

## Shibusawa Eiichi “The Analects and the Soroban” #1

It is impossible to talk about the \_\_\_\_\_ of Japan’s economy without reference to Shibusawa Eiichi. This leading \_\_\_\_\_ of the Meiji period was involved in the founding of nearly 500 companies, \_\_\_\_\_ a wide range of industries, including banking, \_\_\_\_\_, paper manufacturing, \_\_\_\_\_, \_\_\_\_\_ infrastructure, and \_\_\_\_\_. Anyone living a \_\_\_\_\_ life in Japan \_\_\_\_\_ benefit from the products or services he was involved in. When he was 27, he \_\_\_\_\_ to the 1867 Paris Expo as a member of the Tokugawa \_\_\_\_\_’s \_\_\_\_\_. They also visited other European nations to learn the \_\_\_\_\_ the great \_\_\_\_\_. \_\_\_\_\_ this visit, he was \_\_\_\_\_ by the potential of capitalism to promote development and \_\_\_\_\_. At the same time, he \_\_\_\_\_ the problem \_\_\_\_\_ in capitalism. Since it is a system driven by the desire for wealth and success, it could \_\_\_\_\_ a \_\_\_\_\_ to the \_\_\_\_\_. If we do our business with no \_\_\_\_\_ for others, the disadvantages of capitalism far \_\_\_\_\_ its benefits, so we have to effectively \_\_\_\_\_ its risks and harm. He believed the \_\_\_\_\_ was morality, and he wrote “*The \_\_\_\_\_ and the Soroban*” to articulate how to \_\_\_\_\_ a balance between the \_\_\_\_\_ of profit and ethical \_\_\_\_\_. What was his view on commercial ethics? To make the world a better place, what should business be like?

It is impossible to talk about the present state of Japan’s economy without reference to Shibusawa Eiichi. This leading entrepreneur of the Meiji period was involved in the founding of nearly 500 companies, spanning a wide range of industries, including banking, insurance, paper manufacturing, textiles, urban infrastructure, and brewing. Anyone living a consumer life in Japan will inevitably benefit from the products or services he was involved in. When he was 27, he traveled to the 1867 Paris Expo as a member of the Tokugawa shogunate’s envoy. They also visited other European nations to learn the secret of the great powers. During this visit, he was impressed by the potential of capitalism to promote development and create wealth. At the same time, he detected the problem inherent in capitalism. Since it is a system driven by the desire for wealth and success, it could end up a race to the bottom. If we do our business with no regard for others, the disadvantages of capitalism far outweigh its benefits, so we have to effectively alleviate its risks and harm. He believed the alleviator was morality, and he wrote “*The Analects and the Soroban*” to articulate how to strike a balance between the pursuit of profit and ethical restraint. What was his view on commercial ethics? To make the world a better place, what should business be like?

|                |           |            |             |
|----------------|-----------|------------|-------------|
| entrepreneur   | 起業家、実業家   | alleviate  | 軽減する、和らげる   |
| manufacturing  | 製造業、生産    | restraint  | 自制、抑制       |
| infrastructure | 社会基盤、インフラ | articulate | 明確に述べる、表現する |
| envoy          | 使節、特使     | ethics     | 倫理、道徳       |
| capitalism     | 資本主義      | profit     | 利益、収益       |
| inherent       | 固有の、本質的な  | pursuit    | 追求、探求       |

## Shibusawa Eiichi “The Analects and the Soroban” #2

Is the pursuit of profit \_\_\_\_\_ good or \_\_\_\_\_? This is an \_\_\_\_\_ question. Whether in the East or the West, there has always been a tendency to view making money as \_\_\_\_\_. In \_\_\_\_\_, the common view has been that one must not aspire to make money if he or she wants to be a \_\_\_\_\_ person. However, Shibusawa said that we got \_\_\_\_\_ wrong. He wrote, “You will never find such \_\_\_\_\_ in any chapter of the \_\_\_\_\_.” \_\_\_\_\_, we cannot provide goods and services necessary to run a society \_\_\_\_\_ desire for wealth. “It is a fact that we will not fully \_\_\_\_\_ ourselves when we feel that success or failure has nothing to do with our happiness and fortune.” On the other hand, one can easily lose oneself at the \_\_\_\_\_ \_\_\_\_\_ or loss. If we \_\_\_\_\_ a mindset of “as long as I’m \_\_\_\_\_, others don’t \_\_\_\_\_,” capitalism \_\_\_\_\_. What \_\_\_\_\_ Homo sapiens is mutual trust and \_\_\_\_\_. Our success as a \_\_\_\_\_ has come from \_\_\_\_\_ and supporting one another. This is also the \_\_\_\_\_ of the market economy. A market is a place to exchange value based on trust, and money simply \_\_\_\_\_ a tool to \_\_\_\_\_ mutual contributions. When the desire for money becomes \_\_\_\_\_, it \_\_\_\_\_ to \_\_\_\_\_ the \_\_\_\_\_ foundations of a healthy capitalism. In short, the desire for profit itself is not evil, or even necessary to some extent, but we need to properly regulate it \_\_\_\_\_ and morality.

