an emergency arises, you should act immediately. You will miss the chance if you dally.

Sometimes it is better to break into action from the beginning, and it will end successfully. In other cases you had better take plenty of time to ensure success. People might be disgusted at being kept waiting so long, but they will thank you for your efforts in the end. In such a case it is important to choose what to say to them. In any event, go on with your job patiently.

69) Do not be off guard at a drinking party.

It is regrettable that many people make mistakes by drinking too much wine. First of all, you have to know how much you can drink and when to stop. Sometimes, however, you will get drunk. When drinking wine, you should be careful not to let it get the better of you. Always train yourself to be ready to deal with any emergency at a drinking party. Do not forget that it is a public place.

70) Live in accordance with your station in life.

Regardless of your social status, avoid doing anything beyond your capacity. Otherwise, sooner or later, you will end up taking an unworthy step.

Be on guard with your housemaids so that they will not run away.

71) You need not take pains to become a master martial artist.

Many *samurai* have the notion of becoming an expert in martial arts and teaching students, but I do not recommend such an enterprise. You do not have to become a

master swordsman. Making progress is enough. Generally speaking, men of talent seem to be small-minded and tend not to pay much attention to his duty.

72) Always be humble in heart.

Imagine being addressed by the lord on some occasion. If you withdrew silently you would appear perplexed. You should say something to him in return, whether his command is pleasing or not. You have to train yourself to be able to make a suitable response in such a situation.

Imagine you are appointed to some post. If you feel glad or proud, that will appear on your face. I have seen some persons like that in the past. How ugly they looked! If you are humble in heart, you will say to yourself at such a time, "How embarrassed I feel to be told to take over such a post! I know well I am not capable of it. What shall I do?" If you hold such a humble opinion, that will never fail to appear on your face and make you look modest, even if you do not express it in words. On the contrary, a person frivolous and capricious will probably commit a blunder sometime in the future.

73) Do not let your learning make you too proud.

Learning is good in itself, but sometimes it leads you into error, just as the priest Kohnan warned. If a man learns something and thereby notices his own defects, it has worked well for him. However, few people can pursue learning in that way. Rather, it makes him feel proud. He will look down at those around him and become argumentative.

74) Rouse your dejected friend into action.

When you go to see an acquaintance stricken with disaster, it really matters how you encourage him. You should talk to him in words which give him confidence, from which he will judge your character. A *samurai* must not be dejected but full of spirit to overcome obstacles ahead. So your job is to spur him to try again.

75) Emperor Go-daigo meets two faithful retainers.

On February 24, 1333, Emperor Go-daigo left Oki Island, and on May 30 entered the Fukugan-ji Temple in Hyogo. Akamatsu Enshin and his son, his faithful retainers,

were granted an audience with the Emperor at the temple. On June 2 Kusunoki Masashige, another faithful retainer, was also granted an audience with him.

When the Emperor acknowledged their contributions to him, Enshin simply retired, bowing low. Kusunoki Masahige made an answer. It was a splendid response. It appears in the book called "Taihei-ki."

＊ Emperor Go-daigo was the 96th Emperor. He was arrested for trying to depose the Shogunate government and was exiled to the island of Oki in 1332, but escaped in the following year. The island of Oki is in present-day Shimane Prefecture.

76) A pursuer covers his mistake when talking to a total stranger.

A *samurai* was pursuing a fugitive. A palanquin passed by with its door closed. Suspecting the fugitive was in it, he rushed up and opened the door. "Are you not So and So?" But it turned out to be a total stranger. "I am very sorry. I have made a mistake. I was waiting for my friend. Please forgive my mistake." The palanquin passed on.

77) A *samurai* expresses his opinion with firm determination.

A couple of years ago there was an important meeting, where a certain *samurai* expressed his opinion with firm determination. Actually, he intended to kill his group leader, who was present, if his proposal was rejected. To his surprise, his suggestion was agreed quite easily. "I felt rather disappointed at the leader's quick approval," said the man. "I wondered if our lord has really reliable attendants."

78) A *samurai* should keep quiet with receptionists.

Some people hurry a receptionist when he is busy, and get angry at his cold treatment. How rude of them! In such a situation you should keep quiet and allow the receptionist to do his job without interference. Making a fuss at such a time is for boors.

79) Refrain from pestering others for things.

There is a time we have to ask others for something. It will be allowable to do so in need, but we should not make a habit of it. That would be mean and selfish. Do not

ask for things which you can do without.

80) When it begins to rain, accept it and be prepared to get wet.

There is a teaching about an unexpected rainfall. When you meet with rainfall on your way, you will get wet after all, whether you make haste or walk under the eaves. At such a time accept it, and say to yourself that you will get wet anyway. Then you will not feel miserable. This applies to our daily life as well.

81) Train yourself in the arts for serving the lord.

Arts like music and dance will be of use to you, as long as you train in them for the purpose of serving the lord. In many cases, however, you will become absorbed in the arts once you begin. That is the great danger of learning.

82) Not a few boastful people shrink at the critical moment.

Once there was a man in China who was fond of dragons. He decorated his clothes and daily utensils with dragon designs. He was obsessed with it. One day a real dragon appeared. He fainted with shock. Not a few big talkers behave in this way.

83) If you take a disciple, do not forget to train yourself.

When a master teacher of the spear was about to leave the world, he called his first student to his bedside. "I have taught you everything I learned in life, so I have nothing more to teach you," he said. "If you take your own students, train yourself with your bamboo sword every day, though it is quite different from a match."

A teacher of poetry said to his disciple that he should be prepared for poetry meetings by reading books of poetry in advance. Practice is most important in everything. This also applies to the self-training of a *samurai.*

84) A *samurai* has to be full of spirit to surpass his fellows in bravery.

To take a moderate course is significant in life. For a *samurai,* however, this does not apply. He should maintain a high spirit to exceed others in bravery. In archery the correct posture is required for daily training. You can hit the mark by shooting arrows

with your right hand slightly downward. But in action it is different. Say to yourself day in and day out that you will exceed all the men of eminence in action and that you will fell the enemy general with your spear. Then you will not fail to achieve your dream as what is written in an old book of martial arts. A *samurai* should maintain such a spirit in his daily life.

85) In *jujitsu* the sooner you hold down your opponent, the better.

Tetsuzan said in his old age, "In *jujitsu* you can defeat your opponent by overturning him, even if you are lying under him. That is groundwork technique. Recently, however, I have come to think like this. If you are judged when you are underneath, the referee will say that you have lost the match. Then you must admit your defeat. Therefore, in *jujitsu* the sooner you hold down the opponent, the better."

* *Jujitsu* is a martial art like present-day *judo*.
* Tetsuzan was a brave *samurai*, who died in October, 1665.

86) Do not frighten, trick or beat infant children.

There is a way of bringing up a *samurai*'s son. It is good to encourage your son in bravery, but quite wrong to scare or trick him in infancy. Even in boyhood a *samurai*'s son is not welcomed, if he is cowardly. You will have made a big mistake if you teach him to be afraid of thunder or lightning. Making him afraid of the dark or trying to stop him crying with terrible stories is also bad. If you keep scolding him, he will become timid. You must also prevent him from taking on bad habits. It is too late to correct him once he is addicted.

Teach him how to behave and communicate with others. Also pay attention not to make him become greedy. Your son will grow to be a good adult, with proper teaching. They say that a child raised by parents on bad terms with each other is likely to grow up unfilial to his parents. That is quite understandable. Even birds and animals, as they grow, follow their parents' way of living.

Sometimes the son becomes at odds with his father because of a stupid mother. She loves her son blindly and stands up for him, each time the father says something about his education. Probably she is thinking of having to depend upon her son in her later years. How shameful that is!

87) Do not be off guard when you are with others.

If you are off guard, you are likely to play right into their hands. When you are talking with others at a meeting, someone will say something. If you say yes to him carelessly, it seems that you agree with him. So you should always be careful of what you say.

When you meet someone, be careful not to play into his hands at any time. If he talks to you, respond to him in such a way that you will not be fooled by him. You must tell him your own idea clearly and try to make sure what he really means, before you agree to what he says. If you are off guard, even a simple chat will bring about misunderstanding or discord. Be careful. And keep away from those who seem mean or insincere. Otherwise you may be cheated by them some time. You must broaden your experience in such things, though that may take a long time.

