

GLORY BE TO THE WORLD, HUMANITY AND PEACE

1. speech delivered by General ARAKI, Sadao at the Summer School for Oriental Culture held at Karuizawa, Nagano Prefecture on August 2nd, 1934 under the auspices of the TOYO BUNKU GAKKAI (the Society for the Oriental Culture)

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Sincerely Do We Hope for Your Endeavours in Our Holy Task. Ladies and gentlemen: However calmly, or optimistically do we consider, we cannot deny the fact that the whole world at present is overcast with an unstable, unpleasant, and gloomy cloud. As I feel great regret for this state of affairs so night and day am I anxious to make it a bright, peaceful one as soon as possible. Since the nations of the world are in close contact internationally as we are now, this aspiration for peace cannot be easily realized by me alone, nor by Japan alone. I am happy to find some people of our friendly nations today among the audience here, and I hope them to hear my outspoken opinion by all means. I expect your ardent assistance for the advancement of our divine task of world peace and welfare of mankind by promoting the good and correcting the bad in my speech.

It is to further the philosophic view of life that mutual aid and enjoyment of one's own natural lot should be promoted, by harmonic combination of the West and East civilizations, or the material and spiritual cultures. By this idea we can make use of the extremely developed structure of our society.

We are doing our best with our confrores to establish a world-wide new culture through the harmonic unity of the two civilizations the East and West, or the spiritual and material cultures, so as to bring permanent peace and well-being.

The Misunderstanding of the Japanese Spirit. The words "BUSHIDO" and "the country of militarism" may be counted among the causes of such misunderstandings. For by them we are liable to be thought to be bellicose and aggressive. It may be due to the difference of linguistic expression: Once the word "SHOBU" was translated into "militarism", and "DODO" rendered into "imperialism", These may serve as examples. Great is the error. The letter Bu " " of SHOBU comes from the Chinese hieroglyph, originally meaning " " (spear) and " " (stop). That is to say, the source of the letter shows that is meant stopping of the use of spear, i.e. it means nothing but peace.

The KODO is the very root of the country, i.e. the way observed by our Imperial Household. In short, it means that every one should act according to nature, and attain his purpose; it aims at happiness for everyone to act at ease and according to his natural gifts; it is the way to accomplish his mission. It is the way of peace among nations and the happy road in society. Thus a great misunderstanding result from translation, may, from such misrepresentation of the literal meaning.

There are many such instances. In introducing our idea to the world at large, such apparently trivial facts must not be overlooked, as great misunderstandings may arise therefrom. Almost all the misunderstandings about our country are caused by such mistakes.

Now our soldiers are making efforts to be true to this spirit, both nominally and virtually, by recognizing our Imperial Army as moral existence to advance national welfare.

The KODO is by no means hard to grasp; it is a way towards world peace and well-being of mankind through the development of our traditional spiritualistic culture; it is nothing but the common notion prevalent in the world in the search of peace and happiness.

Our KODO is a way observed by the Imperial Household; a way to get happiness not by coercion, but by natural and reasonable means; It is based on a virtuous government and cordial obedience; inferiors should be loyal and filial to the superiors, and superiors benevolent and generous to the inferiors; it is to perform one's duties allotted to him, superiors and inferiors becoming a body, enticing the natural spiritual accord and unity.

We find a lot of examples in Jehol in Manchukuo; One of our soldiers, when dying, gave his money away to the poor people in the neighbourhood; Another, after a day-long march, with only a mess-tin of one meal gave a half of it to a hungry native who happened to come nearby.

I would like to say something in conclusion. Let us see a common idea about the form of war after World War I in retrospect. Modern war has come to be waged between nations. Hardly any consideration is taken lest war calamities should fall upon the unarmed people of an enemy country, which is a great pity from the view-point of BUSHIDO. As to poison gas, forbidden by treaties, every country is now eager in its study and practice as an open secret in consideration of its terrible destruction power. Various kinds of weapons have become more and more developed in their destructive power. Thus tactics and munitions has come to be mechanized. Spiritual activities are disregarded. It is far from humanity. Why do they not try to minimize the evil of war in parallel with the progress of human intellect? I fear the time has come to expect the revival of Miss Nightingale. We have to reflect upon it with you all. It is a shame for human beings to have come to such a pass, and we shed tears from the standpoint of BUSHIDO.

O, Let Us Fight for Peace; O, humanity of the world, and peace, glory be upon them; I detest war, but I never refrain from it in the cause of justice, and the only thing I hope is that the war should be waged with peaceful spirit, and method of war should be humanistic.

We are endeavouring . . . at the risk of our lives to accomplish our holy task, which means the advent of permanent peace and happiness of mankind.

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CERTIFICATE OF SOURCE AND AUTHENTICITY

I hereby certify that the lecture entitled "Glory be to the world, humanity and peace", in P.P. 44-53 of the book attached hereto, as shown on ^{the} first page, given by General ARAKI on August 2, 1934, at Karuizawa as a part of a summer series of lectures on Oriental culture held under the auspices of the Oriental Culture Institute established by me and that a short-hand record thereof was offered to the publisher, whose office has been war-devastated and whose whereabouts are still unknown.

