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# Hagakure: Book of the Samurai

## CHAPTER 1

Although it stands to reason that a samurai should be mindful of the Way of the Samurai, it would seem that we are all negligent. Consequently, if someone were to ask, "What is the true meaning of the Way of the Samurai?" the person who would be able to answer promptly is rare. This is because it has not been established in one's mind beforehand. From this, one's unmindfulness of the Way can be known. Negligence is an extreme thing.

The Way of the Samurai is found in death. When it comes to either/or, there is only the quick choice of death. It is not particularly difficult. Be determined and advance. To say that dying without reaching one's aim is to die a dog's death is the frivolous way of sophisticates. When pressed with the choice of life or death, it is not necessary to gain one's aim.

We all want to live. And in large part we make our logic according to what we like. But not having attained our aim and continuing to live is cowardice. This is a thin dangerous line. To die without gaining one's aim is a dog's death and fanaticism. But there is no shame in this. This is the substance of the Way of the Samurai. If by setting one's heart right every morning and evening, one is able to live as though his body were already dead, he gains freedom in the Way. His whole life will be without blame, and he will succeed in his calling.

A man is a good retainer to the extent that he earnestly places importance in his master. This is the highest sort of retainer. If one is born into a prominent family that goes back for generations, it is sufficient to deeply consider the matter of obligation to one's ancestors, to lay down one's body and mind, and to earnestly esteem one's master. It is further good fortune if, more than this, one has wisdom and talent and can use them appropriately. But even a person who is good for nothing and exceedingly clumsy will be a reliable retainer if only he has the determination to think earnestly of his master. Having only wisdom and talent is the lowest tier of usefulness.

According to their nature, there are both people who have quick intelligence, and those who must withdraw and take time to think things over. Looking into this thoroughly, if one thinks selflessly and adheres to the four vows of the Nabeshima samurai, surprising wisdom will occur regardless of the high or low points of one's nature.' People think that they can clear up profound matters if they consider them deeply, but they exercise perverse thoughts and come to no good because they do their reflecting with only self-interest at the center.

It is difficult for a fool's habits to change to selflessness. In confronting a matter, however, if at first you leave it alone, fix the four vows in your heart, exclude self-interest, and make an effort, you will not go far from your mark.

Because we do most things relying only on our own sagacity we become self-interested, turn our backs on reason, and things do not turn out well. As seen by other people this is sordid, weak, narrow and inefficient. When one is not capable of true intelligence, it is good to consult with someone of good sense. An advisor will fulfill the Way when he makes a decision by selfless and frank intelligence because he is not personally involved. This way of doing things will certainly be seen by others as being strongly rooted. It is, for example, like a large tree with many roots. One man's intelligence is like a tree that has been simply stuck in the ground.

We learn about the sayings and deeds of the men of old in order to entrust ourselves to their wisdom and prevent

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selfishness. When we throw off our own bias, follow the sayings of the ancients, and confer with other people, matters should go well and without mishap. Lord Katsushige borrowed from the wisdom of Lord Naoshige. This is mentioned in the Ohanashikigaki. We should be grateful for his concern.

Moreover, there was a certain man who engaged a number of his younger brothers as retainers, and whenever he visited Edo or the Kamigata area, he would have them accompany him. As he consulted with them everyday on both private and public matters, it is said that he was without mishap.

Sagara Kyuma was completely at one with his master and served him as though his own body were already dead. He was one man in a thousand.

Once there was an important meeting at Master Sakyo's Mizugae Villa, and it was commanded that Kyuma was to commit seppuku. At that time in Osaki there was a teahouse on the third floor of the suburban residence of Master Taku Nut. Kyuma rented this, and gathering together all the good-for-nothings in Saga he put on a puppet show, operating one of the puppets himself, carousing and drinking all day and night. Thus, overlooking Master Sakyo's villa, he carried on and caused a great disturbance. In instigating this disaster he gallantly thought only of his master and was resolved to committing suicide.

Being a retainer is nothing other than hemp a supporter of one's lord, entrusting matters of good and evil to him, and renouncing self-interest. If there are but two or three men of this type, the fief will be secure.

If one looks at the world when affairs are going smoothly, there are many who go about putting in their appearance, being useful by their wisdom, discrimination and artfulness. However, if the lord should retire or go into seclusion, there are many who will quickly turn their backs on him and ingratiate themselves to the man of the day. Such a thing is unpleasant even to think about. Men of high position, low position, deep wisdom and artfulness all feel that they are the ones who are working righteously, but when it comes to the point of throwing away one's life for his lord, all get weak in the knees. This is rather disgraceful. The fact that a useless person often becomes a matchless warrior at such times is because he has already given up his life and has become one with his lord. At the time of Mitsushige's death there was an example of this. His one resolved attendant was I alone. The others followed in my wake. Always the pretentious, self-asserting notables turn their backs on the man just as his eyes are closing in death.

Loyalty is said to be important in the pledge between lord and retainer. Though it may seem unobtainable, it is right before your eyes. If you once set yourself to it, you will become a superb retainer at that very moment.

To give a person one's opinion and correct his faults is an important thing. It is compassionate and comes first in matters of service. But the way of doing this is extremely difficult. To discover the good and bad points of a person is an easy thing, and to give an opinion concerning them is easy, too. For the most part, people think that they are being kind by saying the things that others find distasteful or difficult to say. But if it is not received well, they think that there is nothing more to be done. This is completely worthless. It is the same as bringing shame to a person by slandering him. It is nothing more than getting it off one's chest.

To give a person an opinion one must first judge well whether that person is of the disposition to receive it or not. One must become close with him and make sure that he continually trusts one's word. Approaching subjects that are dear to him, seek the best way to speak and to be well understood. Judge the occasion, and determine whether it is better by letter or at the time of leave-taking. Praise his good points and use every device to encourage him, perhaps by talking about one's own faults without touching on his, but so that they will occur to him. Have him receive this in the way that a man would drink water when his throat is dry, and it will be an opinion that will correct faults.

This is extremely difficult. If a person's fault is a habit of some years prior, by and large it won't be remedied. I have had this experience myself. To be intimate with all one's comrades, correcting each other's faults, and being of one mind to be of use to the master is the great compassion of a retainer. By bringing shame to a person, how could one expect to make him a better man?

It is bad taste to yawn in front of people. When one unexpectedly has to yawn, if he rubs his forehead in an upward direction, the sensation will stop. If that does not work, he can lick his lips while keeping his mouth closed, or simply hide it with his hand or his sleeve in such a way that no one will know what he is doing. It is the same with

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sneezing. One will appear foolish. There are other things besides these about which a person should use care and training.

When a certain person was saying that present matters of economy should be detailed, someone replied that this is not good at all.

It is a fact that ash will not live where the water is too clear. But if there is duckweed or something, the fish will hide under its shadow and thrive. Thus, the lower classes will live in tranquility if certain matters are a bit overlooked or left unheard. This fact should be understood with regard to people's conduct.

Once when Lord Mitsushige was a little boy and was supposed to recite from a copybook for the priest Kaion, he called the other children and acolytes and said, "Please come here and listen. It's difficult to read if there are hardly any people listening." The priest was impressed and said to the acolytes, "That's the spirit in which to do everything."

Every morning one should first do reverence to his master and parents and then to his patron deities and guardian Buddhas. If he will only make his master first in importance, his parents will rejoice and the gods and Buddhas will give their assent. For a warrior there is nothing other than thinking of his master. If one creates this resolution within himself, he will always be mindful of the master's person and will not depart from him even for a moment. Moreover, a woman should consider her husband first, just as he considers his master first.

According to a certain person, a number of years ago Matsuguma Kyoan told this story :

In the practice of medicine there is a differentiation of treatment according to the Yin and Yang of men and women. There is also a difference in pulse. In the last fifty years, however, men's pulse has become the same as women's. Noticing this, in the treatment of eye disease I applied women's treatment to men and found it suitable. When I observed the application of men's treatment to men, there was no result. Thus I knew that men's spirit had weakened and that they had become the same as women, and the end of the world had come. Since I witnessed this with certainty, I kept it a secret.

When looking at the men of today with this in mind, those who could be thought to have a woman's pulse are many indeed, and those who seem like real men few. Because of this, if one were to make a little effort, he would be able to take the upper hand quite easily. That there are few men who are able to cut well in beheadings is further proof that men's courage has waned. And when one comes to speak of kaishaku, it has become an age of men who are prudent and clever at making excuses. Forty or fifty years ago, when such things as matanuki were considered manly, a man wouldn't show an unscarred thigh to his fellows, so he would pierce it himself.

All of man's work is a bloody business. That fact, today, is considered foolish, affairs are finished cleverly with words alone, and jobs that require effort are avoided. I would like young men to have some understanding of this.

The priest Tannen used to say, "People come to no understanding because priests teach only the doctrine of 'No Mind.' What is called 'No Mind' is a mind that is pure and lacks complication." This is interesting.

Lord Sanenori said, "In the midst of a single breath, where perversity cannot be held, is the Way." If so, then the Way is one. But there is no one who can understand this clarity at first. Purity is something that cannot be attained except by piling effort upon effort.

There is nothing that we should be quite so grateful for as the last line of the poem that goes, "When your own heart asks." It can probably be thought of in the same way as the Nembutsu, and previously it was on the lips of many people.

Recently, people who are called "clever" adorn themselves with superficial wisdom and only deceive others. For this reason they are inferior to dull-witted folk. A dull-witted person is direct. If one looks deeply into his heart with the above phrase, there will be no hidden places. It is a good examiner. One should be of the mind that, meeting this examiner, he will not be embarrassed.

