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## The continued transfer of Japanese security culture: from ancient to Modern Bushidō

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## THE CONTINUED TRANSFER OF JAPANESE SECURITY CULTURE: FROM ANCIENT TO MODERN BUSHIDŌ

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### ABSTRACT

This paper examines the unique and long-standing tradition of Japanese security culture based upon the foundation of Japan's samurai culture and its Bushido code of honor, focusing on its ethical aspects. It also raises the issue of the usefulness and availability of Far-Eastern, particularly Japanese, martial arts traditions in the context of security culture. In the trichotomous categorization of 'pillars of security culture', with said pillars being mental and spiritual (the first), organizational and legal (the second) and material pillar; Far-Eastern heritage can prove especially advantageous for the first pillar.

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Nowadays, as we experience globalization with an increasing intensity, various processes connected to it multiply and disseminate both advantageous and potentially harmful phenomena. Thus there is an increasing demand for well-prepared, comprehensive proposals detailing the building, restoring and improving multifaceted security, grounded in safety culture that has grown within a particular cultural circle<sup>1</sup>.

Security is a holistic and, as it has already been mentioned, multifaceted concept. Its spectral character implies defining it not only as a desired state, but also as a particular, highly sought-after value. So on the one hand, security is a measurable condition, and on the other it is a value, which means that it

acquires an axiological meaning. Multifaceted studies on security can be conducted through the lens of studies on the development (or regression) of safety culture. Safety culture is the entirety of material and non-material elements of mankind's established output that serves to cultivate, reclaim and raise the level of security of certain subjects.<sup>2</sup> The aforementioned first dimension of security has sadly been much flattened in recent years of all-encompassing commercialization, trivial materialism and idolatrous, or at times hypocritical, rather than auxiliary approach towards the law. Instructions, regulations

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<sup>1</sup>P. Huntington, *Zderzenie cywilizacji*, WWL Muza, Warszawa 2007 [*The Clash of Civilizations*, Simon & Shuster 2011.]

<sup>2</sup> J. Piwowarski, *Fenomen kultury bezpieczeństwa*; Cieślarczyk M., *Fenomen bezpieczeństwa i zjawisko kryzysów postrzegane w perspektywie kulturowej*, [in:] *Jedność i różnorodność*, red. E. Reklajtis, B. Wiśniewski, J. Zdanowski, ASPRA-JR, Warszawa 2010; Cieślarczyk M., *Kultura bezpieczeństwa i obronności*, Wyd. AP, Siedlce 2010.

forming imposed procedures, are created opportunistically, oftentimes too hurriedly, by frequently changed groups of people who do not necessarily identify themselves with the institutions they currently represent. The progressing multiplication of the phenomenon known in psychology as the “spectator effect,”<sup>3</sup> which causes the self to stand apart from events and happenings, the feeling of egoism, separation, or even indifference towards the social organism, is a significant factor that is so common that it inflicts communities of civil service and uniformed services officers, which are also prone to the dispersion of responsibility connected to the spectator effect.<sup>4</sup> This state of things has been shaped largely by totalitarianisms, but the consumerism that is presently promoted by grand capital is equally dangerous to safety culture.

Public services and disposable groups<sup>5</sup> within them are directly responsible for the level of order and security. At the same time, they may not only fail to guarantee our security, but also, in an even less optimistic scenario, they may effectively decrease, or even eradicate it completely (*vide*: the Kluska or Olewnik affairs). So we propose to take a closer look at one of the oldest cultures, as far as the continuity and integrity of military ethos goes: the Japanese tradition in which continuity and change as well as tradition and modernity are not viewed as mutually exclusive, but complementary instead. They are mutually

supportive in all areas, from family and social matters, to effective administration and managing the state, to the care towards law and order.<sup>6</sup>

As a nation, the Japanese have always attached great importance to the set of military traditions which are based directly on the old, well-tried chivalric code.<sup>7</sup> Japanese ethics and spirituality, which to a large extent have developed in the samurai class, are reflected in the honorary Bushidō code and function in the Land of the Rising Sun to this day. “We find the earliest signs of Bushidō among the warriors [who preceded samurai] known as *mononofu* (c. 600 BC–6 AD).”<sup>8</sup> The shaping of the “Bushidō mentality” was strongly impacted by Prince Shōtoku (593–628) and Buddhism, which he supported, including its psychology and philosophical and social system. Shōtoku is also considered to be the author of the first Japanese, Yamato-period (250–710) constitution: *The Seventeen-article constitution (Jushichijō kempō)*, which clearly stated that morality should precede law.<sup>9</sup> In the Kamakura period (1185–1333), when army administration settled into the Japanese political system and dominated it, (during this time *tenno* – the emperor, still nominally ruled, but the real power was held by the *shogun*: the commander-in-chief who was responsible for the emperor’s safety,) the *Jozei Shikimoku* (1232) administrative code was coined.<sup>10</sup> On

<sup>3</sup> E. Aronson, D. T. Wilson, R.M. Akert, *Psychologia społeczna – serce i umysł*, Zysk i S-ka, Poznań, p. 480. [*Social Psychology* (7th ed.), Upper Saddle River, NJ: Prentice Hall.]

<sup>4</sup> *Ibidem*, p. 485.

<sup>5</sup> See: J. Skurej, *Integracja i dezintegracja społecznej struktury w wojsku w kontekście socjologicznym*, [in:] *Rekrutacja do grup dyspozycyjnych – socjologiczna analiza problemu*, J. Maciejewski, Literacki (ed.), Wydawnictwo Uniwersytetu Wrocławskiego, Wrocław 2011; I. Kurasz, *Grupy dyspozycyjne w strukturze społecznej. Próba analizy socjologicznej*, [in:] „Acta Universitas Wratislaviensis No 3079 Socjologia XLN”, Wrocław 2008.

<sup>6</sup> B. Hołyst, *Japonia. Przestępczość na marginesie cywilizacji*, Wydawnictwo Prawnicze, Warszawa 1994.

<sup>7</sup> J. Piwowarski, *Kodeks młodego samuraja*, „Przegląd Religioznawczy” nr 3/225, Warszawa 2007. While this article is partially based on the *Kodeks młodego samuraja* text, its subject matter is not limited to *Budō Shoshinshū (Code of a Young Samurai)*.

<sup>8</sup> F. Tanaka, *Sztuki Walki samurajów*, Diamond Books, Bydgoszcz 2005, p. 11. [*Samurai Fighting Arts: The Spirit and the Practice*, Kodansha USA 2003.]

<sup>9</sup> M. Kanert, *Buddyzm japoński*, Wydawnictwo TRIO, Warszawa 2004; Por.: Kanert M., *Starożytna Japonia: miejsca, ludzie, historia*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków 2006.

<sup>10</sup> T. de Bary, D. Keene, G. Tanabe, P. Varley, *Sources of Japanese Traditions*, Vol. 1, Columbia University Press, 2001.

the shogun's behalf, the code was created by a *shikken*, the shogun's regent –samurai Hōjō Yasutoki. This code persevered for as many as 635 years, until the beginning of the Meiji Reform (1867/1868), which offers one of the many examples of the Japanese tendency toward maintaining multi-century continuity and stability in the areas of tradition and safety culture. Despite some initial perturbations dealing with attempts at depreciating old tradition, the Meiji Reform adopted the letter and spirit of the samurai ethos as well. A clear sign of that approach was the breakthrough, *Imperial Rescript to Soldiers and Sailors – Gunjin chokuyu*, published in 1882.<sup>11</sup>

Moreover, Bushidō, or the knight's code of a warrior – and let us not forget that not every warrior can be called a knight – in the second half of the 20<sup>th</sup> century was rediscovered as the world's cultural heritage. After World War II the values it promotes were popularized worldwide. It is due to the wide range of varieties of Budo, or the Far-Eastern "Way" that is nowadays cultivated by millions of students on all continents who practice Far-Eastern, and Japanese, martial arts, including karate, ju-jitsu, and judo.

