

ノックス「倫理学」講義（一）  
——清沢満之ノックス講義自筆ノートの翻刻——

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## 解 題

ここに翻刻するのは、清沢満之（1863-1903）が残した東京大学在学中の未公開自筆ノートの一部で、アメリカ人教師ジョージ・ウィリアム・ノックス（George William Knox 1853-1912）による「倫理学」講義の筆記録である。今回公開するのは、その第1講から第8講まで（序論からプラトンの倫理思想の結論まで）である。続く第9講以降も順次公開する予定である。

清沢満之は1883年（明治16年）9月に東京大学文学部哲学科に入学し、1887年（明治20年）7月に帝国大学文科大学哲学科を卒業するが、その間に作成されたと見られる自筆の受講ノートや自習ノートが「西方寺所蔵清沢満之史料」——西方寺（愛知県碧南市）に残されていた自筆原稿・ノート類が大谷大学真宗総合研究所により整理されたもの——のなかに現存する。「清沢満之ノックス講義自筆ノート」もそこに含まれている。翻刻作業はすでに真宗総合研究所でなされていたので、その翻刻を清沢原本の複写写真や後述する高嶺ノートと照合しながら校閲・編集し、註を付して公開する。翻刻の原本は1冊の自筆ノート（縦20.0cm×横13.0cmのマーブル紙表紙の西洋ノート）であり、「西方寺所蔵清沢満之史料」に含まれる次の複写写真に対応する部分を翻刻した。

自筆講義ノート C-36-1、フィルム番号103

自筆講義ノート C-36-2、フィルム番号104

自筆講義ノート C-36-3、フィルム番号105

自筆講義ノート C-36-4、フィルム番号106

翻刻校閲にあたっては、高嶺三吉の残した受講ノートとの比較照合をおこなった。高嶺三吉は清沢満之の同期生で1887年（明治20年）7月6日に卒業を目前に病没したが、東大時代の彼の受講ノートが『高嶺遺稿』全7冊（二千数百頁）として金沢大学附属図書館に所蔵されている。今回照合に用いたのはそのうちの第3冊（縦22cm×横17.2cmのマーブル紙表紙の西洋ノート）で、表紙には Ethics and Aesthetics と書かれた紙が貼られている。第3冊の内容は以下の通りである（すべて原文ママ）。

Ethics. v. I by S. Takamine 22/ Sep. /83.

Ethics by Nox. vol. II S. Takamine

Ethics V. III. Oct. 25 by S. Takamine

Ethic Vol. IV. by S. Takamine 9. November.

Ethic V by S. Takamine

Ethics VI S. Takamine. 30. Nov. /86.

Ethics VII by S. Takamine

Aesthetics.

Aesthetics. vol. I. to S. Takamine. 31. Jan.

Aesthetic v. II. S. Takamine 8. March. /86.

Aesthetic vol. III. S. Takamine. 10. May /86.

このうちの Aesthetics はブッセ（Ludwig Busse 1862-1907）の美学講義の筆記録であるので、今回の比較照合の範囲は Ethics の I～VII である。筆者が以前におこなった予備的調査では不明確だったいくつかの点だが、今回の比較照合でより明確になった。第一に、講義の実施日や回数がほぼ特定された。清沢ノートにはなかった日付の情報と各講義の区切りが、高嶺ノートには、

不完全ながらかなり詳細に記されているからである。それによればノックスの倫理学講義は、初回開講日が1886年（明治19年）9月22日であり、そこから離職直前の12月8日の最終回まで、毎週（おそらく週の前半に）2回ないし3回のペースで、合計30回ほどおこなわれた<sup>2)</sup>。

第二に、清沢ノートの上記範囲（フィルム番号103～106）で確認できるのは11月9日の第20講の途中までであること、すなわち後半の10講分が欠けているという事実が判明した。高嶺ノートではその部分が残存する。ただし、その残存部分の多くは乱雑な鉛筆書きで記述されているため、判読しがたいという問題がある。したがって今後、講義内容の全貌を明らかにするには、「西方寺所蔵清沢満之史料」のなかで欠落部分の所在を再調査する必要がある。

第三に、清沢ノートと高嶺ノートは、全体の内容としては同じでも、細部の記述内容の点では、かなり異なる箇所とほぼ同じ箇所が見られるということである。その異同をすべて示すことはこの翻刻ではできないが、異同の様子をうかがい知るためのサンプルとして、今回新たに高嶺ノートから各回授業の冒頭の英文数行を翻刻し、清沢ノートの該当箇所への註に引用した。全体的な質（記述の精度や判読しやすさなど）は清沢ノートの方が高嶺ノートよりもすぐれていると思われるが、高嶺ノートにも独自の資料的価値があるため、整理した上で改めて別の機会にその全体が翻刻されるべきである。