88) Accept as an honor even an order to commit *seppuku* for a false accusation.

A man had been diligent in his duty for the several years, and thought to himself that he was worthy of some award. One day a letter came summoning him to the castle, on which everyone congratulated him. When he met the officials, he was told that he had his pay raised slightly. It was less than they had expected, but those around him congratulated on him. The man said discontentedly, "I am very sorry at this award. The lord must think of me as useless. Let me reject this and withdraw." With consolation from his familiar friends, he said with bad grace that he would remain at his post.

It seems to me that the man was not prepared at all to serve the lord. He was so proud of himself and self-centered. Setting aside the matter of his pay, when you are demoted from a *samurai* to a foot soldier or even when you are commanded to kill yourself by *seppuku* on account of a false accusation against you, you ought to accept it as an honor. The man said that he was sorry for his treatment. Was he not an egoist? Ordinary men like us should consider this well, though it does not apply to haughty scoundrels.

89) A *samurai* of Saga Clan does not have to be good at the arts.

They say art brings bread, but that does not apply to our *samurai*. In this clan, it rather ruins us. Anyone good at the arts is disqualified as a *samurai*. You should remember this. Understand that the arts will stand in the way of your being as a

samurai. As long as you are aware of this, you will not go astray, even if you train yourself in arts like music and dance. You should reflect on this.

90) Look in the mirror to improve your posture.

Improve your posture by looking in the mirror. That is the secret. Because most of the people do not look in the mirror, they do not have good posture. Regarding the use of oral language, train yourself at home. Think well before you write your letters. It is good of you to be dignified and attractive in these points. The priest Ryozan said that when you write a letter, you should consider that it might be hung on the wall by the recipient. He was taught that while staying in Kyoto.

＊ Ryozan was born in Saga and trained in Kyoto, and was known for his poetry. He died in June, 1727, aged 76.

91) It is never too late to mend your ways.

When you make a mistake, you should not hesitate to mend it. If you do so immediately, it will disappear in no time. However, if you try to smooth it over, you will never fail to put yourself in an awkward position. Any attempt to do so is ugly. When you let slip something offensive to another, make an immediate apology and tell him what you really meant by it. Then he will understand and forgive you. If he still takes offence, say to him with resolution, "I have told you what I truly meant by it, because I admit my mistake. But if you do not forgive me, I do not know what to do now. I let it slip out without any knowledge of your situation. From a different point of view, it means that you have not been listening to me. Everyone talks of others, doesn't he?"

So many men, so many minds indeed. Therefore you have to refrain from talking ill of others or from spilling secret information in public.

92) Something to be desired.

To write characters beautifully and carefully is important. However, writing exactly like the copybook is not entirely satisfactory. There is something missing. It is, so to speak, class which is desired. This applies to us human beings, also.

93) A retainer's faithfulness is completed in *seppuku.*

Someone said, "Everyone thinks it an unbearable burden to be dismissed from his post. When they are told the news, they feel dejected, but I did not. I found it was rather different from what I had anticipated. If possible, I would like to live my life as a *ronin* again."

I quite agree with him. To lose your life is not so hard, if only you are prepared for it. You can face it in peace. No misfortune is as bad as you feared. So it is foolish to worry about misfortune in advance. You should remember a retainer's faithfulness is completed in taking his own life by *seppuku*.

＊ A *ronin* is an attendant who has been dismissed by the lord.

94) Do not be afraid of making mistakes in your work.

A cowardly retainer is afraid of making mistakes in his job. These will happen to him as long as he works as a retainer. However, if you make a mistake in private affairs or towards others, you should be ashamed of yourself. As an ordinary servant, it is a matter of course to ask yourself how you can perform your duty in spite of your limited capacity.

95) A friend in need is a friend indeed.

There is a saying, "If you want to discover a neighbor's personality, get sick." When you are ill or in hardship, a good neighbor will come to see you. If he does not, he is not a good person at all. Therefore, you should visit a neighbor in need. As long as you live, you must not forget those who have been kind to you. Your character is evaluated by your neighbors or those around you. It is regrettable that lots of people ask for help from others in their misfortune, then soon forget what has been done by them.

96) Prosperity or decline is a matter of chance.

There is no telling a man's character by success or failure, because it is all a matter of chance. You should estimate his character by the standard of good or bad. Prosperity or decline is mentioned just for the purpose of teaching a lesson.

97) Yamamoto Shigezumi would not dismiss his servant till the end of the year.

When a servant did something wrong, my father would not dismiss him immediately, but make him stay in his job till the end of the year.

＊ Yamamoto Shigezumi is Jocho's father. He died in October 1669, aged 80.

98) Jocho's four observations about Nabeshima Jiro-uemon's *seppuku*

On February 29, 1693, Nabeshima Jiro-uemon, a retainer of Lord Mitsushige, was sentenced to *seppuku* for urinating in the precinct of the Koden-ji Temple. He was attending the lord on his visit to the temple. Here is what my teacher told the official in charge of examining the poor retainer.

a) In deciding on a sentence, it is important to take into consideration what people will say about it. Otherwise it will disgrace the name of the lord. This case should not have been examined, for fear of damaging the lord's reputation.
b) If the accused makes a false statement in such a case, it should be left as it is.
c) In discussing the case, the exploits of his ancestors should have been taken into consideration. It was an ancestor of his who seized the Christian leader's flag in the Battle of Shimabara in February 1638, and had it inspected by the Shogun at that time. If that feat had been discussed, his sentence would have been cancelled.
d) If the lord would not make an allowance for all that, then you will have to abide by his decision.

99) Moro-oka Hiko-uemon refuses to remit his pledge to the lord.

Moro-oka Hiko-uemon was summoned to the castle and was told to swear to the gods regarding his statement at the dispute about the border line between Saga and Fukuoka. However, he refused to do so, saying to the official, "A *samurai*'s statement is heavier than gold. I do not think it necessary to remit a written report to gods." In the end he took no oath. He was 26 years old at that time.

＊ Moro-oka Hiko-uemon was a brave *samurai* who died in December, 1695.
＊ The dispute about the border occurred in 1692.

100) Of Nakano Shogen's *seppuku*

On September 26, 1689, Jocho, my teacher, assisted Nakano Shogen in committing *seppuku*. When he collapsed on the mat, Ishi-i Saburo-dayu, a superintendent, said to Jocho, "We have seen it with our own eyes." Another superintendent, Nabeshima Ju-dayu, was with him. Then they hid the body from view surrounding it with a screen.

101) The *seppuku* of Yamamura Miki and others

My teacher told me about these, but let me refrain from giving the details.

a) Yamamura Miki took his own life by *seppuku.*
b) Two followers of Hachisuke attended.
c) I reported to Nakano Kazuma about Yasuke's belongings.
d) I was told to be witness to Miki's *seppuku* and entered his house with a greeting.
e) As Miki's wife was ill, I sent for the doctor.
f) I asked about making a report of Miki's last statement.

* Yamamura Miki was in charge of a small Shinto shrine near the castle. In 1690 he was sentenced to death by *seppuku.*
* Hachisuke was a son of the second lord.

102) Be careful of the newly employed.

You have to be careful of newly employed *samurai*. They will try to show off their talent, work for the lord ostentatiously, make their names known, and do things for the benefit of their descendants. These traits will also be inherited by their descendants.

In contrast, old retainers of our clan take the lord's guilt on themselves and are always thinking of working for the good of the lord. Look at Nakano Shogen. When the main family of Saga Clan got on bad terms with the three branch clans, he admonished the lord at the risk of his life.

103) Your dream can be realized by wishing it earnestly.

According to Ishida Ittei, you can realize your dream by wishing for it fervently. There used to be none of the species of mushrooms called *matsu-take* in Saga. Those

who noticed it in other clans wished they could grow them in the northern mountains of our clan. Today they can be seen growing in the northern mountains. I wish we could see cypresses in the future. I know most of us here in Saga look forward to it. Everything comes to those who wish for it. So let us make our wishes.

＊ As a matter of course you are expected to do your best to make your wish realized.

104) The army general is gifted with eyes to see through men.

It belongs to an army general to see through men. It is said that all the pages of the book Masashige handed to Masatsura, were full of human eyes. This proves the importance of seeing through men.

＊ Kusunoki Masashige was a warrior chieftain in supporting Emperor Go-daigo during his restoration between 1333 – 36.

105) Do not be fooled by natural phenomena.

