英語いちくり

英語にあらざる所謂国語を語る

随想

米国は英語にあらず、所謂国語を語る。

There's a hill where you're not alone.  どこかにいる話профессионаルで、謎が続く。

Day 9   When Izumi makes a speech for her children, she tells them:

They're three.

EATLERS DAY

NEWEATLERS DAY

FEARLESS DAY

WITNESS DAY

The day that you were born.

219

420

218

三 十 二 百

信友 学

信 経

信 経

信 経

信 経
『アマタニギの関』

生活より理解派。

本三宮・鈴先生

『生活より理解派』

生前は生活より理解派で、生きる喜びを追求した彼が、生活より理解派と称されるのは、彼の著作や生活がそれに応じているからだ。彼の考えは、生活より理解派に沿っており、日々の生活を大切にし、それが理解をもたらすものであると考えた。

彼の著作『生前は生活より理解派』は、生活より理解派を追求する彼の思想を反映している。彼は、生活は理解の場であり、生活を大切にすることで、理解が深まるとしている。

彼の思想は、生活を理解の場として捉え、日々の生活を通じて理解を深めることが大切だという概念をもとにしている。そのため、彼の生活は理解の場であり、日々の生活を通じて理解を深めることが大切だという概念をもとにしている。

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現在の宗教の思想支配方に置かれている者が多々、「既不動会教」の存在を是認するに至らない。その一方で、「既不動会教」は、宗教思想の根本を構成するものとして、既不動会教の存在を如何に理解するかは、学問的見解の一つである。西野が日本史記の立てた「既不動会教」の理論における日本の歴史を考察するのである。

また、西野は既不動会教の思想を研究し、その思想が日本の歴史における重要な役割を果たしていることを示唆している。これにより、既不動会教の思想がどのように日本社会を形成するかについての理解が深まると考えられる。

さらに、西野は既不動会教の思想が、日本の社会構造の変化に影響を与えていることを示唆している。これにより、既不動会教の思想がどのように日本社会を形成するかについての理解が深まると考えられる。

西野の研究により、既不動会教の思想がどのように日本社会を形成するかについての理解が深まると考えられる。
以下、記

【大雲寺】

きりの雨に

「いつものこと、ただ、のちの雨に

天然のはじまりは、ただの雨で

「いつものこと」

かんのうに

雨のしびれ

【東亞同志會記事】

大要

草薙甲子太郎氏誌話

東亞同志會成立

日支事業協議会総長

葉桜会句読

菊　念

国　信
同窓会通信
（七月十六日）
倫敦通信
地理歴史の重要性

同窓会会友学
（三十二百第二報）
同窓会会友学

同窓会
（七三三）
桜港通信

桑港通信
本電

学校日誌
学校記事
山 也 

部の風景を連想し、老を引く木に

聞くときと香りを伴う。八月

十二日、丁度此の風情をの真関り。朝ま

曇を満足に居候。

此日は米に、何時かに常に

だかからのれ、と見極めますか。隅では

進歩、往時では見物。実を思い、思

悩む。再来、何事の順序に出

来ったかといえば、はてなし。

五年前、事件を手放す者を

思う。進歩、何事の順序に出

来ったかといえば、はてなし。
Just such a feeling of refreshment and the relaxation of brilliant prospects for the future as were experienced by the hero, but in a far truer and more spiritual sense. And there lies possibility of eternal peace.

The mention of humanity is not novel at all—"the white, commonplace". Since the early stage of human life Peace between man and man, nation and nation, race and race, must have been most desired by all the people of the ages. So, this idea certainly has towered up more than any other on the horizon of their imagination. But, we might call it in their idea—and its very name, as soon as it is pronounced, serves as a spell to stimulate mankind. Our forefathers endeavored to step forward toward the century after century. Yet, why are we, mankind, unable to get to this horizon?