The concept of Budo is connected to "spiritual disciplines leading toward self-improvement through the systematic, rigorous training in the spirit of [Buddhist] Zen philosophy."<sup>12</sup> At the same time, the ideas of the customary, unwritten Bushidō Code, which in fact melts Buddhism, Taoism, Confucianism and the native Shintoism in one pot, were reflected in the Japanese clan codes known as *kakun*, such as *The Ninety-nine Articles of the*

*Takeda Clan* (Takeda Nobushige, 1558)<sup>13</sup>, *The Imagawa Family Code*<sup>14</sup>, or the *Seven Commandments of a Samurai*<sup>15</sup> by Yoshida Shōin. Two treatises by two accomplished Japanese swordsmen, highly popular worldwide even today, undoubtedly contributed to capturing the spirit of Bushidō in a written, fully developed form. These swordsmen were Yagyū Munenori and Musashi Miyamoto who lived at the turn of the Ashikaga (1560–1600) and Edo (1600–1868) periods.

The earlier of the two treatises, *Heihō kadensho* was written by Yagyū Munenori (1571–1646). Yagyū was a samurai from a samurai family of high standing, well-renowned for their skill with a sword. He also distinguished himself in the breakthrough battle of Sekigahara (1600). In 1605 he obtained a government position, including an official title of „*shōgun-ke heihō shihan*”, or “the teacher of military art by the shogun's clan.” Yagyū Munenori was very active socially and in the community, privately as well as in the public capacity, in both Japanese metropolises where the Japanese elites congregated: the imperial Kyōto and Edo of the Tokugawa shogunate. He completed *Heihō kadensho*, or the *The Book of Family Traditions Regarding the Art of War*, in 1632. At this time Yagyū was also appointed the chief of police for the whole empire: *ōmetsuke*. His spiritual mentor was the Buddhist monk Takuan Sōhō (1573–1645). A member of the Buddhist community of *zen rinzai*, Takuan was also the spiritual advisor of another famous samurai: Musashi Miyamoto (1584–1645), a master of military art, especially fencing, an artist and, unlike Yagyū, a Buddhist recluse. Musashi took part in the Sekigahara battle, but on the side that

<sup>11</sup> *Reskrypt Cesarski do Żołnierzy i Żeglarzy* in an early, pre-war Polish translation by Major Antoni Ślusarczyk can be found in his book, *Samuraje (japoński duch bojowy)*, Warszawa 1939, pp. 41–44. See also: Brian Victoria, *Zen na Wojnie*, Kraków 2005 [*Zen at War* (2<sup>nd</sup> Edition), Rowman & Littlefield Publishers 2006]; *Reskrypt do Żołnierzy i Żeglarzy* op. cit., p. 99; The Rescript can also be found [in:] Takeshi Takagi, op. cit., p. 155–157.

<sup>12</sup> D.F. Draeger, *Tradycyjne Budō*, Diamond Books, Bydgoszcz 2006 (blurb).

<sup>13</sup> Takeshi Takagi, *Rycerze i samuraje*, Diamond Books, Bydgoszcz 2004, p. 51–62. [*The Way of the Samurai, East & West: A Comparison of Bushi-do & Chivalry*, transl. Tsuneyoshi Matsuno, TM International Academy 1995.]

<sup>14</sup> Ibidem, p. 63.

<sup>15</sup> Ibidem, p. 73.

yielded to the Great leasu Tokugawa. He fought many duels, always undefeated, ever since his first fight (1596) which resulted from him accepting a challenge from a nomadic swordsman of the Shinto school. Musashi risked a great deal in this clash as he was merely thirteen years old and had no sword; yet he killed his katana-wielding opponent. In 1641, at the age of fifty-eight he completed *Thirty-five Instructions on Strategy*. He dedicated this treatise to *daimyō* Tadatoshi Hosokawa. In 1643 Musashi settled in a hermitage in the mountains and two years later, he completed *Gorin-no sho*, or *The Book of Five Rings* (1645). The same year, with his death fast approaching, Musashi completed the “twenty-one instructions for a warrior” entitled *Dokugyōdō*, or *The Way of Walking Alone*.

Both *Gorin-no sho* and *Heihō kadensho* result from the influence of Bushidō among Japanese knights, along with its samurai lifestyle, everyday study and exercise, reflection and consistently practiced meditation.

The spirit of samurai, associated with Bushidō, was also expressed in the written form in the *Budō shoshinshū* treatise (1686), *The Code of a Young Samurai*, or *The Code of a Samurai* that was closely connected to *The Way of a Knight*. The author of *Budō shoshinshū* came from an esteemed samurai clan: Taira. This treatise was written in the first half of the Tokugawa period (1686) by Daidōji Yūzan Taira-no Shigesuke (1639–1730). Members of the Shigesuke family were involved with the Tokugawa clan as early as the battle of Sekigahara at the beginning of the Edo era.

As Nowakowski notes in his preface to the Polish edition of *Budō shoshinshū*, the long-lived author of the Code “saw the reign of as many as six shoguns of the Tokugawa clan, from Iemitsu to Yoshimune. When he left the service, the mighty Matsudaira Echizen-no kami, the governor of the main lines directly

related to the shogun, became his protector. So he learned the harsh military customs of the early Edo period... He witnessed the tragedy of Prince Asano and the revenge of the forty-seven ronins, which was regarded as a heroic example of knightly fealty and loyalty. (Both he and the leader of the Ōishi conspirators were taught by the notable theoretician of Bushidō, Yamagi Sokō)... All these experiences shaped in Yūzan’s mind the image of a ‘perfect samurai’, one who abided by knight’s rules and constantly lived shadowed by death. By the way, we must add that unlike [many] other moralists, Yūzan followed his own teachings and was even put forward as a paragon of knight’s virtues. In his writings, particularly in *Budō shoshinshū*, there are many references to earlier ‘knight’s codes,’ especially to the famous and surely well-known among the majority of modern successors to samurai traditions *Kyūjūkyū kakun*, or *The Ninety-nine Articles of the Takeda Clan*.”<sup>16</sup> It is important to note here that Far-Eastern ethical codifications are essentially different from statutory law, because at their core is the prevailing spirit of honorary codes. Moral sanction, or the “loss of face,” is very severe in them.

Similarly to the ever-remembered by the people of Budo<sup>17</sup> *Hagakure* (1710–1716) by Yamamoto Tsunetomo<sup>18</sup> of Kyūshū, *The Samurai Code* states at the very beginning that: “One who is a must first and foremost, night and day, from the new year’s morning... to the last evening of the old year, when he pays his yearly taxes – must remember he will

<sup>16</sup> Daidōji Yūzan Taira-no Shigesuke, *Wprowadzenie do bushido*, trans. into Polish D. Marczevska, Diamond Books, Bydgoszcz 2004, p. 7. [*The Code of the Samurai: A Modern Translation of the Bushido Shoshinshu* of Taira Shigesuke, transl. O. Cleary, Tuttle Publishing 1999.] The complete text of *Kyūjūkyū kakun*: Takeshi Takagi, *Rycerze i samuraje...*, p. 51–62.

<sup>17</sup> Budō, while frequently equated to Bushidō, is in fact its manual application in many varieties of Far-Eastern Martial Arts with Japanese roots.

<sup>18</sup> Tsunetomo Yamamoto, *Hagakure: The Book of Samurai*, Kodansha International, Tōkyō 1992.

die. This is most important. If he will cultivate this thought within him, he will be able to live according to the rules of loyalty and filial devotion, and he will avoid countless traps and adversities. Such an attitude will keep him from diseases and disasters, and moreover, will allow him to enjoy a long life. Such a samurai will be an honest man of multiple virtues. Human life is as impermanent as morning dew and morning frost... When receiving orders, [a samurai] will treat them as though they are the last [in his life], and when he looks into the faces of his loved ones, he will do so aware that he [may] never see them again. In both cases he will offend neither [Dharma] nor his service, and his mind will be in accord with the spirit of loyalty and filial [or paternal, depending on one's role at any given time] piety.<sup>19</sup> Undoubtedly, the attitude of constant awareness of one's impermanence is one of the pillars of Buddhist meditation, whose objective is to free the self from the slavery of mundane desires. "For one who always remembers it... will regard his every word carefully, as befitting a samurai, and [for instance] will never be dragged into a pointless squabble. No one will talk him into visiting inappropriate places... In this way, he avoids all evil and misfortunes. For everyone, regardless of their position or rank, having forgotten death, lack moderation... so much so that they die unexpectedly early [as a result]... On the other hand, one who lives long in this world, may kindle desire in himself and his greed will become so strong that he will want another's property, and he will be unable to part with that is his... Only when one looks death in the eye, one [leads a dignified life] and does not think [excessively] about material things. Such a warrior shows no avarice and... is good of character."<sup>20</sup> So if a samurai has a little free time and is able to spend it peacefully, he must turn his mind to questions about death and the meaning of life.