次に講師のノックスについて。明治期の東京大学には、西洋の知識や技術を摂取し日本を近代化する目的で雇われた外国人教師が多数いた。ノックスもその一人である。彼は1877年（明治10年）に長老派宣教師として来日し、1881年（明治14年）より東京一致神学校（1886年〈明治19年〉から明治学院、現在の明治学院大学）で神学を教えていたが、1886年（明治19年）9月20日から12月10日までの短期間、同年齢（33歳）のフェノロサの後任として帝国大

学でも教鞭をとることとなった。「傭外国人教師・講師履歴書」（東京大学庶務部人事課作製）には次のように記されている。

ジョージ、ウィリアム、ノックス

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（明治十九、二〇ノ一覽八二）

「（明治十九、二〇ノ一覽八二）」とあるので、『東京帝国大学一覽』（明治19-20年<sup>3)</sup>）の82頁を参照すると、やはり同じように「哲学、審美学 マストル、オフ、アーツ（ハミルトン大学）／ジオルヂ、ウキリヤム、ノックス 米国」と記されている。おそらく講師履歴書の記述は、この一覽に基づくものかもしれない。いずれにせよ書類上では、ノックスは哲学と審美学（つまり美学）の講師ということになっている。にもかかわらず、なぜ倫理学の講義をすることになったのか、その事情はわからない。

聴講学生（清沢、高嶺）が残した現存の受講ノートに基づけば、ノックスは哲学の講義では、ドイツの哲学者ロツツェの著書『マイクロコスモス』を解説している。また、倫理学の講義では、代表的な倫理学説としてプラトン、スピノザ、コントらの思想を取り上げて解説している。倫理学講義の内容を概観しておこう。

第1講では、序論として哲学と科学の関係や、倫理学の定義と起源などについて述べたのち、倫理学説の分類を試みている。まず非心理学的（宇宙論的）な倫理学と、心理学的な倫理学の二つに分ける。そして一方の非心理学的な倫理学を、さらに形而上学的理論と物理学的理論に分け、形而上学的理

論のうち超越論的理論の代表としてプラトンを、内在的理論の代表としてスピノザをあげ、また物理学的理論の代表としてはコントをあげる。他方で心理学的な倫理学を、マルティノ（シジウィック）らの自己心理学的（idiosychological）なものと同スペンサーらの異種心理学的（hetero-psychological）なもの二つに分ける。講義ではこれらが順に解説されたようである。

第2講から第8講では、まず超越論的理論としてプラトンの思想を取り上げ、その生涯、プラトンの問題、イデア論、宇宙論、性格論、理想国家論などについて詳述する。そして彼の倫理思想を8項目で総括したのちに、問題点として、彼の倫理学は厳格な必然性の体系であること、徳と思考（知）を同一としていることなどを指摘している。次に第9講から第15講では、内在的理論としてスピノザの思想を取り上げ、スピノザにおける神、自然、実体、さらには属性や様態などについて解説しながら批評を加えている。そして結論として、神はいない、人間に不死はない、道徳的責任はない、ということを行っている。続く第16講から第20講では、物理学的理論としてコントの思想を取り上げ、その生涯、思想体系の概要（知識の限界、知識の内容と順序、知識の発展、付随する美的・倫理的状态、倫理学説）、その体系への批判を順次述べている。最後に第21講以降では、残りの心理学的理論について講義される。

以上のうちで今回翻刻されるのは、冒頭の序論からプラトンの倫理思想の結論までである。具体的内容はノックスの論述に委ねるとして、その論述の仕方特徴的でありまた興味深くもある点は、プラトンの倫理思想をギリシア哲学の文脈のなかだけで考えるのではなく、むしろキリスト教や仏教、さらには近世以降のさまざまな哲学者（デカルト、スピノザ、カント、ベンサム、ヘーゲル、ロツェ、スペンサーなど）との比較対照を通じて学生たちに多角的に理解させようとしている点であろう。日本との比較まで見られる（2箇所 pp. 85-86; F104-06, F104-08）。

本翻刻の意義として、少なくとも三つの点を挙げる事ができる。第一に、当時の日本の高等教育の実態（内容、方法、水準等）を知るための一次資料となる点である。すでに公開されているフェノロサやブッセの講義の筆記録<sup>4)</sup>とあわせて用いることにより、とりわけ明治前期の外国人教師による哲学関連の授業の実態をより詳細に知ることができるようになる。それと関連して第二に、ノックスの講義内容を具体的に知ることのできる、現存する数少ない筆記録の公開となる点である。最後に第三に、清沢が東大時代に教師から受けた影響を分析し実証する際の根拠資料の一つに数えられるという点である。