"Nowadays each nation strives not to fall behind the rest in showing before the world the greatest possible number of words for Humanity. This may be a good thing, indeed. But an engine that expends too much of its steam in whistling has little left with which to turn wheels. And at the same time we should keep in mind that "words are the daughters of Earth, but deeds are the sons of Heaven." People are probably right when they so firmly possess an idea that the Kaiser is a Chiron and modern civilization across the River Styx. And so the destruction of German militarism is the very gateway to the present there is no question about the existence of that exaggerated notion of Germany, the Ugolino, which must be dragged from his palace and starved to death in the Tower of Hunger for the sake of the welfare of the world. To wife militarism of the face of the earth may be a necessity, but, at the same time, all the nations should not forget to stamp out of themselves a more dreadful enemy. What is it? I dare say it is the world which is operating to prevent sober judgment and to cause the failure of Peace. It is national or race prejudice—"the assumption that all peoples are inferior to us in so far as they differ in creed or race; and I do not hesitate to say that never have men risen above the region of national prejudices. During the early stage of this war, greatly to my surprise and disappointment, some of the world-known philosophers themselves, who might be expected to be caught the conception exactly like ordinary mortals. Without ridding the human mind of this pest, I suppose the dream of the everlasting peace may remain a dream forever.

I feel a deep and interesting irony when I think of a prince of such a vague idea of personality that its people are not able to make the fine distinction: Ararat that lacks any word to distinguish brother from cousin.

Through this war people have already learned to appreciate more deeply than ever that humanity is the key which locks up the gates of the Temple of Janus forever, and at once it unlocks for human beings the maternal blessing effort to encircle the globe by her power and civilization, may be said to be endeavouring to make a melancholeic touch to ruin. The world and civilization belong to all mankind, and not to one or two races or nations. To keep the star of a nation blazing so brightly over the world in the zenith, some say that a nation should take the greatest care to prevent national demoralization of physique. Of course this may be important from another point of view, but I believe the firm unity of all civilizations is far more important for the eternal peace.

The foundations of the human race of the day should build a colossal structure, a new civilization, on the absolutely firm foundation of the unity of nations,—and it will be strong only when it is constructed with the power of cohesion between nations, and to it will be added the spiritual esthetic value when it is painted with universal love and respect. The eternally central point of universal law which is at the heart of it, should be the sacred recognition of true human life and brotherly understanding, and it may be at the same time the very point desired by the philosopher upon which to plant the lever that will make the world. Nowadays we often hear, as the principal circles of the world, the words "demobilization" and "readjustment" as the most important programme after the war. I firmly believe that, in the true spirit in the religious, nay, is more necessary. It is an almost undeniable thing that after the war the nations will proceed to formulate a firm Internationalism promoted by humanitarian natures, and may go even so far as to form an International Union to avert a recurrence of such an antagonism to the doctrine of peace. But we must keep in mind that the eternal peace is more than a future hope; it must be a present condition. That said comes, before the end of this war, each nation becomes a peace-maker, she should become a true humanity-recogrizer, and this is essential. It is the duty of mankind to regulate the cosmic process by the ethical laws; and to illumine with the gospel search light this drift in the annals of mankind is the essential consideration of the philosophical comprehension of History,—that while despotic, hypocritical life is also the issue of death being the branch of it. I say "gospel search-light," but I should to say that it is not the true light of mankind, only the means to lead us to the true light of human beings or after all only a tool,—everything depends upon the workman who uses it. So, permanent peace will never be secured by the mere gospel search light which casts itself upon every nation, but it will be firmly gained by the inner light of all nations, the collection of which will enlighten the world. When all nations come to guide their lives by inner laws, they will no more need to live servile to any outward authority of International Laws, than needs the full-grown bird to live imprisoned in the eggshell. Peace is an atmosphere of the higher life of nations, and it is by a slow and patient inward transformation that they become capable of breathing it. In short, not that the need for organizations to secure the eternal peace is less, but that the need for repentance of mankind is more. And then, we human beings, shall receive partake of the shrine of Morn. Thus we will push ourselves up to a higher standard of civilization than that of the Egyptians.

Now that I have dared to venture a somewhat utopian suggestion, I shall not go on any further, leaving the time to the reader. Till then, I will come back from this far and adventurous journey to the point of the Egyptian Civilization which was started, and where I wish to find my conclusion.

The Sphinx, a mysterious monster, partially buried in shining drifts of sand, a relic of the Egyptians, horribly mutilated though it be, displays its civilization not merely in material sciences, but further in spiritual science. It studds solemn and silent in the presence of the awful desert, symbol of eternity. If its mighty lips could speak, they might utter these words: "Before that there was a nation seeks her gazing on and on into the future, searching if there be one fit to become my rival,—but in vain do I seek."}

A. SANNOMIYA

"Sphinx.—If Its Mighty Lips Could Speak."

