

神を拜して、時勢の進運に伴ひ、各、その職業にいそしまねばならぬ。

### 三、國民性

風土と  
國民性

山鹿素行は、中朝事實に「中國の水士は萬邦に卓爾し、人物は八紘に清秀なり」と述べてゐるが、まことに我が國の風土は、溫和なる氣候、秀麗なる山川に恵まれ、春花秋葉、四季折々の景色は變化に富み、大八洲國は當初より日本人にとつて快い生活地帯であり、「浦安の國」と呼ばれてゐた。併しながら時々起る自然の災禍は、國民生活を脅すが如き猛威をふるふこともあるが、それによつて國民が自然を恐れ、自然の前に威壓せられるが如きことはない。災禍は却つて不撓不屈の心を鍛鍊する機會となり、更生の力を喚起し、一層國土との親しみを増し、それと一體の念を彌、強くする。西洋神話に見られる如き自然との鬭争は、我が國



の語事には見られず、この國土は、日本人にとつてはまことに生活の樂土である。

「やまと」が漢字で大和と書かれたことも蓋し偶然ではない。

頼山陽の作として人口に膾炙せる今様に、

花より明くるみ吉野の 春の曙見わたせば

もろこし人も高麗人も 大和心になりぬべし

とあるのは、我が美しき風土が大和心を育み養つてゐることを示したものである。

又本居宣長がこの「敷島の<sup>大和心</sup>」を歌つて、「朝日に匂ふ山櫻花」といつてゐるのを見ても、如何に日本の情操が日本の風土と結びついてゐるかが知られよう。

更に藤田東湖の正氣の歌には、

天地正大の氣、粹然として神州に鍾<sup>あ</sup>まる

秀でては不二の嶽となり、巍々として千秋に聳え

注いでは大瀛の水となり、洋々として八州を環る



發しては萬朶の櫻となり、衆芳與に儔たぐひし難し

とあつて、國土草木が我が精神とその美を競ふ有様が詠まれてゐる。

清明心

かゝる國土と既に述べた如き君民和合の家族的國家生活とは、相俟つて明淨正直の國民性を生んだ。即ち文武天皇御即位の宣命その他に於て、

明き淨き直き誠の心

清き明き正しき直き心

と繰り返されてゐる。これは既に、神道に於ける禊祓の精神として語事にもうかがはれるのであるが、天武天皇の十四年に御制定になつた冠位の名稱には、勤務追進の上に明淨正直の文字が示され、如何にこの國民性が尊重せられたかがわかる。明淨正直は、精神の最も純な力強い正しい姿であつて、所謂眞心であり、まことである。このまことの外部的表現としての行爲・態度が勤務追進である。即ちこの冠位の名稱は、明るい爽やかな國民性の表現であり、又國民の生活態度で



もあつた。而してまことを本質とする明淨正直の心は、單なる情操的方面に止まらず、明治天皇の御製に、

しきしまの大和心を、しきはことある時ぞあらはれにける  
と仰せられてある如く、よく義勇奉公の精神として發現する。萬葉集には「海行  
かば 水漬くかばね 山行かば 草むすかばね 大皇の 邊にこそ死なめ かへ  
りみはせじ」と歌はれ、蒙古襲來以後は、神國思想が顯著なる發達を遂げて、大  
和魂として自覺せられた。まことに大和魂は「國祚之永命を祈り、紫極之靖鎮を  
護り」來つたのであつて、近くは日清・日露の戦役に於て力強く覺醒せられ、且  
具現せられた。

明き清き心は、主我的・利己的な心を去つて、本源に生き、道に生きる心である。即ち君民一體の肇國以來の道に生きる心である。こゝにすべての私心の穢は去つて、明き正しき心持が生ずる。私を没して本源に生きる精神は、やがて義勇



奉公の心となつて現れ、身を捨てて國に報ずる心となつて現れる。これに反して、己に執し、己がためにのみ計る心は、我が國に於ては、昔より黒き心、穢れたる心といはれ、これを祓ひ、これを去ることを努めて來た。我が國の祓は、この穢れた心を祓ひ去つて、清き明き直き本源の心に歸る行事である。それは、神代以來國民の間に廣く行はれて來た行事であつて、大祓の詞に、

かく聞食してば、皇御孫の命の朝廷を始めて、天の下四方の國には、罪と云ふ罪は在らじと、科戸の風の天の八重雲を吹き放つ事の如く、朝の御霧夕の御霧を、朝風夕風の吹き掃ふ事の如く、大津邊に居る大船を舳解き放ち、舳解き放ちて、大海原に押し放つ事の如く、彼方の繁木が本を、燒鎌の敏鎌以ちて打ち掃ふ事の如く、遺る罪は在らじと、祓へ給ひ、清め給ふ事を、高山の末短山の末より、さくなだりに落ちたぎつ速川の瀬に坐す瀬織津比咩と云ふ



神、大海原に持ち出でなむ。かく持ち出で往なば荒鹽の鹽の八  
 百道の八鹽道の鹽の八百會に坐す速開都比咩と云ふ神、持ち可  
 可呑みてむ。かく可呑みてば、氣吹戸に坐す氣吹戸主と云ふ  
 神、根の國底の國に氣吹き放ちてむ。かく氣吹き放ちてば、根の  
 國底の國に坐す速佐須良比咩と云ふ神、持ちさすらひ失ひてむ。  
 かく失ひてば、天皇が朝廷に仕へ奉る官官の人等を始めて、天の  
 下四方には、今日より始めて、罪と云ふ罪は在らじ………

とある。これ我が國の祓の清明にして雄大なる精神を表したものである。國民は  
 常にこの祓によつて、清き明き直き心を維持し發揚して來たのである。

人が自己を中心とする場合には、沒我獻身の心は失はれる。個人本位の世界に  
 於ては、自然に我を主として他を従とし、利を先にして奉仕を後にする心が生ず  
 る。西洋諸國の國民性・國家生活を形造る根本思想たる個人主義・自由主義等と、



我が國のそれとの相違は正にこゝに存する。我が國は肇國以來、清き明き直き心を基として發展して來たのであつて、我が國語・風俗・習慣等も、すべてこゝにその本源を見出すことが出来る。

#### 沒我同化

わが國民性には、この沒我・無私の精神と共に、包容・同化の精神とその働力が力強く現れてゐる。大陸文化の輸入に當つても、己を空しうして支那古典の字句を使用し、その思想を採り入れる間に、自ら我が精神がこれを統一し同化してゐる。この異質の文化を輸入しながら、よく我が國獨特のものを生むに至つたことは、全く我が國特殊の偉大なる力である。このことは、現代の西洋文化の攝取についても深く鑑みなければならぬ。

抑、沒我の精神は、單なる自己の否定ではなく、小なる自己を否定することによつて、大なる眞の自己に生きることである。元來個人は國家より孤立したものはなく、國家の分として各、分擔するところをもつ個人である。分なるが故に常に



國家に歸一するをその本質とし、こゝに沒我の心を生ずる。而してこれと同時に、分なるが故にその特性を重んじ、特性を通じて國家に奉仕する。この特質が沒我の精神と合して他を同化する力を生ずる。沒我・獻身といふも、外國に於けるが如き、國家と個人とを相對的に見て、國家に對して個人を否定することではない。又包容・同化は他の特質を奪ひ、その個性を失はしむることではなく、よくその短を棄てて長を生かし、特性を特性として、採つて以て我を豊富ならしめることである。こゝに我が國の大いなる力と、我が思想・文化の深さと廣さを見出すことが出来る。

● 國語 沒我歸一の精神は、國語にもよく現れてゐる。國語は主語が屢々表面に現れず、敬語がよく發達してゐるといふ特色をもつてゐる。これはものを對立的に見ずして、沒我的・全體的に思考するがためである。而して外國に於ては、支那・西洋を問はず、敬語の見るべきものは少ないが、我が國に於ては、敬語は特に古くよ



り組織的に發達して、よく恭敬の精神を表してゐるのであつて、敬語の發達につれて、主語を表さないことも多くなつて來た。この恭敬の精神は、固より皇室を中心とし、至尊に對し奉つて己を空しうする心である。おほやけに對するにわたくしの語を以て自稱とし、古くから用ひられる「たまふ」、或は「はべる」「さぶらふ」等の動詞を崇敬・敬讓の助動詞に轉じて用ゐる如きがこれである。而してこの「さぶらふ」「さむらふ」といふ文字から武士の意味の「侍」の語が出たのであり、書簡文に於ける候文の發達となつた。今日用ゐられてゐる「御座います」の如きも、同様に高貴なる座としての「御座ある」と、「いらつしやる」「御出でになる」といふ意味の「います」から來た「ます」とからなつてゐるのである。

風俗習慣

次に風俗・習慣に於ても、我が國民性の特色たる敬神・尊皇・沒我・和等の精神を見ることが出来る。平素の食事も御飯を戴くといひ、初穂を神に捧げ、先づ祖先の靈前に供へた後、一家の者がこれを祝ふのは、食物は神より賜はつたもの



であり、それを戴くといふ心持を示してゐる。新年の行事に於て、門松を立て、若水を使ひ、雑煮を祝ふところにも、遠い祖先からの傳統生活がある。賀詞を述べて齡を祝ふのは、古に於ては、氏上が聖壽を祝ひ奉る壽詞の精神につながるものであり、萬歳の稱呼の如きも亦同じ意味の祝言である。

鎮守はもとより、氏神様といふのは、大體に於て産土の神と考へてよいが、地方的な團體生活の中心をなして今日に及んでゐる。今日の彼岸會や盂蘭盆會の行事は、佛教のそれと民俗信仰と合したものだと思はれ、鎮守の社や寺の境内で行はれる盆踊について見ても、農村娛樂の間にこの兩系統の信仰の融合統一が見られる。農事に關しては、豊年を祝ふ心、和合共榮の精神、祖先崇拜の現れ等をうかがふことが出來、同時に我が舞踊に多い輪をどりの形式にも、中心に向つて統一せられる沒我的な特色が出てゐて、西洋の民族舞踊に多い男女對偶の形式に相對してゐる。子供が生まれた時、お宮參りをさせる風習が廣く行はれてゐるが、こ



れには氏神に對する古からの心持が現れてゐる。

年中行事には節供の如きものがあり、自然との關係、外來文化の融合調和等が見られるが、更に有職故實等に及んでは、その形の奥に汲み出される傳統精神を見逃すことは出来ない。年中行事には、既に擧げたやうに氏族生活の倂を留めるものもあれば、宮廷生活の間から生まれたものもあり、又武家時代に儀式として定められたものもある。いづれもその底には我が傳統の精神が輝いてゐる。雛祭の如きは、最初は祓の行事を主體とし、平安時代の貴族の生活に入つて、ひいな遊びとなり、娛しみと躰とを併せた儀式的な行事となつた。更にそれが江戸時代になつては、内裏雛を飾り、皇室崇敬の心を託することになつた。

#### 四、祭祀と道德



祭 祀  
明治天皇の御製に、

神風の伊勢の宮居の事をまづ今年も物の始にぞきく

と仰せられてあるのは、我が政<sup>まつりごと</sup>始<sup>はじめ</sup>の御儀を御歌ひになつたのであつて、この御儀には、總理大臣が、先づ前年中、神宮の祭祀の滞りなく奉仕せられた旨を奏上する。ことに、我が國政治の最も重要なものとして、祭祀をみそなはせ給ふ大御心を拜することが出来る。大日本史の神祇志に、

夫れ祭祀は政教の本づく所。敬神尊祖、孝敬の義天下に達す。

凡百の制度も亦是に由つて立つ。

とあるのは、祭祀と政治と教育とが根源に於て一致する我が國の特色をよく明らかにしてある。我が國は現御神にまします天皇の統治し給ふ神國である。天皇は、神をまつり給ふことによつて天神と御一體となり、彌<sup>まこと</sup>現御神<sup>まこと</sup>としての御徳を明らかにし給ふのである。されば天皇は特に祭祀を重んぜられ、賢所・皇靈殿・神







て彌々その分を竭くすの覺悟を堅くする。

我が國の神社は、古來祭祀の精神及びその儀式の中心となつて來た。神社は惟神の道の表現であつて、神に奉齋し、報本反始の誠を致すところである。御鏡に關する神勅は、神宮並びに賢所の奉齋の由つて來る本であり、神社存立の根本義は、日本書紀の皇孫降臨の條に於ける天<sup>ヒコノミ</sup>神籬及び天<sup>イハヒ</sup>磐境に關する神勅にある。即ち高皇產靈ノ神が、天ノ兒屋ノ命・太玉ノ命に、

吾は則ち天<sup>ヒコノミ</sup>神籬及び天<sup>イハヒ</sup>磐境を起樹てて、當に吾孫の爲めに齋ひ奉らむ。汝天ノ兒屋ノ命、太玉ノ命、宜しく天<sup>ヒコノミ</sup>神籬を持ちて、葦原の中<sup>ニ</sup>國に降りて、亦吾孫の爲めに齋ひ奉れ。

と仰せられた御心に副ひ奉るのである。

神社に齋き祀る神は、皇祖皇宗を始め奉り、氏族の祖の命以下、皇運扶翼の大業に奉仕した神靈である。この神社の祭祀は、我が國民の生命を培ひ、その精神



の本となるものである。氏神の祭に於て報本反始の精神の發露があり、これに基づいて氏人の團欒があり、又御輿を擔いで渡御に仕へる鎮守の祭禮に於て、氏子の和合、村々の平和がある。かくて神社は國民の郷土生活の中心ともなる。更に國家の祝祭日には國民は日の丸の國旗を掲揚して、國民的敬虔の心を一にする。而してすべての神社奉齋は、究極に於て、天皇が皇祖皇宗に奉仕し給ふところに歸一するのであつて、こゝに我が國の敬神の根本が存する。

祭には、穢を祓つて神に奉仕し、まことを致して神威を崇め、神恩を感謝し、祈願をこめるのである。神に向ふ心持は、我が國に於ては親と子との關係といふ最も根本的なところから出ている。即ち罪穢を祓つて祖ミヤに近づくことであり、更に私を去つて公に合し、我を去つて國家と一となるところにある。

而してその穢を去つた敬虔な心からの自然の發露としては、西行法師の  
何事のおはしますをば知らねども忝さの涙こぼるる



といふ歌がある。

神社は國家的の存在であるのを根本義とするものであるから。令しきに於ける神祇官以來、國家の制度・施設として存して來たのであつて、現在に於ける各派神道、その他の一般の宗教とはその取扱を異にしてゐる。」

明治天皇の御製には、

とこしへに民やすかれといのるなるわがよをまもれ伊勢の

おほかみ

と仰せられ、又、祝部イハヒノト行氏ユキノも、

神垣に御代治まれと祈るこそ君に仕ふる誠なりけれ

と詠んでゐる。かくて皇大神宮は我が國神社の中心であらせられ、すべての神社は國家的の存在として、國民の精神生活の中軸となつてゐる。

我が國祭祀の本旨は以上の如きものであるが、これを西洋の神に對する信仰に



## 道徳

比すると、その間に大なる逕庭がある。西洋の神話・傳説にも多くの神々が語られてゐるが、それは肇國の初よりつながる國家的な神ではなく、又國民・國土の生みの親、育ての親としての神ではない。我が國の神に對する崇敬は、肇國の精神に基づく國民的信仰であつて、天や天國や彼岸や理念の世界に於ける超越的な神の信仰ではなく、歴史的國民生活から流露する奉仕の心である。従つて我が國の祭祀は、極めて深く且廣き意義をもつと同時に、又全く國家的であり、實際生  
 活的である。