この最後の点については、清沢が後年みずからおこなった哲学講義への影響の有無はもちろんだが、清沢が帝国大学文科大学3年生（実質4年生）のときに書いた英文レポート<sup>5)</sup>との関連でも注目される。清沢ノートの上記範囲の末尾（続編で公開予定）に、*Essay / Ethics of Spinoza compared with the Ethics of Plato; their points of resemblance & contrast /12<sup>th</sup> Nov.* と記されていることから、英文レポートがノックスの倫理学講義の課題であったことは間違いない。レポート課題が課されたのは、おそらく、スピノザの倫理学説を解説し終えた10月26日の第15講でのことであり、提出の締め切り日は11月12日であった（高嶺ノートの記述 till 12. November）。とすれば、清沢はその間、遅くとも2週間以内にこの英文レポートを書き上げたことになる。レポート作成にあたって、若き清沢は教師の講義内容をどの程度反映し、また独自の考えをどの程度盛り込んでいるのか。それを調べることは今後の課題である。

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なお、西方寺所蔵の資料については、筆者に直接ご照会ください。



## 凡 例

1. 文中の【 】内の数字は資料写真の整理番号（フィルム番号）であり、ノートの左右の別を合わせて示す。
2. 文中の《 》内の数字は、清沢自身がノートに付した頁番号である。
3. 資料の状態についての情報は、注記のほかに、必要に応じて適宜、（白紙）、（改行）といった形でも示した。
4. 文中の〔 〕で括った部分は、翻刻者による削除である。また〈 〉で括った部分は、翻刻者による挿入である。ただし、削除および挿入は、主として綴りの誤記や文法的誤りの訂正であり、訂正は網羅的ではない（たとえば冠詞の有無をすべて検討し訂正したわけではない）。
5. 取り消し線（—、＝）の部分は、清沢自身による削除である。また、<sup>^</sup>で括った部分は、清沢自身による挿入である。
6. ノート中に黒い下線のある英文は、翻刻にあたってイタリックで表記した。ただし、二重下線のある英文は、イタリックで表記せずにそのまま二重下線を付して翻刻した。
7. ノート中の赤い下線は破線で示した。また、それ以外の赤で書かれた文字や記号は、太字で表記した。

ノックス「倫理学」講義（第1講—第8講）

ジョージ・ウィリアム・ノックス 口述  
清沢満之 筆記

【F103-05 右】《1》<sup>6)</sup> Relation between Theoretical & Practical Philosophy; i. e. between Philosophy on the one hand and Ethics, Aesthetics, Religion, Politics, & Sociology on the other.

Philosophy is gradually tending to be regarded as ~~the~~ a theory of knowledge; hence it is not limited to ontology or anything transcendental, but to all science as far as the knowledge is concerned. Hence Metaphysics ~~are~~ is useful. Without this no science can exist; for there is no basis or foundation upon which to ground a science. <sup>7)</sup> ×

As regards to Ethics, ~~also~~, we shall limit ourselves to the theoretical or metaphysical part; because it is the 【F103-05 左】（白紙）【F103-06 右】《2》 fundamental part.

<sup>8)</sup> × Most sciences are grounded upon atomic theory; but it is wholly metaphysical. So also the notions of matter & substance. These are in fact the oldest questions of philosophy. Chemistry & physics could not exist without the atomic theory. The undulatory theory of sound & light is based upon the principle 'no action in distance', a metaphysical theory of force. There is a peculiar theory respecting space, originated in Russia & but passed into Germany & England, in which last it is embraced by Clifford. The peculiarity consists in the belief of the possibility of four

dimensions of space. This is a pure metaphysical theory. According to Positivism, ~~origi~~ founded by Comte & embraced 【F103-06 左】（白紙）【F103-07 右】《3》 by Martineau and Mill and nowadays represented in England by Harison; there are three stages of intellectual progress; viz. (1) theological, (2) metaphysical, (3) positive. This is absolutely impossible because it is just the same as asserting that foundation is necessary at the beginning, but that after the edifice is completed, it is <sub>un</sub>necessary.

Thus we have seen that metaphysics underlies all knowledge & all science of today. Kant's most important assertion is 'either to study metaphysics & come to true theory or not to study it but to assume it'. The latter alternative is the practice of children & of the uneducated. So far for *I The connection of Philosophy and Science*. 【F103-07 左】（白紙）

【F103-08 右】《4》 Ethics investigates the moral character, the feeling of good & bad. This science is in many respects the goal or culmination of philosophy. Thus, Spencer states in his *Data of Ethics* ~~to~~ that it is the end of <sub>his</sub> forty-year's' study. So is it with Plato, Aristotle, Spinoza, & Comte. (For Comte's philosophy see Miss Martineau's Translation of Positivism).