Is the pursuit of profit inherently good or evil? This is an intriguing question. Whether in the East or the West, there has always been a tendency to view making money as controversial. In Confucianism, the common view has been that one must not aspire to make money if he or she wants to be a noble person. However, Shibusawa said that we got Confucius wrong. He wrote, “You will never find such remarks in any chapter of the Analects” First of all, we cannot provide goods and services necessary to run a society without our desire for wealth. “It is a fact that we will not fully commit ourselves when we feel that success or failure has nothing to do with our happiness and fortune.” On the other hand, one can easily lose oneself at the prospect of gain or loss. If we adopt a mindset of “as long as I’m better off, others don’t matter,” capitalism immediately backfires. What defines Homo sapiens is mutual trust and cooperation. Our success as a species has come from dividing labor and supporting one another. This is also the essence of the market economy. A market is a place to exchange value based on trust, and money simply serves as a tool to facilitate mutual contributions. When the desire for money becomes excessive, it begins to erode the very foundations of a healthy capitalism. In short, the desire for profit itself is not evil, or even necessary to some extent, but we need to properly regulate it with empathy and morality.

|               |              |            |            |
|---------------|--------------|------------|------------|
| inherently    | 本質的に、もともと    | mutual     | 相互の、共通の    |
| controversial | 物議を醸す        | facilitate | 促進する、円滑にする |
| aspire        | 熱望する、志す      | erode      | 蝕む、損なう     |
| commit        | 本気で取り組む、専念する | regulate   | 規制する、調整する  |
| mindset       | 考え方、心構え      | empathy    | 共感、思いやり    |
| backfire      | 裏目に出る、逆効果になる |            |            |

## Shibusawa Eiichi “The Analects and the Soroban” #3

There is nothing wrong in itself with \_\_\_\_\_ an enterprise and working toward financial success. There is nothing \_\_\_\_\_ about making a \_\_\_\_\_ business. However, Shibusawa said, “No enterprise can be seen as \_\_\_\_\_ benefit to society. We can never praise a business that makes one individual successful but \_\_\_\_\_ the majority of society into poverty.” One of the most \_\_\_\_\_ of his time was Iwasaki Yatarō. He is the founder of Mitsubishi group, one of the three largest zaibatsu in prewar Japan. At a dinner meeting, Iwasaki suggested to Shibusawa, “Together, you and I can \_\_\_\_\_ the \_\_\_\_\_ of Japan’s \_\_\_\_\_.” Shibusawa took the proposal as an \_\_\_\_\_ to \_\_\_\_\_ wealth, and \_\_\_\_\_ the meeting with \_\_\_\_\_. Shibusawa had been doing business with the \_\_\_\_\_ intention to enrich the nation and make people’s lives better. One of the phrases from his book that represent his thoughts \_\_\_\_\_ . “An enterprise has to be what brings benefit to society. In order to contribute to the \_\_\_\_\_, the business has to develop \_\_\_\_\_ and operate continuously.” In other words, his business philosophy was opposite to the typical understanding of profit. His goal wasn’t to generate profit and then \_\_\_\_\_ a \_\_\_\_\_ to society. The \_\_\_\_\_ purpose is to benefit society, which requires the enterprise to rise and be sustained, \_\_\_\_\_ profit is necessary. Seeking profit is \_\_\_\_\_ in business, but it is \_\_\_\_\_ a \_\_\_\_\_ to the \_\_\_\_\_, not the \_\_\_\_\_ itself.

There is nothing wrong in itself with launching an enterprise and working toward financial success. There is nothing disgraceful about making a profit through business. However, Shibusawa said, “No enterprise can be seen as righteous unless it brings benefit to society. We can never praise a business that makes one individual successful but drives the majority of society into poverty.” One of the most prominent entrepreneurs of his time was Iwasaki Yatarō. He is the founder of Mitsubishi group, one of the three largest zaibatsu in prewar Japan. At a dinner meeting, Iwasaki suggested to Shibusawa, “Together, you and I can control the direction of Japan’s commercial sector.” Shibusawa took the proposal as an attempt to monopolize wealth, and left the meeting with indignation. Shibusawa had been doing business with the sole intention to enrich the nation and make people’s lives better. One of the phrases from his book that represent his thoughts is as follows. “An enterprise has to be what brings benefit to society. In order to contribute to the greater good, the business has to develop robustly and operate continuously.” In other words, his business philosophy was opposite to the typical understanding of profit. His goal wasn’t to generate profit and then donate a portion of it to society. The ultimate purpose is to benefit society, which requires the enterprise to rise and be sustained, for which profit is necessary. Seeking profit is indispensable in business, but it is merely a means to the end, not the end itself.