It is really foolish to talk of natural phenomena as an omen of something evil. Eclipses of the moon, comets, streaming clouds, shooting stars, snowfalls in June, and thunderstorms in December can be observed, though not frequently. These things are assumed to occur owing to the movement of the heavenly bodies. If the sun should rise in the west and sink in the east, that would be an abnormal phenomenon. But it is not strange phenomena that brings about bad incidents. People simply associate strange phenomena like streaming clouds with unlucky incidents.

106) New schools of martial arts

According to a Chinese legend, Ko Sekko awarded a book of martial arts to Cho Ryo, while a Japanese legend tells how Yoshitsune was given a secret technique by Tengu, a supernatural being. Most of these anecdotes were made up only to establish a new school of martial arts.

＊ Ko Sekko was a Chinese hermit in BC 2. He passed a book of martial arts to Cho.
＊ Cho Ryo was a warrior who plotted to assassinate Qin Shi Huang, the first Emperor.
＊ Qin Shin Huang put China under his rule and reigned from 221 to 210 BC.

＊ Tengu is a legendary creature with a long nose. He is believed to be very powerful.

107) Jocho complains to higher officials at the risk of his life.

In 1682, my teacher was shown a list of attendants to accompany Lord Mitsushige on his trip to Nagasaki. Their role was to guard the port of Nagasaki against foreign ships. There were two groups to accompany the lord, and my teacher was enrolled in the second one.

"I am very disappointed to see the list," he said to a superior. "My name is in the second group. It means that I cannot accompany the lord. I cannot understand why I was transferred from the first group. I will not put my seal on it, because I cannot approve such a proposal. You transferred me, because I work as a secretary in charge of documents. If you think me arrogant, you can dismiss me right now. Unless I am allowed to accompany my lord, I shall kill myself by *seppuku*." My teacher retreated with that parting shot. He was finally enrolled in the first group, after discussion.

My teacher said that you ought to be very confident of yourself in youth, and told me not to forget what he said.

108) Jocho retreats and succeeds in changing his cast of face.

You can improve your posture by looking in the mirror. When I was 13 years old, I returned home from the castle to grow my hair long for about a year. All my family members and relatives said, "You look so clever you might have bad luck at the castle, because the lord dislikes clever-looking attendants." So I made every effort to look as dull as possible by practicing in the mirror. When I returned to the castle after a year, everyone said I looked worn out.

A retainer's duty is based on serious and lengthy training like that. If you appear at the castle with a clever-looking face, you will keep people at a distance. It is most appropriate as a retainer that you keep calm, look serious, and behave politely.

109) Depend on the Four Oaths in an emergency.

In an emergency and without anyone around to depend upon, consult the Four Oaths. Immediately you will get an answer. You do not have to ask for anything else.

110) Superintendents should keep an eye on higher officials.

Superintendents ought not to be too narrow-minded. They are placed at their posts to help govern the clan, because the lord cannot himself gather all the information on his domain. He appoints them for that purpose. They are required to collect information about the administrative retainers' deeds, legal processes, and the lives of ordinary people.

The lord rules his domain with these points in mind. So superintendents should gather information from higher officials with more influence and power than lowly commoners. Regrettably, however, they seem to be more interested in finding out about the misconduct of commoners and report them to the lord. What use can it be to report lots of trivial information to the lord? It is true there are not a few commoners who commit crimes, but their illegal deeds hardly influence the lord's governance. Besides, superintendents should examine people with a kindly heart. That will be for the good of the lord in the end.

111) Disclosing his misconduct is not a good way to admonish the lord.

There are ways to admonish the lord. If you wish to do so from the bottom of your heart, you should do it in such a way that others will never find out. You should correct his bad habits by getting himself to understand them. Thus did Hosokawa Yoriyuki achieve a splendid admonishment of the Shogun.

Years ago on his way to Edo, our lord said to his attendant, an administrative retainer, "I would like to make a detour." "No, you should not even think of dropping in anywhere," commented the attendant. "We will not be able to reach our destination in time." The next moment he said to all the other attendants, "I am now going to risk my life." He washed himself, changed his clothes for white robes, and went to see the lord. Soon he came back and said to them, "I am so glad the lord listened to me and that I am still alive to see you again. How fortunate I am!" But he had only succeeded in broadcasting the lord's caprice in order to make himself appear devoted. He was probably an attendant who had been taken on from some other domain.

* Hosokawa Yoriyuki was a leading general who supported Ashikaga Yoshimitsu, the third Shogun, in the mid-14th century.
* Dressing in white predicts death.

112) A calculating retainer is cowardly.

A calculating person is cowardly, because he decides everything by measuring profit or loss. To him, death is loss and survival is profit. Since he does not want to be killed, he becomes timid. Men of learning are good at wit and eloquence, with which they hide their cowardice and greed. Their eminence makes people overestimate them.

113) The prohibition of *oibara* is very unfortunate.

In 1661 Lord Mitsushige declared a prohibition of the tradition of *oibara*. Since then no retainers have expressed any resolve to follow that tradition. The lord also announced that any young member could inherit his household at the death of his father. As a result we have seen less and less highly motivated attendants. Furthermore, the system of boy attendants was also abolished, and *samurai*'s manners have got worse.

The lord was too compassionate toward his subordinates. If possible, I would like the present lord to reinstate the system of boy attendants. When they have their forelocks shaved, they think that they are no longer children, and begin to behave like their elders, drinking wine and talking nonsense. They have no idea of how to talk or behave as a *samurai*. We cannot expect them to grow into good retainers. Anyone who has the experience of having served as a boy attendant could expect to be of use later, because they go through various situations during their term of service. Nabeshima Kanbey had his forelocks shaved off when he was 40 years old, and Soejima Hachi-uemon at 42.

* *Oibara* is to follow one's master to the grave by taking his own life in *seppuku*.
* A boy attendant retains his forelocks.

114) Discard your life and get killed in action.

Lord Naoshige said, "To be killed in action is *samurai*'s final achievement. Scores of people could not kill a man determined on such a way of dying." You cannot put yourself in such a frame of mind with an ordinary discretion. Discard your life and get killed in action. That is all. Prudence is an obstacle for a *samurai*. It only makes him fall behind. There is no need for either loyalty or filial piety. Readiness to throw away your life is what is required. Loyalty and filial piety are naturally included in that.

115) "I shall choose to survive," said Shida Kichinisuke.

I heard again my teacher mention what Shida Kichi-no-suke had said. There is a hidden meaning to his saying, "If no fame remains whether you live or die, it is better to live." For he continued, "When you are at a loss to go or not, you had better not go. If you wonder whether to eat something or not, you had better not eat. When you are at a loss whether to die or not, you had better die."

116) Rejoice in hardships.

It is not enough to keep calm in a disaster. Rejoice and sail on in the heavy storm. Then you are in the same mental state with a man of bravery. There is a saying, "The higher the water rises, the higher the boat will be raised." Mura-oka told that to me before he changed his name.

＊ Mura-oka was an important attendant to the second lord and was promoted to senior counselor. He died aged 76 in 1729.

117) Even the master of an art is a human being like me.

Ishida Ittei said, "When you hear about the master of an art, you may be overwhelmed by his exploits and think it impossible to overtake him. You would be underestimating yourself, though. Is he not a human being like yourself? So why are you inferior to him? Once you step into the way of such resolve, you are lined up with him on the way. Even Confucius, the Chinese sage, resolved to start learning at the age of 15. It was not his long training thereafter that made him a sage." A sutra in the sacred texts of Buddhism also says that the righteous teachings of Lord Buddha have already entered the mind of those who make the decision to train as a monk.

118) Cowardice is a defect for a *samurai*.

A *samurai* hates being behind in anything. If you should inadvertently blurt out, "I am timid, so I would flee from the front at once," you would be despised as a coward. Phrases like "Terrible! What pain!" are absolutely taboo. You should never let such words pass your lips, even in jest or sleep. If you are heard by others, you will be thought as a worthless *samurai.* Be careful.

119) Good habits bring golden opportunities.

If you are habitually resolved to be second to none in bravery, you will be selected in an emergency. Habits of good speech and manner show your personality, and lead to opportunities. Particularly important is your way of speaking. You do not have to bare your heart in public. People around you know who you are by your daily behavior.

120) Brevity is the soul of wit.

