

65. Agilidade, precisão, classe e segurança ⁹⁸

迅速確實典雅安全 – *Jinsoku Kakujitsu Tenga Anzen* – Swiftly, surely, gently and safely

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Esta máxima trata do referencial para as atitudes que efetivamente concretizam as coisas.

Há pessoas que, ao realizar as coisas, acham que a agilidade vem em primeiro lugar, e outras acham que a precisão deve vir em primeiro lugar. Há também pessoas que priorizam a classe ou a elegância das atitudes e outras que preferem a segurança.

Mas, o dom do ser humano difere de pessoa a pessoa. Isso quer dizer que nascemos cada qual com diferentes potenciais e individualidades, e todos possuem diferentes qualidades e defeitos. Há, por exemplo, pessoas ágeis no trabalho, mas há também aquelas que são vagarosas preferindo agir com segurança e precisão. E, se dissermos que a agilidade é importante tornam-se então grosseiras; e quando ensinamos a elegância e a classe tornam-se lentas, e quando chamamos a atenção da lentidão pensam que podem desprezar a precisão e a segurança.

E assim, facilmente temos a tendência de pensarmos primeiro conforme as nossas preferências e estilos, menosprezando os demais aspectos. Por isso, se as atitudes forem grosseiras, imprecisas ou inseguras – mesmo que seja ativo e tenha agilidade no cotidiano – serão ainda consideradas insatisfatórias.

⁹⁸ Do *Tratado da Ciência da Moral*, inglês, Vol. 3, *Sinopse da Moral Suprema* (Número 8.108): *Swiftly, surely, gently and safely*. Ver Texto em inglês no final da publicação.

A moral suprema tem como ideal lidar com as situações sempre com agilidade e dinamismo, classe, serenidade e elegância, além da precisão e segurança nas atitudes. A agilidade e a precisão são métodos para sermos bem sucedidos nas coisas; a classe, elegância e a segurança são insumos para a conquista da credibilidade na sociedade e da continuidade do empreendimento.

Embora esse seja o ideal a ser buscado nas pessoas, concretizá-lo é relativamente difícil e aqui reside a dificuldade do papel da educação. Por isso, as pessoas que desempenham o papel de educador devem estar sempre dotadas de sentimento de benevolência e de generosidade, certificar-se muito bem das qualidades e defeitos da outra pessoa, e orientá-la com forte perseverança e paciência, em quaisquer circunstâncias.

Ao realizarmos algo, devemos sempre ter em mente agir conforme as circunstâncias considerando-se: a ordem ou a sequência das coisas (o início e o fim, o essencial e o secundário, etc.); o gênio, a personalidade e a capacidade da outra pessoa. Na realidade, em termos práticos, devemos ser ágeis e atuar prontamente, tomando medidas precisas e confiáveis, adotando métodos que inspirem elegância, classe e segurança, sempre avançando com o espírito de benevolência, tolerância e autorreflexão. Esta é a chave para sermos bem sucedidos nas coisas, em moral suprema.

Do *Kakuguen*, págs. 145 ~ 146

including alcoholic drinks, lavish or epicurean diets, hypnotic or lenitive cures, are dangerous and shorten the life. Especially the so-called rejuvenation methods or treatments are simply injurious, having no merit at all. After all, for the maintenance of health, the cure of disease and for attaining long life, the first method is the improvement of the mind according to supreme morality, and the second method is to observe for the body such natural and rational physiological laws as are mentioned above.

Nota 95, Máxima 65: *Swiftly, surely, gently and safely.* It is indeed difficult for a man to carry out his work by taking flawless steps, but it is the aim of education according to supreme morality to achieve this difficult matter. It is, however, impossible to explain the method in a concrete fashion. I have to satisfy myself, therefore, by indicating the outline in an abstract way.

Each person has a different nature, but, whatever his nature, his action should be lively, and, in dealing with business, his handling of it should be swift. However lively and swift his action may be, his actions should not be rude or violent, nor should his work be unreliable or unsound. In order to become perfect, a man's behaviour must be gentle and graceful besides being lively and swift. Moreover, it is necessary that the management of the affair should be both safe and sound. It is by this means that peace and happiness is attained both for the individual and for society at large. In the meantime, however, it is true that education according to supreme morality can be accompanied by various types of harm, since it employs the process of bringing people up by changing their ignorance, vulgarity or rusticity into intelligence, refinement or urbanity. One may, for instance, become rude by being taught to be swift. An unpolished nature will turn cunning by acquiring knowledge. Another person will become slow or irresolute at being advised to be gentle, but he may mistake admonition against slowness or indecision as a sign of impatience. The method of teaching supreme morality, therefore, becomes more and more difficult as it proceeds in this way. It is especially difficult in this case because, on the one hand, "quick and sure" is a method of success in business while. On the other hand, "safe and graceful" is aristocratic and supreme morality must include them both.

I will add another word here about an important point in education through supreme morality. People are taught according to supreme morality that they must always deal with other individuals, society and all enterprises with benevolence and tolerance, never slacken their efforts under any circumstances and remain patient until they attain their ends. This patience, however, differs from that of conventional morality. It is neither selfish nor strenuous but benevolent in nature and is always accompanied by the wish for the happiness of others. According to my past observations of people and their behaviour, those who have succeeded in some or other enterprise have always been patient about important affairs, but they have been impatient about small matters. People of lesser calibre that form the majority of society have been patient sometimes in small matters but have had no patience at all in such great affairs that might bring about their ruin. Many even take rash actions at others' instigation and invite their own failure. This I have already stated earlier. It is the general rule of supreme morality that one should not only deal with important affairs with patience, but also in the handling of small

affairs try to dispose of them all as calmly and steadily as possible. It is also the rule of supreme morality that one determines on one's action according to each case and to the nature of the other party: there is no fixed rule for one's choice of action, although the fixed rule for the mental activity is that it should always be based on benevolence and tolerance. This distinction I hope the reader will keep in mind.

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