

## 1: Hagakure - The Book Of The Samurai | [www.enganchecubano.com](http://www.enganchecubano.com)

*The Hagakure, The book of the samurai, which is a kind of guidebook for Samurai, should be titled the book of the fanatic, exhorting as it does the "retainer" (a kind of Samurai personal servant) to behead as many men as possible, and to live as if one has already died.*

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### 2: Hagakure: Selections (The Way of the Samurai) (ebook) by Yamamoto Tsunetomo |

*The hard cover version of this book had cover art that was a nice possible mon (family crest), I can't help but notice that at some point in transition to paperback someone decided to substitute the biohazard symbol instead \_sigh\_.*

This is one of those classics that you keep running into quotes from. Although you can learn quite a bit from reading this, I much preferred *Code of the Samurai* for just general reading about samurai custom and responsibilities. Yamamoto Tsunetomo was a samurai who took the tonsure in and retired to a hermitage near Saga Castle in Kyushu. This was brought about by his not being able to follow his lord, Nabeshima Mitsushige, in death, for this practice had been prohibited in the s by both the Nabeshima fief and the Tokugawa shogunate. Though he had an interest in poetry from an early age, he is not known for any literary works except *Hagakure*. And though a samurai, he never engaged in warfare. The actual writing down of the book was done by a younger samurai, who made many visits to talk with Yamamoto over a period of seven years.

**Foreword** The philosophy of *Hagakure* represents an attitude far removed from our modern pragmatism and materialism. Its appeal is intuitive rather than rational, and one of its prime suppositions is that a person can go anywhere he likes by means of simple cerebration. Intuition based on sincerity and moral guidance leads one back to the bedrock. It has nothing to say about either time or profit, nor does it advocate wasting time with vague contemplations of the Void. One lives in the world and reacts to things around him, The question is where one plants his feet. I first became interested in the book while studying Japanese in Monterey, California, in A Japanese acquaintance of mine suggested that, since I enjoyed the works of Mishima Yukio, *Hagakure* might be of interest to me. As it turned out, the translation took a considerably longer time, including a period of research at Aichi Prefectural University, and the use of a great many more references than were available to me in California. The three hundred selections given here there are more than thirteen hundred in all represent what I feel to be the core of the book. While I have based the selections on those given in other edited works, I have also chosen many that Japanese editors passed over if I thought them to be central, illustrative or simply interesting to the Western reader. The original manuscript does not exist today, although there are several copied, slightly differing manuscripts, such as the Kurihara-hon, the Takashiro-hon and the Nakano-hon. In appreciation, I sincerely wish to thank Prof. Matsuda Nobuko, who helped me through parts of the translation where I had the most difficulty; and the late Prof. Ivan Morris, who encouraged me in this work. Any and all mistakes are my own.

**Introduction** On May 16, , Nabeshima Mitsushige, the third daimyo of the area now known as Saga Prefecture, died at the age of sixty-nine. One of his closest retainers, Yamamoto Tsunetomo, who had gone into the service of Mitsushige as a child, was at that time forty-two years of age. That summer he moved to a small hermitage in a place called Kurotsuchibaru, about twelve kilometers north of Saga Castle, and lived there in semi-seclusion. In he began to be visited by Tashiro Tsuramoto, a young samurai who for unknown reasons had been released from his service as a scribe the year before. The fief held by the Nabeshimas was situated on the is-land of Kyushu in the southwest extremity of Japan and belonged to the category known as Tozama, a term applied to the daimyo who had submitted to Tokugawa Ieyasu only after the decisive Battle of Sekigahara in It was this battle that essentially elevated Ieyasu to supreme power among the daimyo and determined the status of their fiefs for the next two hundred and fifty years. This was a nearly fatal mistake, and relations between the Tokugawas and the Nabeshimas continued to be tense for the next three generations. Naoshige was a man of vigorous activity and mind, and there is an entire chapter of *Hagakure* dedicated to relating his sayings and conduct. He had formerly been one of the chief retainers of Ryuzoji Takanobu, but after Takanobu died, took control of the fief. His son and successor was Nabeshima Katsushige , to whom much of *Hagakure* is dedicated. He also led , men at the attack on Hara Castle during the Shimabara Rebellion -- 38 and was afterwards punished by the Bakufu for his troops having charged the rebel-held castle before the official government attack began. His son, Tadashige, died of smallpox at the age of twenty-three, and when Katsushige died at the age of seventy-eight the fief passed into the hands of his grandson, Nabeshima Mitsushige -- Yet Mitsushige proved his ability as a governor, and it was he who consolidated the foundation