## *II The definition of Ethics.*

*Ethics is the datum of human character.*

## *III The Source of Ethics.*

The source of Ethics is to be found in the construction of human mind. The lowest savages possess the notion of right and wrong. When we say that something *ought* to be done; we make an ethical judgment. An ethical judgment is based upon the comparison of what ought to be done with a *standard*. 【F103-08 左】（白紙）【F103-09 右】《5》 With most men,

however, this standard is vague & *uncritical*. Moreover, they make use of uncriticized source of conduct. Ethics traces the moral sentiments to their source; it investigates the universal standard of moral actions. *The business of Ethics, therefore, is to interpret [e], to vin<di>cate, and to systematize the moral sentiment.*

There are two different problems, *the within and the without*; ourselves & our environment; the first is the problem of psychology, because it is the phenomena of mind; the second is the investigation of the relations of ourselves to the actual world, in which we are. The environment must be divided into two, God & Nature. Greeks perceived the changing multifold of things in the 【F103-09 左】（白紙）【F103-10 右】《6》 world; but they also perceived or rather conceived that behind this flow of changing phenomena, there is was somewhat, unchanging, eternal, and infinite. The one behind the many & the phenomenal, they called God; the changing they called Nature. From these two kinds of existences, Greeks were divided into two schools; the tendency of which is continuing to the present day. They never doubted the relation between *subject and object*; mind and matter were never questionable to them; but they investigated the relation between *the changing & the permanent*. The one school was represented by *Heraklitus*. His doctrine was similar to that of Mill & Comte. Every thing is changing; there is nothing 【F103-10 左】（白紙）【F103-11 右】《7》 eternal, “Nothing but phenomenal *is*” was the theory of the flowing philosophers; but Comte & Mill said “We *know* only phenomena”. The good man is he who adopts himself to the changing conditions of time & place. Well, it is the moral of Epicurians. There is no

~~sta~~ fixed standard of morality. The good of today may become bad tomorrow. Man has no self-determination; there is no free-will; he is absolutely subject to the influence of material world. Every action is due to volition; volition is roused by desire; desire is an idea; idea is derived from sensation; sensation is caused by matter. Thus, no freewill, & hence no virtue. Sin is a disease. 【F103-11 左】（白紙）

【F103-12 右】《8》 In opposition to this is the Eleatics. They believed in the eternity of the One; not only that but they thought that the One is the greatest thing in the world. Men have reason & sensation; sensation apprehends the phenomenal, the changing, the accidental; but by reason we perceive the One, eternal & infinite. The good man is he who discarding the changing and the phenomenal, adapts himself to correspond to the One. „Sin is the most disgusting thing.„ The ideal element is preponderate in this school. The first may be called the *Physical* theory, while the second is the *Metaphysical* theory.

The following ~~is~~ are the methods of Ethics which are to be successively ~~investigated~~ studied in this 【F103-12 左】（白紙）【F103-13 右】《9》 course of lectures.

The Methods of Ethics.

I Unpsychological or cosmological

(a) Metaphysical theories

(1) Transcendental — Plato

(2) Immanent — Spinoza

(b) Physical — Comte

II Psychological Ethics

(a) Idio-psychological — Martineau

(Sidgwick)

(b) Hetero-psychological — Spencer.

(以下12行分の白紙) 【F103-13 左】 (白紙)

【F103-14 右】 《10》<sup>9)</sup> We shall begin with the transcendental theory. This theory asserts that the One, the Unchanging, the Infinite is greater than the Many, the Changing, the Finite; that is, it transcends or exceeds the universe. By this theory, God is the essence of the world; but not that the essence of the world is God; because God is greater than the essence of the world. Young Fichte and Lotze are of this theory.

In the immanent theory, God is the essence of the world & the essence of the world is God; the two are coextensive. This is the theory of Spinoza. The above two theories are both of them Unpsychological. They both begin from the without. The Psychological is that which starts from the within. Which 【F103-14 左】 (白紙) 【F103-15 右】 《11》 now is the better? This is the question of fundamental importance in Ethics. If we begin from the Unpsychological, we come to discard all rules of morality or ethics; Sin is either a disease or a misfortune. But if we start with Psychological, we get the sound system of Ethics; Freedom, Will, Self-determination, & others things can be, ~~are~~ clearly ~~made~~<sup>10)</sup> explainable. This theory, namely, the psychological, is not much different from Kant's. In fact, what I intend to deliver hereafter is mainly derived from, or similar to, the theory developed in the Critique of Practical Reason.