以上の如き敬神崇祖の精神が、我が國民道徳の基礎をなし、又我が文化の各方面に行き互つて、外來の儒教・佛教その他のものを包容同化して、日本的な創造をなし遂げしめた。我が國民道徳は、敬神崇祖を基として、忠孝の大義を展開してゐる。國を家として忠は孝となり、家を國として孝は忠となる。こゝに忠孝は一本となつて萬善の本となる。



忠は、明淨正直の誠を本として勤務<sup>つとめ</sup>をはげみ、分を竭くし、以て天皇に奉仕することであり、この忠を本として親に對する孝が成り立つ。それは我が國民が、祖先以來行つて來た古今に通じて謬らざる惟神の大道である。

「教育ニ關スル勅語」には國民道德の大本を教へ給うて、

朕惟フニ我カ皇祖皇宗國ヲ肇ムルコト宏遠ニ德ヲ樹ツルコト  
深厚ナリ我カ臣民克ク忠ニ克ク孝ニ億兆心ヲ一ニシテ世々厥  
ノ美ヲ濟セルハ此レ我カ國體ノ精華ニシテ教育ノ淵源亦實ニ  
此ニ存ス

と仰せられ、又、

斯ノ道ハ實ニ我カ皇祖皇宗ノ遺訓ニシテ子孫臣民ノ俱ニ遵守  
スヘキ所之ヲ古今ニ通シテ謬ラス之ヲ中外ニ施シテ悖ラス  
朕爾臣民ト俱ニ拳々服膺シテ咸其德ヲ一ニセンコトヲ庶幾フ



と宣はせられてある。

我が國に於て明淨正直の誠が重んぜられたことは、語事かたごに見え、宣命に示され、冠位の名ともなつたことによつて明らかである。寶基本紀等に「冥加は正直を以て本と爲す」といひ、又倭姫命世記には、

黒きたなき心無くして丹あかき心を以て清く潔く齋いひまり慎み、左の物を右に移さず、右の物を左に移さずして、左を左とし、右を右とし、左に歸り右に廻る事も、萬の事違ふ事なくして、大神に仕へ奉れ。元もとを元もととし、本もとを本もととする故なり。

と述べてある。これは即ち明淨正直の精神を明らかにするものであつて、左右相混ぜず、右を右とし左を左とし、各、その位を正し、その分を明らかにして寸毫も違はず、一切の歪曲を許さず奸惡邪曲を容れない心である。而してこの寸毫も違はない正直とその正直の働とを以て、始めて元を元とすることが出来る。北畠親



房の神皇正統記は、この精神を承けて正直を強調し、その著とせられる元元集の名は右の文を直接の典據とすると思はれるが、國民道德として特に心すべきことは、この左を左とし右を右とし、夫々のものがあるべき情態、正しき姿にあらしめ、以て元を元とし、本を本とすることである。

武士道

我が國民道德の上に顯著なる特色を示すものとして、武士道を擧げることが出来る。武士の社會には、古の氏族に於ける我が國特有の全體的な組織及び精神がよく繼承せられてゐた。故に主として儒教や佛教に學びながら、遂によくそれを超えるに至つた。即ち主従の間は恩義を以て結ばれながら、それが恩義を超えた没我の精神となり、死を視ること歸するが如きに至つた。そこでは死を輕んじたといふよりは、深く死に徹して眞の意味に於てこれを重んじた。即ち死によつて眞の生命を全うせんとした。個に執し個を立てて全を失ふよりも、全を全うし全を生かすために個を殺さんとするのである。生死は根本に於て一であり、生死を



超えて一如のまことが存する。生もこれにより、死も亦これによる。然るに生死を對立せしめ、死を厭うて生を求むることは、私に執著することであつて武士の恥とするところである。生死一如の中に、よく忠の道を全うするのが我が武士道である。

戦國時代に於ても、領主はよく家長的精神を發揮して領民を愛護してゐる。これ又武士道の現れてなければならぬ。武士の心掛は、平時にあつては、家の傳統により敬神崇祖の心を養ひ、常に緩急に處する覺悟を練り、智仁勇を兼ね備へ、なさけを解し、物のあはれを知るものたらんと努めるにある。武士道の大成に與つて力のあつた山鹿素行・松宮觀山・吉田松陰等は、いづれも敬神の念に篤い人であつた。この武士道が、明治維新と共に封建の舊態を脱して、彌、その光を増し、忠君愛國の道となり、又皇軍の精神として展開して來たのである。

佛 教 佛教は印度に發し、支那・朝鮮を経て我が國に入つたものであるが、それは信



仰てあると共に道德であり、又學問である。而して我が國に入つては國民精神に醇化せられて、國民的な在り方を以て發展した。古くは推古天皇二年春二月に「天皇は皇太子及び大臣に三寶興隆の詔を下し給ひ、その詔によつて君恩と親恩とに報ずるために寺塔が建立せられた。君親の恩を報ずるために寺を建てるといふ佛教傳來初期のこの精神は、やがて南都佛教に於て鎮護國家の精神として現れ、天台宗・眞言宗に至つてはこの標幟を掲げ、その後臨濟宗の興禪護國論の如き、又日蓮宗の立正安國論の如き主張となり、その他、新佛教の祖師達も齊しく王法を重んじた。而してこれと共に、その教理的發達にも大いに見るべきものがあつた。眞言宗が森羅萬象を大日如來の顯現とし、即身成佛を説き、天台宗が草木國土も悉皆佛性をもち、凡夫も悟れば佛であるといひ、解脱を衆生に及ぼすことを説くところに、天照大神を中心とする神祇崇敬及び歸一沒我の精神、一視同仁、衆と共に和する心に相應するもののあるのを觀る。南都佛教の或ものに於ては、



解脱に差別を説いてゐるのに、平安佛教以後、特に無我に基づく差別即平等、平等即差別の佛教本來の趣意を明らかにして、一切平等を説くに至つたのは、やはり差別即平等の心を有つ我が國の民族的・家族的な精神、沒我的・全體的精神によつて攝取醇化せられたものであつて、例へば親鸞が御同朋御同行と呼びかけてゐるが如きこれである。淨土宗・眞宗は聖道門に對する易行道いぎやうだうの淨土門をとり、還相げんさう回向くわうを説き、時宗は利他教化りたけうかの遊行ぎやうぎやうをなして、佛教をして國民大衆の佛教とした。親鸞が阿彌陀佛の絶對他力の攝取救済を説き、自然じねん法爾ほふにを求めたところには、は、沒我歸一の精神が最もよく活かされてゐると共に、法然が時處所縁を嫌はず念佛して、ありのままの姿に於て往生の業を成ずることを説いたところには、日本人の動的な實際的な人生觀が現れてゐる。又道元が、自己を空しうした自己の所行が道に外ならぬとし、治生産業皆これ報恩の行となす沒我的精神、實際的な立場をとる點に於て同様のものをもつてゐる。この精神は、次第に神儒佛三教一



致等の説ともなつて現れるに至つた。天台宗以下、釋尊よりの歴史的相傳師承を據り所とし、聖徳太子に復らうとする運動を生じたところには、歴史・傳統を尊重する精神が見られる。かやうにして我が國は大乗相應の地とせられて、佛教を今日にあらしめたのであり、國民的な在り方、性格が自ら顯現してゐる。かくの如く同化せられた佛教が、我が文化を豊富にし、もの見方に深さを與へ、思索を訓練し、よく國民生活に滲透し、又國民精神を鼓舞してゐるのであつて、彼岸會・孟蘭盆會の如き崇祖に關聯する行事をも生ずるに至つた。

## 五、國民文化

文化 我が國の文化は、肇國以來の大精神の顯現である。これを豊富にし發展せしめるために外來文化を攝取醇化して來た。支那の明時代に著された五雜俎に、經書



のうち孟子を携へて日本へ往く者があれば、その船は必ず覆溺するといふ傳説を掲げてゐる如きは、凡そ革命思想が我が國體と根本的に相容れないことを物語るものであり、我が不動の精神とこれに基づく嚴正な批判との存することを意味してゐる。菅原道眞の語といはれる「和魂漢才」なる言葉が一般に行はれたのも、かやうな意味に於てである。

凡そまことの文化は國家・民族を離れた個人の抽象的理念の所産であるべきではない。我が國に於ける一切の文化は國體の具現である。文化を抽象的理念の展開として考へる時、それは常に具體的な歴史から遊離し、國境を超越する抽象的・普遍的のものとならざるを得ない。然るに我が國の文化には、常に肇國の精神が儼存してをり、それが國史と一體をなしてゐる。

かくて我が國の文化は、一貫せる精神をもつと共に、歴史の各時代に於て各、異なる特色を現してゐる。而して創造は常に回顧と一となり、復古は常に維新の原



動力となる。即ち今と古とは一となり、そこに新時代の創造が営まれる。我が國の歴史を辿るものは、到るところにこの事實の明瞭に現れてゐるのを見るであらう。従つて我が國に於ては、復古なき創造は眞の意味に於ける創造ではない。それと同時に創造なき復古は眞の復古ではない。たゞ肇國以來一貫せる精神に基づく「むすび」こそ、我が國のまことの發展の姿でなければならぬ。

## 學問

元來我が國の學問は、歴代の天皇の御獎勵によつて發達し、今日あるを得たのである。即ち夙に儒教・佛教並びにこれに隨伴した大陸の文化を攝取し、これを保護獎勵し給うたのである。遣隋使・遣唐使にそへて多數の留學生、學問僧を遣されて廣く外國文化の粹を採り給うたことや、萬葉集の撰集に次いで、古今和歌集以下所謂二十一代集等の勅撰、或は勅版の印行等、學問を御獎勵遊ばされたことは枚擧に遑がない。これは近く明治維新以來、西洋の學問・技術の攝取普及に關する明治天皇の御軫念にも拜することが出来る。かく學問を保護獎勵し給ふこ

K.T.



とは、一に皇祖肇國の御精神を恢弘し、國運の隆昌、民福の増進に大御心を注がせ給ふがために外ならぬ。

古來我が國の學問には、自ら肇國以來一貫せる精神が流れてゐる。聖德太子は、皇道の羽翼として儒・佛・老の教を攝取せられて、憲法十七條を肇作し、又三經の義疏を著し給うた。理即ち道理といふことを説かれるにしても、それは決して抽象的・普遍的な理法といふが如きものとしてではなく、具體的に一貫せる傳統精神の上に踐み行ふべき道として示し給うてゐる。而してこの道によつて、當時の多岐多方面に互る學問・文化は綜合統一せられ、爾來常に復古と創造、傳統と發展とが相即不離に展開し、進歩を遂げて來た。

國史については聖德太子は夙に天皇記・國記等を作り給ひ、次いで天武天皇の聖旨に基づき、元明天皇は古事記三卷を撰録せしめ給ひ、元正天皇は勅して日本書紀三十卷を編纂せしめ給うた。而して日本書紀が撰進せられた翌年から、宮中



に於てこれが講筵を設けさせられ、臣民をして我が國のまことの姿を明らかに覺らしめ給ふところがあつた。勅命による修史の事業は、醍醐天皇の御代に至るまで相繼ぎ、所謂六國史の成立を見るに至つたが、後世民間にも、大日本史の如き修史事業が企てられたのである。又、江戸時代に勃興した國學は、古典の研究に發した復古の學であり、國史と共によく國體を明らかにし、國民精神の宣揚に大いに貢獻するところがあつた。

我が國のあらゆる學問は、その究極を國體に見出すと共に、皇運の扶翼を以てその任務とする。江戸時代に西洋の醫學・砲術その他が傳來した時、非常な困難を排してその研究に當つたのも、又、明治維新後、西洋の學術百般の採用に専念し、努力したのも、皆これ皇運を扶翼し奉る臣民の道に立つてのことであつた。併しながら非常の勢を以て外來文化を輸入し、諸方面に向つて大いに發展しつゝ、ある今日の學問に於ては、知らず識らずの間にこの中心を見失ふ恐れなしとした



い。明治天皇は五箇條の御誓文の中に、

智識ヲ世界ニ求メ大ニ皇基ヲ振起スヘシ

と仰せられてゐるのであつて、如何なる學問に従事するものも、常に思をこの根本の目的に致し、よく我が國學問の本旨を逸脱せず、以て聖旨に副ひ奉ることに努めねばならぬ。

我が國の教育も、亦一に國體に基づき、國體の顯現を中心とし、肇國以來の道にその淵源を有すべきことは、學問の場合と全く同様である。我が教育は、古く氏上が氏人を率ゐて朝廷に奉仕した時代に於ては、その氏々に於ける祖先以來の奉仕の歴史の傳承が教育の内容をなした。例へば高橋氏文たかはし ぶんに於て、高橋氏の祖磐鹿六かむろく鴈命が景行天皇に奉仕して忠勤を擢んでより、代々家職を襲ぎ、朝廷の内膳職に奉仕する由來を述べて、その子孫を教訓し、以て奉公の念を厚うせしめた如き、古來諸家の氏文は皆この類である。後世武士の教育についても、この傳統



による家庭教育を重んじ、家門の名を守るべきことを常に訓へたのである。吉野朝の忠臣菊池氏の家訓たる菊池武茂起請文に、

武茂弓箭の家に生まれて、朝家に仕ふる身たる間、天道に應じて正直の理を以て、家の名をあげ、朝恩に浴して身を立せんことは、三寶の御ゆるされをかうぶるべく候。その外私の名聞己欲のために義をわすれ恥をかへりみず、當世にへつらへる武士の心をながく離るべく候。

とあるはその例である。

近世に於ける國民教育は、神道家・國學者・儒者・佛敎家・心學者等の活動によるものが多かつた。神道家に於ける中臣祓なかよみのほらへの尊重、國學者に於ける我が古典の研究とその普及との如きは、最も顯著なものである。かうした人々の貢獻に關聯して、神社に於ては和歌・俳諧の神前披講・獻額等が行はれ、奉納額は算道に關

ココカラ  
谷にん  
~~神佛~~  
~~室室~~



するものにも及んでゐる。諸藝諸道の祖として夫々の守護神を立て、八幡宮を武神として尊崇し、天滿天神を文神として仰ぎ、素戔嗚尊の八雲の神詠に和歌の起原を求めるなど、種々の道の起原を神に求めてゐる。

抑、「をしへ」は「愛し」の語が示すやうに慈しみ育てる意味であり、人間自然の慈愛を基として道に従つて人を育てることである。「みちびく」は子弟をして道に至らしめる意味である。我が國の教育は、明治天皇が「教育ニ關スル勅語」に訓へ給うた如く、一に我が國體に則とり、肇國の御精神を奉體して、皇運を扶翼するをその精神とする。従つて個人主義教育學の唱へる自我の實現、人格の完成といふが如き、單なる個人の發展完成のみを目的とするものとは、全くその本質を異にする。即ち國家を離れた單なる個人的心意・性能の開發ではなく、我が國の道を體現するところの國民の育成である。個人の創造性の涵養、個性の開發等を事とする教育は、動もすれば個人に偏し個人の恣意に流れ、延いては自由放