The word gen means "illusion" or "apparition." In India, a man who uses conjury is called a genjutsushi ["a master of

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illusion technique"]. Everything in this world is but a marionette show. Thus we use the word gen.

To hate injustice and stand on righteousness is a difficult thing. Furthermore, to think that being righteous is the best one can do and to do one's utmost to be righteous will, on the contrary, bring many mistakes. The Way is in a higher place than righteousness. This is very difficult to discover, but it is the highest wisdom. When seen from this standpoint, things like righteousness are rather shallow. If one does not understand this on his own, it cannot be known. There is a method of getting to this Way, however, even if one cannot discover it by himself. This is found in consultation with others. Even a person who has not attained this Way sees others from the side. It is like the saying from the game of go: "He who sees from the side has eight eyes." The saying, "Thought by thought we see our own mistakes," also means that the highest Way is in discussion with others. Listening to the old stories and reading books are for the purpose of sloughing off one's own discrimination and attaching oneself to that of the ancients.

A certain swordsman in his declining years said the following:

In one's life, there are levels in the pursuit of study. In the lowest level, a person studies but nothing comes of it, and he feels that both he and others are unskillful. At this point he is worthless. In the middle level he is still useless but is aware of his own insufficiencies and can also see the insufficiencies of others. In a higher level he has pride concerning his own ability, rejoices in praise from others, and laments the lack of ability in his fellows. This man has worth. In the highest level a man has the look of knowing nothing.

These are the levels in general. But there is one transcending level, and this is the most excellent of all. This person is aware of the endlessness of entering deeply into a certain Way and never thinks of himself as having finished. He truly knows his own insufficiencies and never in his whole life thinks that he has succeeded. He has no thoughts of pride but with self-abasement knows the Way to the end. It is said that Master Yagyū once remarked, "I do not know the way to defeat others, but the way to defeat myself."

Throughout your life advance daily, becoming more skillful than yesterday, more skillful than today. This is never-ending.

Among the maxims on Lord Naoshige's wall there was this one: "Matters of great concern should be treated lightly." Master Ittei commented, "Matters of small concern should be treated seriously." Among one's affairs there should not be more than two or three matters of what one could call great concern. If these are deliberated upon during ordinary times, they can be understood. Thinking about things previously and then handling them lightly when the time comes is what this is all about. To face an event anew solve it lightly is difficult if you are not resolved beforehand, and there will always be uncertainty in hitting your mark. However, if the foundation is laid previously, you can think of the saying, "Matters of great concern should be treated lightly," as your own basis for action.

A certain person spent several years of service in Osaka and then returned home. When he made his appearance at the local bureau, everyone was put out and he was made a laughingstock because he spoke in the Kamigata dialect. Seen in this light, when one spends a long time in ado or the Kamigata area, he had better use his native dialect even more than usual.

When in a more sophisticated area it is natural that one's disposition be affected by different styles. But it is vulgar and foolish to look down upon the ways of one's own district as being boorish, or to be even a bit open to the persuasion of the other place's ways and to think about giving up one's own. That one's own district is unsophisticated and unpolished is a great treasure. Imitating another style is simply a sham.

A certain man said to the priest Shungaku, "The Lotus Sutra Sect's character is not good because it's so fearsome." Shungaku replied, "It is by reason of its fearsome character that it is the Lotus Sutra Sect. If its character were not so, it would be a different sect altogether." This is reasonable.

At the time when there was a council concerning the promotion of a certain man, the council members were at the point of deciding that promotion was useless because of the fact that the man had previously been involved in a drunken brawl. But someone said, "If we were to cast aside every man who had made a mistake once, useful men could probably not be come by. A man who makes a mistake once will be considerably more prudent and useful

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because of his repentance. I feel that he should be promoted."

Someone else then asked, "Will you guarantee him?" The man replied, "Of course I will."

The others asked, "By what will you guarantee him?"

And he replied, "I can guarantee him by the fact that he is a man who has erred once. A man who has never once erred is dangerous." This said, the man was promoted.

At the time of a deliberation concerning criminals, Nakane Kazuma proposed making the punishment one degree lighter than what would be appropriate. This is a treasury of wisdom that only he was the possessor of. At that time, though there were several men in attendance, if it had not been for Kazuma alone, no one would have opened his mouth. For this reason he is called Master Commencement and Master Twenty-five Days.

A certain person was brought to shame because he did not take revenge. The way of revenge lies in simply forcing one's way into a place and being cut down. There is no shame in this. By thinking that you must complete the job you will run out of time. By considering things like how many men the enemy has, time piles up; in the end you will give up. No matter if the enemy has thousands of men, there is fulfillment in simply standing them off and being determined to cut them all down, starting from one end. You will finish the greater part of it.

Concerning the night assault of Lord Asano's ronin, the fact that they did not commit seppuku at the Sengakuji was an error, for there was a long delay between the time their lord was struck down and the time when they struck down the enemy. If Lord Kira had died of illness within that period, it would have been extremely regrettable. Because the men of the Kamigata area have a very clever sort of wisdom, they do well at praiseworthy acts but cannot do things indiscriminately, as was done in the Nagasaki fight.

Although all things are not to be judged in this manner, I mention it in the investigation of the Way of the Samurai.

When the time comes, there is no moment for reasoning. And if you have not done your inquiring beforehand, there is most often shame. Reading books and listening to people's talk are for the purpose of prior resolution.

Above all, the Way of the Samurai should be in being aware that you do not know what is going to happen next, and in querying every item day and night. Victory and defeat are matters of the temporary force of circumstances. The way of avoiding shame is different. It is simply in death.

Even if it seems certain that you will lose, retaliate. Neither wisdom nor technique has a place in this. A real man does not think of victory or defeat. He plunges recklessly towards an irrational death. By doing this, you will awaken from your dreams.

There are two things that will blemish a retainer, and these are riches and honor. If one but remains in strained circumstances, he will not be marred.

Once there was a certain man who was very clever, but it was his character to always see the negative points of his jobs. In such a way, one will be useless. If one does not get it into his head from the very beginning that the world is full of unseemly situations, for the most part his demeanor will be poor and he will not be believed by others. And if one is not believed by others, no matter how good a person he may be, he will not have the essence of a good person. This can also be considered as a blemish.

There was a man who said, "Such and such a person has a violent disposition, but this is what I said right to his face... This was an unbecoming thing to say, and it was said simply because he wanted to be known as a rough fellow. It was rather low, and it can be seen that he was still rather immature. It is because a samurai has correct manners that he is admired. Speaking of other people in this way is no different from an exchange between low class spearmen. It is vulgar.

It is not good to settle into a set of opinions. It is a mistake to put forth effort and obtain some understanding and then stop at that. At first putting forth great effort to be sure that you have grasped the basics, then practicing so that they may come to fruition is something that will never stop for your whole lifetime. Do not rely on following the degree of understanding that you have discovered, but simply think, "This is not enough."

One should search throughout his whole life how best to follow the Way. And he should study, setting his mind to

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work without putting things off. Within this is the Way.

These are from the recorded sayings of Yamamoto Jin'-emon:

If you can understand one affair, you will understand eight.

An affected laugh shows lack of self-respect in a man and lewdness in a woman.

Whether speaking formally or informally, one should look his listener in the eye. A polite greeting is done at the beginning and finished. Speaking with downcast eyes is carelessness.

It is carelessness to go about with one's hands inside the slits in the sides of his hakama.

After reading books and the like, it is best to burn them or throw them away. It is said that reading books is the work of the Imperial Court, but the work of the House of Nakano is found in military valor, grasping the staff of oak.

A samurai with no group and no horse is not a samurai at all.

A kusemono is a man to rely upon.

It is said that one should rise at four in the morning, bathe and arrange his hair daily, eat when the sun comes up, and retire when it becomes dark.

A samurai will use a toothpick even though he has not eaten. Inside the skin of a dog, outside the hide of a tiger.

How should a person respond when he is asked, "As a human being, what is essential in terms of purpose and discipline?" First, let us say, "It is to become of the mind that is right now pure and lacking complications." People in general all seem to be dejected. When one has a pure and uncomplicated mind, his expression will be lively. When one is attending to matters, there is one thing that comes forth from his heart. That is, in terms of one's lord, loyalty; in terms of one's parents, filial piety; in martial affairs, bravery; and apart from that, something that can be used by all the world.

This is very difficult to discover. Once discovered, it is again difficult to keep in constant effect. There is nothing outside the thought of the immediate moment.

Every morning, the samurai of fifty or sixty years ago would bathe, shave their foreheads, put lotion in their hair, cut their fingernails and toenails rubbing them with pumice and then with wood sorrel, and without fail pay attention to their personal appearance. It goes without saying that their armor in general was kept free from rust, that it was dusted, shined, and arranged.

Although it seems that taking special care of one's appearance is similar to showiness, it is nothing akin to elegance.

Even if you are aware that you may be struck down today and are firmly resolved to an inevitable death, if you are slain with an unseemly appearance, you will show your lack of previous resolve, will be despised by your enemy, and will appear unclean. For this reason it is said that both old and young should take care of their appearance.

Although you say that this is troublesome and time-consuming, a samurai's work is in such things. It is neither busy-work nor time-consuming. In constantly hardening one's resolution to die in battle, deliberately becoming as one already dead, and working at one's job and dealing with military affairs, there should be no shame. But when the time comes, a person will be shamed if he is not conscious of these things even in his dreams, and rather passes his days in self-interest and self-indulgence. And if he thinks that this is not shameful, and feels that nothing else matters as long as he is comfortable, then his dissipate and discourteous actions will be repeatedly regrettable.