## Plato

Life. (427-347 B.C.) He was born about the time of the death of 【F103-15 左】（白紙）【F103-16 右】《12》 Pericles, when Athens was ~~at both~~ at the summit of her prosperity both intellectually and politically. Although the supremacy of Athens was thus undisputed in the field of knowledge & politics, yet the morality degenerated very deeply. With Pericles, Great men disappeared together. Sophists gained great power. In politics, the strife of republic & aristocratic parties had no intermission. Athens put many great men to destruction; even the great Socrates fell a victim to popular degeneracy. This great wise man discovered two ~~things~~ pressing wants of Greek society. He saw that old religion became irrevocably ruined; and that something must be inaugurated in morality, religion, 【F103-16 左】（白紙）【F103-17 右】《13》 and metaphysics. This he attempted to do; ~~But~~ but was cut short as above stated. The ablest among Socrates' pupils was Plato. He made many voyages after the death of Socrates (399), among which twice went to Syracuse. He established from (387) a school of philosophy at Athens & there continued to give lectures till his death in 347. He was desirous of applying his philosophical theory in practice; hence his two visits to Syracuse; but he never succeeded in this.<sup>11)</sup>

II Plato's Problem. The problem of philosophy since Descartes is the relation between the mind & the matter, between the within & the without; the ego & the nonego. Plato & almost all the Greek philoso-〈phers〉 【F103-17 左】（白紙）【F103-18 右】《14》 had no doubt about this. The question was totally different. *Only like know like* was his p

maxim; it continues down to to-day & Lotze adopts this. Plato hence said that 'thought = being,' 'whatever we think, is['] & whatever is, we think.' The universe is inside of mind. We ordinarily want two sets of terms; one for ~~the~~ external & the other for internal phenomena. But Plato said that one was sufficient. Perception & phenomena are the same thing, looked at from different points of ~~view~~<sup>12)</sup> view. Plato's problem was; — What is the relation between the phenomenal & the real? Heraklitus said; — Everything is phenomenal; river & fire are types of existence; there is nothing constant in the 【F103-18 左】（白紙）【F103-19 右】《15》 world. Parmenides said — there is no phenomena; there is only one, unchanging & invariable. Plato tries to answer <sup>13)</sup> both of <sub>these</sub> answers. The ~~problem~~ is very natural.

III Plato's Ideas. Kant says that the Substance is nothing but an *à priori* cognition which we impose upon things. But Plato observed that there are invariable attributes of a class different from those ~~at~~ peculiar to individuals. The invariable attributes ~~are~~ never differ; they <sub>are</sub> ever the same all over the world. These ~~are~~ can perfectly define a class. Such ideas Plato asserted to be the only realities. To us individuals are real things; but to Plato it was contrary; general ideas were realities. Indi- 【F103-19 左】（白紙）【F103-20 右】《16》 〈vi〉duals dies & passes away. But there are some things which are constant generation after generation. General ideas are at the basis of individuals. Schopenhauer's witty remark: — "This cat ~~is~~ which plays now before me, is the cat which lived three thousand years ago." So much for the outside or the without. Now to the



inside or the mental phenomena. General notion is at the basis of partial inference. Deductions from these general notions are the real materials of philosophy. Our ideas are the outward realities, lying at the basis of individuals. Hence our psychological notions are cosmological realities. (以下3行分の白紙) 【F103-20 左】 (白紙)

【F103-21 右】 《17》<sup>14)</sup> In the preceding lecture, we have seen that all ideas are realities & all realities ideas; that subjective idea & objective reality is the same thing and is coextensive with each other. Wherever we can think the unity of, there are ideas & hence realities. This goes even to abstractions. The notions of mathematics, proportion, equality, &c. are ideas & hence realities; not only that, but the negations of these, disproportion, inequality, &c. are also realities. Now the system of ideas begins with the highest general idea & comes down to individuals by particularization, that is to say, more general ideas are prior to and determines, more individual or concrete ones. This 【F103-21 左】 (白紙)

【F103-22 右】 《18》 is the process of nature. In fact, Deductive reasoning is the photograph of the process of nature. How different is this from modern idea?! It is the exact opposite of what was vigorously maintained by Bacon. Descartes takes the same method. It is mathematical method of reasoning. The difficulty in this method is manifest. The question at once arises; — What relation is there between general and individual? If a general idea „man,“ is a reality & also the individual idea John; what relation between man and John? Kant would say that the idea man is the creation of mind; but Plato do(es)n't say so. The system of Plato must