任の教育に陥り、我が國教育の本質に適はざるものとなり易い。

教育は知識と實行とを一にするものでなければならぬ。知識のみの偏重に陥り、國民としての實踐に缺くる教育は、我が國教育の本旨に悖る。即ち知行合一してよく肇國の道を行ずるところに、我が國教育の本旨の存することを知るべきである。諸の知識の體系は實踐によつて初めて具體的のものとなり、その處を得るのであつて、理論的知識の根柢には、常に國體に連なる深い信念とこれによる實踐とがなければならぬ。而して國民的信念及び實踐は理論的知識によつて益、正確にせられ、發展せしめられるのであるから、我が國教育に於ても、理論的・科學的知識は彌々尊重獎勵せられねばならぬが、同時にそれを國民的信念及び實踐と離れしめずして、以て我が國文化の眞の發達に資するところがなければならぬ。即ち一面諸科學の分化發展を圖ると共に、他面その綜合に留意し、實行に高め、以てかゝる知識をして各、その處を得しめ、その本領を發揮せしむべきである。



Doc. 1676

畏くも明治天皇は、明治十二年、教學大旨に、

教學ノ要仁義忠孝ヲ明カニシテ知識才藝ヲ究メ以テ人道ヲ盡スハ我祖訓國典ノ大旨上下一般ノ教トスル所ナリ

然ルニ輓近専ラ智識才藝ノミヲ尙トヒ文明開化ノ末ニ馳セ品行ヲ破リ風俗ヲ傷フ者少カラス然ル所以ノ者ハ維新ノ始首トシテ陋習ヲ破リ知識ヲ世界ニ廣ムルノ卓見ヲ以テ一時西洋ノ所長ヲ取り日新ノ効ヲ奏スト雖モ其流弊仁義忠孝ヲ後ニシ徒ニ洋風是競フニ於テハ將來ノ恐ル、所終ニ君臣父子ノ大義ヲ知ラサルニ至ランモ測ルヘカラス是我邦教學ノ本意ニ非サル也

と仰せられてゐる。寔に今の時世に照して深く思を致さなければならぬところである。



## 藝道

我が國の道は、古來の諸藝にも顯著に現れてゐる。詩歌・管絃・書畫・聞香・茶の湯・生華・建築・彫刻・工藝・演劇等、皆その究極に於ては道に入り、又道より出てゐる。道の現れは、一面に於て傳統尊重の精神となり、他面に於て創造發展の行となる。従つて中世以來我が國の藝道は、先づ型に入つて修練し、至つて後に型を出るといふ修養方法を重んじた。それは個人の恣意を排し、先づ傳統に生き型に従ふことによつて、自ら道を得、而して後これを個性に従つて實現すべきことを教へたものである。これ我が國藝道修業の特色である。

我が藝道に見出される一の根本的な特色は、没我歸一の精神に基づく様式を採ることであり、更に深く自然と合致しようとする態度のあることである。庭園の造り方を見ても、背景をなす自然との融合をはかり、布置配列せられた一木一石の上にも大自然を眺めようとし、竹の簀の子に萱の屋根の亭を設けて自然の懷に没入しようとする。即ち主觀的計畫に流れ人意を恣にするが如きものではない。



茶道に於て佗びを尊ぶのも、それを通じて我を忘れて道に合致しようとする要求に出づる。狭い茶室に膝つき合せて一期一會を楽しみ、主客一味の喜びにひたり、かくして上下の者が相寄つて私なく差別なき和の境地に到るのである。この心は、古來種々の階級や職業のものが差別の裡に平等の和を致し、大なる忘我奉公の精神を養つて來たことによく相應する。繪畫に於ても、大和繪の如きは素直な心を以て人物・自然を寫し、流麗にして趣致に富み、日本人の心を最もよく表現してゐる。連歌・俳諧の如きは、本來一人の創作ではなく集團的な和の文學、協力の文學である。又簡素清淨なる神社建築は、よく自然と調和して限りなく神々しいものとなつてゐる。寺院建築の如きも、よく山川草木の自然に融合して優美なる姿を示し、鎧兜や衣服の模様に至るまで自然との合致が見られるといふが如く、廣く美術工藝等にもよくこの特色が現れてゐる。更に我が國藝術について注意すべきは、精神と現實との綜合調和及び夫々の部門の藝術が互に結びついてゐること



とである。即ち世阿彌の「花」、芭蕉の「さび」、近松門左衛門の虚實論等に於ては、この心と物との深い一體の關係を捉へてゐる。繪卷物に於ては、文學・繪畫・工藝等の巧なる綜合が見られ、能樂に於ては、詞章・謠歌(謠)、奏樂(囃)、舞踊・演伎(形)、繪畫、工藝等の力強い綜合的實現がある。歌舞伎に於ても音樂と舞踊と所作との融合にその特色が現れてをり、又花道によつて舞臺と觀衆との融和にまで進んでゐる。

これを要するに、我が國の文化は、その本質に於て肇國以來の大精神を具現せるものであつて、學問・教育・藝道等、すべてその基づくところを一にしてゐる。將來の我が國文化も當にかゝる道の上に立つて益々創造せらるべきである。

## 六、政治・經濟・軍事



我が國は萬世一系の天皇御統治の下、祭祀・政治はその根本を一にする。大化の改新に於て唐制を採用するに際し、孝徳天皇が悦以て民を使ふの道を問ひ給へるに對し、蘇我石川麻呂は「先づ以て神祇を祭ひ鎮めて、然して後に應に政事を議るべし」と奏上してゐる。我が國古の成文法は近江令より養老令に至つて完成せられたが、その職員令の初に先づ神祇官を置き、又特に神祇令を設けてある。明治天皇は「神祇を崇め祭祀を重んずるは皇國の大典禮教の基本なり」と詔せられてゐる。即ち祭祀の精神は肇國以來政事の本となつたのであつて、宮中に於かせられては、畏くも三殿の御祭祀をいとも嚴肅に執り行はせられる。これ皇祖肇國の御精神を體し、神ながら御世しろしめし給ふ大御心より出づるものと拜祭し奉るのである。實に敬神と愛民とは歴代の天皇の有難き大御心である。

明治天皇は、皇祖皇宗の御遺訓、御歴代統治の洪範を紹述し給ひ、明治二十二年二月十一日を以て皇室典範を御制定になり、大日本帝國憲法を發布遊ばされた。



外國に於ける成文憲法は、大體に於て既存の統治權者を放逐し、又は掣肘することから生まれた。前の場合は所謂民約憲法と稱せられるけれども、その實は平等な人民が自由の立場に於て交互に契約したものではなくして、權力爭奪に於ける勝利者によつて決定せられたものに過ぎない。後の場合は所謂君民協約憲法と稱せられるものであつて、これは傳統的の權力者たる君主が新興勢力に強要せられて相互の勢力圏を協定したものに外ならぬ。尙この外に欽定憲法の名を冠するものがあつても、それは程度の差こそあれ、實質に於ては、矢張りこの種の協約憲法以外のものではない。

然るに帝國憲法は、萬世一系の天皇が「祖宗ニ承クルノ大權」を以て大御心のまゝに制定遊ばされた欽定憲法であつて、皇室典範と共に全く「みことのり」に外ならぬ。

而してこの欽定せられた憲法の内容は、外國に於けるが如き、制定當時の權力關



係を永久に固定せんがために規範化したものでもなく、或は民主主義・法治主義・立憲主義・共産主義・獨裁主義等の抽象的理論又は實踐的要求を制度化したものでない。又外國の制度を移植し模倣したものでなく、皇祖皇宗の御遺訓を顯彰せられた統治の洪範に外ならぬ。これは、典憲欽定に際して皇祖皇宗の神靈に誥げ給うた御告文に、

皇祖

皇宗ノ遺訓ヲ明徴ニシ典憲ヲ成立シ條章ヲ昭示シ  
と仰せられ、又、

皇祖

皇宗ノ後裔ニ貽シタマヘル統治ノ洪範ヲ紹述スルニ外ナラス  
と宣はせられたことによつても昭かである。

かくの如き皇祖皇宗の御遺訓を紹述せんとの大御心は、獨り典憲欽定に際して



のみならず、明治の御代を一貫して渝らせられぬものであつたことは、

世はいかに開けゆくともいにしへの國のおきてはたがへざら  
なむ

かみつよの御代のおきてをたがへじと思ふぞおのがねがひな  
りける

さだめたる國のおきてはいにしへの聖の君のみこゑなりけり  
の御製によつても拜せられる。しかもかくの如き叡慮は、明治の御代に限られた  
ことではなく、御歴代一貫の大御心である。皇祖皇宗の御遺訓は歴代天皇によつ  
て紹述せられるのであつて、こゝに萬世一系の皇統は自然の御一系たらせられる  
のみではなく、同時に御自覺の御一系たらせ給ふ有難き事實が拜せられる。故に、  
欽定遊ばされた典憲は、皇祖皇宗の後裔に貽したまへる御統治の洪範の紹述とし  
て、これを奉戴し、又偏へにかくの如きものとして謹解し、循行するを要する。



而してこの連綿不斷の御統治の洪範を新たに典憲として紹述遊ばされたのは、御告文に、

願ミルニ世局ノ進運ニ膺リ人文ノ發達ニ隨ヒ宜ク

皇祖

皇宗ノ遺訓ヲ明徴ニシ典憲ヲ成立シ條章ヲ昭示シ内ハ以テ子孫ノ率由スル所ト爲シ外ハ以テ臣民翼贊ノ道ヲ廣メ永遠ニ遵行セシメ益、國家ノ丕基を鞏固ニシ八洲民生ノ慶福ヲ増進スヘシ

と仰せられてあるところにうかがはれる。國運の隆昌、臣民の懿德良能の發揚、慶福の増進を念じさせ給ふことは、「天壤無窮ノ宏謨」に循はせ給ひ、「祖宗ノ遺業ヲ永久ニ鞏固ナラシ」め給ふ所以である。而して憲法欽定の特殊なる御目的は、君臣の遵守規範を明徴にし、又臣民翼贊の道を廣め給ふところにあることが拜せ



られる。而して世局の進運、人文の發達が、この憲法御制定の機縁となつてゐる。このことも亦「夫れ大人<sup>ひじ</sup>の制<sup>ひじ</sup>を立つる、義<sup>ことば</sup>必ず時に隨ふ」との御祖訓に隨はせ給うたのである。かくの如き立憲の御精神を拜して外國に於ける憲法制定の由來に思を及ぼす時、よく彼我の憲法の本質的差異を知ることが出来る。

我が憲法に祖述せられてある皇祖皇宗の御遺訓中、最も基礎的なものは、天壤無窮の神勅である。この神勅は、萬世一系の天皇の大御心であり、八百萬神の念願であると共に、一切の國民の願である、従つて知ると知らざるとに拘らず、現實に存在し規律する命法である。それは獨り將來に向つての規範たるのみならず、肇國以來の一大事實である。憲法第一條に「大日本帝國ハ萬世一系ノ天皇之ヲ統治ス」とあるのは、これを昭示し給うたものであり、第二條は皇位繼承の資格並びに順位を昭かにし給ひ、第四條前半は元首・統治權等、明治維新以來採擇せられた新しき概念を以て、第一條を更に紹述し給うたものである。天皇は統治權の



主體であらせられるのであつて、かの統治權の主體は國家であり、天皇はその機  
關に過ぎないといふ説の如きは、西洋國家學説の無批判的の踏襲といふ以外には  
何等の根據はない。天皇は、外國の所謂元首・君主・主權者・統治權者たるに止  
まらせられる御方ではなく、現御神まきつみかみとして肇國以來の大義に隨つて、この國をし  
ろしめし給ふのであつて、第三條に「天皇ハ神聖ニシテ侵スヘカラス」とあるの  
は、これを昭示せられたものである。外國に於て見られるこれと類似の規定は、  
勿論かゝる深い意義に基づくものではなくして、元首の地位を法規によつて確保  
せんとするものに過ぎない。

大  
親  
政  
皇  
御

尙、帝國憲法の他の規定は、すべてかくの如き御本質を有せられる天皇御統治  
の準則である。就中、その政體法の根本原則は、中世以降の如き御委任の政治で  
はなく、或は又英國流の「君臨すれども統治せず」でもなく、又は君民共治でも  
なく、三權分立主義でも法治主義でもなくして、一に天皇の御親政である。これ



は、肇國以來萬世一系の天皇の大御心に於ては一貫せる御統治の洪範でありながら、中世以降絶えて久しく政體法上制度化せられなかつたが、明治維新に於て復古せられ、憲法にこれを明示し給うたのである。

帝國憲法の政體法の一切は、この御親政の原則の擴充紹述に外ならぬ。例へば臣民權利義務の規定の如きも、西洋諸國に於ける自由權の制度が、主權者に對して人民の天賦の權利を擁護せんとするのとは異なり、天皇の惠撫慈養の御精神と、國民に隔てなき翼賛の機會を均しうせしめ給はんとの大御心より出づるのである。政府・裁判所・議會の鼎立の如きも、外國に於ける三權分立の如くに、統治者の權力を掣肘せんがために、その統治權者より司法權と立法權とを奪ひ、行政權のみを容認し、これを掣肘せんとするものとは異なつて、我が國に於ては、分立は統治權の分立ではなくして、親政輔翼機關の分立に過ぎず、これによつて天皇の御親政の翼賛を彌、確實ならしめんとするものである。議會の如きも、所謂民主



我が國の法

國に於ては、名義上の主權者たる人民の代表機關であり、又君民共治の所謂君主國に於ては、君主の專横を抑制し、君民共治するための人民の代表機關である。我が帝國議會は、全くこれと異なつて、天皇の御親政を、國民をして特殊の事項につき特殊の方法を以て、翼賛せしめ給はんがために設けられたものに外ならぬ。我が國の法は、すべてこの典憲を基礎として成立する。個々の法典法規としては、直接御親裁によつて定まるものもあれば、天皇の御委任によつて制定せられるものもある。併しいづれも天皇の御稜威に淵源せざるものはないのである。その内容についても、これを具體化する分野及びその程度には、種々の品位階次の相違はあるが、結局に於ては、御祖訓紹述のみことりのりたる典憲の具體化ならぬはない。従つて萬法は天皇の御稜威に歸する。それ故に我が國の法は、すべて我が國體の表現である。

かくて我が國の法は、御稜威の下に、臣民各自が皇運扶翼のために、まことを



盡くし、恪循する道を示されたものである。されば臣民が國憲を重んじ、國法に遵ふは、國民が眞に忠良なる臣民として生きる所以である。

經濟

經濟は、物資に關する國家生活の内容をなすものであつて、物資は、たゞに國民の生活を保つがために必要なのみならず、皇威を發揚するがための不可欠なる條件をなすものである。従つて國の經濟力の培養は、皇國發展の一つの重要な基礎である。

されば、畏くも肇國の當初に於て、皇祖が親しく生業をさづけ給ひ、經濟即ち産業が國の大業に屬することを御示し遊ばされた。神武天皇は「苟も民に利あらば、何ぞ聖造に妨はむ」と宣ひ、更に崇神天皇は「農は天下の大本なり、民の恃みて以て生くる所なり」と仰せられ、歴代の天皇は常に億兆臣民の生業を御軫念遊ばされた。然るに久しきに互る封建時代に於て、職業は漸次固定し、經濟は著しく硬化したために、産業の發達には見るべきものが少なかつた。江戸時代の末