While I was training as an attendant, I always sat properly, not only at the castle but at home as well. I hardly spoke in public, either. When I had to speak, I tried to be as brief as I could. Yamasaki Kurando was of such a person indeed.

121) He is a human being and so am I. What difference is there between us?

You can work even with your head cut off. Look at the examples of Yoshisada and Ohno Doken. Why are you inferior to them? Were they not human beings like us? Mitani Jokyu said, "I shall live at least a couple of days before I die of illness!"

* Nitta Yoshisada was a leader in the overthrow of the Kamakura Shogunate in 1333.
* Ohno Doken was a faithful retainer of Toyotomi Hideyori, the second son of the Shogun. Doken was executed by burning in 1615. Even when charred, he was able to cut down the *samurai* who was checking to see if he was alive.
* Mitani Jokyu served Lord Mitsushige and was trusted in bringing up his son. He died in 1710 at 95. He was a master of martial arts as well.

122) Long deliberation makes you hesitant. Decide promptly.

An ancient *samurai* said, "Decide within your seven breaths." General Takanobu said, "Long consideration makes you hesitant." Lord Naoshige said, "Seven out of ten tasks will fail when lingered over. A *samurai* should deal with everything promptly."

As long as you linger, you cannot think properly. If you are determined and unruffled, you can make a good decision within seven breaths.

123) Make yourself loved by your neighbors and seniors.

A person who is good at quibbling over trifle matters tends to be conceited. He will be puffed up by his neighbors' flattery, and go around saying that he should have been born earlier. Such a conceited person must be punished by heaven for his arrogance. It is a matter of course that he will be not popular with his neighbors. Anyone who is disliked by his neighbors cannot make himself useful to the lord. Everyone likes a man who is always thinking of serving the lord and is fond of doing so, and yet so reserved as to give his colleagues a turn.

124) On admonishment

When you want to admonish the lord, you had better ask your senior official to do so instead, unless you are in an appropriate post. In this way you can remain faithful. To make good friends with colleagues is the first step. If you make bad use of such contacts for your own profit, that is nothing but flattery. Another reason why you have to make friends with them is based on your resolve to bear the whole clan on your shoulders. That is possible indeed, if you have a mind to do so.

125) A good retainer encourages other good ones.

You will deserve to be called a faithful retainer, if you do your best to encourage others to become good retainers. Try to guide them whenever you come across promising young men. When they are employed in appropriate posts, they will serve the lord as you expect them to. It must be gratifying for you that your instruction will bear fruit in others in that way.

126) Discord is caused by greed.

Sometimes a retired person gets on bad terms with his son who has succeeded him as head of the household. It happens between a father and son, and among brothers also. It is always brought about by greed. But in contrast, who has seen discord between the lords and retainers of our clan? The relationship has been so firm from the beginning.

127) You do not have to be promoted young.

It is not very good for anyone to be promoted to a higher post while still young. It

will be better to be elevated at around 50 years of age. When others think your promotion slow, you will have made a success of yourself.

Even if your house goes bankrupt, you can soon redeem it as long as you have been diligent and faithful.

128) You cannot be called a true retainer unless you are dismissed seven times.

It is unworthy of you to make a fuss at being dismissed once. In the reign of Lord Katsushige, people would say, "You cannot be a true retainer unless you are dismissed seven times. Life is a series of ups and downs after all." Naridomi Hyogo was dismissed seven times in his life. When you are dismissed, say to yourself, "I will wait for another chance." Also, your master may dismiss you to test your honesty.

* Naridomi Hyogo was a prominent retainer who served Lords Takanobu, Naoshige, and Katsushige.

129) "Let me serve the lord seven times even if I leave the world."

Most illness is psychosomatic. I was born as a premature baby when my father was 70 years old, but in my boyhood I made up my mind to become a good retainer of the lord. Since then, I have trained myself with such care that I have never fallen ill. I refrained from indulging in sensual pleasure, and continued acupuncture and moxa cauterization. I admit that I have kept my health, thanks to these practices. The pit viper is said to be reborn seven times. I have made a resolution that if possible, I would also like to be reborn seven times and do my best to serve the lords.

130) A resolute *samurai* makes friends with his colleagues.

As Lord Naoshige said, a *samurai* of resolve will make friends with his colleagues and neighbors. I too made good friends with many *samurai* and foot soldiers. In an emergency they will work together with me for the lord, as I request of them. They are like my faithful subordinates. They will surely be useful to the lord.

131) Form the habit of encouraging your subordinates.

In an anthology of Yoshitsune, there is a poem. "*A general should talk to his men with encouraging words*." Anyone in a team will be moved when his leader tells them, "You are a good retainer. You are brave and really promising!" Then he will resolve to work for his master at the risk of his life. A single word of encouragement from the leader really works.

＊ Yoshitsune was a general in 12th century who assisted his elder brother to overthrow the opponent Heike family. He died aged 31 in 1189.

132) Share your rice with your men. Then they will follow you.

My father used to say, "Above all, a *samurai* needs good attendants. However useful you make yourself, a single man's contribution is less than that jointly made by your attendants. You can borrow money from others easily, but not good retainers. Therefore, you should take good care of your men. To achieve this, you should not keep your rice to yourself but share it with them. Then they will follow you willingly. I heard other group leaders say that no one else had as many good attendants as I did. They also said they would like to have attendants like mine. Not a few subordinates trained by me have become the lord's attendants and reserve *samurai.*

"When I was appointed as group leader, the lord said, 'You can select anyone you want for your group.' He also awarded me with a rice supply.

"Lord Katsushige used to worship on the nights of the moon festival, and would send for sacred water each time. He always told men from my group to fetch it. He said, 'Your men scoop it from the depths.'"

My father must have been impressed by the lord's favor and must always have done his best to serve him.

133) A man of courage helps his friend in his need.

My father used to say, "How reliable a man of bravery is! I can say so from my own experience. He seldom visits a friend in prosperity but never fails to visit him in need. He will help his friend with all his might even at the risk of his life. Such a man is entitled to be called a man of bravery."

134) Tips for a man who is summoned back to serve the lord

A man's son was allowed to return to his old post, after he had been dismissed. When he was to appear at the castle office, his father said, "When you bow to the lord, you must swear to yourself that it is an honor to see him, and feel grateful that you are permitted to return to your old post. You must also be determined to sacrifice your life for him at any time. If you hold such an idea in your mind, it cannot fail to get through to him. Then you can make yourself useful to the lord."

The father also said to his son, "Before you enter the presence of the lord and bow to him, you must not look around nervously. Close your mouth and do not move from your seat. Respond very little to others when they talk to you. When necessary, make as brief a reply as possible. Then you will look dignified. If you chatter away, your attention will be unfocused, and you will look quite stupid. You have to steel yourself constantly. Do not forget how important that is, as long as you serve."

135) A smart person will dig his own grave.

A smart person tends to criticize the times with his limited knowledge, and ends up digging his own grave. If you are careful of what you say, you will be noticed by the lord. In turbulent times also, reticence will prevent you from being caught in a police net.

136) The mystery of oaths

There is something mysterious in an oath you make to the gods.

137) Nakano Kazuma entreats the lord for the lives of his men seven times.

The thought that the lord might be offended is nothing but an excuse for not admonishing the lord. It is possible that the lord will listen to your admonishment, if you risk your life to make it. In most cases you arouse his offence and criticism, because you do it without resolve. As a result you are obliged to resign from your post.

A few years ago Sagara Kyuma made Lord Mitsushige angry with his proposal, and was ordered to take his own life by *seppuku*. Ikuno Oribe and Yamasaki Kurando were sent to convey to him the lord's command, to which he responded, "I am willing to accept the lord's command, but there is one more thing I want to say to him. It is that even my death will not finish things. You have been my good friends so far. Please go back and tell him what I said." When they reported it to the lord, he became all the more

furious. There was nothing for them to do but wait for the confirmation of his execution. To their surprise, they were told of the lord's order to postpone it, and it was not long before it was called off.

When Nakano Kazuma was serving as a senior counselor, four attendants were told to end their lives by *seppuku* for disobeying the lord's command. They were Hamuro Sei-zaemon, Okuma Godayu, Ezo-e Jinbey, Ishi-i Gen-zaemon, and Ishi-I Hachiro-zaemon. Nakano Kazuma met Lord Tsunashige and entreated him to spare the lives of these attendants.