<sup>19</sup> Daidōji Yūzan Taira-no Shigesuke, op. cit., p. 13.

<sup>20</sup> Ibidem, p. 14.

Raising the quality of life by constantly preparing for a dignified passing through the gate of death – one that leads into a new stage of existence – is characteristic of the Far-Eastern approach. The message of the spiritual teachings of both East and the West inform that when the body ceases to function, life doesn't end, merely changes.

During the Edo period, Tokugawa shogun stifled civil strife in Japan, using decisive means. An age of peace dawned, and different varieties of budo could be painstakingly systematized. Also the issue of raising the level of education among knights gained in importance. The author of *Budō shoshinshū* emphasized the relevance of one of the merits of the Tokugawa shogunate: "Now we enjoy blissful peace in the empire, and although boys of samurai clans are not deprived of martial arts training, nor are they forced to undertake their military careers at as early an age as fifteen or sixteen."<sup>21</sup> According to Daidōji Yūzan, „a seven- or eight-year-old should be well-acquainted with *The Four Books*, *The Five Classics* and *The Seven Military Classics*, and learn calligraphy."<sup>22</sup> During the Kamakura period (1185–1333), and later during the Ashikaga period (1336–1573), a young samurai would begin to learn fencing at thirteen at the latest.<sup>23</sup> On the other hand, the Edo-period Yūzan believed that "by the age of fifteen or sixteen he may begin learning archery, horsemanship and all the martial arts, as this is the way for samurai to raise his sons in the times of peace."<sup>24</sup>

One of the virtues most cultivated among knights was loyalty. As is said in *Budō shoshinshū*: "Even if a samurai is born gifted, wise, well-spoken and handsome, should he be disloyal, he will backslide soon and

<sup>21</sup> Ibidem, p. 16

<sup>22</sup> Ibidem.

<sup>23</sup> O. Ratti, D. Westbrook, *Sekrety Samurajów. Studium o japońskich sztukach walki*, Diamond Books, Bydgoszcz 1997, p. 79. [*Secrets of the Samurai*, Charles E. Tuttle Co., Inc. Of Rutland, Tōkyō, Japan 1973.]

<sup>24</sup> Daidōji Yūzan Taira-no Shigesuke, op. cit., p. 17.

become useless.”<sup>25</sup> For Bushidō, as Yūzan states, requires samurai to be perfect, which is based on the ability to tell right from wrong, filial love, respect and loyalty. “Filial piety” is one of the centuries-old mechanisms that establish this ability. One unable to respect the “authors of his being,” may cause trouble and behave in an abhorrent and despicable manner. An ancient Japanese adage says: “look for devoted servants [or persons] among good sons.” The emphasis on loyalty has at least trichotomous roots: Buddhist teachings (*butsudō*), Confucianism and certain indigenous forms of religious cult in the archipelago<sup>26</sup>. Also the native Japanese beliefs, comprised by Shinto, sanctioned hierarchy. For it is widely known that: “Shinto may refer to the veneration of family members, or *kamidanu*, clan, village worship, or *ujigami* (the veneration of a clan deity,) and finally the imperial cult – worshipping the emperor’s predecessors and shared deities of the state as a whole.”<sup>27</sup> It is clear that in this respect Shinto has much in common with Confucianism. Shinto pays close attention to encouraging the feeling of love, good human relationships and cooperation. “The notion of filial respect and the reverence toward ancestral spirits is at the center of Shintoist concept of man. According to Shinto, the main goal of a human life is to fulfill the hopes and ideas of the ancestors.”<sup>28</sup>

Confucianist influences provided another source of a similar morality. The Confucianist concept lay at the heart of the changes which the Tokugawa shogunate underwent in the

17<sup>th</sup> century. To be more precise, thanks to the union of certain Buddhist, Confucianist and Taoist elements, this set of beliefs should be more correctly called Neo-Confucianism. “There were various schools of Confucianism in Japan. The so-called Zhu Xi [Zhuxi] school was the most common, and it also enjoyed the support of the state. It was established in Japan by Fujiwara Seika (1561–1619), who endeavored to marry Confucianism and Shintoism.”<sup>29</sup> To gain a broader picture of the influence of the ideas being discussed, let us note that Neo-Confucianist Zhuxi initially drew from Taoist and Buddhist teachings, and became interested in Confucianism in his thirties. He was strongly inspired by the cosmological concepts of the Cheng brothers (Cheng Hao, 1032–1085, and Cheng Yi, 1033–1107) which harmonized Buddhist and Taoist ideas of treating people, and even what we consider inanimate objects, as a Cosmic Organism, one living Whole.

In Japan, the teachings of General Wang Yangming (1472–1529) offered an alternative to the Zhuxi school. Wang Yangming was known as Ōyōmei in the Land of the Rising Sun. By the end of the Meiji period, at the dawn of the 20<sup>th</sup> century, Nitobe, a professor of the Imperial University in Sapporo, discussed the rules of the Code, which he considered “the Soul of Japan,” and wrote about Bushidō: “It seems to me that the Japanese spirit, as it is expressed by the simple teachings of the Shinto religion, was particularly inclined to accept the regulations of Wang Yang Ming. He developed his teachings of the infallibility of conscience to the extreme transcendentalism, and he attributes conscience not only with the ability to differentiate between right and wrong, but

<sup>25</sup> Ibidem, p. 18.

<sup>26</sup> See: J. Piwowarski, J. Piwowarski, *Modern Bushidō. Prolegomena do jedności czterech religii w administracji i zarządzaniu według wzorów dalekowschodnich*, „Zeszyt Naukowy Apeiron”, nr 1, 2007.

<sup>27</sup> A. Tokarczyk, *Religie współczesnego świata*, Młodzieżowa Agencja Wydawnicza, Warszawa 1986, p. 72; Banek K., *Historia religii. Religie niechrześcijańskie*, Zakład Wydawniczy NOMOS, Kraków 2008, p. 251–271.

<sup>28</sup> S. Arutjunow, G. Swietłow, *Starzy i nowi bogowie Japonii*, Państwowy Instytut Wydawniczy, Warszawa 1973, p. 13.

<sup>29</sup> Ibidem, p. 57; also: de Bary W.T., Yoshiko Kurata Dykstra, Gluck C., Tiedeman A.E., *Sources of Japanese Tradition*, Vol. 2, Columbia University Press, New York 2001, pp. 32, 76.

also with comprehending psychological facts and physical phenomena of nature.”<sup>30</sup>

The Chinese general Wang Yangming, also known as Wang Shouren, came from an aristocratic family and was well-acquainted with both Buddhist and Taoist teachings. He was also a capable imperial officer. He spent some time in exile where he meditated and read a great deal. These exercises led him to a high level of mental awareness, also known as enlightenment. He called his teachings *shenxin zhixue*, or the “science of the body and the mind.” In his concept, the two aspects of a human being: the spiritual (mind) and the carnal, were harmoniously merged in the process of self-improvement. Wang Yangming preached that “to know and to do is one thing” and that “never were there any people who would know that and did not act according to this knowledge. Those who seem to know, but do not act, simply do not know.”<sup>31</sup> He encouraged self-betterment by exercising the mind, self-discipline and a proper moral conduct. This reminded of the possibility of a social advancement through one’s own merits, rather than only by virtue of birth. During the Edo period the samurai and esteemed scholar Nakae Tōju (1608–1648) advocated a concept related to that of Wang Yangming.