に於ては、これを打開せんがため幾多の經濟學者及び經濟生活の指導者が現れた。就中、二宮尊徳の如きはその著しいものである。尊徳に於ては一圓融合の理、報徳の道を説き、勤勞・分度・推讓を主張し、これを天地の大法に合致する大道とし、皇國本源の道を示現するものとして説いた。

我が國が明治維新によつて世界列強の間に伍するや、從來の農業生産のみを以てしては、經濟力の發展を圖ることの困難なることが痛感せられた。こゝに於て明治以來屢、聖諭を下し給ひ、近代西洋の生産技術を採用し、又勤儉の重んずべきを訓誡遊ばされ、又實業教育を整へ、産業を奨勵し、以て國富の増進、臣民の慶福のために大御心を注がせ給うた。臣民も亦よく天皇の大御心を體し、官民協力、勤儉よく産を治めて、今日見るが如き國力の充實を見るに至つたのであり、その急速なる發達は、世界の驚異とするところである。

我が國民經濟は、皇國無窮の發展のための大御心に基づく大業であり、民の慶



福の倚るところのものであつて、西洋經濟學の説くが如き個人の物質的欲望を充足するための活動の聯關總和ではない。それは、國民を擧げて「むすび」の道に參じ、各人その分に従ひ、各、そのつとめを盡くすところのものである。我が國に早くより發達した農事は、地物そのものの生成を人の力によつて育成することであり、人と土とが和合して生産を營むことである。これ我が國産業の根本精神である。近代に勃興した商工業と雖も、固よりこれと同一の精神によつて營まるべきはいふまでもない。

我が國近代の經濟活動の根柢には、西洋思想の著しい浸潤があるにも拘らず、常にかゝる肇國以來の産業精神が流れてゐたと見るべきである。固より我が國民の悉くが、その經濟活動に於て常にかゝる精神を意識してゐたといふのではなく、また我が國民が、生産活動のあらゆる場合に、營利の觀念を離脱してゐたといふのでもない。併し我が國の産業に従事する者の多くが、單に自己の物質的欲望の



充足に導かれるといふよりは、むしろ何よりも先づ各の職分を守り、つとめを盡くすといふ精神によつて和合の中にその業務にいそしんで來たことは、見逃し難い事實である。さればこそ、最近に見るが如き我が産業界の世界的躍進を齎し得たのである。

「むすび」の精神を本とし、公を先にし私を後にし、分を守りつとめを盡くし、和を以て旨とする心こそ、我が國固有の産業精神であつて、それは産業界に強き力を生ぜしめ、創意を奨め、協力を齎し、著しくその能率を高め、産業全體の隆昌を來し、やがて國富を増進する所以となる。將來我が國民の經濟活動に於ては、この特有の産業精神が十分に自覺せられ、これに基づいて彌、その發展が圖られねばならぬ。かくて、經濟は道德と一致し、利欲の産業に非ずして、道に基づく産業となり、よく國體の精華を經濟に於て發揚し得ることとなるであらう。

我が國體の顯現は、軍事についても全く同様である。古來我が國に於ては、神



の御魂を和魂・荒魂に分つてゐる。この両面の働の相協ふところ、萬物は各、そのところに安んずると共に、彌、生成發展する。而して荒魂は、和魂と離れずして一體の働をなすものである。この働によつて天皇の御稜威にまつろはぬものを「こ」とむけやはす」ところに皇軍の使命があり、所謂神武とも稱すべき尊き武の道がある。明治天皇の詔には「祖宗以來尙武ノ國體」と仰せられてある。天皇は明治六年徵兵令を布かせられ、國民皆兵の實を擧げさせ給ひ、同十五年一月四日には、陸海軍軍人に勅諭を賜はつて、

我國の軍隊は世々天皇の統率し給ふ所にそある  
と仰せ出され、又、

朕は汝等軍人の大元帥なるそされは朕は汝等を股肱と頼み汝等は朕を頭首と仰きてそ其親は特に深かるへき朕か國家を保護して上天の恵に應し祖宗の恩に報いまるらする事を得るも



得さるも汝等軍人か其職を盡すと盡さゝるとに由るそかし我國の稜威振はさることあらは汝等能く朕と其憂を共にせよ我武維揚りて其榮を耀さは朕汝等と其譽を偕にすへし汝等皆其職を守り朕と一心になりて力を國家の保護に盡さは我國の蒼生は永く太平の福を受け我國の威烈は大に世界の光華ともなりぬへし

と諭し給うた。この勅諭は、畏くも天威に咫尺し奉るが如く尊く拜誦せられる。まことに皇軍の使命は、御稜威をかしこみ、大御心のまにまによく皇國を保全し、國威を發揚するにある。我が皇軍は、この精神によつて日清・日露の戦を経て、世界大戦に参加し、大いに國威を中外に輝かし、世界列強の中に立つてよく東洋の平和を維持し、又廣く人類の福祉を維持増進するの責任ある地位に立つに至つた。



こゝに於て、我等國民は、「文武互ニ其ノ職分ニ恪循シ衆庶各其ノ業務ニ淬勵  
シ」と仰せられた聖旨を奉體し、協心戮力・至誠奉公、以て天壤無窮の皇運を扶  
翼し奉り、臣民たるの本分を竭くさねばならぬ。



1676  
Part VII

結 語

我等は、以上我が國體の本義とその國史に顯現する姿とを考察して來た。今や我等皇國臣民は、現下の諸問題に對して如何なる覺悟と態度とをもつべきであらうか。惟ふに、先づ努むべきは、國體の本義に基づいて諸問題の起因をなす外來文化を醇化し、新日本文化を創造するの事業である。

我が國に輸入せられた各種の外來思想は、支那・印度・歐米の民族性や歴史性に由來する點に於て、それらの國々に於ては當然のものであつたにしても、特殊な國體をもつ我が國に於ては、それが我が國情に適するか否かが先づ嚴正に批判検討せられねばならぬ。即ちこの自覺とそれに伴ふ醇化とによつて、始めて我が國として特色ある新文化の創造が期し得られる。

結 語



西洋思想  
の特質

抑、西洋思想は、その源をギリシヤ思想に發してゐる。ギリシヤ思想は、主知的精神を基調とするものであり、合理的・客觀的・觀想的なることを特徴とする。そこには、都市を中心として文化が創造せられ、人類史上稀に見る哲學・藝術等を遺したのであるが、末期に至つてはその思想及び生活に於て、漸次に個人主義的傾向を生じた。而してローマは、このギリシヤ思想を法律・政治その他の實際的方面に繼承し發展せしめると同時に、超國家的なキリスト教を採用した。歐米諸國の近世思想は、一面にはギリシヤ思想を復活し、中世期の宗教的壓迫と封建的專制とに反抗し、個人の解放、その自由の獲得を主張し、天國を地上に將來せんとする意圖に發足したものであり、他面には、中世期の超國家的な普遍性と眞理性とを尊重する思想を繼承し、而もこれを地上の實證に求めんとするところから出發した。これがため自然科学を發達せしめると共に、教育・學問・政治・經濟等の各方面に於て、個人主義・自由主義・合理主義を主流として、そこに世界



史的に特色ある近代文化の著しい發展を齎した。

抑、人間は現實的存在であると共に永遠なるものに連なる歴史的存在である。又、我であると同時に同胞たる存在である。即ち國民精神により歴史に基づいてその存在が規定せられる。これが人間存在の根本性格である。この具體的な國民としての存在を失はず、そのまゝ個人として存在するところに深い意義が見出される。然るに、個人主義的な人間解釋は、個人たる一面のみを抽象して、その國民性と歴史性とを無視する。従つて全體性・具體性を失ひ、人間存立の眞實を逸脱し、その理論は現實より遊離して、種々の誤つた傾向に趨る。こゝに個人主義・自由主義乃至その發展たる種々の思想の根本的な過誤がある。今や西洋諸國に於ては、この誤謬を自覺し、而してこれを超克するために種々の思想や運動が起つた。併しながら、これらも畢竟個人の單なる集合を以て團體或は階級とするか、乃至は抽象的の國家を觀念するに終るのであつて、かくの如きは誤謬に代ふるに



誤謬を以てするに止まり、決して眞實の打開解決ではない。

東洋思想  
の特質

我が國に輸入せられた支那思想は、主として儒教と老莊思想とであつた。儒教は實踐的な道として優れた内容をもち、頗る價值ある教である。而して孝を以て教の根本としてゐるが、それは支那に於て家族を中心として道が立てられてゐるからである。この孝は實行的な特色をもつてゐるが、我が國の如く忠孝一本の國家的道德として完成せられてゐない。家族的道德を以て國家的道德の基礎とし、忠臣は孝子の門より出づるともいつてゐるが、支那には易姓革命・禪讓放伐が行はれてゐるから、その忠孝は歴史的・具體的な永遠の國家の道德とはなり得ない。老莊は、人爲を捨てて自然に歸り、無爲を以て化する境涯を理想とし、結局その道は文化を否定する抽象的のものとなり、具體的な歴史的基礎の上に立たずして個人主義に陥つた。その末流は所謂竹林の七賢の如く、世間を離れて孤獨を守らうとする傾向を示し、清談獨善の徒となつた。要するに儒教も老莊思想も、歴史



的に發展する具體的國家の基礎をもたざる點に於て、個人主義的傾向に陥るものといへる。併しながら、それらが我が國に攝取せられるに及んでは、個人主義的・革命的要素は脱落し、殊に儒教は我が國體に醇化せられて日本儒教の建設となり、我が國民道德の發達に寄與することが大であつた。

印度に於ける佛教は、行的・直觀的な方面もあるが、觀想的・非現實的な民族性から創造せられたものであつて、冥想的・非歴史的・超國家的なものである。然るに我が國に攝取せられるに及んでは、國民精神に醇化せられ、現實的・具體的な性格を得て、國本培養に貢獻するところが多かつたのである。

新日本文  
化の創造

これを要するに、西洋の學問や思想の長所が分析的・知的であるに對して、東洋の學問・思想は、直觀的・行的なることを特色とする。それは民族と歴史との相違から起る必然的傾向であるが、これを我が國の精神・思想並びに生活と比較する時は、尙そこに大なる根本的の差異を認めざるを得ない。我が國は、從來支

結語

一四七



那思想・印度思想等を輸入し、よくこれを攝取醇化して皇道の羽翼とし、國體に基づく独自の文化を建設し得たのである。明治維新以來、西洋文化は滔々として流入し、著しく我が國運の隆昌に貢獻するところがあつたが、その個人主義的性格は、我が國民生活の各方面に互つて種々の弊害を醸し、思想の動搖を生ずるに至つた。併しながら、今やこの西洋思想を我が國體に基づいて醇化し、以て宏大なる新日本文化を建設し、これを契機として國家的大發展をなすべき時に際會してゐる。

西洋文化の攝取醇化に當つては、先づ西洋の文物・思想の本質を究明すること  
を必要とする。これなくしては、國體の明徴は現實を離れた抽象的のものとなる  
であらう。西洋近代文化の顯著なる特色は、實證性を基とする自然科学及びその  
結果たる物質文化の華かな發達にある。更に精神科學の方面に於ても、その精密  
性と論理的組織性が見られ、特色ある文化を形成してゐる。我が國は益々これら



の諸學を輸入して、文化の向上、國家の發展を期せねばならぬ。併しながらこれらの學的體系・方法及び技術は、西洋に於ける民族・歴史・風土の特性より來る西洋独自の人生觀・世界觀によつて裏附けられてゐる。それ故に、我が國にこれを輸入するに際しては、十分この點に留意し、深くその本質を徹見し、透徹した見識の下によくその長所を採用し短所を捨てなければならぬ。

明治以來の我が國の傾向を見るに、或は傳統精神を棄てて全く西洋思想に没入したものがあつたり、或は歴史的な信念を維持しながら、而も西洋の學術理論に關して十分な批判を加へず、そのままこれを踏襲して二元的な思想に陥り、而もこれを意識せざるものがある。又著しく西洋思想の影響を受けた知識階級と、一般のものとは相當な思想的懸隔を來してゐる。かくて、かゝる情態から種々の困難な問題が発生した。嘗て流行した共產主義運動、或は最近に於ける天皇機關説の問題の如きが、往々にして一部の學者・知識階級の問題であつた如きは、よくこの



間の消息を物語つてゐる。今や共產主義は衰頽し、機關説が打破せられたやうに見えても、それはまだ決して根本的に解決せられてはゐない。各方面に於ける西洋思想の本質の究明とその國體による醇化とが、今一段の進展を見ざる限り、眞の成果を擧げる事は困難であらう。

惟ふに西洋の思想・學問について、一般に極端なるもの、例へば共產主義・無政府主義の如きは、何人も容易に我が國體と相容れぬものであることに氣づくのであるが、極端ならざるもの、例へば民主主義・自由主義等については、果してそれが我が國體と合致するや否やについては多くの注意を拂はない。抑、如何にして近代西洋思想が民主主義・社會主義・共產主義・無政府主義等を生んだかを考察するに、先に述べた如く、そこにはすべての思想の基礎となつてゐる歴史的背景があり、而もその根柢には個人主義的人生觀があることを知るのである。西洋近代文化の根本性格は、個人を以て絶對獨立自存の存在とし、一切の文化はこ



の個人の充實に存し、個人が一切價値の創造者・決定者であるところにある。従つて個人の主觀的思考を重んじ、個人の腦裡に描くところの觀念によつてのみ國家を考へ、諸般の制度を企畫し、理論を構成せんとする。かくして作られた西洋の國家學說・政治思想は、多くは、國家を以て、個人を生み、個人を超えた主體的な存在とせず、個人の利益保護、幸福増進の手段と考へ、自由・平等・獨立の個人を中心とする生活原理の表現となつた。従つて、恣な自由解放のみを求め、奉仕といふ道德的自由を忘れた謬れる自由主義や民主主義が発生した。而してこの個人主義とこれに伴ふ抽象的思想の發展するところ、必然に具體的・歴史的な國家生活は抽象的論理の蔭に見失はれ、いづれの國家も國民も一樣に國家一般乃至人間一般として考へられ、具體的な各國家及びその特性よりも、寧ろ世界一體の國際社會、世界全體に通ずる普遍的理論の如きものが重んぜられ、遂には國際法が國法よりも高次の規範であり、高き價値をもち、國法は寧ろこれに従



屬するものとするが如き誤つた考すら發生するに至るのである。

個人の自由なる營利活動の結果に對して、國家の繁榮を期待するところに、西洋に於ける近代自由主義經濟の濫觴がある。西洋に發達した近代の産業組織が我が國に輸入せられた場合も、國利民福といふ精神が強く人心を支配してゐた間は、個人の潑刺たる自由活動は著しく國富の増進に寄與し得たのであるけれども、その後、個人主義・自由主義思想の普及と共に、漸く經濟運営に於て利己主義が公然正當化せられるが如き傾向を馴致するに至つた。この傾向は貧富の懸隔の問題を發生せしめ、遂に階級的對立闘争の思想を生ぜしめる原因となつたが、更に共產主義の侵入するや、經濟を以て政治・道德その他百般の文化の根本と見ると共に、階級闘争を通じてのみ理想的社會を實現し得ると考ふるが如き妄想を生ぜしめた。利己主義や階級闘争が我が國體に反することは説くまでもない。皇運扶翼の精神の下に、國民各が進んで生業に競ひ勵み、各人の活動が統一せられ、秩序