The person without previous resolution to inevitable death makes certain that his death will be in bad form. But if one is resolved to death beforehand, in what way can he be despicable? One should be especially diligent in this concern.

Furthermore, during the last thirty years customs have changed; now when young samurai jeer together, if there is not just talk about money matters, loss and gain, secrets, clothing styles or matters of sex, there is no reason to gather together at all. Customs are going to pieces. One can say that formerly when a man reached the age of twenty or thirty, he did not carry despicable things in his heart, and thus neither did such words appear. If an elder unwittingly said something of that sort, he thought of it as a sort of injury. This new custom probably appears because people attach importance to being beautiful before society and to household finances. What things a person should be able to accomplish if he had no haughtiness concerning his place in society!

It is a wretched thing that the young men of today are so contriving and so proud of their material possessions. Men with contriving hearts are lacking in duty. Lacking in duty, they will have no self-respect.

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According to Master Ittei, even a poor penman will become substantial in the art of calligraphy if he studies by imitating a good model and puts forth effort. A retainer should be able to become substantial too, if he takes a good retainer as his model.

Today, however, there are no models of good retainers. In light of this, it would be good to make a model and to learn from that. To do this, one should look at many people and choose from each person his best point only. For example, one person for politeness, one for bravery, one for the proper way of speaking, one for correct conduct and one for steadiness of mind. Thus will the model be made.

An apprentice will not be up to his teacher's good points in the world of the arts either but will receive and imitate only his bad ones. This is worthless. There are people who are good at manners but have no uprightness. In imitating someone like this, one is likely to ignore the politeness and imitate only the lack of uprightness. If one perceives a person's good points, he will have a model teacher for anything.

When delivering something like an important letter or other written materials, grasp it firmly in your hand as you go and do not release it once, but hand it over directly to the recipient .

A retainer is a man who remains consistently undistracted twenty-four hours a day, whether he is in the presence of his master or in public. If one is careless during his rest period, the public will see him as being only careless.

Regardless of class, a person who does something beyond his social standing will at some point commit mean or cowardly acts. In the lower classes there are even people who will run away. One should be careful with menials and the like .

There are many people who, by being attached to a martial art and taking apprentices, believe that they have arrived at the full stature of a warrior. But it is a regrettable thing to put forth much effort and in the end become an "artist." In artistic technique it is good to learn to the extent that you will not be lacking. In general, a person who is versatile in many things is considered to be vulgar and to have only a broad knowledge of matters of importance.

When something is said to you by the master, whether it is for your good or bad fortune, to withdraw in silence shows perplexity. You should have some appropriate response. It is important to have resolution beforehand.

Moreover, if at the time that you are asked to perform some function you have deep happiness or great pride, it will show exactly as that on your face. This has been seen in many people and is rather unbecoming. But another type of person knows his own defects and thinks, "I'm a clumsy person but I've been asked to do this thing anyway. Now how am I going to go about it? I can see that this is going to be much trouble and cause for concern." Though these words are never said, they will appear on the surface. This shows modesty .

By inconsistency and frivolity we stray from the Way and show ourselves to be beginners. In this we do much harm.

Learning is a good thing, but more often it leads to mistakes. It is like the admonition of the priest Konan. It is worthwhile just looking at the deeds of accomplished persons for the purpose of knowing our own insufficiencies. But often this does not happen. For the most part, we admire our own opinions and become fond of arguing.

Last year at a great conference there was a certain man who explained his dissenting opinion and said that he was resolved to kill the conference leader if it was not accepted. His motion was passed. After the procedures were over the man said, "Their assent came quickly. I think that they are too weak and unreliable to be counselors to the master."

When an official place is extremely busy and someone comes in thoughtlessly with some business or other, often there are people who will treat him coldly and become angry. This is not good at all. At such times, the etiquette of a samurai is to calm himself and deal with the person in a good manner. To treat a person harshly is the way of middle class lackeys.

According to the situation, there are times when you must rely on a person for something or other. If this is done

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repeatedly, it becomes a matter of importuning that person and can be rather rude. If there is something that must be done, it is better not to rely on others.

There is something to be learned from a rainstorm. When meeting with a sudden shower, you try not to get wet and run quickly along the road. But doing such things as passing under the eaves of houses, you still get wet. When you are resolved from the beginning, you will not be perplexed, though you still get the same soaking. This understanding extends to everything.

In China there was once a man who liked pictures of dragons, and his clothing and furnishings were all designed accordingly. His deep affection for dragons was brought to the attention of the dragon god, and one day a real dragon appeared before his window. It is said that he died of fright. He was probably a man who always spoke big words but acted differently when facing the real thing.

There was a certain person who was a master of the spear. When he was dying, he called his best disciple and spoke his last injunctions :

I have passed on to you all the secret techniques of this school, and there is nothing left to say. If you think of taking on a disciple yourself, then you should practice diligently with the bamboo sword every day. Superiority is not just a matter of secret techniques.

Also, in the instructions of a renga teacher, it was said that the day before the poetry meeting one should calm his mind and look at a collection of poems . This is concentration on one affair. All professions should be done with concentration .

Although the Mean is the standard for all things, in military affairs a man must always strive to outstrip others. According to archery instructions the right and left hands are supposed to be level, but the right hand has a tendency to go higher. They will become level if one will lower the right hand a bit when shooting. In the stories of the elder warriors it is said that on the battlefield if one wills himself to outstrip warriors of accomplishment, and day and night hopes to strike down a powerful enemy, he will grow indefatigable and fierce of heart and will manifest courage. One should use this principle in everyday affairs too.

There is a way of bringing up the child of a samurai. From the time of infancy one should encourage bravery and avoid trivially frightening or teasing the child. If a person is affected by cowardice as a child, it remains a lifetime scar. It is a mistake for parents to thoughtlessly make their children dread lightning, or to have them not go into dark places, or to tell them frightening things in order to stop them from crying .

Furthermore, a child will become timid if he is scolded severely.

One should not allow bad habits to form. After a bad habit is ingrained, although you admonish the child he will not improve. As for such things as proper speaking and good manners, gradually make the child aware of them. Let him not know avarice. Other than that, if he is of a normal nature, he should develop well by the way he is brought up. Moreover, the child of parents who have a bad relationship will be unfilial. This is natural. Even the birds and beasts are affected by what they are used to seeing and hearing from the time they are born. Also, the relationship between father and child may deteriorate because of a mother's foolishness. A mother loves her child above all things, and will be partial to the child that is corrected by his father. If she becomes the child's ally, there will be discord between father and son. Because of the shallowness of her mind, a woman sees the child as her support in old age.

You will be tripped up by people when your resolution is lax. Moreover, if at a meeting you are distracted while another person is speaking, by your carelessness you may think that he is of your opinion and you will follow along saying, "Of course, of course," even though he is saying something that is contrary to your own feelings, and others will think that you are in agreement with him. Because of this, you should never be distracted even for an instant when meeting with others.

When you are listening to a story or being spoken to, you should be mindful not to be tripped up ; and if there is something that you do not agree with, to speak your mind, to show your opponent his error, and to grapple with the

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situation. Even in unimportant affairs mistakes come from little things. One should be mindful of this. Moreover, it is better not to become acquainted with men about whom you have formerly had some doubts. No matter what you do, they will be people by whom you will be tripped up or taken in, To be certain of this fact you must have much experience.

The saying, "The arts aid the body," is for samurai of other regions. For samurai of the Nabeshima clan the arts bring ruin to the body. In all cases, the person who practices an art is an artist, not a samurai, and one should have the intention of being called a samurai.

When one has the conviction that even the slightest artful ability is harmful to the samurai, all the arts become useful to him. One should understand this sort of thing.

Ordinarily, looking into the mirror and grooming oneself is sufficient for the upkeep of one's personal appearance. This is very important. Most people's personal appearance is poor because they do not look into the mirror well enough .

Training to speak properly can be done by correcting one's speech when at home.

Practice in letter writing goes to the extent of taking care in even one-line letters.

It is good if all the above contain a quiet strength. Moreover, according to what the priest Ryozan heard when he was in the Kamgala area, when one is writing a letter, he should think that the recipient will make it into a hanging scroll .

It is said that one should not hesitate to correct himself when he has made a mistake. If he corrects himself without the least bit of delay, his mistakes will quickly disappear. But when he tries to cover up a mistake, it will become all the more unbecoming and painful. When words that one should not use slip out, if one will speak his mind quickly and clearly, those words will have no effect and he will not be obstructed by worry. If there is, however, someone who blames a person for such a thing, one should be prepared to say something like, "I have explained the reason for my careless speech. There is nothing else to be done if you will not listen to reason. Since I said it unwittingly, it should be the same as if you didn't hear it. No one can evade blame." And one should never talk about people or secret matters. Furthermore, one should only speak according to how he judges his listener's feelings.

The proper manner of calligraphy is nothing other than not being careless, but in this way one's writing will simply be sluggish and stiff. One should go beyond this and depart from the norm. This principle applies to all things.

It is said, "When you would see into a person's heart, become ill." When you are sick or in difficulties, many of those who were friendly or close to you in daily life will become cowards. Whenever anyone is in unhappy circumstances, you should above all inquire after them by visiting or sending some gift. And you should never in your whole life be negligent toward someone from whom you have received a favor.

By such things the consideration of others can be seen. In this world the people who will rely on others when they are in difficulties and afterwards not give them a thought are many .