The lord was offended and said to him, "I have ordered them to do so after examination. Do you have any reason to keep them with you?" "I have none, sir," he said. "It is out of the question to ask for their lives without good reason," said the lord, so Kazuma retreated. But he made a further approach and said, "Please spare their lives." He was scolded again and retreated, but he approached the lord again and again till he had appeared before him seven times. "You have asked me seven times to spare their lives, for no reason," said the lord. "Because of your persistence I will spare them."

Soon their execution was cancelled. I have often seen such cases in the course of my life, my teacher said.

＊ Ikuno Oribe was an important retainer for the second lord. He died in 1685.

138) Seek for others' opinion of what you think about.

If you want to exceed your colleagues, sound out as many people as you can about your own ideas. Most men make decisions from their own point of view, so they cannot do better than others. To do that, you should seek the opinion of experts. One day a person came to me for advice, regarding how to fill in a certain document, though he was far better than I as a secretary. His honest attitude impressed me deeply. As a result he earned my esteem.

139) Train yourself as a retainer with a pure heart.

In training there is no end point. If you think you have reached the goal, you have strayed from the way. Training lasts as long as you live. Always think you have a long way to go. It is only after you have left the world that those who remain behind say you have achieved the goal. It is almost impossible to keep a pure heart in training

during your life, but if you train without a pure heart, it cannot be called proper training. A *samurai* is required to follow his way with pure faithfulness.

140) Be careful not to fall between two stools.

If you run after two hares, you will catch neither. A *samurai* must follow only the way of the *samurai.* If you look for that code together with the teachings of Confucius and Lord Buddha, you are mistaken. Understand this, and your training will be fulfilled.

141) Tips for composing poems

It is said the use of word-endings is an important consideration in writing poetry. By the same token, you should take care over your statement.

142) Make decisive statements at the right time.

A *samurai* must speak decisively. His bravery shows in every single statement, whether in peaceful or violent times. A decisive statement made at the right time is a flower which blooms in a *samurai*'s heart. To explain this in words is impossible.

143) Never say die!

A *samurai* must never show faintheartedness by any means. Do not forget this as long as you live. If you show any sign of weakness, it will be seen through.

144) Where there is a will, there is a way.

Nothing is impossible to realize. A mountain can be moved if you are determined enough. If something seems impossible, it is simply because your resolution is not firm enough. It is possible even to move mountains without lifting a finger, if you are firmly resolved in mind.

145) You cannot bow your head too deeply in greeting.

My father would often say, "You cannot bow your head too deeply, and you cannot

write the last words too politely in letters." Present people look slovenly, because they hardly make a deep bow. Their posture is not very good, either.

You should behave politely at all times. When you are invited to a gathering, you should give a polite greeting at the start and be gracious at the finish. During the party, behave politely according to the situation. You will disgrace yourself if you respond half-heartedly.

146) Use a toothpick even if you have not eaten.

My father said, "A *samurai* should use a toothpick, even if he has had no meal. Wear a tiger's mask even if you are not so powerful." He suggested that we should look after our appearance as we economize on food and clothing. However, the truth is that most of us spend money beyond our means.

147) A man skilled in arts is a useless thing.

If a man is said to be good at his art, he is quite foolish. He has become skilled by pursuing his art alone putting aside more important training as a *samurai*. Such a person cannot make himself useful to the lord.

148) A man who consults others for advice is a treasure to the clan.

A wise lord will listen to his retainer's admonishment. Under such a good lord, men can say anything and make up their mind to serve him with all their might. As a result, the clan will be at peace.

A *samurai* is a treasure to his clan, if he makes friends with others and consults men of wisdom for advice regarding what to do in various situations. Since he is aware of his lack of ability, he will continue to strive as long as he lives. Such a person ought to be called a treasure to the clan.

149) Be full of spirit up to the age of 40, and prudent thereafter.

Until you are 40 years old, you should be full of energy as a *samurai*. After 40 you are required to be mature and prudent.

150) Talking well

When discussing with another, you should take his backgrounds and interests into consideration. If you fail to do so, you will get nowhere, no matter what fine things you may say.

151) Make yourself familiar with the lord's direct attendants.

Make yourself familiar with the administrative attendants of the lord. It is not for your own sake, but the lord's. You can then consult them when you want to transmit your idea to the lord. If they agree with you, they will tell the lord what you say. In this way, you can influence the lord, even if you do not do so by yourself. Of course, if the attendants show no interest in your idea, it is out of the question. In any event, a retainer has to think of the good of the lord at all times.

152) Listen to others intently and let them express themselves freely.

When someone gives advice to you, listen to him carefully, even if it sounds useless. Otherwise he will not do so any more. You should listen with interest to any opinion brought to you.

153) Admonition will be accepted only if it is made with a calm spirit.

When you admonish the lord for his behavior, your timing has to be good. Otherwise it will end in failure, repelling him all the more. When you do it, you should say, "I would like you to enjoy your leisure to your heart's content. At the same time, please endeavor so that the people of the domain should live in peace and that all retainers will work for you diligently. Then all retainers and commoners will wish to do their best to serve you. As a result the clan will be at peace. It will not be troublesome for you to have such a desire, I hope, sir." The lord would then be satisfied with your proposal. Admonition must be made after deliberation. It will not bring about good results unless it is made calmly. Loud complaints will only repel the lord and make things worse.

154) Seek instruction from wise men.

There are many preachers of sermons, but few willing listeners. Even fewer follow them. As a result, nobody will give a lesson to a man over 30 years old. Unless he is given any advice, he will grow more and more egoistic and repeat his foolish mistakes. In this way he will waste his life. Therefore, you should become familiar with men of wisdom and ask them for instruction.

155) A misanthrope cannot make himself useful to the world.

A man who has little regard for his good name tends to speak ill of others in arrogance. He cannot be of any use to the lord. He is inferior to someone who is merely boastful and wants to appear dignified. In a word such a person is good for nothing.

156) Great talents mature late.

They say great talent is slow to mature. It usually takes a score of years or more to accomplish an important task of any kind. It is the same with training as a retainer. When you are impatient for success, you might poke your nose into other matters. If you are spoken well of as a promising young man, you will be puffed up and behave rudely. You will flatter higher officials in a servile manner, too. In the end you will be criticized behind your back. So you should spend time in training, and remember that you will actually rise in the world when you find favor with your seniors.

157) Absorb yourself in duty.

As a retainer you have to do your best to fulfill your duty. You are required to understand it well and pursue it as diligently as you can, thinking that each day could be your last. In carrying out your work, always do it as if you were by the side of the lord. Then you will not make mistakes.

It will be possible to achieve your dearest purpose when you are placed in a proper post. Maintain your devotion till you reach it.

158) Accept your new post without picking and choosing.

It is inexcusable to refuse a new post offered to you saying you do not like it. Likewise, it is inexcusable to resign from your present post. Such behavior would be considered disgraceful for a retainer of Saga Clan. It could be said to be a treason

against the lord. In other clans, they seem to take it for granted to resign from their current post when they do not like a new one offered. Our retainers have to accept any new post respectfully, putting aside their likes or dislikes, because it is an order from the lord. If you are not be satisfied with your post, you may keep asking for a favorite one until you are satisfied.

159) Surrender is not for *samurai.*

In the book known as the "Hyogo-ki of Kusunoki Masashige," there is a comment about surrender. "A *samurai* should never surrender to the enemy, even for the lord, or as part of a plot." That is the way of a faithful *samurai*.

160) A *samurai* ought to love his duty.

A retainer ought to be fond of doing his duty. To shrink from a proposed job is cowardly. Even if you fail in pursuing your duty, there is no need whatsoever to be ashamed as long as you have done your best. Indeed it will be regarded as something like an honorable death in action.

161) Of a retainer likely to fail

There is a type of man likely to fail as a retainer. He is a man who has likes and dislikes for proposed jobs, a man sensitive to his master's moods, and a man with egocentric standards. Such a man will inevitably fail as a retainer, even if he succeeds in some job as many as ten times. That is because he is not loyal at heart and his behavior is based on mean and wicked thoughts.

162) Arm yourself with an invincible spirit.

Be mentally prepared to assist another member of your group in *seppuku* whenever you are asked. Also be ready to go out anytime in pursuit of a fugitive. If you have trained yourself thus, you will be recognized as indispensable someday. Continue to train, saying to yourself that you will surpass all other retainers in bravery.