|             |           |                   |                |
|-------------|-----------|-------------------|----------------|
| enterprise  | 企業、事業     | indignation       | 憤り、義憤          |
| disgraceful | 恥ずべき、不名誉な | intention         | 意図、目的          |
| righteous   | 正義の、公正な   | robustly          | 力強く、しっかりと      |
| poverty     | 貧困        | continuously      | 継続的に、絶え間なく     |
| prominent   | 著名な、目立つ   | indispensable     | 不可欠な、欠かせない     |
| monopolize  | 独占する      | means (to an end) | 手段（目的を達成するための） |

## Shibusawa Eiichi “The Analects and the Soroban” #4

Inequality has long been a big issue of human societies since the \_\_\_\_\_ of agriculture and the rise of large-scale communities. Shibusawa also \_\_\_\_\_ a clear stance on this issue. He wrote, “The wealth gap is \_\_\_\_\_ at any time in any era.” In each era, some industries have greater potential to raise capital and make profit than other industries. Individually, some people have more \_\_\_\_\_ for business than others, and some capabilities have higher demand than others in the labor market. Therefore, \_\_\_\_\_ that the ability to \_\_\_\_\_ among individuals and companies. He also wrote, “We work hard everyday \_\_\_\_\_ because we wish to enrich the nation and prosper themselves. Wealth gap is a natural \_\_\_\_\_, so we have to accept the fact that human society cannot \_\_\_\_\_ some extent of \_\_\_\_\_.” At the same time, however, we should not just give up and \_\_\_\_\_. He insisted \_\_\_\_\_ a duty for a thoughtful person to remain \_\_\_\_\_ of the relationship between the rich and the poor. Moreover, Shibusawa adds, “Billionaires build their fortune not only by themselves. It is \_\_\_\_\_ to believe that wealth belongs \_\_\_\_\_ to you no matter how you have worked hard to achieve it. A single person is so \_\_\_\_\_ that he or she can do nothing without others. \_\_\_\_\_ another way, wealthy people \_\_\_\_\_ money thanks to the support from society. The wealthier they become, the \_\_\_\_\_ success to society, so the rich inarguably have a \_\_\_\_\_ to give back to society by charities and so on.” To generate the goods and services essential to our lives, we must \_\_\_\_\_ our desire for wealth and success, \_\_\_\_\_ inequalities by necessity. On the other hand, we must not forget for a single moment that wealth never \_\_\_\_\_ one’s value, and everyone is equally \_\_\_\_\_ of a \_\_\_\_\_. We all should \_\_\_\_\_ a world \_\_\_\_\_ everyone can have a life worthwhile regardless of their economic conditions.

Inequality has long been a big issue of human societies since the advent of agriculture and the rise of large-scale communities. Shibusawa also articulated a clear stance on this issue. He wrote, “The wealth gap is inevitable at any time in any era.” In each era, some industries have greater potential to raise capital and make profit than other industries. Individually, some people have more aptitude for business than others, and some capabilities have higher demand than others in the labor market. Therefore, it is inevitable that the ability to accumulate wealth differs among individuals and companies. He also wrote, “We work hard everyday precisely because we wish to enrich the nation and prosper themselves. Wealth gap is a natural byproduct of that, so we have to accept the fact that human society cannot help but entail some extent of disparities.” At the same time, however, we should not just give up and let it persist. He insisted that it is a duty for a thoughtful person to remain mindful of the relationship between the rich and the poor. Moreover, Shibusawa adds, “Billionaires build their fortune not only by themselves. It is totally wrong to believe that wealth belongs solely to you no matter how you have worked hard to achieve it. A single person is so helpless that he or she can do nothing without others. Put it another way, wealthy people earned money thanks to the support from society. The wealthier they become, the more they owe their success to society, so the rich inarguably have a duty to give back to society by charities and so on.” To generate the goods and services essential to our lives, we must harness our desire for wealth and success, and it entails inequalities by necessity. On the other hand, we must not forget for a single moment that wealth never determines one’s value, and everyone is equally worthy of a life with dignity. We all should pursue a world where everyone can have a life worthwhile regardless of their economic conditions.