*Buke shohatto*, or *the Laws for the Military Houses* (1615), offered the constitutional bases stemming from the message of Bushidō under the Edo period. The first law underlined that a samurai should systematically practice martial art and study literature alongside combat systems. Such a notion was previously introduced in the Heian and Kamakura periods, as well as in Musashi’s reference to the Way of “keiko, of hard training and sacrifice... A samurai finds his Way in the

love of two skills: *bunburyōdō*, the Way of Arms, and the Way of Learning. Even if he lacks the talents for either, he must work insistently... in order to master military craft... Two things are important to realize this Way: training and teaching. From China, to Japan, all who have walked this Way are called Masters of Military Law, as dictated by the *heihō-no tassha* tradition.”<sup>32</sup> Under the rule of Iemitsu (1623–1651), the third shogun of the Tokugawa clan, the first article of *Buke shohatto* evolved slightly: “The main areas of studies should be: the way of literature, wielding weapons, *kyūjutsu* [archery] and *bajutsu* [horse riding].”<sup>33</sup>

It is notable that with bushi consistently engaged in Martial Arts training, this aspect was balanced with the study of literature, which opened the list of a samurai’s obligations in *Buke shohatto*. This version of the first article came into force in Japan in the 12<sup>th</sup> year of the Iemitsu rule – in 1635. Under the reign of the fifth Tokugawa shogun, Tsunayoshi (1680–1709) the first article, which is the flagship of *Buke shohatto* underwent further changes: “One should devote oneself diligently to literature and arms, cultivate loyalty and filial devotion, be righteous and observe good mores.”<sup>34</sup>

Paul Varley thinks that the main rules of the Bushidō Code (Sokō Yamaga *Shidō*, 1685<sup>35</sup> and Daidōji Yūzan Taira-no Shigesuke *Budō shoshinshū*, 1686) were first gathered and put into writing among the trends where Buddhism (Sūden, 1569–1633, a Buddhist priest headed the group who edited and wrote down the Articles), Taoist elements, including the ying-yang school, Shinto and Confucianism interlaced. The author of this paper believes

<sup>30</sup> I. Nitobe, *Bushidō. Dusza Japonii*, Keiko Publisher, Warszawa 1993, p. 23 [*Bushido: The Soul of Japan*, CreateSpace Independent Publishing Platform 2010]; de Bary, Yoshiko Kurata Dykstra, Gluck, Tiedeman, op. cit., p. 103, passim: *The Ōyōmei School in Japan*].

<sup>31</sup> Chan Wing-tsit, *A Source Book in Chinese Philosophy*, Princeton University Press, p. 669.

<sup>32</sup> Miyamoto Musashi, *Gorin-no sho. Księga pięciu kręgów*, Diamond Books, Bydgoszcz 2001, pp. 24, 25. [*The Complete Book of Five Rings*, transl. Kenji Tokitsu, Shambhala 2010.]

<sup>33</sup> After: D.F. Draeger, op. cit., p. 21.

<sup>34</sup> Ibidem.

<sup>35</sup> P. Varley, *Kultura japońska*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków 2006 (rozdział 8). [*Japanese Culture*, University of Hawaii Press 1973 (Chapter 8).]



that, apart from clan codes known as *kaku*, which were rooted in Bushidō and kept hidden to preserve clan secrets, the first all-Japan, written form of the Bushidō Code are *Buke shohatto* (1615) rather than *Shidō* by Yamagi Soko (1685).

Keeping a militant, insular nation in line required not only a significant military strength of the power center, but also relying on skillful policy and perfect organization. It also necessitated promoting ideas that would support certain order. Hence the Tokugawas endeavored to take note of the connections between Shinto and Buddhism. The ancient Shinto religion, if treated separately, would be too strong an asset of the reigning, but not ruling emperor, which would undermine the shogunate government. In the 17<sup>th</sup> century, the wise policy of balance which the Tokugawas conducted, tended toward merging Shinto and Buddhism. On the other hand, certain common points between Shinto and Confucianism were very favorable for domestic policy, especially for building upon the basis of the Confucianist tradition of internal security under the Tokugawa shogunate. The continued transfer of ideas was relevant too. This can be categorized as finding analogies within philosophical concepts. However, besides the Confucianist social teachings, the leaders still acknowledged other philosophical and religious systems, both in the way of the individual self-improvement and for the common good. It was done in an impressive manner, without trying to depreciate any method of pursuing perfection. "Ieyasu Tokugawa's will distinctly shows... the stress he put on religion. Ieyasu wrote in it: 'Shinto, Buddhism and Confucianism, though different in dogmas, lead to a common goal: they direct towards good and punish evil...'"<sup>36</sup>

Buddhism and Taoism define social relations in primary (family, at times *sangha*)

and secondary groups (social classes, *sanghas*) as well as individual development (self-improvement, education and professional career) in a similar fashion. Merging indigenous cults with elements of Buddhism and Confucianism created a unique quality in both Japanese social life and in the progress of Japanese culture, internal security and reason of state.<sup>37</sup>

During the Tokugawa era (Edo) Confucianism played the most important part in stabilizing social relations and building loyalty, including the influence of *The Doctrine of the Mean* (written by Confucius's grandson Zisi, 492–431 BC), which Zhuxi incorporated into the *Four Books* for bushi to study obligatorily.

A samurai learned from the *Four Books*: "The Master said: 'There are five universal ways under the heavens... Between ruler and official, between father and son, between husband and wife, between the elder and younger brother and between friends. Wisdom [*zhi*], humanity [*ren*], and courage [*yong*] – those three are the universal virtues [*de*]. When practiced, they are one.'<sup>38</sup> Adequately to those five social relations justice (born from the interaction between ruler and official), love (growing from the bond between father and son), respect (husband–wife), order (elder–younger brother) and loyalty (friends) grow. It is also worth noting that the five aspects of the social organism can interlace in various ways. For instance, a person may serve not as a public official, but rather for a particular person or a particular idea. Another example: a ruler (or a leader) treats his subjects or

<sup>37</sup>H. Nakamura, *Systemy myślenia ludów Wschodu. Indie – Chiny – Tybet – Japonia*, transl. Kanert M., Szuklarczyk-Brkić W., Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków 2005, p. 282, 283, 288–290, 342–343, 362, 380–382, 394, 459, 471. [*Ways of Thinking of Eastern Peoples: India, China, Tibet, Japan*, Univ of Hawaii Pr, 1964.]

<sup>38</sup>*Doktryna Środka (Zhongyong)* art. XX, after: *Filozofia Wschodu*, T. II, Kudelska M. (ed.), Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków 2002, p. 343. [*The Doctrine of the Mean*, <http://pinkmonkey.com/dl/library1/book0612.pdf> (05/14/2013).]

<sup>36</sup> Arutjunow, Swietłow, op.cit., pp. 55, 56.

subordinates as if they were his own children. One can also assume that a person aiming for self-improvement, as the master of his own destiny, in a way becomes a ruler working for his own good as well as for the good of his relatives and environment. This notion is reflected in the concept of *teiōgaku* – „instruction for the Emperor.”

“The Master [Confucius] used to say, The love of learning is close to knowledge [wisdom]. Diligent practice is close to humanity, while understanding shame is coming close to valor. One who knows those three, knows how to better himself, and in knowing how to better himself, he knows how to rule the empire.”<sup>39</sup> There are nine canons for ruling the states of the world:

1. Self-improvement: “Fasting, purification, careful regard towards one’s dress and observing modesty – this is the way to better oneself.”<sup>40</sup>

A monarch (also understood as the emperor of his own family,) thus strengthened, further grows in power by:

2. Respecting values: “Abstaining from slander and resisting beauty [in the sense of excess], when combined with appreciation for virtue [de] – this is the way to respect values.”<sup>41</sup>

Of course a value system so important for the society is first shaped in the family, hence the third canon:

3. Intimacy in the family: “Honoring one’s kin, treating them considerately, participating in their joys and sorrows – this is the way of intimacy in the family.”<sup>42</sup> Family is the basic cell of both nation and state, which is governed by the responsible actions of its ministers that encourage:

4. Respecting state officials: “Allowing them to tend to their duties by themselves – this is the way to respect state officials.”<sup>43</sup>

The aforementioned respect, responsibility and proper seriousness are complemented by the genuine empathy of the emperor, honest conversation and advice rooted in wisdom.

5. Identifying oneself with the body of officers (placing oneself in the situation of a person holding responsibility and using one’s own experiences): “Encouraging honesty [xin], respecting their dignity and generous emolument – this is the way to identify oneself with the body of officers.”<sup>44</sup>

A good ruler’s empathy, kindness and care for people extends to the whole nation and is not limited to the elites. Hence:

6. Treating the nations as if it were the ruler’s own children: “Employing them only at the proper time and granting them fair reward – this is the way to support common people [and treat them as one’s own children].”<sup>45</sup>

The well-being of a society is based on values as well as on reliably performed services and everyday goods that are the product of both the body and the involved mind. This is the root of:

7. Supporting artisans: “Daily examinations, monthly tests and payment in accordance with their work – this is the way to encourage all artisans.”<sup>46</sup>

Understanding and tolerance aid peaceful cohabitation and the exchange of experiences. The eighth canon of ruling the empire is:

8. (Limited) leniency toward foreigners: “Welcoming them on their arrival and seeing them off on their departure [as

<sup>39</sup> Ibidem, p. 343.