163) Lead from the front.

According to old men of bravery, you can fight with conspicuous valor at the front with the resolve to break into the enemy first of all your comrades. You must also be determined to fall with your head facing the enemy when you die in battle.

164) Make good friends with other retainers.

It is most important for attendants to follow the will of Heaven in close cooperation. If you do not, you cannot be recognized as a faithful attendant, even if you talk big among them. If you are on bad terms with your comrades, do not attend meetings regularly, and always talk ill of others, you are a narrow-minded and grumbling fellow.

You should greet everyone pleasantly and make them feel at ease whenever you meet them, even if you do not like them. The reason you should do so is that emergencies can arise ant time. The world is really transient. There is no telling what will happen tomorrow. You may lose your life at any moment. Would you not be ashamed to leave the world as a hated person? However, you should not behave servilely, like a beggar or something. That would be to act for your own self-interest, wouldn't it?.

Make way for the others and feel no enmity toward them. Remain polite, be humble, and try to do everything for the good of others, even when you do not gain. Then whenever you meet them, you can feel happy, as if you met them for the first time. It is the same with marriage. Everything will go well, if you can view the end with the same mind as when you started out.

165) Take a long view of the situation.

Always try to take a longer view of the situation than your colleagues. As long as you look at it from the same height as others, you cannot see it clearly enough. One day several people were gossiping about a man whose salary had been confiscated, but I said to the unfortunate man, "Do not feel so discouraged. You have just had bad luck." Another retainer complained, "I do not feel grateful at all towards the lord. His praise is just so much talk." So I said to him, "You are quite wrong. As a retainer you should even appreciate being tricked by him."

166) Few priests take a broad view of the situation.

A certain head priest is so wise and has been dealing with everything splendidly. No other priests in Japan can match him. However, it is not that he is particularly excel-

lent. It is just that other priests do not take as broad a view as he does.

167) Few learn from what others say.

What a shame it is we have no men of merit! Few will listen to stories of great men in the past. Fewer train themselves with the desire to be great. Recently I have met several people at meetings, but I refrained from revealing my opinion fully. If I had spoken frankly, they would not have listened, I am afraid.

168) Old people tend to show their real character.

Old people seem to disclose their true colors. For instance, an officious person may conceal his fault while he serves the clan. However, after he retires at 60 or so, he disgraces himself by revealing his nosiness. When a man of 60 denies he is senile, that very statement is a sign of his senility.

Ishida Ittei was a paragon of disputation. He would visit as many people as he could and preach right into their ears. "I am determined to bear the clan on my shoulders," he always said. They gave the appearance of agreeing under the old man's monologue, but I have to admit it was only his senility.

As the proverb says, one man's mistake is another man's lesson. So when I became old enough, I refrained from going out as much as I could. I never did so after I visited the temple on the 13th anniversary of the late lord Mitsushige. Old people should spend their days thinking of their remaining years.

＊ Lord Mitsushige's 13th anniversary was in 1712, when Jocho was 54 years old.

169) A new policy is likely to bring about bad results.

When you apply a new policy, even if it is a good one, you tend to make mistakes. When Lord Mitsushige left for Edo for his term at Edo, there was a discussion by important retainers about an increase in his attendants. A Noh play was scheduled to celebrate the new Shogun's inauguration at the residence of our clan, and good performers had to be found. It was decided to take some reserve *samurai* who were skilled in Noh, by enrolling them temporarily. They thought it would be also good for the lord to recognize the reserve *samurai.* Since it was unprecedented, some retainers familiar with the clan's customs objected to this novel idea, and an argument ensued. As a

result, five retainers including Hamuro and Okuma were dismissed.

Then as many as 20 *samurai* were appointed as inspectors, so that the lord could survey the situation throughout the whole domain. Since then, however, all the inspectors have become even busier in their work because more and more cases of evil deeds were reported by themselves.

170) Pay attention even to trivial details.

In carrying out a task, first grasp the whole situation. Then you can skip over trivial details and stop worrying about them. At the same time, however, be careful not to forget about trivial matters, for they might influence the result of your task.

171) People past 40 do not fuss about their future.

The head priest of the Ryutai-ji Temple met a fortune-teller in Kyoto, who said, "No one should be promoted to a high post under 40 years of age. It will get you in trouble. Confucius is said to have stopped worrying at 40, but the same applies to ordinary people like you and me. By that age we have seen the world long enough not to make fuss about the future any longer. At 40, everyone reaches the stage where he knows himself, and gives up ambitions beyond his ability."

＊ The Ryutai-ji Temple was built by General Ryuzo-ji Takanobu in 1563.

172) Give up your life for the lord.

Which is more faithful as a retainer, to give up your life for the lord or to kill an enemy? The answer is simple. The former is much more faithful. We learn this from the case of Sato Tsugunobu.

＊ Sato Tsugunobu was a brave soldier, who was killed by an enemy arrow in front of his master Minamoto Yoshitsune. He died in the Battle of Yashima in 1185

173) Not a single day is spent without some mistakes.

When I was young, I kept a diary every day. I called it "My Reflections," and in it I listed the errors or mistakes I had made that day. To my great surprise, not a single

day passed without making mistakes. Every day I made twenty to thirty mistakes. By and by I stopped keeping the diary, because I was afraid I would forever be reflecting on my many errors and mistakes.

Now I make it a rule to reflect on my behavior before retiring to bed. I am surprised to find how many mistakes I have made each day. "I should have done this." "I should have said that." When can I find a perfect day with no mistakes? Men who leave such matters to his talent will not be able to imagine my sufferings.

174) Read a book silently, not aloud.

Shikibu said, "Read books silently. If you continue to read aloud, you cannot do so to the end."

175) Beware of boastfulness and luxury in prosperity.

In prosperity be careful not to become boastful. Also, refrain from indulging in luxury. Rather, you should endeavor to be twice as modest. Those who make merry in prosperity will collapse easily in hardships.

176) Visit a filial son to find a faithful retainer.

They say you should visit a filial son if you want to find a faithful retainer. Everyone must be dutiful to his parents while they are still in the world. Otherwise, you will come to repent of your behavior, but too late. It is no use crying over spilt milk. Many people are interested in serving the lord, but those who do their best for the good of their parents are few.

A faithful person grows under strict parents or a demanding master. Such a person cannot be produced by a lenient parent or master. A pine tree's gnarled trunk is formed in violent weather such as snow and frost. The priest Gensei would rise at dawn and secretly rush to the fishermen's market. He would then hasten to his sick mother's bedside with the fish inside his robe for her. He was a man of extraordinary fidelity.

＊ Gensei, a priest known for exceptional virtue, died aged 46 in Kyoto in 1668.

177) How to become a master of calligraphy

Ishida Ittei said, "To improve your calligraphy you must practice writing by making your brush one with the ink and paper. Only then can you become a master calligrapher." But that is not given to many people.

178) The aroma of the lord's portable document cabinet

The lord's document cabinet smelt like cloves whenever he opened it.

＊ The lord is Lord Mitsushige, whom Jocho attended on.

179) A reproachful person will be given his own medicine in the end.

A sacred poem says:

"To a compassionate divine being
Every human being is recognized as worthy of being loved.
Even a sinful man would be received with compassion."

This shows how broad the gods' compassion is. It spreads far and wide, without boundary. We worship the saints of China, India, and Japan because of their boundless compassion.

We have to do our utmost for the sake of our parents, our neighbors, and our descendants as well. That is nothing but a way of expressing our compassion for them.

Bravery and wisdom are genuine when they are based on compassion. To punish a person is an act of compassion. So is service. When you behave with a compassionate mind, you can expect to influence others strongly and in the correct way. On the other hand, if you do something out of self-interest, you cannot succeed at all. You will end in failure through timidity and narrow-mindedness.

Only recently have I come to understand what compassion means, though I had learned about bravery in the past. General Ieyasu once said, "When I think of my men like my own children, they also think of me as their parent. This makes me understand that everything should be based on compassion."

The relation between a group leader and his men is also like that between a father and his son. This tells us how important it is for us to be united together in compassion. Lord Naoshige said, "A reproachful man will be given his own medicine in the

end." He probably said so to emphasize how important it is for us to love each other. He also said, "Not everything is solved by logic." He must have been talking of compassion. It is a matter really worthy of consideration by us.