|            |             |             |               |
|------------|-------------|-------------|---------------|
| inequality | 不平等         | billionaire | 億万長者          |
| inevitable | 避けられない、必然的な | solely      | 単独で、もっぱら      |
| aptitude   | 適性、才能       | helpless    | 無力な           |
| accumulate | 蓄積する、積み上げる  | dignity     | 尊厳、人間としての価値   |
| disparity  | 格差、不均衡      | worthwhile  | やりがいのある、価値のある |
| persist    | 持続する、残る     | harness     | 利用する、活用する     |

## Shibusawa Eiichi “The Analects and the Soroban” #5

What is success in life? Shibusawa wrote, “Success or failure is nothing more than the \_\_\_\_\_ of sincere effort, and it is not \_\_\_\_\_ our \_\_\_\_\_.” He told readers, “If you lack \_\_\_\_\_ for effort, you will never grow and \_\_\_\_\_ regardless of your age. A nation that is supported by such lazy people will not develop and \_\_\_\_\_.” As for effort, he addressed the importance of making \_\_\_\_\_ a daily \_\_\_\_\_. “Working hard temporarily \_\_\_\_\_ is never enough; only lifelong learning can \_\_\_\_\_. ” For example, it is too late \_\_\_\_\_ your \_\_\_\_\_ in everyday life and rush to the hospital \_\_\_\_\_ get seriously ill. Similarly, \_\_\_\_\_ to make steady effort on a daily basis, and an opportunity to make such effort \_\_\_\_\_ everywhere—not only when you are at your desk, but \_\_\_\_\_ the use of chopsticks. Shibusawa himself treated anybody with his greatest sincerity and consideration, and he did \_\_\_\_\_ even when he read letters and so on. He believed that we only need to take care of what we have to \_\_\_\_\_ everyday, and just satisfy ourselves by fulfilling our duty. In other words, what \_\_\_\_\_ is not \_\_\_\_\_ success or failure, but whether you sincerely \_\_\_\_\_ yourself to the work and responsibilities \_\_\_\_\_ of you. After all, long-term success tends to follow those who live with such \_\_\_\_\_ and commitment. He concluded the book with the following message, “Temporary success and failure are like bubbles in the long river of a meaningful life. However, if the majority seek for such bubbles and can only \_\_\_\_\_ success, the future of our society will not be \_\_\_\_\_. You should \_\_\_\_\_ such a shallow idea, and live a fulfilling life in relation to society. \_\_\_\_\_ the perspective of success and failure, stay \_\_\_\_\_ and \_\_\_\_\_ to such things, and continuously make effort along the \_\_\_\_\_, then you can live a far more meaningful life than one only valued by success and failure.”

What is success in life? Shibusawa wrote, “Success or failure is nothing more than the residue of sincere effort, and it is not worth our concern.” He told readers, “If you lack inclination for effort, you will never grow and progress regardless of your age. A nation that is supported by such lazy people will not develop and flourish.” As for effort, he addressed the importance of making it a daily habit. “Working hard temporarily on a whim is never enough; only lifelong learning can bear fruit.” For example, it is too late if you neglect your health in everyday life and rush to the hospital when you get seriously ill. Similarly, it is essential to make steady effort on a daily basis, and an opportunity to make such effort lies everywhere—not only when you are at your desk, but even within the use of chopsticks. Shibusawa himself treated anybody with his greatest sincerity and consideration, and he did likewise even when he read letters and so on. He believed that we only need to take care of what we have to accomplish everyday, and just satisfy ourselves by fulfilling our duty. In other words, what truly matters is not shallow success or failure, but whether you sincerely dedicate yourself to the work and responsibilities right in front of you. After all, long-term success tends to follow those who live with such integrity and commitment. He concluded the book with the following message, “Temporary success and failure are like bubbles in the long river of a meaningful life. However, if the majority seek for such bubbles and can only talk about immediate success, the future of our society will not be promising. You should sweep away such a shallow idea, and live a fulfilling life in relation to society. Get out of the perspective of success and failure, stay independent and indifferent to such things, and continuously make effort along the right path, then you can live a far more meaningful life than one only valued by success and failure.”

|             |              |               |                   |
|-------------|--------------|---------------|-------------------|
| residue     | 残留物、残り       | consideration | 思いやり、配慮           |
| inclination | 傾向、気持ち、性向    | dedicate      | 捧げる、専念する          |
| flourish    | 繁栄する、活躍する    | integrity     | 誠実、品位、正直さ         |
| whim        | 気まぐれ         | commitment    | 献身、取り組み           |
| neglect     | おろそかにする、無視する | fulfilling    | 充実した              |
| sincerity   | 誠実さ、真心       | indifferent   | 無関心な、どうでもいいと思っている |