Certified at Tokyo,
on this 15th day of January, 1947.

/S/ NAKAMURA, Yoshihisa (seal)

I hereby certify that the above signature and seal were affixed hereto in the presence of the Witness.

At the same place, on this same date.

Witness: /S/ SUGIWARA, Yutaka. (seal)

世界の人道よ、平和よ、共に光輝あれ！

陸軍大將 荒 木 貞 夫 閣下講演

場 所 昭和九年八月二日長野縣經井澤に開催の

東洋文化夏季大學に於て

主 催 東洋文化學會

聖業への協力を望む諸君、今や、如何に冷靜に如何に樂觀的に考へましても、世皆を擧げて、國際的にも國內的にも不安定な不愉快な陰鬱な雰囲気にも包まれて居ります事は、争ひ得ない事實であります。

私は此の情勢を誠に遺憾に思ひ、一刻も速かにこの情勢を朗かな平和を樂園に導きたいものと、日夜苦慮致して居る次第であります。併し乍ら、今日の如く國際間相互に緊密なる關係にありまします以上、此の念願は私一人で出来るものでもなく、日本一國でも容易に出来るものでもないと考えらるるのあります。然るに、今日斯様に友邦各方面の方々が御集りになつて居らるるの、何よりの嬉しい事でありまして是非私の率直な卑見を聞いて貰いて、可なる事は之を助長し非なる事は之を是正し、共に此世界平和人類福祉の聖業に邁進せんが爲め、熱烈な協力を願ひたいと思ふのであります。

日本精神の誤解、其の誤解の原因として致へられるもの、内に、「武士道」とか「尚武の國」と云ふ事、稍もすれば好戦國、又は侵略國の様に考へらる、事も、其一つであります。

之れには、言語の相違の關係もあるのでありますが、會て、尚武と云ふ事を英譯して貰つた時「ミリタリズム」と譯し、又「皇道」を「インペリアリズム」と譯した如き、其の一例であります。之れは大なる誤りで「武」と云ふ字は、支那の象形文字を借りて來つたので、本來「戈」を出し「止」と言ふ字で、戈を止むる事、即ち、其字義の根源を申せば、平和と云ふ事に外ならないのであります。又皇室と云ふ事は、我が日本、即ち、皇室の尊奉せらるる道で、端的に申しますと、自然ながらに、各個に、其所を得せしめ、其志を遂げしめる事であつて、自然ながらに、天賦のまゝに、何れもが幸福であり且、又其天稟の使命を果すための道であります。即ち國際間にも平和を道であり、社會上にも幸福を道であるのであるが、翻譯否字義の誤りから大きな誤解を生ずるので、斯様な事は一にして止まりません。故に、我々の精神を十分に世界に紹介しようとする時、斯様な小さな問題を、翻譯からして充分に注意せねばならぬ事であつて、かう言ふことから、大きな間違ひを生じて來たのであります。我々に對する根本誤解等も、亦概ね、此れに類する事が多いのであります。

顧みて過云歐洲大戦後、戦争形式の上に表はれた通念を見まするに、近代は、
 國民と國民の戦争に發展しましたが故に、戦争は對手同の總て、即ち非武裝
 民の上にもまで戦禍の及ぶを願慮する事は乏しい狀況となるに至つた事を窺
 ひ得ると云ふことは、吾人武士道の見地より、甚だ遺憾とする所でありま
 す。又條約には禁じられてあるに拘らず、毒瓦斯の如きは其毒性の慘禍も
 想到せられ、各國今や公然の秘密として、研究乃至實現に致々たるが如き、
 又各兵器も其慘害の大を加へたるが如き、決して戦法も兵器資材も、毫も精
 神的方面の活動を見ないで、只機械にとるのみで、崇高なる人道に則せり
 とも見へぬ節があります。どつして一步退いて人智の進歩に伴ひ、慘禍を少
 くするのに智力を傾倒して、其禍みを局限するのに努めないのでありませう
 私に、更に再び「ナイチンゲール」を地上に呼び起さぬばならぬ時の來た
 のを歎かざるを得ないのであります。而して、諸君と共に大いに、反省せぬ
 ばならぬと考へるのであります。我が、武士道の精神に鑑み、決して、人
 間としての恥をも感ぜざるを得ないのであります。

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文書成立ニ関スル證明書

本書四四頁ヨリ五三頁マデノ間ニ掲載セル荒木大將講演ノ「世界の人道上、平和上、共に光輝あれ！」ハ其第一頁ニ示スガ如ク自分ノ設立ニカ、ル東洋文化學會主催ノ經井澤ニ於ケル東洋文化夏季大學ニ於テ昭和九年八月二日講演サレ其速記ヲ出版者（本書發行所ハ戦災ニ依リ焼失レ發行者ノ所在モ判明セズ）ニ提供シ掲載セシメタルモノナルコトヲ證明ス

昭和二十二年一月十五日

於東京都目黒區八町一三九五

東洋文化學會

中 村 志 壽

右署名捺印ハ自分ノ面前ニ於テ爲サレタルモノナルコトヲ證明ス

同日於同所

立會人 辯護士

菅 原

裕