づけられるところに於てこそ、國利と民福とは一如となつて、健全なる國民經濟が進展し得るのである。

教育についても亦同様である。明治維新以後、我が國は進歩した歐米諸國の教育を參酌して、教育制度・教授内容等の整備に努め、又自然科學はもとより精神諸科學の方面に於ても大いに西洋の學術を輸入し、以て我が國學問の進歩と國民教育の普及とを圖つて來た。五箇條の御誓文を奉體して舊來の陋習を破り、智識を世界に求めた進取の精神は、この方面にも亦長足の進歩を促し、その成果は極めて大なるものがあつた。併しそれと同時に個人主義思想の浸潤によつて、學問も教育も動もすれば普遍的眞理といふが如き、抽象的なもののみを目標として、理智のみの世界、歴史と具體的生活とを離れた世界に趨らんとし、智育も德育も知らず識らず抽象化せられた人間の自由、個人の完成を目的とする傾向を生ずるに至つた。それと同時に又それらの學問・教育が、分化し専門化して漸く綜合統



一を缺き、具體性を失ふに至つた。この傾向を是正するには、我が國教育の淵源たる國體の眞義を明らかにし、個人主義思想と抽象的思考との清算に努力するの外はない。

かくの如く、教育・學問・政治・經濟等の諸分野に互つて浸潤してゐる西洋近代思想の歸するところは、結局個人主義である。而して個人主義文化が個人の價値を自覺せしめ、個人能力の發揚を促したことは、その功績といはねばならぬ。併しながら西洋の現實が示す如く、個人主義は、畢竟個人と個人、乃至は階級間の對立を惹起せしめ、國家生活・社會生活の中に幾多の問題と動搖とを醸成せしめる。今や西洋に於ても、個人主義を是正するため幾多の運動が現れてゐる。所謂市民的個人主義に對する階級的個人主義たる社會主義・共產主義もこれであり、又國家主義・民族主義たる最近の所謂ファッシ・ナチス等の思想・運動もこれである。



併し我が國に於て眞に個人主義の齎した缺陷を是正し、その行詰りを打開するには、西洋の社會主義乃至抽象的全體主義等をそのまま輸入して、その思想・企畫を摸倣せんとしたり、或は機械的に西洋文化を排除することを以てしては全く不可能である。

我等の使命

今や我が國民の使命は、國體を基として西洋文化を攝取醇化し、以て新しき日本文化を創造し、進んで世界文化の進展に貢獻するにある。我が國は夙に支那・印度の文化を輸入し、而もよく獨自な創造と發展とをなし遂げた。これ正に我が國體の深遠宏大の致すところであつて、これを承け繼ぐ國民の歴史的使命はまことに重大である。現下國體明徴の聲は極めて高いのであるが、それは必ず西洋の思想・文化の醇化を契機としてなさるべきであつて、これなくしては國體の明徴は現實と遊離する抽象的のものとなり易い。即ち西洋思想の攝取醇化と國體の明徴とは相離るべからざる關係にある。



世界文化に對する過去の日本人の態度は、自主的にして而も包容的であつた。我等が世界に貢獻することは、たゞ日本人たるの道を彌、發揮することによつてのみなされる。國民は、國家の大本としての不易な國體と、古今に一貫し中外に施して悖らざる皇國の道とによつて、維れ新たなる日本を益、生成發展せしめ、以て彌、天壤無窮の皇運を扶翼し奉らねばならぬ。これ、我等國民の使命である。



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國體の本義

IMT 347

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The august virtue of His Majesty.

武 chivalry

律 conscriptio law 祖 ancestors

法 universal conscription system

詔 Imperial edict 勅 Imperial mandate

The generalissimo <sup>rely upon as my</sup> right hand

主 chief

on the best of terms with each other



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千九百四十六年ノ昭和二十二年ノ 五月二十九日  
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岡田 孝平



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千九百四十六年ノ昭和二十二年ノ 六月 二日

東京 ニ於テ署名

氏 名 欄 Richard A. Rank

右ノ者ノ公的資格 Investigator, I.P.S.

證 人 Edward J. Montgomery



O, fortune, fortune! all men call thee  
fickle; If thou art fickle, what dost thou  
with him that is renowned for faith.

Salvation      Salvation  
Damascus      Damascus      Damascus

Damascus      Dinarcus

Dumascus      Damascus



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## The Subject

We have always revered the broad and boundless Imperial virtue. The way of the subject naturally becomes clear wherever the light of this benevolent Imperial virtue covers. The way of the subject lies in serving the Emperor with 100 million or 100 billion minds united as one with just the spirit under which many of the deities served the Imperial descendant NINIGI-NO-MIKOTO when the latter descended. In another word, we, as long as we are home, must serve the Emperor and observe the way of the Empire, and it is quite natural that we, subjects, possess such essential qualities.

We subjects are entirely different in our essential characters from that of the so-called people of the Occidental countries. The relationship between the ruler and the subject is not such relationship as the people standing in opposition to the ruler or the people coming first and the ruler being decided for the progress and the happiness of its people. However, the fact that there are often cases where this essential nature of the subject is mistaken or looked upon in the same way as the so-called people, or at least where the precise difference between them cannot be made clear are the result of lacking a clear-cut opinion regarding the true meaning of our national structure and confusing it under a vague understanding of foreign national theory. In such cases when the people who are a group of individual human beings, each independent, stand apart from the ruler and support the ruler, there would be no deep basis between the ruler and the people for uniting them in one body. However, the relationship between our Emperor and the subject is born of one source, so they have prospered as one body ever since the founding of the nation. This, in another word, is our country's great principle, consequently, it becomes the basis of the way of our subjects and is entirely of a different calibre from that of foreign countries. Speaking of foreign countries, as a matter of course, there were respective histories between the ruler and the subject, and human relationships accompanying them. However, it is absolutely impossible for foreign countries to bring forth an example such as in our country where nature and men naturally expressed the way of unity ever since the national foundation and have become more and more prosperous. Herein lies our national structure unequalled in the world, and all our duties as subjects can only exist with this national structure as their basis, and also based on this are loyalty and filial piety.

Our country is organized with the Emperor, the descendant of the Sun Goddess AMATERASU OMIKAMI, as leader, and our ancestors and we rever him as the source of life and activity. Therefore, to serve the Emperor and obey his will is to make the most of our historical life and herein lies the source of all the morals of the nation.



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Loyalty is the reverence of the Emperor as our God and the way of absolute obedience to the Emperor. Absolute obedience is to get rid of ego, sacrifice oneself and serve the Emperor wholeheartedly. To observe this loyalty is the only way to live for us people, and the source of all power. To give up our lives for the Emperor, therefore, is not so-called self-sacrifice but it means to live in his august virtue by getting rid of relative ego, and to give full play to the true life as a nation. The relationship between the Emperor and the subject, as a matter of fact, is not such artificial relationship as calling for authority and submission, and it is not such relationship of master and servant as in the feudalistic morality. It is to stand at its source by doing our bit and to reveal its source by fulfilling our part. The way of interpreting the relationship of the Emperor and people simply as such relative relationship like rule and obedience and right and duty is a rationalistic idea to look upon everything as equal personal relation on the basis of individualistic ideas. An individual is an existence associated with the State and history which is the source of his genesis and originally in one body with them. To abstract only the individual from this one body and to think of the State and formulate morals the other way on the basis of this abstract individual is after all nothing but an abstract argument losing its original source. (p. 35)

In our country the way of filial piety is a very important duty. Filial piety is originated with the family as foundation and this on a bigger scale is founded on the country. Filial piety is directly related to parents but also in the relation to the Emperor it is materialized in loyalty.

The basis of our national life is neither an individual nor a married couple as in the Occident. It is a family. As regards a family life, it is not only such plain relations as a married couple and brothers but that constitutes its foundation is solid relations of parents and children. Based upon this relationship of parents and children, kins, helping each other, form a group and are united in harmony under their family heads in conformity with our national polity. This is a family in our country. Therefore, a family originally is neither a group which gathered on the basis of interest nor that which was formed on such basis as individual and relative love. Based upon natural relations of "giving birth and given birth" with respect and benevolence as essential qualities, it is where all people, as soon as they are born, cast in their lot.

The family life in our country is not limited to the present life of parents and children, but it begins from their remote ancestors and is forever continued by their descendants. The present family life ties together the past and the future. The will of the ancestors is to be taken over and developed by and passed on to their descendants.



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This is why the family name from of old has been esteemed. The family name signifies the honor of the family which has been built up by the ancestors and to defame it is considered not only the personal disgrace but also the disgrace of a series of pasts, presents and futures. Therefore, that a samurai used to introduce himself on the battlefield means to pledge to fight valiantly in order not to disgrace the good name of his family by announcing his ancestors and their exploits. (P. 44)

"Loyalty and filial piety are one and the same thing."

Filial piety in our country has its true characteristic in that it further elevates natural relations of humanity and conforms well to national polity. Our country is a large family state. The Imperial Household is the head family of Japanese subjects and the center of national life.

The subjects respect the Imperial Household which is the head family with the same reverence as to their ancestors and the Emperor loves his subjects as his children. The injunctions in the Emperor Yuryaku's last edict, "Righteousness exists between sovereign and subjects and affection includes sentiment between father and son," represent the heart of successive emperors.

Namely, the relations between sovereign and subject are official and are to be united by righteousness, but it has also been expounded that these relations are not only united by righteousness but also by the same affection as between father and son.

"OYAKE" ("OFFICIAL") as against "WAT AKUS'I" (I or Private) means a large family. It embodies the meaning of a state--a family.

Since our ancestors have assisted the Imperial Rule Restoration, it is to manifest a custom left by our ancestors that we serve the Emperor with loyalty. This is how we, in turn, are dutiful to parents and forefathers.

Filial piety cannot exist separately from loyalty in our country and filial piety is based on loyalty.

#### "Harmony and Sincerity"

When we trace the facts concerning our national foundation and developments of our history, that we never fail to find there is the spirit of harmony. Harmony originates from the great achievement of the national foundation and constitutes the power to form history, and at the same time it is morality from which we can never stand aloof in daily life. The spirit of harmony consists in the unification of the whole creation. When people stand by their opinions



egotistically, there will be only contradictions and oppositions but no harmony. Even if there can be cooperation, compromise and sacrifice in individualism for the purpose of adjusting and moderating these contradictions and oppositions, after all there does not exist true harmony.

That is to say, individualistic society is the conflict of everybody against everybody, and history all in all will become the one of class struggle.

The social form, political structure, and political and national theories in such society are intrinsically different from those in our country which upholds harmony as its fundamental principle.

Indeed, it lies herein why the ideas and learning in our country are essentially different from those in Occidental countries.

Harmony in our country is not such mechanical cooperation of individuals as originated from reason each of them being independent, but it is "Great Harmony" which exists in the whole with human relations and preserves a unity through the conduct in conformity with such human relations. Therefore, practiced among one another there are love and esteem, obedience, and endearment and tender care. This is not merely the compromise and harmony of the mechanical and homogeneous nature, but individuals have their own special qualities respectively and show the essential qualities well through their special qualities, that is, human relations though different from one another, thereby harmonizing in the world of unity.

In another word, harmony in our country is a great harmony in which each individual gives full play to his own special quality and which comes to one through complications and close application. All the more because there are special qualities and complications, this harmony becomes greater and its substance rich.

Individuality is also thereby further developed and its special quality realizes beauty and at the same time brings about the development and prosperity of the whole.

Harmony in our nation, indeed, is not the harmony for inactivity and makeshift, but it is a concrete harmony which is lively and shows itself in line with the development of things.

#### Military Spirit

Then, this harmony is also evidently expressed in the military spirit in our country. Our people is a martial



nation and there are some shrines which are dedicated to ARAMITAMA (God of War). When an Imperial command for SFURI-KOSEI (repair and construction) was issued, AMANO-FUFOKO (divine arms) were first given and also in the case of the Sun Goddess' grandson, the great work was accomplished in peace by the God of War.

Also in the case of Emperor Jimmu's peditinary campaign in the eastern province of Japan, the military force was employed. However, this military force is by no means for the military force itself, but it is a military force for peace, namely a divine military power.

Our military spirit does not aim at murder, but has "giving life to men" for its object.

The military force is a military force trying to give life to the whole creation, and it is not a military force for destruction. That is to say, it is complications founded on peace and promising to grow and develop, and it gives life to all the creation through these complications.

Herein lies the military spirit in our country. War in this sense is not by any means to destroy, overwhelm and conquer others, but to work creation according to principles and realize the great harmony that is, peace.

#### "Musubi" and harmony

The creation and development of our country is realized by such harmony.

"MUSUBI" is creation, but it is what we call an expression of the power of harmony. IZANAGI-NO-MIKOTO and IZANAMI-NO-MIKOTO in connubial harmony was created gods and country. This is what we call "Great Musubi." "Musubi" is derived from "Musu." Like "Koke-Musu," "Musu" is that things are created. "TSUMU-GA-MUSUBU" means that dew is created. When things are harmonized, there is "MUSUBI" (creation).

Thus, with sovereign and subject in good harmony, and with subjects in intimacy among one another, the creation and development of a nation is brought about. Various national reforms and renovations constituting the questions of the day also must be "MUSUBI" on the basis of this harmony. That must be to rectify errors in the light of national polity under the august virtue of His Majesty, and to produce a good deal of new results by great harmony.

#### "Harmony of God and Man"

Moreover, harmony of God and man is observed in this



country. In comparing this with the relation of God and man in foreign countries we find a great difference there. The deportation by God, the punishment and stern sanctions by God which appeared in the Occidental mythology are very much different from folklores in our country, and we know that there is a great difference between the relation of God and man in our country and that in the Occidental countries. This is what can be clearly observed in the religious rites and Shinto prayers of our country. In our country, a god is not such to be feared but it is a god who would give us merciful help and who would be loved, respected and thanked, and the relation between god and man is very intimate.

#### "Harmony between Man and Nature"

This harmony can also be observed in the most intimate relation between man and nature. Our country is surrounded by the sea, the mountains are very beautiful and the rivers are very clear. There are also seasonal changes of spring, summer, autumn and winter, and it constitutes such beautiful nature that cannot be found in other countries. The beautiful nature, together with a group of gods, is what was created by the Sun Goddess, and it is to be intimate with but to be afraid of. There is born such nationality as loving nature and the harmony of man and nature is brought about. Take India, for instance, she is overpowered by nature while in the West it gives such an impression that the man has conquered nature and we cannot find there such profound harmony as in our country. On the contrary, our nation has always been in good harmony with nature.

Also in literature, there are many poems eulogising this spirit of harmony with nature, and deep affection for nature being the principal theme of our poetry. Not merely in the literary world but also in our ordinary life, nature and life are well harmonized. Annual events from seasons which are referred to in KUJI-KONGEN (Manual of Official Functions) and others well show that there was delicate harmony between life and nature from ancient times. The Doll's Festival in March is a function befitting the spring of nature and the Chrysanthemum Festival in September is a function appropriate to welcome the fall, not to mention the New Year's function. In our country where the seasonal change is most remarkable, this harmony of nature and life lives all the more beautifully. Many of family emblems pattern after animals and plants in the nature. Clothes, architecture, gardens and what not make the most of nature's beauty. Such united intimate relation between man and nature was also originated from such traditional thought in our country that man and nature are on intimate terms as compatriots. (P 55)

The spirit of harmony is realized throughout our national life. In our country, parents and children, men and wives,



live together depending on and helping one another under a characteristic family system. In the Imperial Rescript on Education is declared "Man and wife should live in perfect harmony." And this harmony of man and wife then must be fused. "Be dutiful to parents." In other words, the family is where the harmony of parents and children forms a happy whole with that of man and wife and brothers and sisters.