* The poem is said to have been composed by a god, probably because it is about 'compassion,' the supreme quality of human mind.
* General Ieyasu brought the whole of Japan under his control and founded the Tokugawa dynasty which lasted nearly 300 years. He died aged 75 in 1616.

180) A retainer who boasts of his intelligence will seldom see success in his life.

The priest Tan-nen said, "An intelligent attendant will not rise in the world, though that is better than a stupid person. No stupid person ever succeeds in life."

181) A *samurai* should live his life single-mindedly.

According to Shikibu, when you have a homosexual relationship with another retainer, you are in danger of making a serious mistake unless you know about it. None of your fellows will tell you about it. So let me tell you what it is like.

With regard to your partner, you should not betray your pledge by making friends with some other retainer. Once you have a lover, you should not be attracted to any other man as long as you live. Otherwise you are like a prostitute. To give your heart to some other man is disgraceful conduct as a *samurai.*

Ihara Saikaku, a popular novelist, said, "A young man with no lover is like a woman without a fiancé." Such a young man is likely to have others entice him into relationship. It usually takes several years before you understand another man well enough. After making sure of his feeling, you can ask him voluntarily to form a relationship with you. If you should become lovers with a fickle man, he will desert you in a couple of years.

A homosexual partnership is nothing but a *samurai*'s promise with another reliable man. Both of you have to be ready to throw away your lives for each other. If someone seems inappropriate for you, simply say to him, "I am not suitable for you." If he asks the reason, tell him that you cannot disclose it till you breathe your last. If he still torments you with his infatuation, you should kill him on the spot. The elder *samurai* is required to see through mind of the young before he makes advances to him. Since it takes several years for you to understand the character of another, you must not

make the mistake of forming a relationship with another. Let me repeat that no double-dealing is allowed in a homosexual partnership. As a matter of course, you should do your best to master the *samurai* code.

* Nothing is known about Shikibu.
* Ihara Saikaku was a great dramatist in 17th century.
* Homosexual partnership was commonly seen in the feudal age, but it was like a sworn brotherhood rather than mere sexual relationship.

182) What is the essence of a homosexual partnership?

Hoshino Ryotetsu is the father of homosexual partnerships in Saga. He taught all his students about it in a different way. Edayoshi learned it from an academic point of view. When he was appointed an attendant for the lord on his visit to Edo, he went to see his teacher.

"What is the essence of partnership as the younger party?" said the teacher.

"You should love your elder partner and at the same time you should not," said his student.

"You have got it," said Hoshino Ryotetsu. "How long it took me to make you understand that!"

In later years, Edayoshi was asked about what he thought about it. "To sacrifice your life for your lover is the essence of it, otherwise you only disgrace yourself," he said. "However, a *samurai* should give up his life for his lord. So I believe that he could love his partner, and at the same time should not love him."

* Hoshino Ryotetsu was the first lord's attendant, who died aged 74 in 1680.
* Edayoshi Yoritsune was a learned attendant, who died aged 55 in 1703.

183) Nakashima Sanza confirms his sworn brother's love.

Nakashima Sanza died of illness aged 17 on a ship on his way to Edo as an attendant of Lord Masa-ie. He is buried in the Kamo-in Temple, Saga. Nakashima Jingo-zaemon is his descendant.

One day a man sent a popular song to Nakashima Sanza, who was a really good-looking boy. "*In the late afternoon I cannot help wanting to see you!*" The man was in despair at not being able to attract the young man's heart. Sanza showed it to Prince

Katsushige about the song. In fact the prince was also attracted to the handsome attendant. One day when moving by in the prince's chamber, Sanza happened to touch the prince's knee with his foot as he went across the room. He apologized to the prince for his mistake, putting his hand on the prince's knee.

One day late in the evening, Sanza visited the residence of Hyakutake Jirobey. Jirobey rushed out in surprise and said, "I am really concerned what people will say about us. You are the lord's attendant. Please leave now."

"I have just killed three men in a fight," said the boy. "I am left with no choice but to commit *seppuku*. I would like you to listen to my excuse. Then I will make an end of it. I am not well acquainted with you, but came to see you trusting you as a reliable senior. Little time is left for me, but I would like to spend it with you."

"I feel honored that you have come to see me," said Jirobey. "Let us go right away. There is no time to lose."

They started for the north to arrive at Todoki Village nearly 10 km from the castle, where they hid themselves in the mountains. Then Sanza said to Jirobey, 'I have told you a lie. I just wanted to confirm your feelings. Please forgive me." Then and there they exchanged pledges with each other. To tell the truth, for previous two years, not a day had passed in which Jirobey had not come out to see the handsome boy by the bridge on his way and back from the castle.

＊ Nakashima Sanza died in 1604.
＊ Lord Masa-ie was the son of General Takanobu. He died aged 52 in 1607.
＊ Hyakutake Jirobey was a *samurai* who died in 1668.

184) To bear a hardship is the most valuable for a *samurai*.

"What is the most important for a *samurai*?" I asked Ishida Ittei. "In a word it is to endure hardships. Not to do so is all wicked."

185) Brevity in statement is required for an important retainer.

A man of high rank should try to speak as briefly as possible. When Ichi-un brought a message to the priest Nichimon, his only response was, "Please convey my regards to Lord Mitsushige."

＊ Ichi-un was an important official of the second lord. He died aged 78 in 1701.
＊ Nothing is known about Nichimon.

186) Retain your strength of mind till you are 40 years old.

Before you turn 40, attend to your duty with strength of mind rather than wisdom and prudence. Some people, however, must retain it even after they reach that age.

187) Nakano Kazuma made it a rule to visit his men when they were sick in bed.

A group leader must be kind to his men. Nakano Kazuma was such an important official that he had little time to see his men. However, he made it a rule to do so, when his men were sick in bed, or in emergency. On his way back from the castle, he would never fail to visit them. As a result all his men were attached to him.

188) Of a good correspondent

A man went up to Edo as the lord's attendant and sent letters home, in which he told about his experiences in detail. That is something which few people do, no matter what their work is. This man made it, however. It shows that he is greater than others as a retainer.

189) Make up your mind to go to extremes.

According to an old *samurai,* you cannot keep to your resolution too firmly. With a half-hearted resolve you cannot achieve your goal. You will merely end up disgracing yourself. Make up your mind to go to extremes, and you will be more likely to succeed. Do not forget this.

190) Do not miss your opportunity.

When you have decided to kill someone, do not hesitate to carry out the deed. If you vacillate about it, you will probably fail in the attempt. Do not say to yourself, "I may not be able to do it if I try right away. Let me think of another way to achieve it." Not only will you miss the chance, but you will be unable to carry out your decision.

A *samurai* went to the Jisso-in Temple to attend a religious meeting. After it was

over, he was enjoying a boat trip on the river. His attendant got drunk and began fighting with one of the boatmen. The attendant jumped to the shore and drew his sword, and the boatman struck his head with an oar. The boatman's friends ran to the site with their oars. The master merely passed by them, pretending not to see them. Another attendant apologized to the boatman, and took his colleague away. Then they followed their master back to his residence. That evening the drunkard had his swords taken away, and he was dismissed from his post.

The master should have scolded the drunken attendant and calmed the excited boatman. Since his attendant had been struck by the boatman, the master should have approached him pretending to apologize, and cut him down on the spot. It was unforgivable for the boatman, a commoner, to strike the attendant, a *samurai*, on the head, even though the boatman was not in the wrong. The master should also have killed his attendant. What a coward the master was!

＊ The Jisso-in Temple is located about 10 km to the north of Saga Castle.

191) Old *samurai* in the past would conceal their age.

Our old *samurai* were so considerate. They would often hide their ages, because in those days only men between 13 and 60 were allowed to join a fighting force.

192) A master is judged by his attendants.

A man said in his memoirs that the lord's attendants should be careful of their behavior, because people judge the lord from his attendants.

Admonishment should be done on the spot. While you waste time fretting about how he will take it, he might make another mistake.

It is wrong of you to talk ill of a man who has been given some punishment. You should cover up for him as much as possible. Then he will be summoned back to his old post all the sooner.

You can stay away from a friend when he is in good fortune. However, if he has come down in the world, never fail to visit and encourage him so that he can rise again.

193) Be upright and honest from the bottom of your heart.

A certain man is admired for his integrity. Not only will he not accept gifts from others, but he tells his men to obtain a receipt each time they return things. He is afraid that they might keep some of them in secret. He never meets anyone who approaches him asking for help, either, and is now known as a model of integrity in the Saga domain.