however break down by itself; 【F103-22 左】（白紙）【F103-23 右】《19》 and so it did; because Aristotle threw it away as ~~en~~ unsupportable. But Plato had reason for maintaining the system; a good reason too. He said; — The system must be accepted because otherwise knowledge is impossible. Why, this is the ground upon <sup>which</sup> modern science bases a great part of its foundation. Evolution, for instance, cannot be maintained without contradictions; the champion of the theory says: — It is very true that evolution cannot be a <sup>perfect</sup> theory: but if it is not admitted, there is no possibility of science; moreover, the theory is <sup>very</sup> extremely fruitful; consequently, until you can ~~show~~ point out a better & more fruitful one, it must be accepted. 【F103-23 左】（白紙）【F103-24 右】《20》 This is perfectly sound. Kant also said: — Space must be *a priori* forms of intuition; for otherwise, mathematics is impossible. And ~~So~~ so Plato says: — By the theory, we can go right up to the One, in the midst of many; general ideas are essences of all being & ~~is~~ are the same as my ideas; ~~if~~ if this is not accepted, there is no possibility of knowledge. But now comes another question; — Where are the ideas? Where did they exist? Plato says that ideas exist in heaven. Each idea is a motionless, changeless, & self-identical entity apprehended by the mind alone. Gods sees these ideas and a few men besides, i. e. philosophers. Time, for instance, 【F103-24 左】（白紙）【F103-25 右】《21》 is a living eternity. Creator looked upon it, apprehended it, and created what we call time. These ideas are very different from those of Hegel. Hegelian ideas are self-moving; but Plato's are passive. Hegel's contain cause <sup>of motion or action</sup> within itself; Plato's are moved from without. There are causes ~~at~~ which

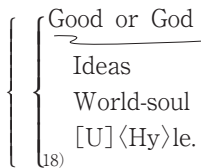
works upon these ideas and produce[s] the world. What are the causes?  
 ^ Look at man. The process of the macrocosm could be known from that  
 of the microcosm.^ Now, we see in ourselves that mind is the cause;  
 hence, ~~we~~ he says, „cosmic, mind is the cause of the world. Thus far, we  
 got (1) ideas as essences, as prototypes; and (2) mind as acting upon these  
 ideas. 【F103-25 左】（白紙）【F103-26 右】《22》 What is the mind  
 then? The mind, says Plato, is good; and good is the mind. The good is the  
 highest generality or the highest idea in the pyramid of conceptions. This  
 is the most splendid point in Plato's philosophy; he reduces all the  
 multiplicity of the world into a single highest entity, the mind and the  
 good. Hence the essence of the world is no force nor wisdom, but the  
 Good. This good is two-fold; it is the highest of *passive* ideas; and yet at the  
 same time the *active* mind. Now the difficulty is; how can mind be both  
 subjective and objective at the same time? In fact, this is the primary  
difficulty of every monism. 【F103-26 左】（白紙）【F103-27 右】《23》  
 Spencer's philosophy is exposed to the same difficulty; because his is the  
 monism of force. Plato was too great a philosopher to overlook such grand  
 difficulty. Hence he tried to explain it away ~~it~~ by excellent illustration. In  
 fact, ~~his~~ it is the most splendid illustrations which have been & can be  
 given for monism. Here are his words. God know(s) whether it is true, but  
 this is evident to me. In the sphere of the known, the good is ultimate, and  
 needs an effort to be seen; but once seen, compels the conclusion that here  
 is the cause for all things of whatever is beautiful and right; in the  
 【F103-27 左】（白紙）【F103-28 右】《24》 visible world, parent of light  
 and its lord; in the invisible world, bearing its self-lordship and from itself

supplying truth and mind. Thus, Plato illustrated his monism by saying that the sun is at the same time both the source of light (subjective) and its object of light. Whether this is true or not, we dare not say here. At any rate, the above is the best illustration, that can be given for ~~the~~ monism. (以下 8 行分の白紙) 【F103-28 左】 (白紙)

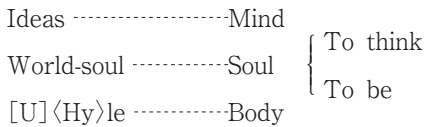
【F103-29 右】 《25》<sup>15)</sup> Plato's system is transcendental; because it maintains that while the Good is an idea like other ideas, yet it possesses at the same time the *causa activ* or power of causation, & that consequently the Good is not only immanent in the world but higher than the world itself.<sup>16)</sup>

IV ~~IV~~ Positive and negative in the cosmos. In the preceding part, we have seen that ideas make knowledge possible, that is, how we can know the known, and that how the unity and multiplicity can exist. According to Plato, there are dialectic and physical process; the former is the process which ascends from individuals or accidents to the generals, essences; the second is the contrary ~~of the above~~ and goes from the most general, naked and vacant idea to the individual fullness of the phenomena. Thus, we meet with a difficulty. There are, says Plato, only 【F103-29 左】 (白紙) 【F103-30 右】 《26》 ideas; but individuals are generated or developed from them; how is this possible? Ideas, he says, are unchangeable, immovable, eternal; but they may be clothed with ~~passing~~ movable, transient, phenomenality; how does the clothing process take place? How can the One pass into multiplicity? Plato explains this by setting up what Aristotle calls ὕλη ([u]⟨hy⟩le); it is a pure negation; it is exactly contrary