Furthermore, this harmony must be realized in any collective life. Whosoever works in a public office or a company all must follow the way of harmony. In every collective life, there are persons as superiors and others working as subordinates. With these people observing the rules of human relations respectively, harmony of collective life will be achieved. To do one's part is respectively to be most faithful to his own duty, and then the superiors are assisted by the subordinates while the subordinates are loved by the superiors, and with fellow-workers harmonizing with one another there is brought about a beautiful harmony and there creation is carried out.

The same is the case with a village community and a state. There is no other way but to fulfil and develop their respective duties on the part of the nation for realization of national harmony. Men of high standing and men humble in social standing, the rich and the poor, the government and the public, the official and the private, the agricultural, industrial and mercantile classes, all should not be engaged in rivalry holding fast to selfishness, but aim at harmony as a leading principle.

After all, in our country, divergence of opinions and clash of interests, according to respective standpoints, can be well united by the "great harmony" emanating from the same source. In all cases, discord is not an end but harmony is an end. It does not end with destruction but it is united by accomplishment. (P 57)

In our country, it has long been said that "Sovereign and subjects are inseparably united as one body," the whole nation has been united of one mind with the Emperor as leader and through wholehearted cooperation has made the most of this union for generations. The Emperor JINTOKU declared: "Poverty of peasants is, namely, my poverty, their opulence my opulence"; the ex-Emperor KAMEYAMA, at the time of the Mongolian invasion, dedicated a petition autographed by himself to the Grand Shrine at ISE and prayed: "I will sacrifice myself for the national exigencies."



Chapter III. Manifestation of Our National Constitution

1. The spirit consistent in our History is the true meaning of our history. Our history is an unhampered one which has continued till today as the inevitable development of the great spirit of the founder of our Empire. In history there is a spirit which runs through it as well as the changes and transitions of the times. In our history there exists clearly the spirit by which our Empire was founded; as this spirit is to be made clear ever-increasingly through our history, the progress of our history is none other than the development of the fundamental spirit of our Empire and the creation and evolution of an eternal life; however, in other countries, owing to revolutions or falls, their lives of the states brought to an end and the spirit on which they were founded ceased to exist, giving rise to the histories of new states. Therefore, in the history of other nations there is no such phenomena as an immortal and imperishable spirit on which a state is founded. So, if we are to search for something which existed constantly therein, in the history of other nations, we will have no other way than to set up a general law by abstract reasoning. This is the reason why the interpretation of history in Europe is discussed without basing on the history of any specific state. In our country, however, we cannot understand our history without basing on the great spirit of the founding of our Empire and on the unbroken Imperial line.

Page 65.

According to "Kojiki" /T.N. the verbal history of age of gods/ and "Nihonshoki" /the written history of gods and Emperors, T.N./ prior to the descent of the descendants of AMATERASU OMIKAMI /the Sun Goddess, T.N./ to TOYOASHIHARA NO RIZUHO NOKUNI /Abundant Reed-plain Land, T.N./, /T.N. This means the land of Japan/ two gods whose names were "Kashima" and "Katori" were sent to Izumo /T.N. name of a district in the northwestern part of the Japanese mainland/ in order to inform "OKUNINUSHINO KAMI" /T.N. name of god/ of the sacred message of "AMATERASU OMIKAMI" /T.N. the Sun Goddess/. In obedience to this sacred message, "OKUNINUSHI NO KAMI" immediately swore allegiance /to the grandson of the Sun Goddess, T.N./ together with his son "KOTO SHIRONUSHINO KAMI" and returned the land under his rule, never trying to engage again in political affairs.

Page 66.

Expansive realization by the Emperor Jimmu of the sacred task given him by the Heavenly God:



The eastward expedition of Emperor Jimmu continued for a long time and consisted of many difficulties, and in spite of the intense grief of losing his elder brother, ITSUSE NO MIKOTO, the Emperor at last accomplished the great work of founding the state, encouraged by his own faith as the son of heavenly god and by the spirit to realize the sacred task given him by the Heaven. Judging from the legend of the age of gods and our history thereafter, through the strenuous efforts of our successive Emperors, innumerable difficulties were overcome, and the sacred work /intended by AMATERASU OMIKAMI, T.N./ was gradually realized; thus a state ever increasing its good and beauty was established and the glory of our national structure has increased more and more. In the Imperial proclamation which the Emperor Jimmu issued on the occasion of his selecting KASHIARA in YAMATO as the capital, is the following paragraph:

"When a sage put an institution in practice, he always did so in accordance with the principle which suited the day /T.N. or every institution which a sage put into practice, according invariably with the justice of the day/. If it is beneficial to the people, how can it be contrary to what the god does. And I am now going to clear away the forest, build up there a palace, and ascend to the throne to rule the people. I shall thus, on one hand, respond to the graces of the Heavenly god for giving me this land and, on the other hand, implant into the people the spirit of AMATERASU OMIKAMI who fostered righteousness in the Imperial descendants. Is it not pleasant that after this I start the construction of a capital, bringing the whole of the world under one roof? By stating so, the Emperor "Jimmu" made it clear that our land was given by the heavenly god and that the Imperial descendants must be guided by the spirit of the heavenly god and be brought up as right even. Such Imperial will is clearly manifested in the historic fact of the founding of our Empire, and also in the divine message of the Sun Goddess, both of which we have already mentioned. It would be quite clear from the Imperial rule of the successive Emperors since the Emperor Jimmu that they endeavoured to inculcate in the mind of the people the spirit which fostered righteousness in the Imperial descendants; this is the reason why we say that "our Imperial ancestors have founded our Empire on a basis broad and everlasting and have cultivated virtue deeply. The Emperor Jimmu acceded to the throne with such deep Imperial will and with the great spirit to conquer the whole of Japan and the world /T.N. then known/. Further, in the 4th year of his enthronement, the Emperor issued the following Imperial message:

"The soul of my ancestor has graciously come down from the heaven and has enlightened and assisted me; now that all the enemies have already been conquered and the country is quite peaceful, I should like to express my



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filial devotion to the heavenly god /T.N. AMATERASU O MIKAMI,  
by holding a rite to worship her."

Thus, the Emperor arranged the place in Mt. "TOMU" and dignified and performed the rite for His Ancestor AMATERASU O MIKAMI, thus expressing his sincere gratitude and devotion.

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#### The Reformation of the Taika Era.

The Reformation of the Taika era was carried out by Prince Nakano Oe assisting the Emperor KOTOKU, in order to remedy the evils of the clan system. In this reformation, such evils as the private ownership of the people and absorption of lands by powerful clans, especially the acts of arrogance of the "Soga" clan were done away, by adopting the Chinese thought of the principles of royalty and by taking the systems of SUI and TANG into consideration. The great guiding spirit of this reformation has its immediate origin in the fact that Prince SHOTOKU made the great moral obligations between the Emperor and his subject clear in his constitution (consisting) of 17 articles. The Emperor KOTOKU had this spirit put into effect positively by Prince Nakano Oe in the administration and the various systems. The system of the 12 official ranks (distinguished by the differences in coronets) which was instituted during the reign of the Emperor Suiko, was intended to clarify, in those days of disposition by the clan, the great moral principle which sets the Emperor as the center of everything, also to make known the impartial and benevolent mind of the Emperor and thus to show the people that they should assist the Imperial rule by engaging, with satisfaction, in the work suited to them. And in the constitution of 17 articles, Prince SHOTOKU made clear proper relations between sovereign and subject and also public and private, by elucidating the spirit of concord and unity and also the reason why there should not be two sovereigns in one country and two masters of the people. Now, let us look for the manifestations of this great duty of the people towards their sovereign and also of the impartial and benevolent mind of the Emperor during the reformation of the Taika era, and we can cite as such, a paragraph in the letter of reply presented to the Emperor by Prince Nakano Oe, which runs as follows:

"There have never been two suns in the sky; so, there should never be two sovereigns in a country. Accordingly, the person who should bring the whole country together under his control and direct the people, should be the Emperor himself and no one else."



And we can also cite the statement of the Emperor in an Imperial rescript to the Provincial Governors as follows:-

"You shall not impoverish the people by collecting from them other commodities (than those specified by the government TN)."

Thus, TAIKA Reformation restored to the Emperor the lands and peasants privately owned by the clans and also all the administrative powers; and in carrying out this reformation, foreign thoughts and institutions were taken into consideration, in order to do away with evil customs and practices.

Page 72.

Establishment of the Kamakura Shogunate Government.

After the suppression and downfall of the Taira clan, MINAMOTO Yoritomo instituted a Shogunate Government by controlling all the lands of our country through the setting up of the Provincial Governors, and the heads of manors, after petitioning the Emperor, and thereby taking the helm of state affairs; but this was really an abnormal state of government which is contradictory to the fundamental character of our country. Accordingly, in the Imperial instructions given to the Army and Navy, the Emperor Meiji, commenting on the Shogunate Government, stated that "the Shogunate Government was not only contradictory to the fundamental character of our country, but also violated the commandment of my ancestors; in effect, it was a disgraceful state of affairs indeed" and continuing his words, warned them, "I can not but hope that a mistake of this kind which had lasted since the mediaeval ages, would not be repeated again."

THE RESTORATION OF KEEMU

After the downfall of the MINAMOTO clans, the Hojo clan which was in the post of the High Commissioner of the Shogunate, often disobeyed the Emperor's orders, and in the time of YOSHITOKI, it became more and more arrogant. Accordingly, the ex-Emperors GOTOBA, TSUCHIMIKADO and JUNTOKU planned to bring about the subjugation and downfall of the Hojo clan in order to restore direct Imperial rule; this was prompted by that great spirit to restore the Imperial rule which emanated from the fundamental Imperial policy laid down at the time of the founding of our Empire; the treacherous behavior of the Hojo clan during this period was indeed such that it was impossible to tolerate them and live together under the same sky.



However, from the era of the Emperor GOUDA to that of the Emperor GODAIGO, the spirits of the above-mentioned three ex-Emperors were at last realized as the great achievement of the Restoration of Kemmu. We can learn from various books that the Imperial family then was contemplating to restore the ancient regime by following the example of the glorious reigns of ENGI and TENRYAKU. Indeed, the Restoration of Kemmu was a sacred achievement which conformed with the former TAIKA Reformation and was "the impetus for the later Restoration of Meiji." This great achievement was made possible only by the strenuous efforts of the Emperor and Imperial princes as well as the assistance of many loyal subjects, among whom were KITABATAKE Chikafusa, HINO Suketomo, HINO Toshimoto, NITTA Yoshisada, KUSUNOKI Masahige and others. Especially, the meritorious deeds of KUSUNOKI Masashige have long been looked up to as a model subject for the posterity.

The "TAIHEIKI" contains the following paragraphs:-

"The Emperor, having the bamboo blind rolled up high and ordering Masashige to come nearer told him with emotion, 'The prompt victory of the loyal cause of this time was entirely due to your loyal fighting'. Masashige replied to this with respect 'This was entirely due to your Majesty's excellent civil and military virtue; else, how could such humble subject like me raise the siege of the powerful enemy with what little stratagem I had?' " Indeed, this teaches us the fact that the spirit and deed of the loyal subjects who succeeded in rising above self and in assimilating the Imperial will as well as the great spirit of the founding of our Empire, were the purest spirit and deed. The words "Ah! This is the tomb of the loyalist, NANSHI (KUSUNOKI MASAHIGE) " inscribed on the tombstone in the premise of the Minatogawa Shrine would immortalize this true loyalty of the KUSUNOKI clan. The great work of the Restoration of Kemmu as mentioned above was destroyed by ASHIKAGA Takauji, who indulged in the struggle for the reins of the government and ignored utterly the great duty of the subject towards their sovereign.

In other words, the treacherous and wretched ASHIKAGA Takauji caused the collapse of this great work, instigating those who did not understand the national constitution of our country and who were eager to look to their own interests only, to join his treason.

Thus, the task of the restoration, through which the Emperor intended to carry out various political reforms and thereby enhance the spirit of the founding of the Empire, came to be covered by dark clouds.



/page 77, line 8-11/

Formerly in the KAMAKURA era, the SUNG School of Chinese Philosophy and the ZEN School, contributed to give rise to the birth of the two theories - the one, the theory of the relations of sovereign and subject; the other, the theory of the fundamental character of our Empire. And these schools produced an effect on achieving the great work of the Renaissance of KAMAKURA, but the CHU-TSU School was adopted by the TOKUGAWA Shogunate. From this school the MIYU School arose centered around the compilation of the Great Japanese History the DAI NICHON-SHI, (the Comprehensive History of Japan). Moreover, this school being combined with the thought of the Shinto religion and patriotism, it gave rise to the so-called MIYU School of YAMAZAKI ANZAI.

/page 79, line 1 - page 80, line 1/

## The MEIJI Restoration (1868)

It may be mentioned reverently that the benevolence of successive emperors is always immutable, but the Emperor KOMEI, having been deeply concerned about the thorny diplomatic intercourse of the last stage of the TOKUGAWA Shogunate, gave frequently the words to the chief advisor to the Emperor and those below him as well as the shogunate from the throne and persuaded them not to bring a blotish upon the land of gods, not to bring disgrace upon the work left by our Imperial Ancestors and not to reduce the subjects to distress. Moreover, the Emperor had the important political affairs submitted to the throne and obtain Imperial sanctions.

In view of the emergency, the feudal lords and the zealous lovers of their fatherlands, having been anxious about the future of their own country, wanted to reform internally the administration of the Shogunate, and complete national defence, while externally, they wanted to establish measures to keep the divine land undefiled by foreign invasion. In addition to this, from their love for the Emperor and their wish to administer the affairs of state in obedience to His Majesty's commands, they got near the court-nobles and persuaded them to make their efforts to materialize their wish. In this way the Imperial prestige was extended by degrees. There were some, among those who had studied western learning for a long time, who advocated the inadvisability of a national isolation policy, intending to introduce Western civilization into the country and thus aspiring to the growth and prosperity of national power. Nevertheless, the situation of the political world showed a tendency to the reconstruction of the Shogunate, and, moreover, a marked tendency to the advocacy of exclusion of foreigners and to the overthrow of the Shogunate was also to be seen. Hereupon, this tendency of the times and the decline of opening the country to foreign intercourse were pitted against each other. Thus, home and foreign affairs were extremely entangled and the country was thrown into a critical situation. It was obvious that, should a civil war break out, the invasion of a foreign enemy will ensue, taking advantage of the situation. The former lord of the TOS. clan, YAMAMOTO, Toyonobu, having perceived the situation, presented his views, after the Emperor MEIJI had ascended the throne, to the Shogun TOKUGAWA, Keiki, that the re-establishment of the Imperial regime should be carried out, and that the government ordinance should be derived from the Imperial Court only.