<sup>40</sup> Ibidem.

<sup>41</sup> Ibidem.

<sup>42</sup> Ibidem.

<sup>43</sup> Ibidem.

<sup>44</sup> Ibidem.

<sup>45</sup> Ibidem.

<sup>46</sup> Ibidem.

things should have a beginning and an end], gifting them and showing compassion for their incompetence [in local customs] – this is the way to treat foreigners from afar indulgently.”<sup>47</sup>

Strengthening the elites on the understanding that they are friendly yet important elements at the forefront of the nation leads to the ninth canon of ruling:

9. Politeness towards feudal princes: “Restoring the families whose line of succession has been broken in order to revive a duchy that has been destroyed [in the war], bringing back order in times of havoc in order to support it in danger... - this is the way to show kindness toward feudal princes.”<sup>48</sup>

Regardless of the growing part Confucianism played in the political system of medieval Japan during the Edo period, the mentality of all social classes of the Land of the Rising Sun was strongly rooted in the spiritual elements of Buddhism.

For “the followers of Buddha revere the six directions of the truth...

- 1) The East represents the relationship between parents and children,
- 2) The South is the relationship between the [Master-]teacher and the student,
- 3) The West is the relationship between husband and wife,
- 4) The North – the relations between friends,
- 5) Downward represents the relationship between master and servant,
- 6) Upward is the relationship between Buddha’s disciples.”<sup>49</sup>

The analogy between Confucianism and Buddhism is clear: “the six quarters” in Japan refer to the Buddhist image of the six proper

types of social relations. Far-Eastern religion and philosophy, cultivated – let us reiterate – not as a way to describe phenomena or speculate upon them, but directly from the perspective of one participating in what is happening, are the source of detailed instructions regarding self-improvement.

In the *Samurai Code* we read: “There are two regulations in Bushidō: ordinary and extraordinary, and they are comprised of four parts. The ordinary one is divided into two sets of law regarding people holding offices and soldiers, whereas the extraordinary is divided into regulations about the army and conducting battle.”<sup>50</sup> According to the ordinary regulations, samurai of higher ranks are obliged to maintain good hygiene, appropriate, tidy appearance and dress. It was also their duty to observe etiquette and devote their free time to expanding their knowledge and skills by reading and calligraphy. Studying the recommended literature meant reading *Sishu: The Four Books*. A part of them was the *Great Learning (Daxue)* by Zi Si, which taught bushi about the essence of order: both internal and in their environment. They endeavored to be “true” by purifying their hearts and minds, and broadening their knowledge. All this was supposed to cause personal maturity that would allow for a harmonious order in the family, duchy and empire. In *The Doctrine of the Mean Zhongyong* – Zi Si frequently cites Confucius’s remarks on the rules of achieving perfection. The essential elements of self-betterment are: moderation, honesty (associated with naturalness, *cheng*), morality. All these lead to enlightenment (*ming*) of the individual and to order, balance and well-being in society. *The Analects*, or *Lunyu* in turn are a valuable record of Confucius’s conversations, put down by his students. *Mencius*, or *Mengzi* states (as it is in Buddhism,) that man is naturally good, and the four origins of virtues: commiseration,

<sup>47</sup> Ibidem.

<sup>48</sup> Ibidem.

<sup>49</sup> *Digha Nikāya* 31, *Singālovāda-sutta*; after: Nauka Buddy. *Wybór sutr*, Wydawnictwo „A”, Kraków 2006 [*The Teaching of Buddha*, Bukko Kyokai (ed.), Tōkyō 1987.] See pp. 224–228 for an in-depth discussion of the six social relations.

<sup>50</sup> Daidōji Yūzan Taira-no Shigesuke, op. cit., p. 21.

shame, reverence and respect, as well as the discriminations of what is right, allow him to develop his benevolence, righteousness, propriety and wisdom.<sup>51</sup> Mencius's work favors the two former out of the four virtues affirmed by Confucianists. A samurai's obligatory reading also included *Wujing*, or *The Five Classics*, which comprised: *Classic of Changes (Yijing)*, *Book of Documents (Shujing)*, *Spring and Autumn Annals (Chyunqiu)*, *Classic of Poetry (Shijing)*, and *Book of Rites (Liji)*. *Budō shoshinshū* also recommended reading seven classic military texts: *The Art of War*, *Methods of War*, *Six Secret Teachings*, the writings of Wun-tzu, the writings of Wei Liao-tzu, *Three Strategies and Dialogues* by T'ang T'ai tsung and Li Neikung. In his instructions, Daidōji Yūzan emphasized that diligence should be applied not only to Martial Arts, but also to education. So "if [a samurai] serves at his post, at his leisure he should not waste time and be idle, but rather read, practice calligraphy, fill his memory with ancient history and the laws of martial clans."<sup>52</sup> Self-improvement defined in this manner was also motivated by prospective practical gain. One Confucianist says: "Noble men of ancient eras practiced these teachings, and those who lived in later eras followed their lead. This is the essential part of examining things, gaining cognition, gathering multiple pieces of information [in order to synthesize them]: to face all circumstances. In this way man does not remain at the surface of things but grasps them. Without this transfer, if one wished to explore each thing thoroughly, wouldn't he be like someone whose goats dispersed and got lost because he had too many roads before him?"<sup>53</sup>

The body and mind of bushi were exercised both by a book and ink brush, and by practicing *kenjutsu* (fencing), *kyudō* (archery), *bajutsu* (horse riding) and firing the musket, as the other part of these regulations instructed. This was meant to cause self-discipline and self-confidence, because "a samurai finds his Way in the love of two skills: *bunburyōdō*, the Way of Arms, and the Way of Learning."<sup>54</sup> According to Yūzan samurai are also officials of a particular kind, who in times of danger and havoc "lay down their ceremonial robes, put on their armor and take up weapons..."<sup>55</sup> This ability to adapt to hard, changing conditions and circumstance, owed to comprehensive education and exercise, was highly valued in the Confucianist concept of the world and society.

In this concept: "Man has a natural ability to feel and adapt to circumstance harmoniously. The requirement to adjust to circumstance, to merge with the situation, means harmonious actions undertaken at an appropriate time. Only such behavior can be effective. To be at the right place at the right time is a skill of a sage who stands in the middle: between Heaven and Earth and as he listens to Heaven, he co-creates the world."<sup>56</sup>

And this is how *The Doctrine of the Mean* (listed among bushi's obligatory reading) portrays a sage who is to serve as a model for a samurai: "he has wisdom, shrewdness and knowledge... his strength, reliability and determination allow him to persevere; his orderliness, seriousness, maintaining the Way of the Mean and propriety allow him to gain reciprocity; his culture [*wen*], custom [*li*], refinement and insight allow him to make discriminations. All-encompassing and broad, deep and ever active like a stream, he

<sup>51</sup> *Księga Mencjusza (Mengzi)*, 6a:6, tłum. Wójcik, [w:] *Filozofia Wschodu*, T. II, op. cit., p. 354 [*Mencius (Mengzi)*, Book 6, chapter 6, <http://nothingistic.org/library/mencius/mencius42.html> [(5/14/2013)].

<sup>52</sup> Daidōji Yūzan Taira-no Shigesuke, op. cit., p. 21.

<sup>53</sup> *Filozofia Wschodu*, T. II, op. cit., p. 371.

<sup>54</sup> Musashi, op. cit., p. 24.

<sup>55</sup> Daidōji Yūzan Taira-no Shigesuke, op. cit., p. 22.

<sup>56</sup> A. I. Wójcik, *Konfucjanizm*, [in:] *Filozofia Wschodu*, T. I, Szymańska B. (ed.), Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków 2001, p. 349.

succeeds each time. As all-knowing and great as heaven... he is revered by all.”<sup>57</sup>

To gain respect among one's peers and to achieve a high status in the security system of the bakufu era a samurai had to know the rules of the extraordinary regulations and to have strength, however, which is important, not only external strength (*chikara*). A samurai utilized his internal energy (*k'i*) which was necessary not only for fighting, but also for self-improvement and the ability to fulfill the role of a leader. Japanese bushi based their strength on an inner foundation that was spiritual and inspired by the teachings of Buddha. Hence, as Daidōji Yūzan says, “since the ancient times it was customary for samurai to become recluses.”<sup>58</sup> Separation, meditative training and contact with nature helped find this special kind of inner power which allowed to make brave decisions and to take effective action in the face of a choice between right and wrong.