of the Nabeshima clan. Mitsushige had been feudal lord for two years when Yamamoto Tsunetomo was born on June 11. He apparently felt that his last-born was a superfluous addition to the family, and would have given Tsunetomo to a salt vendor had it not been for the intervention of his group leader, who took the boy and raised him in his own family. Tsunetomo was a sickly child, and he relates that the doctors predicted that he would not live past the age of twenty. Despite his fragile health, however, he was employed as a page to Mitsushige by the time he was nine, and it was to Mitsushige that he remained devoted for the rest of his life. For the following years there were no outstanding incidents in his life, and by the time he was twenty he was still without an official position. It is related that at this juncture someone pointed out to him that his face was "too intelligent" and warned him that Mitsushige disliked such an expression. Tsunetomo states that he spent the next year in front of a mirror trying to correct this fault. It was about this time that Tsunetomo began to despair of ever gaining a position as a retainer, and he began to visit a man who was to have no small influence on his life. This was the Zen Buddhist priest Tannen? Zen Buddhism and the samurai had been closely related since the thirteenth century in Japan, when the Hojo regents had discovered that its vitality and rejection of life as an object of special craving had much to offer the warrior. It is significant that Tsunetomo was recognized by Tannen as having understood the principles of Zen after only a short period of training. Another man who was to have considerable influence on Tsunetomo during this period and in later years was the Confucian scholar Ishida Ittei, who was well known in Saga for his sincerity and integrity. He had been an advisor to both Katsushige and Mitsushige and had at one time been exiled for eight years due to his uncompromising opposition to an opinion of the daimyo. Tsunetomo was dissatisfied with his lot, however, and put forth more effort to become a "good samurai. Unfortunately, the following year Gorozaemon took responsibility for a large destructive fire and resigned from his position. His protege necessarily followed suit. Later Yamamoto was reengaged by Mitsushige and continued to serve him in various capacities, many concerned with poetry and written materials. He records that it was, his main ambition to become an Elder, a position similar to being a councilor, but in this he was to be disappointed. In Mitsushige retired at the age of sixty-three, likely due to deteriorating health. Mitsushige had long desired a book of secret poetry instructions called the Kokidenju, and it was toward obtaining a copy of this book that Tsunetomo now put forth all his efforts. On May 1, , he returned from Kyoto and presented a copy of the book to the bedridden Mitsushige. Two weeks later Mitsushige passed away. Thus, at the age of forty-two Yamamoto Tsunetomo shaved his head and became a Buddhist priest, his wife becoming a nun. In his twenty years of service he did nothing for which he is noted in Japanese history, and today his name is virtually unknown to the Japanese public. It is a fact that he never once participated in a battle, and the values that he advocated belonged more to a period almost one hundred years before his time. It is perhaps surprising how penetrating his words are to us now. To speak of Hagakure it is perhaps best to state first what it is not: The book, moreover, does not seem to have been intended for public reading. In a preface the author advocated that in the end all eleven chapters be thrown into the fire, and he later quotes his father as saying, "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. He was the absolute samurai, his thoughts for the most part stopping at the boundaries of the Nabeshima fief, and for years the book remained the secret property of the Nabeshima clan. His extremism and singularity were not held in check by any anticipation of judgment from the outside, and it is doubtful that he would have felt any such restraint in the first place. His mentors and perhaps geographical position gave encouragement to his own radicalness, and the single idea that focused his thought was not prone to compromise or dissuasion. Tsunetomo dwelt on death as the greatest act that a samurai could perform for his master but was not simply a romantic who brooded on dark thoughts. He was keenly aware of the events and issues of the day and responded to them within the framework of his own insights. This he set down in Hagakure. It would not be quite correct to suggest that the words of this comparatively obscure man have had a radical effect on the thought of Japan. But one would not be amiss in saying that in them is reflected quite clearly the extremity of one of its currents.