/page 81, 4th line from the last - page 82, 8th line/

[From this Imperial letter/ one can perceive the august solicitude and the deep resolution of the Emperor, who, greatly concerned /over state affairs and bearing all hardships upon himself, tried to suit the spirit of the Imperial ancestors and internally, tried to shed the national glory abroad to all countries.

The MEIJI Restoration aimed at not only breaking down evil customs and seeking knowledge far and wide, throughout the world, but enhancing the way of the gods. And at the same time, the Emperor MEIJI was pleased to say that the foundation of our Empire should go by the time-honored spirit.

Thus, to begin with, the fiefs were returned to the Emperor, and then the clans were abolished and prefectures established. Herewith, the reins of government was restored completely to the Emperor, so in this way the Emperor MEIJI was solicited for the return to Imperial regime, and the great work of the restoration was completed. Here, the awakening of the people always centered around the Emperor is fully shown. The meritorious deeds of our ancestors and distinguished deeds of the loyalists who contributed to the great achievement of the Restoration of MEIJI, should, of course, be highly esteemed. On the other hand, however, we should not overlook the fact that the Shogun KAMAKURA flatly rejected an offer of support for the Shogunate Government by the French Minister, thus safe-guarding our country from the danger of foreign interference.

/page 85, 1st line to page 86, line 7/

#### Our land and life.

##### Our land:

According to our ancient story, our land was created by the two deities IZANAGI-NO-UKOTO and IZANAMI-NO-UKOTO. Accordingly, our land can be said to be in a brotherly relation with us, and our love for our land, plants and trees originate from the feeling of such brotherly affinity. In other words, our feeling of love for our land is due to that unitary relation between us and our land existing from prehistoric times. Our land exists with our people, and grow various things abundantly, being cultivated in accordance with the Japanese way (namely by the way of the love of god, etc.) Thus, our people and land serve together for the Emperor.

In this way, our land is an indispensable factor in fostering the life of our people and in maintaining and developing their livelihood and in fostering their soul and spirit; the close and deep relation of our people with our land and its natural features denotes quite well the national character of our country; and can be seen throughout our history. Stories transmitted from remote ancestors were selected and written down in a book titled the "KOJIKI (The Ancient Chronicle)" as giving the national character of our country and clarifying the basic principles of the Emperor's rule; subsequently, the stories were compiled into the



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"NIHON SHOKU". About this time, the Emperor of the time ordered to have reports on provincial specialities, climatic, natural features, manners and customs, compiled too; this demonstrates the fact that there exists a close connection between our national constitution and our land, and here we see an inseparable relation between the "ancient events," and /climate and/ "natural features" in our country. According to our folk-tales, our land is said to be a brother with our people. The friendly feeling of our people for our land and their desire to be one with it, are very strong, and this is clearly shown in the attitude of the farmers in adapting themselves to the change of season; this can also be seen pervasively in the year's regular functions centered around festivals, as well as the mode of living pertaining to food, clothing and housing.

/part beginning from the 10th line of page 87/

#### People's life:

The feelings of friendliness and unity, originating from the same source, run through our people's life consistently, and wherever this feeling exists the people's life is never conflicting at any time, but is always a harmonious body. In our country, notwithstanding the changes in political and social systems, this spirit could be seen at each and every age. In ancient times, a clan constituted the basis of our national life and was the unit of our economic life, and it was a body under the Emperor, consisting of people of the same blood relation and spirit. In other words, the individuals were combined into clans and at the head of the many clansmen was a clans' chief. Besides, there were various manual workers attached to it. Thus, division of work and allotment of duties existed in a clan, and through occupation, each and every person and material, depending upon and helping each other, constituted a state centering around the Emperor.

Within these respective clans, the clans' chief worships his clan deity, and with him, his clansmen too honor the ancestors common to both clans' chief and themselves. Through these religious services, the clans' chief and men came to be united as one body with their ancestors. Herein were the administrative business, edification and works of the clan. Thus the clans' chief served the Emperor, leading his clan which was a united body.

Such a relation of friendly unity did always exist throughout our history. This is quite different from the relation in the egotistic modern Western society where self is asserted. On the contrary, this is founded on the facts and the unitary spirit which have lasted uninterruptedly since the foundation of our Empire, and our national life is a manifestation of it.



There exists invariably a feeling of harmony and unity throughout the family, village and country. In other words, it is the special characteristic of our national life that men with men and men with things are united together and become one body under the Emperor. This is the reason why there exist in Japan a moral principle that the morality between sovereign and subject is as that of the parent affection toward his children is to a family; and this is also the reason why the Emperor and his people are united in a body and the parent and their children are living in unity in Japan and the family life as well as the national life are so full of beautiful sentiment.

/part beginning from 2nd line of page 9/

### III National characteristics /of the Japanese people/

#### Natural features and national characteristics.

Y.M.G., Soko states in his book titled "CHUCHO JIJITSU"/Facts about Japan/ that "our land and water are superior to those of many other countries and our people are nobler and excel the rest of the world." True, our natural features are blessed with mild climates and beautiful mountains and rivers and the different seasons endowed with changing scenery with flowers in spring and colorful leaves in autumn. Our country consisting of numerous islands was, from the beginning, a comfortable area to live for the Japanese, and accordingly was called "Urayasu no Kuni" /namely, a peaceful country/. Although natural calamities which raged occasionally with such fierceness as to threaten the national life, the people would neither feel horror against the nature nor be overwhelmed by it. On the contrary, these calamities served as opportunities to train the inflexible tenacious spirit of the people, thus stirring up the courage and spirit of the people to start their lives afresh, enhancing the friendly feelings of the people towards their land, and strengthening more and more their feeling of unity with their land. The struggles with nature which appear in European mythology, can never be seen in our old legends. This land of ours has been and is truly a paradise for living to us Japanese. It is not incidental that the words "YASU" /which was used to denote our country/ came to be written in the Chinese characters "Dai wa" /which mean great harmony/.

/part beginning from the 3rd line of page 93/

#### Pure and clear heart:

Such land, together with a family-line national life which, as above mentioned, was characterized by the harmony and unity between the Emperor and his people, came to form the honest and pure character of the people; to-wit, in the Imperial rescript issued by the Emperor TEMSUN at the time of his accession to the throne, as well as in others, the words "bright, untainted, upright and sincere heart" "pure, bright, just and honest heart" are repeatedly used. Moreover, this can already be seen early in our legends as the guiding spirit of purification in the "Shinto Religion." In the titles of ranks for high government officials, instituted during the 14th year of the Emperor TEMU, the characters "Mai-jo-Sho-



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choku" /which mean bright, untainted, just and honest/ were placed above the characters "Kin Mu Tsui Shin" /which mean diligence, duty, pursuit, and advance respectively to denote the official ranks/.

These facts show how these virtues of the people were esteemed. "Ichi-jo-sho-choku" denotes the purest, strongest, and the most righteous state of our spirit. It is the so-called "true heart" or sincerity. When this is outwardly manifested as conduct and attitude, that is "Kin Mu Tsui Shin."

In short, this title for official rank was on one hand the expression of the bright and delightful character of our people and on the other hand was their attitude of living.

/the part beginning from the 3rd line from the last of page 99/

#### Manners and Customs:

With regard to manners and customs, we can also perceive from the manners and customs the spirits of piety, loyalty to the Emperor, self-denial, harmony, etc. We usually say the taking of daily meals as "Gohan o itadaku" /which literally means "to be bestowed with rice"/. Newly harvested rice is first offered to god and the spirit of our ancestors and then the family celebrates and eats it. This /custom/ indicates the feeling of the people that food stuffs are gifts from God and we gratefully receive them.

In celebrating the New Year, we erect gate-pine trees, wash our faces with the first water specially drawn on New Year's morning and take "zoni," /breakfast of rice-cake boiled with vegetable and other food-stuffs/. In all these things, we can see the mode of living inherited generation after generation from our remote ancestors. The spirit of celebrating the New Year by exchanging congratulatory greetings with one another is closely related, in the old times, to the spirit of the "Yogoto" /congratulatory words of the olden times/ which was stated by the clans' chief in celebrating the Emperor's longevity; the cry of "Banzai" /which means "Long Live our Emperor"/ is also a congratulatory word of a similar implication. To say nothing of the tutelary god, the clans' deity too, may be regarded, on the whole, as the tutelary deity of its locality, and these deities have been until today, the center of the local community life of our country. The annual functions of today such as the Buddhist services performed during the equinoctial week and the Bon Festivals, seem to be the mixture of the Buddhist regular functions and folk customs and religions. We can see in the public amusements in rural districts such as the "Bon" Festival dances which are usually in the premises of the tutelary shrines or the Buddhist temples, the fusion and unity of these two lines of religions.

In connection with the agricultural affairs, we can perceive among the people the sentiment to celebrate a good harvest, and also the spirit of harmony, co-existence and ancestor-worship, while the circles form of dancing which is common in our dancing, reveals the self-effacing characteristic of our people co-ordinated towards the center. This forms a contrast to the European folk dances which are usually danced by men and women making a pair.



There is a custom prevalent in our country of taking new born babies to a shrine to pay homage and in this custom, we can see the unchanged feeling of the people towards their tutelary gods from time immemorial. Among the annual functions, are festivals such as the /five/annual festivals which indicate to us the existence of a relation between some of the annual functions and nature, and also the absorption and assimilation of foreign culture by our country. Furthermore, when viewing our ancient institutions, customs, practices, etc., we should not overlook the traditional spirit latent therein. As have already been cited, some of our annual functions are reminiscent of the clan's life in our country; and some others originated from the court life, while there are some which were instituted as ceremonies during the age of "Samurai's ascendancy." However, the traditional spirits of our people are shining at the bottom of these all. For instance, the Doll's Festival which originated from a purification function of the Shinto religion, was taken into the life of the aristocracy during the Heian period as the amusement of "Hiina" /which means dolls/ and thus became a ceremonial function aiming at both amusement and discipline. Further, in Yedo period, people began to decorate with doll Emperor and Empress in ancient costume, thus expressing their feeling of reverence towards the Imperial House.

/page 101 the last line/

#### IV Shinto rituals and morals.

##### Shinto rituals:

One of the Emperor MEIJI's poems runs to the following effect:

"In this year too, I receive the report about the rituals of the Sacred Ise Shrine as the first affairs of the state of this year."

This poem was composed on the ceremony for commencing of state affairs and in this ceremony the Prime Minister reports to the Emperor, at its outset, that all the religious services of the grand Ise Shrine have been duly performed in the preceding year. Herein we see the Emperor's will to perform the Shinto rituals as the most important of our state affairs. In that part of "the Dai Nihon Shi" /the comprehensive history of Japan/ dealing with the Shinto rituals, is the following paragraph:

"Indeed, the religious services constitute the very foundation of religion and politics, by means of these services, the moral principles of godliness, ancestor-worship and filial duty and piety would permeate throughout the land, and all sorts of systems and institutions should be based thereon."



These words, we may say, show quite clearly the characteristic feature of our country that in Japan, the religious services, politics and education could be traced to one and the same origin; our country is the divine land governed by the Emperor who is the incarnation of God. The Emperor will be inseparably united as one body with the heavenly gods by performing the religious services making his virtue clearer. This is the reason why the Emperor attaches special importance to the religious services, and His Majesty himself performs the religious services for the three most important sanctuaries in the Imperial palace, namely the "Kashikodokoro" /the place where the Three Sacred Treasures of the Imperial House are kept/ the "Korei den"/the Imperial Ancestors' Shrine/ and the "Shin den" / the place where the gods other than the Imperial Ancestors are deified together/.



## Morals (page 107)

The spirit of piety for our gods and ancestors, which is mentioned above, forming the foundation of our national morals, has permeated every part of our culture and created the characteristics of this country by embracing and assimilating confucianism, and other foreign precepts. Our national morals, founded on the piety for our gods and ancestors, manifests the cause of loyalty and filial piety. If we consider our country a home, loyalty amounts to filial piety and if we consider our homes a country, filial piety becomes loyalty. Thus loyalty and filial piety are one and the same, being the source of every virtue.

Loyalty consists in diligence, fulfilling our duties and serving to the Emperor with all the upright sincerity. The virtue of filial piety lies in loyalty. This is the way of god which has been followed by the Japanese people from the ancient time and it is a virtue which can be practiced infallibly for all ages.

Explaining the foundation of the national morals of this country, the Imperial Rescript on Education says as follows: "We think that our Imperial ancestors have founded our empire on a broad and everlasting basis and established among us virtues. Our subjects have been loyal and filially have manifested their duty. This is the fundamental character of our country and herein lies the origin of our education."

"This moral way is the very precept bequeathed by our Imperial ancestors and you, our subjects should be true to it as this has been practiced from the ancient time. You could be do so infallibly anytime, anywhere. We, together with our subjects, wish earnestly to perform this teaching."

The fact that the virtues of honesty and frankness were highly estimated in this country is shown in our old folk-lore and in the old Imperial edicts, and also is known by the fact that they were made the names for the official ranks. The authorized history of the age of "HOKI" (HOKIHONKI) says that honesty is the first step for divine favour.

## History of Princess YAMATO

(Yamatohime-no-mikoto-no-yonofumi) says as follows:



"Having sincerity and no wickedness, and to live in peace and purity, not setting those things on the right on the left or those on the left on the right, and leaving everything as it should be and again observing all the regulations, mean to serve to Oonikami. So doing, we put origin and root in their proper places. This explains the spirit of purification and honesty, which spirit treats everything according to its merit, treating right as right, left as left, making position and duty clear. It is a spirit which does not tolerate unrighteousness. And with such a honesty and its activities alone we can treat origin as origin. Jino-shoto-ki, written by Chikafusa Kitabatake, which is a fine example of this spirit, stresses the virtue of honesty and Gengen-shu, which is another book of his and has the source of its title in the article mentioned above, says what is important in the national morality is to treat left as left and right as right, and to set everything in its place where it can reveal its real feature, thus making origin as origin and basis as basis.

Bushido (page 110)

We can mention Bushido as one of the remarkable features of our national morals. The totalitarian system and spirit peculiar to our ancient clan society were well kept in the society of Bushi. This is the reason why they could digest Confucianism and Buddhism on which they established a new culture of their own. Master and servants are bound to each other by obligation. But the sense of obligation was purged into a virtue of self-denial, considering death as a honourable deed to return to earth. They did not make light of their lives but estimated them, knowing the real meaning of them. In other words, they tried to live by way of death. They tried to die for the sake of the whole rather than to adhere to their individualistic persons, for fear that they might lose the life of the whole, if they insisted their individualities. Life and death are one at bottom and the everlasting truth appears above them. We live and die according to this truth. On the contrary, to think life and death separately and to evade death and to pursue to live means to adhere too much to one's own wishes. This is what bushi ashamed of. Bushido means to perform the virtue of loyalty without any consideration of death and life.

In the time of civil wars, feudal lords with the good will of a family chief, patronized their adherents. Loyalty for the weaker is one of the elements of "Bushido". Bushi, in time of peace, should practice loyalty and



piety according to their traditions; to learn how to behave in case of emergency; to accumulate knowledge; to be benevolent and be brave and to be kind-hearted and to try to understand the frailness of nature, were the things which a Bushi had to do in the peace time. Soko Yanaga, Kanzan Matsumiya, Shoin Yoshida and others, who rendered a great service to the refinement of Bushido, were all pious men. "Bushido" shook off all the remains of by-gone days natural with the Restoration of 1868, increasing its beauty. It finally has evolved into the way of loyalty and patriotism which are the spirits of the Imperial army.