to the idea; for instance, idea is eternally at rest, [u]⟨hy⟩le is eternally in motion; ideas are self-identical, [u]⟨hy⟩le is everything else; idea is determinate, [u]⟨hy⟩le is indeterminate; idea is existent, [u]⟨hy⟩le is nonexistent; ideas are rational essences, [u]⟨hy⟩le is blind necessity, &c. &c. [U]⟨Hy⟩le may be illustrated by taking space. Space is the condition of existence of things; we cut off a part of it ~~ε~~, when we <sub>λ</sub> consider a thing; all space out of **【F103-30 左】**（白紙） **【F103-31 右】** 《27》 the existence of the thing, may be supposed as [u]⟨hy⟩le. Thus measure is an idea; unmeasure is a[n] [u]⟨hy⟩le; measure is a part cut off from the sphere of unmeasure. Here Plato falls into a kind of Dualism; because he cannot ~~εε~~ maintain a pure monism of idealistic system. Thus, [u]⟨hy⟩le, instead of a pure negation, comes to have a positive meaning of ‘*an infinite, indeterminate, <sup>17)</sup> somewhat*’. This is not the denial but the differentiation of the possible; it is the rudiment of material world, but chaotic & formless. The Good or God persuades this possibility of the material world which is yet chaotic & formless to receive definite ideas. Now God has two forces; (1) Poetic, over the ideas, (2) demiurgic, over the [u]⟨hy⟩le. Plato supposed mathematics to be intermediate between these two forces. Now, the ideas & the [u]⟨hy⟩le, are brought into union **【F103-31 左】**（白紙） **【F103-32 右】** 《28》 by means of a third which partakes the nature of both; this is world soul. Above these, there sits the Good or the God.



God creates the world-soul which is ever-living & self-conscious, and clothes it with [u]⟨hy⟩le; the united thing is ~~just~~ as much like God as possible; hence he calls it living cosmos, *a* blessed God. Plato calls the supreme God Ungrudgingness (that which composes himself; goodness) or Measure of all Things; and allows or assists the existence of many subsidiary Gods. Cosmos is not as perfect as God, simply because it is united with [u]⟨hy⟩le. Plato draws distinction between cause & condition; [u]⟨hy⟩le is always condition; the cause is always God.<sup>19)</sup> 【F103-32 左】（白紙）【F103-33 右】《29》 There are God and subsidiary gods or spirits. Now these spirits, by command of God, forms the [u]⟨hy⟩le; hence [u]⟨hy⟩le is mediately formed by God while world-soul is immediately created by Him. As to man, the following diagram will show the relation; —



Thus God directly created soul; hence it partakes divine nature, and forms the middle term between mind and body. Soul is immortal because its essence is *to be*. This argument is very loose yet it was strong enough for Plato; because he thought all things to be of two kinds; — changing & unchanging. Now creation of soul is no new production; but only first appearance, that is, separation from the God himself. Hence immortality. 【F103-33 左】（白紙）【F103-34 右】《30》 Plato mixed up his philosophy with poetry and described the stars to be possessed of a refined soul. He also preached the transmigration of souls, through stars, man, woman, brute, down to hell (eternal punishment); or in the reversed course. These

stages of transmigration were the places for probation & expiation. The good souls of stars are finally born in the world of eternal ideas. These ideas are common with Buddhism & other oriental philosophies.

Now, human mind, though pure and eternal in itself, when clothed in the body, forgets its divine nature; but by the philosophic contemplation it can be [make] <made> to apprehend the ideas of good, truth & beautiful; it become(s) conscious of its eternal nature & lives in the world of ideas.

Plato carried the illustration still further;

【F103-34 左】 on me<sup>20)</sup>

【F103-35 右】 《31》 hence we have following correspondence.

Mind — Intellect — To know being

Soul — Impulse — being and having

Body — Appetite — to have;

A still further imagination; —

Intellect — Brain — Greeks

Impulse — Heart — N. Barbarians.<sup>21)</sup>

Appetite — Lower Part — Egyptians & Phoenicians.

（以下14行分の白紙） 【F103-35 左】 （白紙）

【F103-36 右】 《32》<sup>22)</sup>

V Conceptions of Character.