In *Mencius* the author stresses the ability to make such a distinction and choices that stem from it: “the discriminations of what is right are the beginning of wisdom [*zhi*].” According to Yūzan, “anyone who accepts these distinctions and still commits evil, is not a decent samurai but rather a common boor.”<sup>59</sup> The main factor to blame for that is the lack of self-control; however, at the root of this vice lies cowardice, the one defect that completely discredits a bushi. A true samurai cultivates his fighting spirit every day. His every step is an exercise in consideration. For a true knight, to live on the edge of life and death is to celebrate everyday life far from casual mediocrity. It should be noted that a warrior's fearlessness (*yūsha*) is not to be confused with primitive audacity, “because courage is revealed not only when a man puts on an armor, grabs a spear into his hand and goes into battle. One can learn his virtues while he

leads a normal life. ... [Whereas] strict self-control is the source of [true] courage.”<sup>60</sup>

When it comes to virtue, “Bushidō holds three basic values: loyalty, integrity and courage... – only the one who possesses all these qualities truly is a high-class warrior”<sup>61</sup> In one of his *Analects*, Confucius says:

“Zi Lu said: ‘Should a noble man hold bravery in the highest regard?’

The Master replied: ‘A noble man considers righteousness the greatest virtue... If a boor is brave, but lacks righteousness, he becomes a villain.’”<sup>62</sup>

From these key elements of the samurai ethos: loyalty, integrity and courage, stems respect, which when nurtured inside, manifests itself in the proper etiquette and simple, yet refined manners that result from it.

In his introduction to the Polish edition of *Budo shoshinshū*, Nowakowski says that in the context of neo-Confucian “respect” (*ching*), also translated as “seriousness”, means an authentic and full commitment to the accurate completion of one's mission, goals and obligations. This is how the master swordsman, Miyamoto Musashi, understood it as well: “A respectful man approached his designated work with focus and would not allow anything else to distract him.”<sup>63</sup>

Regardless of exploring skills and military expertise, including those necessary in times of peace, samurai should delve into the depths of tactics. This even applies to low-ranking soldiers, because many of those “who started modestly, like Hideyoshi or Tokugawa Ieyasu the Great, then gained fame as the

<sup>60</sup> Ibidem.

<sup>61</sup> Ibidem.

<sup>62</sup> *Dialogi Konfucjańskie*, 23, tłum. Wójcik, [w:] *Filozofia Wschodu*, T. II, op. cit., p. 331. [*The Analects of Confucius*, 17:21, translated by A. Charles Muller, <http://www.acmuller.net/con-dao/analects.html> (05/14/2013).]

<sup>63</sup> Yagyū Munenori, *Sztuka wojny rodu Yagyū*, Diamond Books, Bydgoszcz 2005, p. 133. [*The Life-Giving Sword: Secret Teachings from the House of the Shogun*, transl. W. S. Wilson, Shambala 2012.]

<sup>57</sup> Ibidem.

<sup>58</sup> Daidōji Yūzan Taira-no Shigesuke, op. cit., p. 23.

<sup>59</sup> Ibidem, p. 26.

finest generals and rulers of districts and provinces... and even now [under the Tokugawa], I believe it is not entirely impossible for an insignificant vassal to become a leader of an army. What is more, by learning martial arts, a capable one will be wiser, while even a fool will gain a modest understanding. Therefore, no samurai must shy away from learning.”<sup>64</sup>

When it comes to home management style and economy, a samurai should be meticulous, thrifty, live in simplicity and avoid luxury. However, in order to maintain a full balance, one should avoid avarice, which, as Yūzan states, “is despicable in a samurai... Because if someone prefers money over duties and is parsimonious with his spendings [for example, on military armor], he will not forfeit his life, which is far more valuable, for ‘the cause.’ Therefore, old people in China say that extreme parsimony is considered synonymous with cowardice.”<sup>65</sup>

Each bushi should possess such military equipment as is appropriate for his rank. “Should one rely on haste or improvisation in this respect, it would be an obvious sign of negligence that would only elicit contempt. ... [A samurai] should take care of his gun, for fear of public shame if not for anything else.”<sup>66</sup>

As for one’s comrades in arms, Yūzan advises to refrain from any criticism, because it is easy to make a mistake that may contribute to future duplicity. And for a samurai, duplicity is out of the question as a true bushi is an honorable person. Duplicity weakens not only the effectiveness and security of mobile combat teams, but also the social organism as a whole. Honor manifests itself in matters large and small. It is for this reason, among others, that the saying quoted in *Budo shoshinshū* was coined: “Even a hungry samurai uses a toothpick.” Being honorable also requires prudence, so should a samurai

be presented with a special task by his superior, said samurai ought to give serious consideration as to whether or not he is truly able to fulfill that task. Furthermore, a considerate bushi avoids familiarity in his friendships as it easily leads to inelegant and irresponsible behavior. “Roughly speaking, too close a friendship with someone he likes is inadvisable in a samurai... if their relationship will be based on [intimate] friendship, they can quite easily forget their stations, and then they might begin to act in a manner unbecoming of their class and unceremonious, and even nonchalant. During conversations ... [also in the presence of company] they might address one another in too informal a manner. At one point they will be the closest friends in the whole world, and in a moment they will become enemies for some frivolous reason. Later they might be reconciled – without the aid of a traditional peacekeeper – but that’s beside the point. Such a despicable lack of dignity [and decency, or personal culture, that is related to it] shows that even though someone may look like a samurai on the outside, his mind remains that of an ordinary [simpleton] mercenary.”<sup>67</sup> A friendship should be steadfastly cultivated and grown over the years by proper distance and mutual respect, coupled with loyalty and deference.

As a military man and a public figure at the same time, a samurai was required to “keep order and ensure the peace and security for all three classes of society. Hence, even the most inferior of samurai should never [wrongly] use violence or commit injustice against the citizens. He must not require more fees from the peasants than is customary... He is not allowed to buy things and make buyers wait for their money... He must be sensitive to other people’s lot, understanding towards the peasants living in his estate, and caring towards craftsmen... Samurai, whose duty it is to punish thieves and robbers, must

<sup>64</sup>Daidōji Yūzan Taira-no Shigesuke, op. cit., p. 38.

<sup>65</sup>Ibidem, p. 47.

<sup>66</sup>Ibidem, p. 50.

<sup>67</sup>Ibidem, p. 55.

not walk the path of wickedness.”<sup>68</sup> Here the author of *Budo shoshinshū* alludes to the nine codes of government depicted in *The Doctrine of the Mean* (self-growth, respecting values, family intimacy, deference to officials, identifying oneself with the body of officers, treating the nation as one’s own children, supporting artisans, indulgence for foreigners, kindness)<sup>69</sup>, extended – by the concept of *teyogaku* – to the conduct of each member of the samurai security systems administration, from the highest, to the lowest level of social stratification.

One element that significantly fortifies the mind and morality of a bushi “for his own benefit and the strengthening of spirit” is reading old chronicles that praise the deeds of heroes, and pondering the means to gain a great fame that would last well into future generations. It is also beneficial to associate oneself as often as possible with people of lofty goals. Good example, reflection and resolution reflect in shaping one’s own strong and noble attitude. “So then think carefully – Yūzan advises the samurai – if you have to die, try to do something great beforehand. Something that will amaze both your friends and your enemies, and make them mourn your death... Leave your glory for the future generations.”<sup>70</sup> With motives like these and for the sake of the service, a warrior, or a member of a disposable group, should accept even those whom he privately dislikes and cooperate properly with them. In turn, one should conscientiously avoid or remain extremely careful of evil people. A knight-warrior is very different from a soldier-warrior. There is a Chinese adage about the latter:

“You don’t make a nail from good iron, nor a soldier of a good man.”<sup>71</sup>

Yūzan claims that there are two kinds of soldiers, both formally and morally. The first group includes squires (*chūgen*) and servants (*kobito*). The second group are bushi, or knights. The aforementioned adage states about them: “as is the cherry blossom among all flowers, so is a bushi among all people.”<sup>72</sup> It is said so because: “A bushi – a knight who is on duty – is very different [from mercenaries selling their work], because even his life is his service. Moreover, his master is a servant and vassal as well, albeit on a larger scale, because, in accordance with his rank, he must also follow the ruler’s orders in case of problems in the country... For this purpose, even in times of peace, he maintains a large number of samurai.”<sup>73</sup>

Here one might pose a question: do the current uniformed forces that have sprouted all over the world and draw from the tradition of honor (or at least their cadre does), belong to the former or the latter group? And another one: which of these would we prefer to have as the guardians of our peace? One more question: do we expect honor just from others, or do we also apply the same noble criteria to ourselves?