### Buddhism (page 111)

Buddhism sprang up in India and through China and Korea it came to Japan. Buddhism may be said a faith, moral and learning. In our country it has been purified and nourished by the national spirit and expanded in conformity with the character of the Japanese people. In the February of the second year of the Empress, she issued Her Imperial message concerning "Sanpo" (three treasures, namely Buddha, the Scripture and the Priest) to the crown prince and ministers, and accordingly as her wish, a temple tower was erected in order to repay the kindness of emperors and parents. The idea of the early Japanese Buddhism to erect a temple for repaying the kindness of emperors and parents, appeared again in the form of the national protection in "Nanto" (southern part of Kyoto) Buddhism, and became the creed of Tendai and Shingon sects, and later on developed into the theory of "Kozen Gokoku" (to spread "Zen" Buddhism in order to protect the nation) in Rinzaï Sect as well as the theory of "Rissho Ankoku" (to perform what is right in order to place the country in a safe place). The founders of other newly established Japanese buddhism alike respected the Japanese version of teachings. Thus the theoretical development of Japanese Buddhism was seen. Shingon Sect explains that everything in the universe is an appearance of "Dainichi Nyorai" (their protecting deity, a sun god) and so one is a buddah in disguise. Tendai Sect explains that every plan, tree and land has the buddah's spirit and even an ordinary man can be a buddah when he does understand the religion. Thus it tried to extend its helping hand to all people. In those explanations we perceive the spirit to worship gods whose center is Amaterasu Omikami; the spirit to try to immerse in the virtue of self-sacrifice; the spirit to make no discrimination in the treatment of the people; the spirit to try to harmonize with other people. In the doctrine of some "Nanto" Buddhism sects we see a theory which preaches the various grades of



salvation, but after Heian Buddhism, they preached complete equality by making clear the principle of no discrimination and saying "discrimination means equality, equality means discrimination" which is the original doctrine of Buddhism. This is a result of the fact that the buddhism's ida was absorbed into the Japanese spirit whose peculiarities were the estimation of family and totalitarianism. It has the spirit of non-discrimination. The fact that Priest Shinran called people "brothers and comrades" is one of the examples of this fact. Both "Jodo" and "Shin" sects preached "Igyodo" (the way of simple faith) contrary to "Shodomon" (the way of ascetic practices) and "Genso Eko" (a believer shall preach his faith to others for their salvation). "Ji" sect also preached the altruism for the salvation of other people. Thus they made Buddhism the possession of the Japanese people. In Shinran's preaching regarding salvation, he taught how one should obey the benevolence of Amida and how one should seek "Jinon-honi", the spirit to make self-sacrifice and to try to unite oneself with the super human, appeared clearly in his doctrine. We can see the practical view of life of the Japanese people in a Honen's preaching in which he said that one would be saved, anytime and anywhere, if one prayed to Amida. Priest Dogen preached the same thing by stressing the importance of the virtue of self-conquire, and by teaching a practical method that there is no other salvation than to do our duties without giving any consideration to one's interest, and our work for the interest of other people and the development of our industry. He said that this was the only way to repay Buddha's grace. This is the same with the idea mentioned above. This spirit gradually became the principle which unified the Sintoism, the confucianism and the Buddhism. We can see the spirit to respect our national history and tradition in the religious movement in which all buddhism sects followed "Tendai" and tried to go back to the teaching of Shotokutaishi, in obedience to the traditional doctrines handed down by Gantana and other buddhist leaders. Thus our country has become the proper place for the greater vehicle. And the present Buddhism is built up, manifesting our national tendency and characteristics. The nationalized Buddhism has made our culture rich, deepened our knowledge, trained our thought, permeated into the life of the people and inspired our national spirit. As the result of it, annual feasts in connection with ancestor-worship such as the Paranuta Service and the Feast of Lanterns came into existence.



## Learning:

In the first place, learning in our country has reached its present state by the encouragement of the successive Emperors. In other words, Emperors from very early times have taken over Confucianism, Buddhism and the continental civilization accompanying them, and protected and encouraged learning.

Their means of encouraging learning are too numerous to mention. Taking over foreign civilization by sending large numbers of students and learned priests attached to Envoys to Tang, the Imperial selection on the printing of the Imperial selection of the so-called "NIJU ICHI DAI SHU" (Collection of 21 generations), etc., beginning with "Old and New Japanese Odes," following the collection of "TANYO SHU."

These can be seen from Emperor Meiji's solicitude regarding the introducing and spreading of Occidental learning and technique since the restoration of Meiji. The protection and encouragement of learning as afore-mentioned is nothing but the Emperor's solicitude in spreading the spirit of "Foundress of the Empire," (KOSO CHOKOKU), promoting national prosperity and welfare of the people.

In the learning of our country from ancient times, naturally, the flow of this spirit is consistent from the time the country was founded. Prince SHOTOKU studied the doctrines of Confucius, Buddha, and Lao to aid his conception of the Imperial way, and originally legislated the "17 Articles of Constitution" and wrote the "Sakyō Mo Gisho" (Doctrines of the Three Scriptures). Even in preaching the motto of "Reason," he never did it as an abstract or universal reasoning, but manifested it as a route to tread on consistent with traditional spirit. By this route, progress was made by unifying divergent learning and culture. Thereafter, revival and creation, tradition and development, naturally expanded.

As for national history, Prince SHOTOKU early wrote the "History of Emperors" and "National History." Then Emperor GENJI, by request of Emperor TEMMU, had three volumes of KOJIKI (Ancient History) selected and edited, and Emperor GENSHO ordered thirty volumes of NIHONSHOKI (History of Japan) edited. The following year that the NIHONSHOKI was written, lectures were held in the court and made people of this country apprehend distinctly the real figure of our country. The undertaking of writing history by Imperial order was continued to the Emperor DAIGO era, resulting in the accomplishment of "ROKUKOKUSHI" (History of Six Countries). In a later era, civilians took up the undertaking of writing such historical books as DAINEPON-SHI (History of Great Japan). The sudden rise of national literature in the EDO era was a study revived from the research of classical literature and, together with national history, clarified national polity which was instrumental in raising the national spirit.

In all learnings of our country, we find its final analysis in national polity and its mission is the support of Imperial prosperity. When medical science, gunnery, and other Western learnings were introduced in the EDO era, its study was carried on despite great difficulty.



Also, the endeavor and devotion to adopt the Western learnings and sciences after the Meiji Restoration, was all the desire of the Emperor and people to support national prosperity. However, as foreign culture is being introduced in a huge scale and being expanded into all directions today, there is the danger of unconsciously losing the center.

As Emperor MEIJI stated, in the "GOKAJI-NO-GOSEIION" (Imperial Covenant of Five Articles), "Seek for knowledge throughout the world and strengthen the foundations of Imperial rule." Everybody, regardless of his field of learning, must keep this fundamental aim in view and follow the Emperor's wishes without missing the principal object of learning in our country.

#### Education:

Education in our country, exactly as in the case of learning, must be based on the national polity, must be concentrated in the manifestation of the national polity, and must have its starting-point in the path set out at the time of the founding of the country. In olden times when the head of a clan in command of his clansmen served as an official of the Imperial court, our education consisted of the transmission of the respective clan history of service from the time of the ancestors. For instance, in the "History of the TAKAHASHI Clan," the origin of the TAKAHASHI Clan's service in the Cookery Bureau of the Imperial Court is given, with the explanation that they hereditarily succeeded their family occupation from their ancestor YUWAKIYUTSUKAPI-NO-MIKOTO who attended Emperor KEIKO with utmost fidelity. In this way the descendants were educated to deepen their sense of public service. The histories of the different clans existing from olden times are all in this form. Later, in the education of the SAMURAI also, the family education based on what had been handed down from the ancestors was greatly valued and the SAMURAI were always taught to protect the family name.

For instance, there is the following in the written promise of KINUCHI TAKENOCHI which became the family precept of the KINUCHI Clan, a loyal subject of the YOSHINO Dynasty. (p.120)



"While I, born in the family of military service, have my position in the imperial court, I shall raise the glory of my family's name by conforming to the way of Heaven and following the principle of honesty. By doing so I shall be favored by the SAMBO (Buddha, Commandment, Priest T. N.), and I shall establish myself in the world under the grace of the Emperor. I will also keep myself away from the disgraceful mind of the samurais who truckle to the time, forgetting the principle of righteousness and disregarding the sense of shame in order to seek after their own fame and interest."

A large part of the national education of the modern age (Tokugawa Era) was made through the action of the Shintoists, Japanese classical scholars, Confucianists, Buddhists, and moralists. The respect for "Nakatomihaerae" (Shinto's ceremony for keeping away evil spirits) by the Shintoists, the study and propagation of our classical literature by Japanese classical scholars are marked examples of the above. In regard to the contribution of those scholars, in the shrines were held lectures on Waka and Haiku (Japanese poems in thirty-one and seventeen syllables, respectively, T.N.) in the presence of gods, and tablets relating to various things were dedicated to the shrines among which we could even find some on mathematics. Tutelary gods were set up as the ancestors of the various arts and ways. The origin of the various arts is sought among the gods, as for example, HACHIMAN-GU is worshipped as a military god, TEMMA TENJIN is respected as a god of literature, and the divine poem of Yagumo by Susano-no-Mikoto is thought to be the origin of Japanese poetry.

As the character "OSHI" (love) indicates, "OSHIE" (teaching) means bringing up with love, that is, bringing up men according to the way by the human nature of love. "MICHIBIKU" (to lead the way) means leading followers to the right way. The purpose of the Education of our country is, as Emperor MEIJI pointed out in His "Imperial Rescript on Education," to guard and maintain the prosperity of the Imperial Throne wholly according to our national constitution according to the spirit of the foundation of our nation. Accordingly this is substantially different from the education aiming at only the development or perfection of individual person, that is, the self-realization or perfection of personality, advocated by the individualistic pedagogy. In short the aim of our education consists in bringing up a nation which realizes our national way and not in the mere development of personal mind or ability. Such education as aiming at the cultivation of the individual originality and the individual personality are apt to respect the individual too much, make self-willed persons and to admit willful laissez-faire principle which is contrary to the essence of our national education. Education must be such that will unite both theory and practice. The education which puts too much stress upon the theory and neglects practice conflicts with the principle of the education of our country. In short we must know that the purpose of our education consists in unifying theory and practice and performing the way of the foundation of our State. The systems of knowledge are made concrete only by practice and attain their purpose; so the root of the theoretical knowledge must always be supported by the strong belief in the national constitution and



the practice according to it. As the national belief and practice become certain and are improved by theoretical knowledge, the theoretical and scientific knowledge should be respected and encouraged in the education of our country, but we must take care not to make them separate from the national belief and practice and try to utilize them in the progress of our national culture. That is to say, we must try on one hand to specialize and advance the many branches of science and on the other hand give heed to synthesizing them and put them into practice, thus making each of them display its characteristics and do its part in its best way.

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Theocracy: In our country, religious service (of Shinto) and politics are fundamentally the same under the rule of the emperors, whose line is unbroken for ages eternal. At the time of the "Taiwa" Reformation, Emperor KOTOKU, upon adopting the institutions of TANG, asked SOGA, Ishikawamare, the way to make people work with pleasure. The latter answered, "First we should honour and worship the gods, and then deliberate on the administration." Our old written law was completed through the Oni Ordinance and Yoro Ordinance. In the first part of the ordinance on personnel found in the ancient written law, there is laid down (the appointment of) officials in charge of gods' affairs and also the rules for worship of gods. Emperor MEIJI said in his Imperial message, "Worship of Gods and respect to the religious services is the foundation of the national grand ceremony and of politics and religion. That is, the spirit of observing religious services (of Shinto) is the principle of the administration since the foundation of our country was established. For this reason the festivals of Imperial Ancestors worship are most solemnly held in the three Imperial Sanctuaries by the Emperor. We suppose that the Emperor does so from his benevolent wish to rule our country according to the spirit of the Imperial ancestors in the foundation of our nation. Truly it is the gracious will of the successive Emperors to respect the gods and love the people.

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Direct Imperial Rule: The other articles of the Japanese Constitution provide for the principle of the Imperial rule which has this characteristics. Above all the fundamental principle of the law of the form of administration is neither government by the Emperor's trusteeship like that which existed from the middle ages, nor government like that of England where "the King reigns but not rules," nor is it a joint rule by the king and the people, nor government by mutual independence of the legislature, the executive and the judicature, nor a constitutional government but one which is wholly under direct Imperial rule. Although this direct imperial rule is the principle of the administration which emperors in the line unbroken for ages eternal have held in their mind from the beginning of our country, it was not systematized as a form of administration for a long time since the middle ages. It was at last restored in the Meiji Restoration and was clearly indicated in the



Constitution. All provisions of Japanese Constitution for the form of administration are nothing but the expanded statement of this principle of direct imperial rule. For example, as to rules of rights and duties of subjects, while the legal system of freedom right in western countries is set up to protect the natural rights of men from the supreme ruler, that of our country is derived from the Emperor's will to give His subjects grace and nourishment and to let them have indiscriminately the equal opportunity for taking part in the Imperial rule assistance. The system of separate setting of the executive department, the judicial court and the diet in our country is also different from that of the mutual independence of the legislature, the executive and the judicature in western countries, the purpose of which is to control the ruler's power, depriving him of the judicial and legislative power and only permitting the executive power. In our country the separation of the above said three functions is not the separation of sovereignty, but only it is the separate setting up of organs for assisting the direct Imperial rule, through which the assistance to the direct Imperial rule may be more ascertained. As for the diet, in the so-called democratic countries it is the representative organ of the people who is the nominal sovereign, and in the so-called limited monarchy it is the representative organ of the people for the purpose of controlling the despotism of the ruler and of joint ruling by the king and the people. Completely opposite to it, our Imperial Diet has been set up so that the Emperor may make His people assist His direct rule by special methods on special subjects.

Laws of Our Country: Laws of our country are all made on the foundation of this Constitution. As for each code or regulation some are made directly by the Imperial decision and some are made through authorization of the Emperor, but all of them originate in the august virtue of His Majesty. With regard to the contents of the laws there are many different ways through which they are incorporated, but after all they are all the realization of the Constitution, which is a statement of the will of the Imperial Ancestors. Accordingly all laws originate in the august virtue of His Majesty. So the laws of our country are all the manifestation of the national constitution. Thus the law of our country indicates to people the way along which they should respectively lead their life and try their best to render assistance to the Imperial prosperity under the Emperor's grace. Therefore, to respect the Constitution and keep the rules of law is for the people, to live as true loyal subjects.

Economy: Economy constitutes the substance of the national life in connection with commodities, so they are not only required to maintain the life of nation but also the essential condition in exalting the Imperial dignity. Consequently, the promotion of the industrial strength of our country is one of the important bases for the development of our Empire.

Therefore, at the beginning of the foundation of our state the Imperial Ancestor intimately gave to His subjects their occupations, showing that economy, that is, industry, was a great work of the nation. Emperor JIMMU stated, "If it is profitable to the people, that will not conflict with the Imperial work." Emperor SUJIN also stated, "Farming is the great foundation of the whole country and the work by which all people keep their lives."