### 3: Hagakure: The Book of the Samurai Quotes by Tsunetomo Yamamoto | kuat nanjak

*HAGAKURE - Selections (The Way of the Samurai) by Yamamoto Tsunetomo A collection of philosophy notes written by Yamamoto Tsunetomo that offer both instruction and insight to the Way of the Samurai. Product Details.*

It was written down in the early eighteenth century by a young samurai As opportunities to fight decreased, and samurai were employed in peacetime government positions, more attention was given to the values that defined their class. One of the most important was the loyalty samurai owed to the lord they served. But some ideas are repeated often enough to be seen as essential to his thought. The selections below are grouped by theme. Reproduced with the permission of the publisher. It is not particularly difficult. Be determined and advance. 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. But there is no shame in this. This is the substance of the Way of the Samurai. If by setting ones 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. Living in the Moment From the 2nd Chapter There is surely nothing other than the single purpose of the present 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 notice 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. From the 11th Chapter Meditation on inevitable death should be performed daily. And every day without fail one should consider himself as dead. Leave the gate and the enemy is waiting. It is to consider oneself as dead beforehand. But one who serves when the master is being heartless and unreasonable is a retainer. You should understand this principle well. This time, when he unsuspectingly picked up the tongs, his hands were immediately burned. Asia for Educators | Columbia University | [http:](http://) From the 1st Chapter A man is a good retainer to the extent that he earnestly places importance in his master. This is the highest sort of retainer. It is further good fortune if, more than this, one had 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. Furthermore, while ornamentation on armor is unnecessary, one should be very careful about the appearance of his helmet. 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. 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. From the 11th Chapter The essentials of speaking are in not speaking at all. If you think that you can finish something without speaking, finish it without saying a single word. If there is something that cannot be accomplished without speaking, one should speak with few words, in a way that will accord well with reason. To open ones mouth indiscriminately brings shame, and there are many times when people will turn their backs on such a person. Tether even a roasted chicken. Continue to spur a running horse. A man who will criticize you openly carries no connivance. A man exists for a generation, but his name lasts to the end of time. Money is a thing that will be there when asked for. A good man is not so easily found. To ask when you already know is politeness. Wrap your intentions in needles of pine. One should not open his mouth wide or yawn in front of another. Do this behind your fan or sleeve. A straw hat or helmet should be worn tilted toward the front. What did it mean to a samurai to live as though already dead? How would it help make a man brave? How does this samurai attitude toward death compare to the Buddhist doctrine of nonattachment? How do the ultimate goals of the two ways of thinking differ? What does this attitude tell you about the value of loyalty as practiced by a retainer? As received by a master? How does the story of Hotta Masamori illustrate this? Why should soldiers test only the front of their armor? Does the emphasis on speaking seldom and using few words relate to the attitude toward death? How is shame experienced? What connection does it

have to loyalty? Similarly, how would you explain the inclusion of matters of dress?

### 4: - Hagakure Selections - the Way of the Samurai by Yamamoto Tsunetomo

*Selections (The Way of the Samurai) Hagakure. Selections (The Way of the Samurai) 2. To give a person one's opinion and correct his faults is an important thing. It.*

Saturday, February 27, Hagakure: It is good if all the above contain a quiet strength. The Book of the Samurai by Tsunetomo Yamamoto, William Scott Wilson Hagakure "In the Shadow of Leaves" is a manual for the samurai classes consisting of a series of short anecdotes and reflections that give both insight and instruction-in the philosophy and code of behavior that foster the true spirit of Bushido-the Way of the Warrior. It is not a book of philosophy as most would understand the word: The work represents an attitude far removed from our modern pragmatism and materialism, and possesses an intuitive rather than rational appeal in its assertion that Bushido is a Way of Dying, and that only a samurai retainer prepared and willing to die at any moment can be totally true to his lord. While Hagakure was for many years a secret text known only to the warrior vassals of the Hizen fief to which the author belonged, it later came to be recognized as a classic exposition of samurai thought and came to influence many subsequent generations, including Yukio Mishima. This translation offers selections that constitute the core texts of the 1, present in the original. Hagakure was featured prominently in the film Ghost Dog, by Jim Jarmusch. There is nothing that one should suppose cannot be done. 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. As the self is completed, there is human-heartedness; as things are completed, there is wisdom. Thus, when we use this, everything is correct. But in the end, the details of a matter are important. With such non-attachment one can accomplish any feat. This means choosing death whenever there is a choice between life and death. There is no other reasoning. Upon returning, they throw them away, trampling them underfoot. The end is important in all things. Men with contriving hearts are lacking in duty. Lacking in duty, they will have no self-respect. Thus it is important to make the best out of every generation. Other than continuing to exert yourself, enter into nothing else, but go to the extent of living single thought by single thought. 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. 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 will still get the same soaking. This understanding extends to everything. There will be nothing else to do, and nothing else to pursue. Live being true to the single purpose of the moment. El camino nunca termina. En tanto uno funda su razonamiento sobre el "Yo", puede ser muy prudente y astuto pero no sabio. Edited by Imam Noor Said Credit:

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*stands to reason that a samurai should be mindful of the Way of the Samurai, it would seem that we are all n.*

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