In this context it seems inevitable to evoke the Imperial Way, which stems from the educational method that was used in samurai families, and successfully shaped the bushi nobility – the strength of which was such that it elevated even the poor to the top. Consider the examples: Toyotomi Hideyoshi and the poor samurai Matsudaira, later known as Tokugawa the Great, who both rose from

<sup>68</sup> Ibidem, p. 58.

<sup>69</sup> See: *Filozofia Wschodu*, T II, op. cit., 342, 343.

<sup>70</sup> Daidōji Yūzan Taira-no Shigesuke, op. cit., p. 59; Yamamoto, op. cit., relates a story of a self-scarifying samurai who saved a valuable genealogy book of the Soma clan from a fire. He entered a blazing building and hid the genealogy inside his own stomach, which he cut open for that very purpose.

<sup>71</sup> Baka E., *Dao Bohatera. Idea samorealizacji w chińskich wewnętrznych sztukach walki*, Kraków 2008.

<sup>72</sup> After: Norman F.J., *Japoński wojownik*, Diamond Books, Bydgoszcz 2006, p. 24. [*The Fighting Man of Japan: The Training and Exercises of the Samurai*, Archibald Constable&Co., London 1905.] Also includes the explanation of the difference between warriors and knight-warriors.

<sup>73</sup> Daidōji Yūzan Taira-no Shigesuke, op. cit., p. 59.

common people. This brings to mind the idea of *teiōgaku* (*tennōgaku*), a samurai upbringing of a ruler (Emperor), and an important part of it that is illustrated by a letter from Taira no Shigemori (1138–1179) to his father Taira no Kiyomori: “I have recently read in *Shinjikan-kyo* [*The Contemplation of the Mind Sutra*] that the first kind of compassion is the compassion of Heaven and Earth, the second – that of the King, the third of one’s parents and the fourth and final: of all beings. When we know this, we become human beings; when we do not, we are demons and animals. Among these four the compassion of the Emperor is the most important.”<sup>74</sup> The idea that the compassion of the Emperor is reciprocated by the compassion of the people probably originates from the Indian Emperor Ashoka, who combined the notions of Hinduism (Brahmanism) and Buddhism.<sup>75</sup>

Therefore the latter group is under singular obligations that are bound both to war and direct combat, and to times of peace which require (re)building, creativity and order.

Yūzan compares an official to new white clothes. As a knight and an official, since his youth a samurai must exercise the habit of maintaining *kihon* – proper, clean bases. The author of *Budo shoshinshū* warns that it is much easier to wash the dirt from clothes than from the human heart. Clothes may experience different types of stains. In such cases, one must possess the skill and choose appropriate measures for their elimination: “It is quite similar with the heart of a samurai. Here you have to be skilled at articulating the three virtues: loyalty, duty, and courage... Some stains disappear under the influence of fidelity, others with perseverance, but there are some that even loyalty cannot remove. If this happens, add courage and wash them intensely, and eventually they will come off.

And this is the deepest secret of purifying the heart of a samurai.”<sup>76</sup>

*The Code of the Samurai* points out that “however Bushidō is mainly and understandably associated with fighting, not one of you [bushi] may settle for that alone.”<sup>77</sup> It is a nonsensical way of thinking characteristic of, as Yūzan calls him, a simpleton-warrior. The mind of a samurai is able to find balance and solace in the art of poetry or in exploring the intricacies of the tea ceremony. According to Yūzan, all eminent bushi recognized by history as great warriors wrote poems.

The Far East has an incredible ability to transform basically any activity into a form of art, a fact evidenced by, inter alia, the tea ceremony, flower arranging, the art of cooking, as well as Martial Arts. “Taoists have become known as masters and great teachers of treating practical skills in such a way. They were the ones to teach how to shape the spirit while developing manual skills. Confucius [also] valued practical skills and activities... when you take a closer look at this training of virtues and morals, at its core it is just that: the art of self-making by achieving excellence... In the East, whatever it is you train, in you are a Master you will always aim for one thing: spiritual perfection of a self-making man. It is so with every sage, be it Taoist, Confucian, or Buddhist.”<sup>78</sup> What is creative about art at its beginning is not a blind freedom, but rather discipline. As Musashi states, “So you temper your body [and mind] every morning, you build your form every evening, smoothing the shortcomings, in order to later liberate yourself from the restraints of learning and become responsible for your own actions. From now on, the uncommon charm of Nature and the ever so strange influence of all-permeating contemplation are yours. And therein lies the

<sup>74</sup> H. Nakamura, op. cit., p. 452.

<sup>75</sup> Ibidem.

<sup>76</sup> Daidōji Yūzan Taira-no Shigesuke, op. cit., p. 85.

<sup>77</sup> Ibidem, p. 124.

<sup>78</sup> A. I. Wójcik, *Konfucjusz*, PAN, Oddz. w Krakowie, Kraków 1995, p. 45.



meaning and the fruit of exercise, as well as the implementation of the Law.”<sup>79</sup>

The concept of Bushidō, both ethical and relating to administration and safety management, as it is described above, is mirrored in many records, firstly in oral communications, and later in clan codes that constituted valuable treasures of eminent military clans and were protected by an order to maintain secrecy.

Of course, there are also older records based on the idea of Bushidō, or even ones that conform this concept as they arose within the “culture of Bushidō.” Specific traces of this type date back to the early history of Japan, with an important turning point of the advent of writing to the islands; writing that was brought along with Buddhism. Among the authors and works relating to the history of Bushidō that come from the period since the beginning of supremacy of the shogunate and the samurai class (that is, from the Kamakura period: 1185–1333), the ruthless and stoic Kata Kiyomasa bushi (1562–1611) stands out, who distinguished himself in battle at the tender age of 18.<sup>80</sup> During the Korean campaign led by Hideyoshi he was dubbed a demon by the locals as in his free time he would go hunting for tigers, with only his spear for company. Kiyomasa formulated and wrote down brief instructions in the spirit of Bushidō for the samurai reporting to him (16<sup>th</sup> century). Among other things, they oblige bushi to exercise their skills in warfare daily and despite their brevity, they explicitly encourage reading and learning (in as many as two out of the eight points). Modest food, simple clothing and avoiding dissolute distractions under severe penalties complete the instructions offered in the manual. Codes like aforementioned *The Ninety-nine Articles of the Takeda Clan* or the *One Hundred Articles*

by Tokugawa Iyasu, carry a considerable load of both concrete guidelines and spirituality. To this day, they serve as the proper record of Bushidō in its devotion and morality on the one hand, and on the other, as inexhaustible resources for building management theories in practical applications and academic deliberations alike. Nowadays, the phenomenon of “Modern Bushidō” has arisen and can be observed in Japanese culture as a whole, as well as in the scientifically studied phenomena of visionary businesses or in dozens of books on the contemporary use of Bushidō and its oriental sources by Boye Lafayette De Mente (b. 1928), who has conducted participant observation in the Japanese Islands for more than fifty years (among others, he was a member of U.P. Navy Intelligence, 1946, in Japan).

*Kyūjūkyū Kakun*, or *The Ninety-nine Articles of the Takeda Clan*, which is the code of the Takeda family that was formulated in 1558, concludes with a sentence: “The aforementioned rules must not be blindly distributed among outsiders. This is my will. Two times five equals ten. Two plus five equals seven. In this lies the secret of the Takeda family.”<sup>81</sup>

For this reason, to satisfy the needs of a structure much larger than a clan: the state, or the Land of the Rising Sun under the rule of the Tokugawa shogunate, another code inspired by Bushidō was put forward: *Buke shohatto* (*The Laws for the Military Houses*). This code was the foundation of the concept of administration and safety management since the beginning of the Edo period. It was commissioned by Iyasu Tokugawa and written “in 1615 by Sūden, a priest of Zen Buddhism, in collaboration with other scholars.”<sup>82</sup> It had a distinctly state-building rather than clan character. The years 1632

<sup>79</sup> Musashi, op. cit., p. 63.