You cannot tell whether a person is good or bad by his vicissitudes in life. Good and bad fortune are matters of fate. Good and bad actions are Man's Way. Retribution of good and evil is taught simply as a moral lesson.

Because of some business, Morooka Hikoemon was called upon to swear before the gods concerning the truth of a certain matter. But he said, "A samurai's word is harder than metal. Since I have impressed this fact upon myself, what more can the gods and Buddhas do?" and the swearing was cancelled. This happened when he was twenty-six.

Master Ittei said, "Whatever one prays for will be granted. Long ago there were no matsutake mushrooms in our province. Some men who saw them in the Kamigata area prayed that they might grow here, and nowadays they are growing all over Kitagama. In the future I would like to have Japanese cypress grow in our province. As this is something that everyone desires, I predict it for the future. This being so, everyone should pray for it."

When something out of the ordinary happens, it is ridiculous to say that it is a mystery or a portent of something to

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come. Eclipses of the sun and moon, comets, clouds that flutter like flags, snow in the fifth month, lightning in the twelfth month, and so on, are all things that occur every fifty or one hundred years. They occur according to the evolution of Yin and Yang. The fact that the sun rises in the east and sets in the west would be a mystery, too, if it were not an everyday occurrence. It is not dissimilar. Furthermore, the fact that something bad always happens in the world when strange phenomena occur is due to people seeing something like fluttering clouds and thinking that something is going to happen. The mystery is created in their minds, and by waiting for the disaster, it is from their very minds that it occurs. The occurrence of mysteries is always by word of mouth.

Calculating people are contemptible. The reason for this is that calculation deals with loss and gain, and the loss and gain mind never stops. Death is considered loss and life is considered gain. Thus, death is something that such a person does not care for, and he is contemptible.

Furthermore, scholars and their like are men who with wit and speech hide their own true cowardice and greed. People often misjudge this.

Lord Naoshige said, "The Way of the Samurai is in desperateness. Ten men or more cannot kill such a man. Common sense will not accomplish great things. Simply become insane and desperate."

"In the Way of the Samurai, if one uses discrimination, he will fall behind. One needs neither loyalty nor devotion, but simply to become desperate in the Way. Loyalty and devotion are of themselves within desperation."

The saying of Shida Kichinosuke, "When there is a choice of either living or dying, as long as there remains nothing behind to blemish one's reputation, it is better to live," is a paradox. He also said, "When there is a choice of either going or not going, it is better not to go." A corollary to this would be, "When there is a choice of either eating or not eating, it is better not to eat. When there is a choice of either dying or not dying, it is better to die."

When meeting calamities or difficult situations, it is not enough to simply say that one is not at all flustered. When meeting difficult situations, one should dash forward bravely and with joy. It is the crossing of a single barrier and is like the saying, "The more the water, the higher the boat."

It is spiritless to think that you cannot attain to that which you have seen and heard the masters attain. The masters are men. You are also a man. If you think that you will be inferior in doing something, you will be on that road very soon. Master Ittei said, "Confucius was a sage because he had the will to become a scholar when he was fifteen years old. He was not a sage because he studied later on." This is the same as the Buddhist maxim, "First intention, then enlightenment."

A warrior should be careful in all things and should dislike to be the least bit worsted. Above all, if he is not careful in his choice of words he may say things like, "I'm a coward," or "At that time I'd probably run," or "How frightening," or "How painful." These are words that should not be said even in jest, on a whim, or when talking in one's sleep. If a person with understanding hears such things, he will see to the bottom of the speaker's heart. This is something that should be carefully thought about beforehand.

When one's own attitude on courage is fixed in his heart, and when his resolution is devoid of doubt, then when the time comes he will of necessity be able to choose the right move. This will be manifested by one's conduct and speech according to the occasion. One's word is especially important. It is not for exposing the depths of one's heart. This is something that people will know by one's everyday affairs.

After I took up the attitude of a retainer, I never sat sloppily whether at home or in some other place. Neither did I speak, but if there was something that could not be done properly without words, I made an effort to settle things by putting ten words into one. Yamazaki Kurando was like this.

It is said that even after one's head has been cut off, he can still perform some function. This fact can be known from the examples of Nitta Yoshisada and Ono Doken. How shall one man be inferior to another? Mitani Jokyu said,

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"Even if a man be sick to death, he can bear up for two or three days ."

In the words of the ancients, one should make his decisions within the space of seven breaths. Lord Takanobu said, "If discrimination is long, it will spoil. " Lord Naoshige said, "When matters are done leisurely, seven out of ten will turn out badly. A warrior is a person who does things quickly."

When your mind is going hither and thither, discrimination will never be brought to a conclusion. With an intense, fresh and undelaying spirit, one will make his judgments within the space of seven breaths. It is a matter of being determined and having the spirit to break right through to the other side.

In admonishing the master, if one is not of the proper rank to do so, it shows great loyalty to have someone who is of that rank speak and have the master correct his mistakes. To be on a footing to do this one must be on cordial terms with everyone. If one does this for his own sake, it is simply flattery. One does this, rather, in his concern to support the clan on his own.

If one will do it, it can be done.

Bad relations between retired and present rulers, father and son, and elder and younger brothers develop from selfish motives. The proof of this is that there are no such bad relations between master and retainer.

It is unthinkable to be disturbed at something like being ordered to become a ronin. People at the time of Lord Katsushige used to say, "If one has not been a ronin at least seven times, he will not be a true retainer. Seven times down, eight times up."

Men like Narutomi Hyogo have been ronin seven times. One should understand that it is something like being a self-righting doll. The master is also apt to give such orders as a test.

Illnesses and the like become serious because of one's feelings. I was born when my father was seventy-one years old and was hence a rather sickly child. But because I have had the great desire to be of use even in old age, when the chance came I improved my health and haven't been sick since. And I have abstained from sex and have consistently taken moxa cauterization. There are things that I feel have definitely had effect.

There is a saying that even though one burns up a mamushi seven times, it will return each time to its original form. This is my great hope. I have always been obsessed with one idea: to be able to realize my heart's desire, which is that, though I am born seven times, each time I will be reborn as a retainer of my clan.

Yamamoto Jin'emon once said that it is best for a samurai to have good retainers. Military affairs are not matters for one person alone, regardless of how useful he tries to be. Money is something that one can borrow from people, but a good man cannot suddenly be come by. One should sustain a man kindly and well from the first. And in having retainers it will not do to nourish oneself alone. If you divide what you have and feed your lower ranks, you will be able to hold good men.

A person with a bit of wisdom is one who will criticize the times. This is the basis of disaster. A person who is discreet in speaking will be useful during the good times and will avoid punishment during the bad.

Being superior to others is nothing other than having people talk about your affairs and listening to their opinions. The general run of people settle for their own opinions and thus never excel. Having a discussion with a person is one step in excelling him, A certain person discussed with me the written materials at the clan office. He is better than someone like me in writing and researching. In seeking correction from others, you excel them.

It is bad when one thing becomes two. One should not look for anything else in the Way of the Samurai. It is the same for anything that is called a Way. Therefore, it is inconsistent to hear something of the Way of Confucius or the Way of the Buddha, and say that this is the Way of the Samurai. If one understands things in this manner, he should be able to hear about all Ways and be more and more in accord with his own.

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For a samurai, a simple word is important no matter where he may be. By just one single word martial valor can be made apparent. In peaceful times words show one's bravery. In troubled times, too, one knows that by a single word his strength or cowardice can be seen. This single word is the flower of one's heart. It is not something said simply with one's mouth.

A warrior should not say something fainthearted even casually. He should set his mind to this beforehand. Even in trifling matters the depths of one's heart can be seen.

No matter what it is, there is nothing that cannot be done. If one manifests the determination, he can move heaven and earth as he pleases. But because man is pluck less, he cannot set his mind to it. Moving heaven and earth without putting forth effort is simply a matter of concentration.

A person who is said to be proficient at the arts is like a fool. Because of his foolishness in concerning himself with just one thing, he thinks of nothing else and thus becomes proficient. He is a worthless person.

Until the age of forty it is best to gather strength. It is appropriate to have settled down by the age of fifty.

When discussing things with someone, it is best to speak appropriately about whatever the subject may be. No matter how good what you are saying might be, it will dampen the conversation if it is irrelevant.

When someone is giving you his opinion, you should receive it with deep gratitude even though it is worthless. If you don't, he will not tell you the things that he has seen and heard about you again. It is best to both give and receive opinions in a friendly way.

There is a saying that great genius matures late. If something is not brought to fruition over a period of twenty to thirty years, it will not be of great merit. When a retainer is of a mind to do his work hurriedly, he will intrude upon the work of others and will be said to be young but able. He will become over-enthusiastic and will be considered rather rude. He will put on the airs of someone who has done great works, will become a flatterer and insincere, and will be talked about behind his back. In the pursuit of one's development, if he does not make great effort and is not supported by others in his advancement in the world, he will be of no use.

When one is involved in the affairs of a warrior such as being a kaishaku or making an arrest within one's own clan or group, people will notice when the time comes if he has resolved beforehand that no one can take his place. One should always take the attitude of standing above others in martial valor, always feel that he is inferior to no one, and always cultivate his courage.

When on the battlefield, if you try not to let others take the lead and have the sole intention of breaking into the enemy lines, then you will not fall behind others, your mind will become fierce, and you will manifest martial valor. This fact has been passed down by the elders. Furthermore, if you are slain in battle, you should be resolved to have your corpse facing the enemy.