A German poet said that Alexandria resembles an orphan child who has inherited from his father nothing but his name. Yes, that is too true; indeed, almost nothing of its ancient glory is now visible. But, through the mirage of imagination we can see the splendid drama of the Egyptians, which has held the early stage of history, and can hear the distant footsteps of their civilization echo through the corridors of time.

...No one in this generation discusses the subject without saying that we, enjoying ourselves in its brightness, soft, and benevolent daylight, have a far more brilliant civilization than our forefathers had, and that this merciful daylight has cultivated us, and with us many magnificent and beautiful trees and flowers of Science.

Yes, we can easily enjoy many beautiful flowers and wonderful fruits. But as regards civilization these matters unquestionably do not justify our pride over the older mankind, because Science is no more than the garment of civilization. All of a sudden we, mankind, have had, greatly to our surprise, great shock and the wild uproar of the outburst of the greatest war that the world has ever seen, as if God himself were exulting at the arrogance and insolence of this generation, just as we go even so far as to shout against a child who was born with a silver spoon in his mouth when we see him use offensive language against an unfortunate orphan.

* * *

The flounders live at the bottom of the sea, so are the people in Europe at the bottom of war's depth, after it had a depth by depth. The flounders, it is said, often come to the surface for want of oxygen, so yawn the people for lack of the oxygen of peace. I have deep sympathy with the so-called civilized nations who are embedded in the inescapable depths, notwithstanding their struggles for the speedy termination of the war, until almost all the achievements of civilization are consumed in the confusion started by one pistol shot.

It may well be said that "war is a sagacity," because of the similarity of its manner; in other words, a cascade symbolizes the true meaning of war. Ages ago Nature, as if to test the strength of a mountain torrent, erected a barrier in its course. It was in vain. Now with a shout of triumph in its leap for liberty and freedom, the river bounds over this obstacle, and sweeps along unhampered and free. There has evidently been a struggle there in ages past.

In this light I should wish to regard the present war, with the clearest conviction, that the people in Europe, constituting this freedom, universal love seeking river, are fighting desperately to break through one of the most stubborn barriers of ambition and egotism erected in the course of human progress, attacking and over-learning the enemy—I do not mean the Central Powers—rather than with a roar of defiance that can be heard for hundreds of miles like a woe-inspiring symphony, symbol of the Worship of Humanity on one of the grandest altars of God's Universe.

But, to my deepest sorrow, there are many factors which spellfully deny my strong conviction, and which often give rise to a doubt as to whether the nations are mistaking the nature of the contest. Among the factors, the most prominent one is the skeptical spirit of every nation which, through the beautiful glasses of the cordial and eloquent words of diplomacy, keeps its sharp eyes with great mistrust and suspicion upon the actions of comrades. Skepticism may be necessary to an individual, for it is, as some believe, the very agency which distinguishes us from other creatures. But, from the standpoint of a nation, it is nothing but the source from which all the evils of a nation spring.

Generally speaking, war, with but extremely rare exceptions, has been attributed to one cause: Each nation's uncompromising egoism. An inhuman man was once written given forth that "a nation is a spiritual family." With equal wisdom and more necessity it may be said that "man-kind is a spiritual family.""}

Speaking of a nation, it may be admitted to some extent that a nation is moral while it is engaged in realizing its grand objects, and defends its work against external violence during the process of giving to its purpose an objective existence. But this idea is apt to express not only the nation itself, but also the world to a loss of peace, for it leaves out of mind that for the National spirit as well as for that of the individual, the highest achievement is accurate self-knowledge of its relation to the other.

Again the writer is probably right in believing that "nothing in the past is lost to civilization." This necessarily implies that every war that ever happened has produced more or less its good effect upon the human race, and subtly suggests that we should recognize war as glorious enterprise. But I think pure spiritual influence should have in itself a gaudy revolutionized character without even a single surgical operation. Of course war, from a certain point of view, may do good to human beings, but its results thus it does not often pay, is a dreadful joke. This war may justify its dreadful slaughter to some extent if it becomes the means of breaking the human slumber of centuries of isolation. I say isolation, because nations are estranging themselves from the world to far as universal love and respect are concerned.

"The world is mine!" cried the hero of a famous French romance on emerging from his dungeon. "The world is mine!" should be exclaimed by the awakened human beings coming out of the torture chamber of the war.