<sup>80</sup> After:

[http://www.aikido.itu.edu.tr/yazikar/Bushidohistory\\_\(a\).polf&ei](http://www.aikido.itu.edu.tr/yazikar/Bushidohistory_(a).polf&ei) [02/20/2009].

<sup>81</sup> Takeshi Takagi, op.cit., p. 62.

<sup>82</sup> D.F. Draeger, op. cit., *Tajemnice Budō*, Diamond Books, Bydgoszcz 2006, p. 20.

and 1645 gave Japan *Heiho kadensho* by Yaygū and *Gorin no sho* by Musashi. 1685 is the year when a briefly worded set of rules for Bushidō (*Shidō*) was proposed by the aforementioned scholar and samurai Yamaga Soko (1622–1685). His text consists of six parts:

- 1) Obligations,
- 2) Disposition,
- 3) Talent and work on one's own character,
- 4) Reflections,
- 5) Seriousness,
- 6) Moderation in everyday life.

Yamaga Soko, a practitioner and theorist of Bushidō thought that a samurai was a paragon of all virtues for all social classes living in the Japanese archipelago: "It is the task of a samurai to consider his place in life, to serve his master truly, if he has one, to deepen his loyalty to his friends and place duty above everything else, while maintaining appropriate caution."<sup>83</sup> When it comes to building management systems and security management, one of its key ethical and legal elements is the concept of duty. Duty is raised to the highest level by appointing it with a self-realization aspect. It also reaches the highest degree of motivation and internalization, which follows motivation. This feature eliminates the notion of duty as something foreign, imposed by the bureaucracy and secondary in relation to the stand-alone security system. The very system of beliefs and attitudes that, to a large extent, coincides with the adopted and, in certain situations, manifested value system.

"The fact that the essence of Budō can be equated with the ethical code of the traditional warrior has been repeatedly confirmed by the military intellectuals of the Edo period, for example by Daidōji Yūzan, who wrote *Budō shoshinshū* in 1686. In this way, the spiritual and ethical concepts developed for warriors became parts of traditional Budō,"<sup>84</sup> and thus

part of the modern Japanese philosophy of security. They have also transitioned to the subsequent, current stage of the cultural development of the Land of the Rising Sun, and with it, to the global culture of the 20<sup>th</sup> century. However, before that happened, extensive efforts were made to modernize Japan during the Meiji era. The values and the material culture that were largely created by the samurai – their very existence – were seriously compromised during this period.

Despite certain dangers of the Meiji era, whose strategic goal was to put Japan in the global forefront in many areas of economy, technology, science and military, this period bore yet another concise and authoritative record of the current version of Bushidō. It was penned by the Emperor himself, and was addressed to the entire population of Japan. Yet, a little earlier a needless thing occurred, that is the strong infection of the samurai culture by the virus of the Western imperialism, with its insatiable "oversize", and the attributes of early globalization, characterized by militarism and aggression in business, the desire to conquer and Machiavellianism dressed as praising progress. The mission of Minister Iwakura Tomomi (1825–1883) illustrates it clearly: "...the real purpose of the mission was to see the West with our own eyes, to learn about progress and modernization, and then to direct the development of Japan... The members of Iwakura's mission noted that Western countries did not carry out the process of modernization through mutual cooperation, but through a constant struggle for wealth and power, which resulted in a bitter and sometimes violent rivalry between the states."<sup>85</sup> In time, the indiscriminate fascination with the West began to give way to more moderate approaches which directed the Japanese to choose what was best of both worlds: the Eastern and Western civilizations. Let me reiterate that they began to reason and

<sup>83</sup> de B. Tsunoda, *Sources of Japanese Tradition*, p. 399; after: Varley P., op. cit., p. 204

<sup>84</sup> D.F. Draeger, *Tradycyjne budo*, pp. 31–32.

<sup>85</sup> P.Varley, op. cit., p. 233.

talk as follows: “We recognize the strengths of the Western civilization... First of all, we appreciate Western science, economy and industry. However, they should not be accepted just because they are Western; they should only be introduced when they can increase the prosperity of Japan. So let us not try to impose short-sighted xenophobia, but rather to empower our national soul in the spirit of brotherhood.”<sup>86</sup> After a period of rapturous admiration for the Western modernity at the beginning of the modernization of Japan, the elites quickly came to their senses and the policy of discrediting the samurai tradition, so meritorious and deeply rooted in philosophy and religion, was discontinued. The main factor in putting this process into motion was the attitude of the Emperor who was also the main leader. In the fifteenth year of the Meiji reforms (1882) the ruler of the modern Yamato presented *The Imperial Rescript to Soldiers and Sailors*, which is a cornerstone of the continued cultivation of Bushidō.<sup>87</sup> The analysis of the text suggests that it was based largely on *Budō shoshinshū*. Thus the samurai ethos, now known as the Modern Bushidō, became the official interpretation for the education and conduct of all social classes in Japan.

The bushi have always epitomized desirable qualities sought by all members of the Japanese nation, so the Emperor’s Message offered a clear and straightforward signal that the universally accepted, steeped in spirituality, moral values that were praised in *The Seventeen-article Constitution* by Prince Shōtoku (7<sup>th</sup> century)<sup>88</sup> and his successors, would still be supported and cultivated, alongside the modernization of the country. As Fumon Tanaka puts it, the spirit of Bushidō

survives, and the “martial arts have become part of the culture and are regarded with the respect accorded to science.”<sup>89</sup> He reminds us that “the allure of a warrior lurks in his constant readiness to make the supreme sacrifice. A bushi was well mannered and expertly wielded his weapon, but there was nothing of a killer in him. In case of a sudden danger he was able to calmly assess the situation. This is the peace of mind and the merging of the love of beauty of life, as well as [the life-giving qualities of contemplating the importance of] death, that was the essence of each samurai’s existence and that gave the martial arts their true meaning.”<sup>90</sup>

To this day, the notion of Bushidō survives, in spite of the turmoil of war and political changes which Japan underwent since the mid 20<sup>th</sup> century. The spirit of Bushidō is still carefully cultivated, albeit often in a different way. It remains an invigorating theme for a holistically conceived social organism, with its wide spectrum of areas, from economics and ecology, political philosophy, a safe and creative growth of the individual, sociological phenomena relating to groups of people, to the philosophy of safety and safety management in its latest form. This creativity accepts both stability and change, tradition and modernity. It is shaped as a deep, system-based process. This process is also rooted in the Japanese concept of *karada de oboeru* – “learning through the body,” derived from the Way of the Warrior – Bushidō. “What distinguishes the samurai is the *heihō* way which they follow and which originates in the sense of duty to prevail over others in all areas... This is achieved by practicing many virtues in the [noble] service of *heihō*... It seems to me – as Musashi says – that people [mistakenly] believe that learning law and tactics is useless in practice. And that is why two things are so important [both once and

<sup>86</sup> C. Gluck, *Japan’s Modern Myths: Ideology in the Late Meiji Period*, Princeton University Press, 1985, p. 222.

<sup>87</sup> *Reskrypt Cesarski do Żołnierzy i Żeglarzy*, op. cit.

<sup>88</sup> E.g.: Kanert M., *Buddyżm japoński*, Wydawnictwo TRIO, Warszawa 2005; also Varley P., op. cit., p. 25.

<sup>89</sup> Tanaka, op. cit., p. 14.

<sup>90</sup> *Ibidem*, p. 14.

today] in order to realize this Way: training and learning, so that the knowledge of [the law and the law-based] tactics would prove beneficial at any time and in all matters.”<sup>91</sup> With these words of a Buddhist recluse and an exceptional swordsman, Miyamoto Musashi one can sum up the history and the timeless relevance of the Way in question – from its ancient version, to the contemporary applications of Bushidō. As it is perhaps the most valuable lesson to draw from the constant presence of Bushidō in Japanese culture: it shows the advantage of continuity over rupture, evolution over revolution, learning creatively from tradition over disregarding it. In a way, Bushidō teaches us the merit of memory.

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