If everyone were in accord and left things to Providence, their hearts would be at ease. If they are not in accord, though they would do acts of righteousness, they lack loyalty. To be at odds with one's companions, to be prone to miss even infrequent meetings, to speak only cantankerous words---all come from a shallow foolishness of mind. But thinking of the moment of truth, even though it be unpleasant, one should fix it in his mind to meet people cordially at all times and without distraction, and in a way in which one will not seem bored. Moreover, in this world of uncertainties one is not even sure of the present. It would be worthless to die while being thought ill of by people. Lies and insincerity are unbecoming. This is because they are for self-profit.

Though it is not profitable to have others lead the way, or not to be quarrelsome, or not to be lacking in manners, or to be humble, if one will do things for the benefit of others and meet even those whom he has met often before in a first-time manner, he will have no bad relationships. Manners between husband and wife are not different from this. If one

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is as discreet in the end as he is in the beginning, there should be no discord.

There is a certain priest who is said to be able to get everything accomplished by means of his cleverness. There is not a monk in Japan today who can oppose him. This is not the least bit strange. There is simply no one who sees through to the foundation of things.

Senility is when one goes about doing only that towards which he is most inclined. One is able to suppress and hide this while his vigor is still strong, but when he weakens, the essential strong points of his nature appear and are a shame to him. This manifests itself in several forms, but there is not a man who does not get senile by the time he reaches sixty. And when one thinks that he will not be senile, he is already so, It can be thought that Master Ittei had a senility of argumentation. As if to show that he alone could support the House of Nabeshima, he went about with a senile appearance to prominent people's houses and chatted amiably with them. At the time, everybody thought that it was reasonable, but thinking about it now, it was senility. For myself, with that good example and the feeling that dotage was overtaking me, I declined to participate at the temple on the thirteenth anniversary of Lord Mitsushige's death, and I have decided to stay more and more indoors. One must get a clear view of what lies ahead.

If one is but secure at the foundation, he will not be pained by departure from minor details or affairs that are contrary to expectation. But in the end, the details of a matter are important. The right and wrong of one's way of doing things are found in trivial matters.

According to a story at the Ryutaiji, there was a master of the Book of Changes in the Kamigata area who said that even if a man is a priest, it is useless to give him rank while he is under the age of forty. This is because he will make many mistakes. Confucius was not the only man to become unperplexed after reaching the age of forty. Upon reaching the age of forty, both wise and foolish have gone through an appropriate amount of experience and will no longer be perplexed.

Concerning martial valor, merit lies more in dying for one's master than in striking down the enemy. This can be understood from the devotion of Sate Tsugunobu.

When I was young, I kept a "Dairy of Regret" and tried to record my mistakes day by day, but there was never a day when I didn't have twenty or thirty entries. As there was no end to it, I gave up. Even today, when I think about the day's affairs after going to bed, there is never a day when I do not make some blunder in speaking or in some activity. Living without mistakes is truly impossible. But this is something that people who live by cleverness have no inclination to think about.

When reading something aloud, it is best to read from the belly. Reading from one's mouth, one's voice will not endure. This is Nakano Shikibu's teaching.

During happy times, pride and extravagance are dangerous. If one is not prudent in ordinary times, he will not be able to catch up. A person who advances during good times will falter during the bad.

Master Ittei said, "In calligraphy it is progress when the paper, brush and ink are in harmony." Yet they are so wont to be disjointed!

The master took a book from its box. When he opened it there was the smell of drying clove buds.

What is called generosity is really compassion. In the Shin'ei it is written, "Seen from the eye of compassion, there is no one to be disliked. One who has sinned is to be pitied all the more." There is no limit to the breadth and depth of one's heart. There is room enough for all. That we still worship the sages of the three ancient kingdoms is because their compassion reaches us yet today.

Whatever you do should be done for the sake of your master and parents, the people in general, and for posterity. This

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is great compassion. The wisdom and courage that come from compassion are real wisdom and courage. When one punishes or strives with the heart of compassion, what he does will be limitless in strength and correctness. Doing something for one's own sake is shallow and mean and turns into evil. I understood the matters of wisdom and courage some time ago. I am just now beginning to understand the matter of compassion.

Lord Ieyasu said, "The foundation for ruling the country in peace is compassion, for when one thinks of the people as being his children, the people will think of him as their parent." Moreover, can't it be thought that the names "group parent" and "group child" [i.e., group leader and member] are so called because they are attached to each other by the harmonious hearts of a parent-child relationship ?

One can understand that Lord Naoshige's phrase, "A faultfinder will come to be punished by others," came from his compassion. His saying, "Principle is beyond reason," should also be considered compassion. He enthusiastically stated that we should taste the inexhaustible.

The priest Tannen said, "A clever retainer will not advance. However, there are no cases of stupid people coming up in the world either."

This was Nakano Shikibu's opinion.

When one is young, he can often bring on shame for a lifetime by homosexual acts. To have no understanding of this is dangerous. As there is no one to inform young men of this matter, I can give its general outline.

One should understand that a woman is faithful to only one husband. Our feelings go to one person for one lifetime. If this is not so, it is the same as sodomy or prostitution. This is shame for a warrior. Ihara Saikaku has written a famous line that goes, "An adolescent without an older lover is the same as a woman with no husband." But this sort of person is ridiculous.

A young man should test an older man for at least five years, and if he is assured of that person's intentions, then he too should request the relationship. A fickle person will not enter deeply into a relationship and later will abandon his lover.

If they can assist and devote their lives to each other, then their nature can be ascertained. But if one partner is crooked, the other should say that there are hindrances to the relationship and sever it with firmness. If the first should ask what those hindrances are, then one should respond that he will never in his life say. If he should continue to push the matter, one should get angry ; if he continues to push even further, cut him down.

Furthermore, the older man should ascertain the younger's real motives in the aforementioned way. If the younger man can devote himself and get into the situation for five or six years, then it will not be unsuitable.

Above all, one should not divide one's way into two. One should strive in the Way of the Samurai.

Hoshino Ryotetsu was the progenitor of homosexuality in our province, and although it can be said that his disciples were many, he instructed each one individually. Edayoshi Saburozaemon was a man who understood the foundation of homosexuality. Once, when accompanying his master to ado, Ryotetsu asked Saburozaemon, "What have you understood of homosexuality?"

Saburozaemon replied, "It is something both pleasant and unpleasant."

Ryotetsu was pleased and said, "You have taken great pains for some time to be able to say such a thing."

Some years later there was a person who asked Saburozaemon the meaning of the above. He replied, "To lay down one's life for another is the basic principle of homosexuality. If it is not so, it becomes a matter of shame. However, then you have nothing left to lay down for your master. It is therefore understood to be something both pleasant and unpleasant."

Master Ittei said, ' "If one were to say what it is to do good, in a single word it would be to endure suffering. Not enduring is bad without exception."

Until one reaches the age of forty it is better to put off wisdom and discrimination and excel in vitality. According to the person and the rank, though a person has passed the age of forty, if he has no vitality, he will get no response from others.

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Recently, a certain person on his way to Edo sent home a detailed letter from the first night's inn. Though he was a person who neglected such things when he was busy, he excelled other people in being as attentive as this.

In the judgment of the elders, a samurai's obstinacy should be excessive. A thing done with moderation may later be judged to be insufficient. I have heard that when one thinks he has gone too far, he will not have erred. This sort of rule should not be forgotten.

When one has made a decision to kill a person, even if it will be very difficult to succeed by advancing straight ahead, it will not do to think about going at it in a long roundabout way. One's heart may slacken, he may miss his chance, and by and large there will be no success. The Way of the Samurai is one of immediacy, and it is best to dash in headlong. When a certain man was going to the sutra readings at the Jissoin in Kawakami, one of his pages got drunk on the ferryboat and began to pester one of the sailors. When they landed on the other side, as the page had drawn his sword, the sailor took a pole and struck him on the head. At that time the other sailors all ran up together carrying oars and were at the point of striking the page down. However, as the master passed by with an air of not knowing what was happening, one of the other pages ran back and apologized to the sailors. Then, pacifying his comrade, he accompanied him home. That night the page who had been drunk learned that his sword was being taken away from him.

Now, first of all, it was an insufficiency on the master's part not to have reproved and pacified the drunken page while they were on the boat. Furthermore, even though his page had acted unreasonably, after he had been struck on the head there was no reason for an apology. The master should have approached the sailor and the drunken page in an apologetic manner and cut them both down. Certainly he was a spiritless master.

The resolution of the men of former times was deep. Those between the ages of thirteen and sixty went to the front lines. For this reason men of advanced years hid their age.

For serious affairs that bear directly on oneself, if one does not take care of things by making his own judgment his foundation and breaking through headlong, matters will not be brought to a close. In conferring with people about matters of importance, there may be many cases when your affair is thought lightly of, or when people will not speak of the real circumstances. At such times one must use his own judgment. At any rate, it is sufficient to become a fanatic and choose to throw away one's life. At such a time, if one thinks about doing things well, confusion will soon arise and he will blunder. In many cases one's downfall may be brought about by an ally who is trying to do something for one's benefit, or one may be killed by his friend's kindness. It is the same as when one requests permission to become a monk.

Lord Naoshige said, "An ancestor's good or evil can be determined by the conduct of his descendants ." A descendant should act in a way that will manifest the good in his ancestor and not the bad. This is filial piety.

It is a wretched thing that one's family lineage be thrown into confusion with an adoption based on money alone. Such a thing is immoral from the beginning, but it is extreme wickedness to be thus immoral with the excuse that without doing so one will be unable to afford even today's rice.