In my opinion he does not have the maturity to be a good retainer. He might be better than a greedy man, but his intention is not pure. He acts from an egocentric motive to elevate himself. He has become the talk of the domain simply because other people are not as straight as he. With just a little endeavor anyone can make himself as exceptional as he. A *samurai* has to behave unselfishly and less noticeably, no matter difficult that is.

194) Do not desire to make yourself look good at your work.

When you are put in a situation which threatens your honor or your life, make a decision without delay, and put everything into your effort. Otherwise you cannot solve the problem at all. Do not consult others for help in such a case. If you do, you will be ridiculed for your wavering attitude. Also, people might not tell you what they really think. So you should make your decision by your own judgment, and rush to where it takes you, at breakneck speed. If you simply want to make yourself look good, you will end in a failure by wavering this way and that. It happens that other people's good intentions can prevent you from attaining your purpose. I had a bitter experience like that when I applied to become a monk.

195) "I have been second to none in thinking of the lord."

When I visited my adopted son's house, he said, "I am supposed to remain at home from the end of last year to August, so I am thinking of writing sutras on pebbles." "No, you should not," I said. "You will return to your post in September as a matter of course, but do you not wish to be summoned earlier? That would please and honor you. It is no time to be distracted by such a thing. Devote yourself to praying for fulfillment of your wish.

"I have also had the same experience. When I was 12 years old, I was told to stay at home to grow my hair long enough to wear it in a topknot. I had to remain there till I

reached 14. One day I happened to see the procession of Lord Mitsushige coming back to Saga with Prince Tsunashige, and felt so eager to return to the castle that I visited the Kose Shrine and prayed earnestly to the gods to be allowed to return by May 1. To my great surprise and pleasure, I was told to return to the castle on the last day of April.

"Soon after that I became anxious to serve the prince and even thought of talking to him in person. I continued to pray for it day in and day out. One evening Prince Tsunashige came up to the castle, and all the boy attendants were told to appear at his chamber. I was the first to arrive. "You are the first to come," he said. How grateful and honorable I felt at his words! I still remember. Everything becomes possible if you are resolute."

To our great joy, our son was summoned back to the castle before allotted time was over. All of us were deeply moved by our good fortune.

Since my youth, I have always been mediocre to perform my duty. Sometimes I envied my comrades for their promotion. However, I can say with confidence that I have been second to none in thinking of the lord. That has been my only achievement. I have devoted myself completely to serving him. As I had anticipated, I was the only one who did not besmirch the name of Lord Mitsushige after his death.

* To write sutras, character by character, on pebbles is a religious practice. When a family member dies, you do this to console his or her spirit.
* When Lord Mitsushige died, only Jocho and another *samurai* shaved their heads to renounce the world.

196) You cannot be too attached to serving the lord.

Yamasaki Kurando said, "A servant who shows off his service is not good." I quite agree with him. Many retainers pay attention to such points as "faithful or not," "righteous or not," "suitable as a retainer or not" and so on. They tend to judge others with these criteria. I do not like that attitude.

A retainer can complete his duty by performing with delight. You have only to fall in love with your work. Fall in love with your lord and work as diligently as much as you can. Such a man is a good retainer. Perhaps you will make a mistake in your work because of your eagerness, but will you not be happy to accept punishment for your service? They say too much is as bad as too little, but that does not apply to service.

In service, too much is just good. To make a mistake in service and incur punishment is nothing but an honor.

A smart man will not live such a naively honest life, but in my opinion he will have wasted his life as a *samurai*. The honest way for the life of a retainer is to make the occasional mistakes and accept punishment. So transient is our life. Let us take the thorny path without wavering. Abandon everything else and devote yourself to the lord. There is no point in asking whether you are faithful or not, righteous or not, and the like. No excuse is necessary for a retainer. I abhor argumentative people.

197) The value of ancestors depends on how their descendants treat them .

Lord Naoshige said, "Your ancestors' merit depends on how your descendants will treat them." Descendants are required to refrain from disclosing their ancestors' disgrace in public. That is a filial attitude as a descendant.

198) Money makes the world go round.

It is regrettable that recent adoptions by marriage are negotiated on the basis of wealth rather than social standing. Some people adopt sons of doubtful birth with the excuse that they cannot swim against the current of the times. We should regard that as a disgraceful and evil sin. It is out of the question to justify such a worthless attitude.

199) Sinners must be treated with compassion.

When someone said, "It is a pity that he died so young," I replied, "Yes, it was really regrettable." Some other day someone else said, "It is the end of the world. Where can we see the sense of justice?" I said to him, "When you are in real trouble, you will find a way out, they say. I hope things will change for the better." It is important to make quick replies like this.

When Nakano Shogen took his life by *seppuku*, there was a meeting at the residence of Ohki Hyobu, the group leader. Most of those present were talking ill of Shogen, when the leader said. "We should not speak ill of the deceased, particularly someone who was sentenced to death. Such a man should be treated with compassion. To talk well of him is the etiquette as a *samurai*. In 20 years or so he might be respected as a

man of fidelity." Such a statement is just what we expect of an experienced leader.

200) It is not always necessary for a retainer to be clever or fluent.

"Every master is anxious to find useful retainers," said Furukawa Rokuro-zaemon. "It is the same with an ordinary *samurai* like me, to say nothing of men of higher rank. A master expects his men to do their best, while they wish to serve him with all their heart. So their desires are matched, and in collaboration they cannot fail to achieve tremendous results." He also said, "When someone offers you what you have long wished for, do not hesitate to accept it. Most people are too reserved to do so. I have begun to notice this in my old age. I would like young men to remember it. Do not be too reserved in such a case."

I still remember what he said. We have only to make a resolution to serve. Many people make the resolution but come to neglect it, when interrupted by various obstacles. It is really regrettable to stop halfway. Some people give up, in the belief that they will not be able to make themselves useful. They have only to think of serving the lord. If they wish to do so, nothing else is needed for a retainer. They do not have to be clever or fluent at all. Simpletons with a loyal spirit are very desirable. Cleverness is rather an obstacle for a retainer.

Samurai living in villages far from the castle tend to regard high ranking officials like administrative retainers as akin to gods with mysterious gifts. They are also hard to approach. But once they have a chance to see and talk with them, they will find that senior officials are just like themselves, except for their deep sense of duty to the lord. It is not necessary for a retainer to be particularly smart. We have only to wish to be faithful, and do our best for the good of our clan. This is possible even for us ordinary men, though it is not so easy to make a resolution from the bottom of our heart.

＊ Furukawa Rokuro-zaemon was an important retainer, who died aged 63 in 1701.

201) Be careful of your attitude in good fortune.

When you have good fortune, everything progresses smoothly. What you must remember then is not to become arrogant and luxurious. You should make twice as much effort as usually.

202) You have only to rush to the front.

It is all very well to keep your armor and weapons on fine display, but that does not matter, provided that it is all to hand. An episode of Fukahori Inosuke shows this vividly. He joined in shabby armor. By the way, men of high rank and office are required to keep aside some amount of money. Okabe Kunai made a bag for each of his men, wrote their names on them, and put some money in them so that they could go to the front at anytime. He was very prudent.

Ordinary retainers are also supposed to make their own preparations, but if they have not got things ready they can ask their group leaders. All that is needed for rank and file is to keep faithful to their leaders.

Those who serve the lord closely do not have to make such preparations, because everything necessary will be provided for them.

In Battle of Osaka in 1615, an attendant of Taku Zusho carried some money with him. But he need not have done so at all. He had only to rush to the front with his master.

* Fukahori Inosuke was an administrative retainer of the Fukahori branch clan.
* Okabe Kunai was also an important retainer.
* Taku Zusho was a retainer praised for his bravery by the first lord. He died in 1659. Jocho's father belonged to his team.

203) Leave unknown things as they are.

There are different views of some incidents in the past, and it is impossible to understand them precisely. Therefore, we should leave them unexamined. Sanenori-kyo, a court noble and expert in poetry, said, "Regarding things which are unknown, there are three ways of dealing with them. Some of them are explained to us in a way which is understandable. Some become understandable with effort. But the rest remain unknown. That is interesting, is it not?" It is natural that we cannot be able to understand everything in this world which is so vast and boundless. Things easily understood might be called superficial.