再び真面目につき

第二章 善行応援

再び真面目につき

一　真面目な人とは

一二 psychologists について述べる

1. 真面目な人とは

（1）真面目な人の特徴

（2）真面目な人の行動

2. 真面目な人の心は

（1）心は真面目な人の特徴

（2）心は真面目な人の行動

3. 真面目な人の言葉

（1）言葉は真面目な人の特徴

（2）言葉は真面目な人の行動

4. 真面目な人の関係

（1）関係は真面目な人の特徴

（2）関係は真面目な人の行動

5. 真面目な人の人間関係

（1）人間関係は真面目な人の特徴

（2）人間関係は真面目な人の行動

6. 真面目な人の生活

（1）生活は真面目な人の特徴

（2）生活は真面目な人の行動

二　真面目な人の特徴

1. 真面目な人の性格

（1）性格は真面目な人の特徴

（2）性格は真面目な人の行動

2. 真面目な人の行動

（1）行動は真面目な人の特徴

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3. 真面目な人の生き方

（1）生き方は真面目な人の特徴

（2）生き方は真面目な人の行動

4. 真面目な人の人生

（1）人生は真面目な人の特徴

（2）人生は真面目な人の行動

三　真面目な人の行動

1. 真面目な人の言葉

（1）言葉は真面目な人の行動

（2）言葉は真面目な人の行動

2. 真面目な人の関係

（1）関係は真面目な人の行動

（2）関係は真面目な人の行動

3. 真面目な人の人間関係

（1）人間関係は真面目な人の行動

（2）人間関係は真面目な人の行動

4. 真面目な人の生活

（1）生活は真面目な人の行動

（2）生活は真面目な人の行動

5. 真面目な人の人生

（1）人生は真面目な人の行動

（2）人生は真面目な人の行動

四　真面目な人の心

1. 真面目な人の心

（1）心は真面目な人の特徴

（2）心は真面目な人の行動

2. 真面目な人の関係

（1）関係は真面目な人の特徴

（2）関係は真面目な人の行動

3. 真面目な人の人間関係

（1）人間関係は真面目な人の特徴

（2）人間関係は真面目な人の行動

4. 真面目な人の生活

（1）生活は真面目な人の特徴

（2）生活は真面目な人の行動

5. 真面目な人の人生

（1）人生は真面目な人の特徴

（2）人生は真面目な人の行動
黙胎三十四年報休友学

第第第

注解
点検状態を統一することを条件

在下

超然

事の支障

自書

二

故

題

事実

産

事実

故

事実

事実

事実

事実
商業と信仰

「商業と信仰」

皮膚は、ある種の神聖なものであり、実に信仰をいう言葉を用いた形で表現している。我々の日常の生活において、商業は実質的に、神聖な場所であり、信仰の場を形成している。そのような商業の神聖性は、我々が持っている信仰に関連している。最も重要なものは、我々が信じていることに対する尊重と理解である。そして、そのような信仰は、我々が実践している行動に反映されている。我々は、商業と信仰の関係を理解し、尊重すべきである。
In my life I have heard many addresses, and I recall one by a lawyer of experience at a commencement. He said that we often quote the saying "Let us speak the truth, and do the truth, though the heavens fall." But he added, "As an old man who has observed the course of the world, I tell you that it is not truth but falsehood which causes the heavens to fall." It is not right that distrust the universe; it is wrong which is done.

Young gentlemen, I do not know you, I do not know what part your nation is to have in the future of the world, but I do know, that no man and no nation who go wrong is going to come out right. Those who have whatsoever things are honest, whatsoever things are pure, whatsoever things are of good report, are the ones who go right and who lead the world.

To be those truths in your mind, let me give you some lines of poetry by Van Dyke:

"Four things a man must learn to do,
If he would make his record true:
To think without confusion, clearly,
To love his fellow men sincerely,
To act from honest motives purely,
To trust in God and heaven securely."

This is the text that I would have with you, and I thank you for the opportunity of saying these few words in the midst of a lovely afternoon.
RIGHT LIVING.

The first thing that a scholar ought to learn to do is to think straight. A scholar may learn many other things, but if he fails to learn this he has not one of the fundamental characteristics of a scholar. Many are able to think crookedly, to think in a shallow and superficial way, to think half-way through a subject; but the real masters are those who can think straight through, clear down to the bottom, and up to the top and out to the edges of a subject.

I do not know how it is in Japan, but I can speak with perfect freedom about America, and there talk is abundant. There are more good talkers than one can count, but good thinkers are rare. I wish it were the other way. The educational process often goes astray and produces talkers rather than thinkers, but it is good thinking that lies at the basis of all progress.

Good thinking makes a man humble. The stubbornness with which a man holds his opinions is often in inverse ratio to the depth of his thinking. If a man has thought his way through a subject, he is apt to be ready to admit that he may be wrong in his opinion. We have many opinionated men, but men who think profoundly and have gained their opinions through straight thinking are few.

Second, the scholar must develop a genuine social feeling and spirit. It is a good deal easier to love truth than it is to love all kinds of people. It is good deal easier to serve truth than it is to serve humanity. It is easier to be a philosopher than to be a philanthropist.

In olden times the place of scholars used to be called an "academic retreat," and this meant that scholars dwelt apart from humanity. In those days the philosopher who went into the depths to help humanity cared nought for learning and he despised the philosopher, while the philosopher, or his side, dwelt apart and left the philanthropist to do what he would.

You, young men, have come to a better day than that. There is now no academic retreat. The streets of the city run through the college grounds, the scholar studies among weary men and women, and dwells in sight of the want and the unspeakable woe of the city.

No man has a right to call himself a scholar unless he has deep and genuine and constant sympathy with those who are poor and unfortunate. The humanity of the world is never lifted until the humanity of the man is lifted. It is always possible for the privileged classes to get privileges, but what is needed is that all shall have privileges. A nation is lifted not by the condition of the few but by the condition of the many; and when the nation does not care for its people who are in want and degradation then decay is at the heart of that nation.

There have been many theories as to what is the purpose of education. Socrates held that the end of education is to train men to be good citizens. The Jesuits held that education served to produce good ecclesiastics. But we have come to a better day: we now look on education as a training for social service. Some have said that educational training is devised for the purpose of enabling a man to exploit the community for his own benefit. You, young men, are being trained to serve Japan and the world, for the benefit of Japan and the world. Unless you are getting this true human spirit with your education, you are failing to get one of the fundamental characteristics of the truly educated man.

Third, the scholar should be trained into the possession of the right kind of motives. Motives play so large a part in human life that I often