When Nakano Shogen committed seppuku, the members of his group gathered at Oki Hyobu's place and said various bad things about him. Hyobu said, "One does not speak bad things about a person after his death. And especially since a person who has received some censure is to be pitied, it is the obligation of a samurai to speak something good of him, no matter how little. There is no doubt that in twenty years Shogen will have the reputation of a faithful retainer." These were truly the words of a seasoned man .

To place one's armor out splendidly is a fine discipline, but it is sufficient if it is simply all accounted for. Fukabori Inosuke 's armor is a good example. Men of high rank and with many retainers will also need such things as money to set aside for campaign use. It is said that Okabe Kunai made bags equaling the number of men in his group, affixed a name to each, and put in the appropriate amount of money for a campaign. This sort of discipline is profound. As for

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men of low rank, if they cannot make the proper preparation at the time, they should rely on assistance from their group leader. To this extent, it is necessary for the group leader to be on intimate terms with his men beforehand. As for men who are under the master's direction, and especially for those who are with him directly, it is better to be without preparation money. At the time of the summer maneuvers at Osaka, a certain person brought along twelve monme of refined silver and went off with Master Taku Zusho. This, of course, would have been fine if he had simply ridden off early. I think that it is better to dispense with such care.

In carefully scrutinizing the affairs of the past, we find that there are many different opinions about them, and that there are some things that are quite unclear. It is better to regard

such things as unknowable. Lord Sanenori once said, "As for the things that we don't understand, there are ways of understanding them. Furthermore, there are some things we understand just naturally, and again some that we can't understand no matter how hard we try. This is interesting."

This is very profound. It is natural that one cannot understand deep and hidden things. Those things that are easily understood are rather shallow.

## CHAPTER 2

It is said that much sake, self-pride and luxury are to be avoided by a samurai, There is no cause for anxiety when you are unhappy, but when you become a little elated, these three things become dangerous. Look at the human condition. It is unseemly for a person to become prideful and extravagant when things are going well. Therefore, it is better to have some unhappiness while one is still young, for if a person does not experience some bitterness, his disposition will not settle down. A person who becomes fatigued when unhappy is useless.

Meeting with people should be a matter of quickly grasping their temperament and reacting appropriately to this person and that. Especially with an extremely argumentative person, after yielding considerably one should argue him down with superior logic, but without sounding harsh, and in a fashion that will allow no resentment to be left afterwards. This is a function of both the heart and words. This was an opinion given by a priest concerning personal encounters .

Dreams are truthful manifestations. When I occasionally have dreams of dying in battle or committing seppuku, if I brace myself with courage, my frame of mind within the dream gradually changes. This concerns the dream I had on the night of the twenty- seventh day of the fifth month.

If one were to say in a word what the condition of being a samurai is, its basis lies first in seriously devoting one's body and soul to his master. And if one is asked what to do beyond this, it would be to fit oneself inwardly with intelligence, humanity and courage.' The combining of these three virtues may seem unobtainable to the ordinary person, but it is easy. Intelligence is nothing more than discussing things with others. Limitless wisdom comes from this. Humanity is something done for the sake of others, simply comparing oneself with them and putting them in the fore. Courage is gritting one's teeth ; it is simply doing that and pushing ahead, paying no attention to the circumstances. Anything that seems above these three is not necessary to be known.

As for outward aspects, there are personal appearance, one's way of speaking and calligraphy. And as all of these are daily matters, they improve by constant practice. Basically, one should perceive their nature to be one of quiet strength. If one has accomplished all these things, then he should have a knowledge of our area's history and customs. After that he may study the various arts as recreation. If you think it over, being a retainer is simple. And these days, if you observe people who are even a bit useful, you will see that they have accomplished these three outward aspects.

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A certain priest said that if one thoughtlessly crosses a river of unknown depths and shallows, he will die in its currents without ever reaching the other side or finishing his business. This is the same as when one is indiscriminately eager in being a retainer without understanding the customs of the times or the likes and dislikes of the master and, as a result, is of no use and brings ruin upon himself. To try to enter the good graces of the master is unbecoming. One should consider first stepping back and getting some understanding of the depths and shallows and then work without doing anything the master dislikes.

If you attach a number of bags of cloves to your body, you will not be affected by inclemency or colds. Some years ago Nakano Kazuma returned to this province as a messenger by horse in the dead of winter, and though he was an old man, he was not the least bit in pain. It is said that that was because of his having used cloves. Furthermore, drinking a decoction of the feces from a dappled horse is the way to stop bleeding from an injury received by falling off a horse.

A faultless person is one who withdraws from affairs. This must be done with strength.

There is surely nothing other than the single purpose of the present moment. A man's whole life is a succession of moment after moment. If one fully understands the present moment, there will be nothing else to do, and nothing else to pursue. Live being true to the single purpose of the moment.

Everyone lets the present moment slip by, then looks for it as though he thought it were somewhere else. No one seems to have noticed this fact. But grasping this firmly, one must pile experience upon experience. And once one has come to this understanding he will be a different person from that point on, though he may not always bear it in mind. When one understands this settling into single-mindedness well, his affairs will thin out. Loyalty is also contained within this single-mindedness.

It is said that what is called "the spirit of an ape" is something to which one cannot return. That this spirit gradually dissipates is due to the world's coming to an end. In the same way, a single year does not have just spring or summer. A single day, too, is the same.

For this reason, although one would like to change today's world back to the spirit of one hundred years or more ago, it cannot be done. Thus it is important to make the best out of every generation. This is the mistake of people who are attached to past generations. They have no understanding of this point.

On the other hand, people who only know the disposition of the present day and dislike the ways of the past are too lax.

Be true to the thought of the moment and avoid distraction. Other than continuing to exert yourself, enter into nothing else, but go to the extent of living single thought by single thought.

The brave men of old times were for the most part rowdies. As they were of the disposition to be out running amuck, their vitality was strong and they were brave. When I had doubts about this and asked, Tsunetomo said, "It is understandable that since their vitality was strong they were generally rough and went about running amuck. These days rowdiness is nonexistent because man's vitality has weakened. Vitality has fallen behind, but man's character has improved. Valor is yet a different thing. Although men have become gentle these days because of the lack of vitality, this does not mean that they are inferior in being crazy to die. That has nothing to do with vitality."

Concerning the military tactics of Lord Naoshige, Ushida Shoemon said that it was characteristic of his retainers to face a situation with no previous knowledge of what was to happen, and for him to freely bring everything to a finish by a single word. When he was at the point of passing from this world, he said nothing, even when his chief retainers came to see him.

Once Lord Ieyasu gamed nothing in a battle, but in a later judgment it was said, "Ieyasu is a general of great courage. Of his retainers who died in battle, not one of them died with his back turned. They all died facing the enemy lines." Since a warrior's daily frame of mind is manifested even after death, it is something that can bring shame to him.

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As Yasuda Ukyo said about offering up the last wine cup, only the end of things is important. One's whole life should be like this. When guests are leaving, the mood of being reluctant to say farewell is essential. If this mood is lacking, one will appear bored and the day and evening's conversation will disappear. In all dealings with people it is essential to have a fresh approach. One should constantly give the impression that he is doing something exceptional. It is said that this is possible with but a little understanding.

Our bodies are given life from the midst of nothingness. Existing where there is nothing is the meaning of the phrase, "Form is emptiness." That all things are provided for by nothingness is the meaning of the phrase, "Emptiness is form." One should not think that these are two separate things .

Uesugi Kenshin said, "I never knew about winning from beginning to end, but only about not being behind in a situation." This is interesting. A retainer will be dumbfounded if he is behind in a situation. In each and every instance one's function or responsiveness will not be shallow if he is not behind .

One should be wary of talking on end about such subjects as learning, morality or folklore in front of elders or people of rank. It is disagreeable to listen to.

In the Kamigata area they have a sort of tiered lunch box they use for a single day when flower viewing. Upon returning, they throw them away, trampling them underfoot. As might be expected, this is one of my recollections of the capital [Kyoto]. The end is important in all things.

While walking along the road together, Tsunetomo said, "Is not man like a well-operated puppet? It is a piece of dexterous workmanship that he can run, jump, leap, and even talk though there are no strings attached. Will we not be guests at next year's Ben Festival? This world is vanity indeed. People always forget this."

It was once said to one of the young lords that "right now" is "at that time, " and "at that time" is "right now." One will miss the occasion if he thinks that these two are different. For example, if one were called before the master to explain something right away, he would most likely be perplexed. This is proof that he understands the two to be different. If, however, a person makes "right now" and "at that time" one, though he will never be an advisor to the master, still he is a retainer, and in order to be able to say something clearly, whether it be in front of the master, the elders or even the shogun at Edo Castle, it should be practiced beforehand in the corner of one's bedroom.

All things are like this. Accordingly, one should inquire into things carefully. It is the same for martial training as for official business. When one attempts to concentrate things in this manner, won't daily negligence and today's lack of resolve be understood?

Even though one has made some blunder in governmental work, it can probably be excused by pleading clumsiness or inexperience. But what kind of excuse may be given for the failure of the men who were involved in this recent unexpected event?" Master Jin'emon always used to say, "It is enough if a warrior is simply a stalwart," and this is just such a case. If one felt that such a failure were a mortification, it would be the least he could do to cut open his stomach, rather than live on in shame with a burning in his breast and the feeling that he had no place to go, and, as his luck as a warrior had run out, he was no longer able to function quickly and had been given a bad name. But if one regretted losing his life and reasoned that he should live because such a death would be useless, then for the next five, ten or twenty years of his life, he would be pointed at from behind and covered with shame. After his death his corpse would be smeared with disgrace, his guiltless descendants would receive his dishonor for having been born in his line, his ancestors' name would be dragged down, and all the members of his family would be blemished. Such circumstances are truly regrettable.

If one has no earnest daily intention, does not consider what it is to be a warrior even in his dreams, and lives through the day idly, he can be said to be worthy of punishment.

Presumably it can be said that a man who has been cut down was lacking in ability and had run out of luck as a warrior. The man who cut him down, compelled by unavoidable circumstances and feeling that there was nothing else to be done, also put his life on the line, and thus there should be no evidence of cowardice. Being short-tempered is

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inappropriate, but it cannot be said that two men who face each other are cowards. In this recent event, however, the men who lived and covered themselves with shame were not true warriors .

One should every day think over and make an effort to implant in his mind the saying, "At that time is right now." It is said that it is strange indeed that anyone is able to pass through life by one means or another in negligence. Thus, the Way of the Samurai is, morning after morning, the practice of death, considering whether it will be here or be there, imagining the most sightly way of dying, and putting one's mind firmly in death. Although this may be a most difficult thing, if one will do it, it can be done. There is nothing that one should suppose cannot be done.

Moreover, the influence of words is important in military affairs. It would have been best for stopping the man in this recent event, too. When the situation is too much, one may either cut the man down, or, if the man is escaping, yell something like, "Don't run I Only cowards run !" and thus, according to what the situation demands, achieve one's goals by the influence of words. There was a certain man who was said to be good at judging men's dispositions and formerly had everyone's attention, and he was able to handle such cases. This is proof that "right now" is no different from "when the time comes." The position of yokoza no yari is another example of this .\* It is something that should be made one's aim beforehand.

The things to be deeply considered beforehand are many. If there is someone who has killed a man in the lord's mansion and has managed to escape, as one does not know whether he may still be swinging his sword and advancing toward the room next to the lord's, he should cut the man down. Indeed, one may be blamed later in an investigation as a confederate of the killer, or as someone who had a grudge against him. But at that time one should think only of cutting the man down and not anticipate later blame.

Even if one's head were to be suddenly cut off, he should be able to do one more action with certainty. The last moments of Nitta Yoshisada are proof of this . Had his spirit been weak, he would have fallen the moment his head was severed. Recently, there is the example of Ono Doken. These actions occurred because of simple determination. With martial valor, if one becomes like a revengeful ghost and shows great determination, though his head is cut off, he should not die.

Whether people be of high or low birth, rich or poor, old or young, enlightened or confused, they are all alike in that they will one day die. It is not that we don't know that we are going to die, but we grasp at straws. While knowing that we will die someday, we think that all the others will die before us and that we will be the last to go. Death seems a long way oft .

Is this not shallow thinking? It is worthless and is only a joke within a dream. It will not do to think in such a way and be negligent. insofar as death is always at one's door, one should make sufficient effort and act quickly.

It is good to carry some powdered rouge in one's sleeve. It may happen that when one is sobering up or waking from sleep, his complexion may be poor. At such a time it is good to take out and apply some powdered rouge.

There are times when a person gets carried away and talks on without thinking much. But this can be seen by observers when one's mind is flippant and lacking truth. After such an occasion it is best to come face to face with the truth and express it. The truth will then be arrived at in one's own heart too. Even when greeting someone lightly, one should consider the circumstances and after deliberation speak in a way that will not injure the man's feelings. Furthermore, if there is a person who is criticizing the Way of the Samurai or one's own province, one should speak with him severely, without the least bit of ceremony. One must be resolved in advance.

Although a person who excels in an art regards others as competitors, last year Hyodo Sachu gave up the title of Master of Renga to Yamaguchi Shochin. A praiseworthy act.

The priest Tannen used to hang up wind-bells but said, "It's not because I like the sound. I hang them in order to know the wind conditions in the event of fire, for that is the only worry in having a large temple." When the wind blew, he himself walked about at night. Throughout his whole life the fire in his brazier was never out, and he always put a paper lantern and lighter by his pillow. He said, ' People are flustered during an emergency, and there is no one to quickly strike a light."

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If one makes a distinction between public places and one's sleeping quarters, or between being on the battlefield and on the tatami, when the moment comes there will not be time for making amends. There is only the matter of constant awareness. If it were not for men who demonstrate valor on the tatami, one could not find them on the battlefield either.

Bravery and cowardice are not things that can be conjectured in times of peace. They are in different categories.

Though it may be said that the gods dislike impurity, if one thinks a bit, he will see that he has not been negligent in his daily worship. Thus, one's previous faithfulness has been exactly for the sake of praying for good fortune in such times as when one is barbed in blood and climbing over the dead. At such a time, if it is a god that turns back when one is defiled, then one should know clearly that praying is ineffective and should worship regardless of defilement.

At times of great trouble or disaster, one word will suffice. At times of happiness, too, one word will be enough. And when meeting or talking with others, one word will do. One should think well and then speak. This is clear and firm, and one should learn it with no doubts. It is a matter of putting forth one's whole effort and having the correct attitude previously. This is very difficult to explain but is something that everyone should work on in his heart. If a person has not learned this in his heart, it is not likely that he will understand it.

Human life is truly a short affair. It is better to live doing the things that you like. It is foolish to live within this dream of a world seeing unpleasantness and doing only things that you do not like. But it is important never to tell this to young people as it is something that would be harmful if incorrectly understood.

Personally, I like to sleep. And I intend to appropriately confine myself more and more to my living quarters and pass my life away sleeping.

I had a dream on the night of the twenty-eighth day of the twelfth month in the third year of Shotoku. The content of the dream changed gradually to the extent that I strengthened my will. The condition of a person is revealed by his dreams. It would be good to make companions of your dreams and to put forth effort.

Shame and repentance are like upsetting a pot of water. When a certain friend of mine listened to the way that a man who had stolen his sword ornament confessed, he felt compassion. If one will rectify his mistakes, their traces will soon disappear.

According to what the Buddhist priest Kaion said, a person becomes more and more prideful if he gains a little understanding because he thinks he knows his own limits and weak points. However, it is a difficult thing to truly know one's own limits and weak points.

At a glance, every individual's own measure of dignity is manifested just as it is. There is dignity in personal appearance. There is dignity in a calm aspect. There is dignity in a paucity of words. There is dignity in flawlessness of manners. There is dignity in solemn behavior. And there is dignity in deep insight and a clear perspective. These are all reflected on the surface. But in the end, their foundation is simplicity of thought and tautness of spirit.

Covetousness, anger and foolishness are things to sort out well. When bad things happen in the world, if you look at them comparatively, they are not unrelated to these three things. Looking comparatively at the good things, you will see that they are not excluded from wisdom, humanity and bravery .

This is according to what Nakano Kazuma Toshiaki said. There are people who feel that using old utensils for the Tea Ceremony is coarse, and that it is better to use new, clean utensils. There are also people who are wont to use old materials because of their lack of gaudiness. Both are mistaken. Old utensils, although they are things that are used by the humble, are also used by the higher classes because of their value. Their value is revered.

A retainer is just like this. A person rises from the humble to the higher classes because he has value. At the same time, to feel that a person of no family cannot do the same work as one of higher family, or that a man who has

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heretofore been only a foot soldier should not be allowed to become a leader, is entirely wrong thinking. As for a person who has risen from the humble, his value should be prized and especially respected, even more than that of a person who was born into his class.

My father Jin'emon said that when he was young he was taken from time to time to the entrance of the Chinese settlement in order to be exposed to the atmosphere of the city and to become used to people. From the time he was five years old he was sent as family representative to various people's homes, and in order to make him strong he was made to put on a warrior's straw sandals and visit the temples of his ancestors from the time he was seven.

It is said that one will not be able to do great works if he does not behave with some reserve towards his master, the chief retainers and elders. What is done casually and freely will not work out well. It is a matter of attitude.

It is unfitting that one be ignorant of the history and origins of his clan and its retainers. But there are times when extensive knowledge becomes a hindrance. One should use discretion. Knowing the circumstances can be an obstruction in everyday affairs, too. One should use discretion.

It is written that the priest Shungaku said, "In just refusing to retreat from something one gains the strength of two men." This is interesting. Something that is not done at that time and at that place will remain unfinished for a lifetime. At a time when it is difficult to complete matters with the strength of a single man, one will bring it to a conclusion with the strength of two. If one thinks about it later, he will be negligent all his life.

"Stamp quickly and pass through a wall of iron" is another interesting phrase. To quickly break in and stamp through directly is the first step of celerity. In connection with this, Hideyoshi can be thought of as the only man who has grasped solidly the chance of a lifetime since the creation of Japan.

People who talk on and on about matters of little importance probably have some complaint in the back of their mind. But in order to be ambiguous and to hide this they repeat what they are saving over and over. To hear something like this causes doubt to arise in one's breast.

One should be careful and not say things that are likely to cause trouble at the time. When some difficulty arises in this world, people get excited, and before one knows it the matter is on everyone's lips. This is useless. If worse comes to worse, you may become the subject of gossip, or at least you will have made enemies by saying something unnecessary and will have created ill will. It is said that at such a time it is better to stay at home and think of poetry.

To talk about other people's affairs is a great mistake. To praise them, too, is unfitting. In any event, it is best to know your own ability well, to put forth effort in your endeavors, and to be discreet in speech.

The heart of a virtuous person has settled down and he does not rush about at things. A person of little merit is not at peace but walks about making trouble and is in conflict with all.

It is a good viewpoint to see the world as a dream. When you have something like a nightmare, you will wake up and tell yourself that it was only a dream. It is said that the world we live in is not a bit different from this.

People with intelligence will use it to fashion things both true and false and will try to push through whatever they want with their clever reasoning. This is injury from intelligence. Nothing you do will have effect if you do not use truth.

In affairs like law suits or even in arguments, by losing quickly one will lose in fine fashion. It is like sumo [wrestling]. If one thinks only of winning, a sordid victory will be worse than a defeat. For the most part, it becomes a squalid defeat.

Feeling deeply the difference between oneself and others, bearing ill will and falling out with people--these things

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come from a heart that lacks compassion. If one wraps up everything with a heart of compassion, there will be no coming into conflict with people.

A person who knows but a little will put on an air of knowledge. This is a matter of inexperience. When someone knows something well, it will not be seen in his manner. This person is genteel.

When going someplace for a talk or something similar, it is best to let the person know ahead of time, and then go. To go without knowing whether the other party is busy, or when he has some particular anxiety, is awkward. There is nothing that surpasses not going where you have not been invited. Good friends are rare. Even if someone is invited somewhere, he should use understanding. It is difficult to feel deeply the sensitivities of people other than those who go out only rarely. Fiascos at pleasure gatherings are numerous .

However, you should not be brusque towards a person who has come to visit, even if you are busy.

It is bad to carry even a good thing too far. Even concerning things such as Buddhism, Buddhist sermons, and moral lessons, talking too much will bring harm.

The late Jin'emon said that it is better not to bring up daughters. They are a blemish to the family name and a shame to the parents. The eldest daughter is special, but it is better to disregard the others.

The priest Keiho related that Lord Aki once said that martial valor is a matter of becoming a fanatic. I thought that this was surprisingly in accord with my own resolve and thereafter became more and more extreme in my fanaticism.

The late Nakano Kazuma said that the original purpose of the Tea Ceremony is to cleanse the six senses. For the eyes there are the hanging scroll and flower arrangement. For the nose there is the incense. For the ears there is the sound of the hot water. For the mouth there is the taste of the tea. And for the hands and feet there is the correctness of term. When the five senses have thus been cleansed, the mind will of itself be purified. The Tea Ceremony will cleanse the mind when the mind is clogged up. I do not depart from the heart of the Tea Ceremony for twenty-four hours a day, yet this is absolutely not a matter of tasteful living. Moreover, the tea utensils are something that should be in accord with one's social position.

In the poem, "Under the deep snows in the last village/ Last night numerous branches of plum blossomed," the opulence of the phrase "numerous branches" was changed to "a single branch." It is said that this "single branch" contains true tranquility.

When intimate friends, allies, or people who are indebted to you have done some wrong, you should secretly reprimand them and intervene between them and society in a good manner. You should erase a person's bad reputation and praise him as a matchless ally and one man in a thousand. If you wilt thus reprimand a person in private and with good understanding, his blemish will heal and he will become good. If you praise a person, people's hearts will change and an ill reputation will go away of itself. It is important to have the single purpose of handling all things with compassion and doing things well.

A certain person said the following.

There are two kinds of dispositions, inward and outward, and a person who is lacking in one or the other is worthless. It is, for example, like the blade of a sword, which one should sharpen well and then put in its scabbard, periodically taking it out and knitting one's eyebrows as in an attack, wiping f the blade, and then placing it in its scabbard again . If a person has his sword out all the time, he is habitually swinging a naked blade ; people will not approach him and he will have no allies.

If a sword is always sheathed, it will become rusty, the blade will dull, and people will think as much of its owner.

One cannot accomplish things simply with cleverness. One must take a broad view. It will not do to make rash judgments concerning good and evil. However, one should not be sluggish. It is said that one is not truly a samurai if he does not make his decisions quickly and break right through to completion.

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Once, when a group of five or six pages were traveling to the capital together in the same boat, it happened that their boat struck a regular ship late at night. Five or six seamen from the ship leapt aboard and loudly demanded that the pages give up their boat's anchor, in accord with the seaman's code. Hearing this, the pages ran forward yelling, "The seaman's code is something for people like you! Do you think that we samurai are going to let you take equipment from a boat carrying warriors? We will cut you down and throw you into the sea to the last man !" With that, all the seamen fled back to their own ship.

At such a time, one must act like a samurai. For trifling occasions it is better to accomplish things simply by yelling. By making something more significant than it really is and missing one's chance, an affair will not be brought to a close and will be no accomplishment at all.

A certain person who came up with a cash shortage when closing out an account book sent a letter to his section leader saying, "It is regrettable to have to commit seppuku over a matter of money. As you are my section leader, please send some funds." Since this was reasonable, the balance was provided and the matter was closed. It is said that even wrongdoings can be managed without detection.

By being impatient, matters are damaged and great works cannot be done. If one considers something not to be a matter of time, it will be done surprisingly quickly. Times change. Think about the world fifteen years from now. It should be rather different, but if one were to look into a book of prophecies, I imagine that it would not be that different. In the passing fifteen years, not one of the useful men of today will be left. And even if men who are young now come forth, probably less than half will make it. Worth gradually wanes. For example, if there were a shortage of gold, silver would become treasure, and if there were a shortage of silver, copper would be valued. With changing times and the waning of men's capacities, one would be of suitable worth even if he put forth only slight effort. Something like fifteen years is the space of a dream. If a man but takes care of his health, in the end he will have accomplished his purpose and will be a valuable person. Certainly in a period when masters are many, one must put forth considerable effort. But at the time when the world is sliding into a decline, to excel is easy.

To put forth great effort in correcting a person's bad habits is the way it should be done. One should be like the digger wasp. It is said that even with an adopted child, if you teach him continually so that he will resemble you, he surely will.

If your strength is only that which comes from vitality, your words and personal conduct will appear to be in accord with the Way, and you will be praised by others. But when you question yourself about this, there will be nothing to be said. The last line of the poem that goes, "When your own heart asks," is the secret principle of all the arts. It is said that it is a good censor.

When you are listening to the stories of accomplished men and the like, you should listen with deep sincerity, even if it's something about which you already know. If in listening to the same thing ten or twenty times it happens that you come to an unexpected understanding, that moment will be very special. Within the tedious talk of old folks are their meritorious deeds.

### CHAPTER 3

Lord Naoshige once said, "There is nothing felt quite so deeply as giri. There are times when someone like a cousin dies and it is not a matter of shedding tears. But we may hear of someone who lived fifty or a hundred years ago, of whom we know nothing and who has no family ties with us whatsoever, and yet from a sense giri shed tears."

When Lord Naoshige was passing by a place called Chiriku, someone said to him, 'In this place there lives a man

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who is over ninety years old. Since this man is so fortunate, why don't you stop and see him?" Naoshige heard this and said, "How could anyone be more pitiful than this man? How many of his children and grandchildren do you suppose he has seen fall before his very eyes? Where is the good fortune in that?"

It seems that he did not stop to see the man.

When Lord Naoshige was speaking to his grandson, Lord Motoshige, he said, "No matter whether one be of high or low rank, a family line is something that will decline when its trine has come. If one tries to keep it from going to ruin at that time, it will have an unsightly finish. If one thinks that the time has come, it is best to let it go down with good grace. Doing so, he may even cause it to be maintained."

It is said that Motoshige's younger brother heard this from him.

## CHAPTER 4

When Nabeshima Tadanao was fifteen years old, a manservant in the kitchen committed some rude act and a foot soldier was about to beat him, but in the end the servant cut the soldier down. The clan elders deemed the death sentence appropriate, saying that the man had in the first place erred in matters concerning the ranks of men, and that he had also shed the blood of his opponent. Tadanao heard this and said, "Which is worse, to err in matters concerning the ranks of men or to stray from the Way of the Samurai?" The elders were unable to answer. Then Tadanao said, "I have read that when the crime itself is unclear, the punishment should be light. Put him in confinement for a while."

Once, when Lord Katsushige was hunting at Shiroishi, he shot a large boar. Everyone came running up to see it and said, "Well, well. You have brought down an uncommonly large one!" Suddenly the boar got up and dashed into their midst. All of them fled in confusion, but Nabeshima Matabet drew his sword and finished it off. At that point Lord Katsushige covered his face with his sleeve and said, "It sure is dusty." This was presumably because he did not want to see the spectacle of his flustered men.

When Lord Katsushige was young, he was instructed by his father, Lord Naoshige, "For practice in cutting, execute some men who have been condemned to death." Thus, in the place that is now within the western gate, ten men were lined up, and Katsushige continued to decapitate one after another until he had executed nine of them. When he came to the tenth, he saw that the man was young and healthy and said, "I'm tired of cutting now. I'll spare this man's life." And the man's life was saved.

Lord Katsushige always used to say that there are four kinds of retainers. They are the "quick, then lapping," the "lagging, then quick," the "continually quick," and the "continually lagging." The "continually quick" are men who when given orders will undertake their execution quickly and settle the matter well. Fukuchi Kichizaemon and the like resemble this type.

The "lagging, then quick" are men who, though lacking in understanding when given orders, prepare quickly and bring the matter to a conclusion. I suppose that Nakano Kazuma and men similar are like this. The "quick, then lagging" are men who when given orders seem to be going to settle things but in their preparation take time and procrastinate. There are many people like this. Other than these, one could say that the rest are "continually lagging."

## CHAPTER 5 - - CURRENTLY UNAVAILABLE

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