Man's duty arises from his constitution (mental) & position in the universe. As there are threefold divisions of the universe, so there are threefold duties. It determines his character & his aim. Ethics is not, therefore, in Plato, the science of moral sentiment but a part of cosmogony. Duty

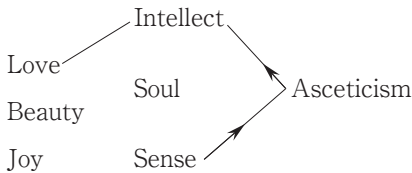
becomes merged in the idea of the highest Good. This latter divides itself into three correlatives; the right, the beautiful, and the wise (true). These are highest aims of all actions. The theory is beautiful & true, to a certain extent, yet it is defective in a serious point; duty loses all its quality of obligation; it ceases to be ought. Right or good becomes the monopoly of philosophers and not obligation bearing upon all men (This is practically the theory of Spencer); 【F103-36 左】（白紙）【F103-37 右】《33》 because he says right is the conduct of the more evolved men; hence there is no sense of duty). There is no sense of obligation; because the good or, right, is at par with the beautiful & the wise. None can be obliged to appreciate the beautiful as Raphael did ~~not~~ or, to be as wise as Socrates; so none can be forced to be good. Virtuous is he who is in the intellect; vicious is he who is in the senses. The problem of ethics is therefore to draw out men who are entangled in sense & lead him to converse in the world of ideas. Hence, his asceticism. But asceticism is common to Buddhism & Chri(s)tianity; —

{	Despise the world
{	Flee from sense
{	Welcome death.

Yet in Plato as in Jesus Christ, it is not asceticism as asceticism; it is only for sake of ~~delivering~~ rescuing men out of corruption & 【F103-37 左】（白紙）【F104-02 右】《34》 then to lead to the ~~land or world of bliss~~ true enjoying of the noble nature of the course of things. The pure asceticism is only the doctrine of the Gautama Buddha, whose ultimate end is to become isolated by lived in the mountain precipice, entirely forsaking the pleasures of the world. Such is ~~not~~ by no means the teaching



of Plato or of Christ. These remarks are made here because sometimes it is stated as if Christ taught asceticism as ultimate. The rising or ascent into the pure life of *intellect* is the aim of Plato; into that of *spirit* that of Christ.



Asceticism is, then, simply a step of the ladder which lead to heaven. 【F104-02 左】（白紙） 【F104-03 右】 《35》 Now which is supreme; intellect, soul, or sense? From the cogsmogony, it is evident that the intellect is the highest, the soul next, & the sense the lowest. Now if intellect predominate(s) in a man, he is higher. But he who is born wise & he who becomes so by struggling up from sense, is at equal footing. ~~There~~ There are three virtues corresponding to the three existences factors, intellect, soul & sense; — wisdom, courage Self-restraint.

{	Intellect	—	Wisdom.	{		
	Soul	—	Courage			wise.
	Sense	—	Self-restraint			sense.

Wise courage is never wrong; but the sense-courage of soldiers & robbers are dangerous. These factors were illustrated, by, a myth, comparing the intellect to the charioteer, the soul & sense to the two horses drawing it. But afterward, in old age, Plato 【F104-03 左】（白紙） 【F104-04 右】 《36》 introduced a fourth factor; — Conscience (Right, Justice) which is the Categorical Imperative of Kant. Now the question which perplexed

Socrates ~~was~~ had been; — *Can virtue be taught?* Yes, says Plato; if you can show it. Because ~~the~~ Virtue is the most beautiful, most glorious, the ~~me~~ supreme thing in the world, people should love it, if ~~he~~ ~~they~~ they see it; loving it, they would obey it. Therefore, according to Plato, all evil is from ignorance. This  $\langle$ is $\rangle$  a celebrated doctrine. Modern  $\Delta$  utilitarians say the same thing: thus Bentham; — No man knowingly does evil. But Plato & ~~the~~ Bentham are diametrically opposed in  $\wedge$ their $\wedge$  theory. Bentham says: every man acts & should  $\neq$  act for his own happiness. The ultimate

【F104-04 左】  $\Delta$  以下  $\wedge$  三十八葉迄  $\wedge$  功利教トプラトールノ倫理教トノ比較<sup>23)</sup>

【F104-05 右】 《37》 result is that if it is shown 'What the greatest happiness is', man becomes virtuous; hence all virtues depends upon outward circumstances. But Plato says, that Virtue is very beautiful; hence people love it when it is revealed to them; the subduing power of love is the guide to virtue. Bentham; act is wrong if it brings suffering. Plato, if it does not conform to the eternal idea of holiness. Hence, according to Bentham, if I do wrong, but do not suffer for it, it is no wrong: Plato, if I do not suffer from doing wrong, it is doubly wrong. Hence, according to Plato, if a man did wrong, he would  $\wedge$ go $\wedge$  to the justice & confess it & submit himself to punishment; the escape is the doubling of wrong. Hence, according to Bentham, if a man does good in hope of getting happiness tomorrow, 【F104-05 左】（白紙） 【F104-06 右】 《38》 or if a child obeys his father in the hope of obtaining candy, he is perfectly right. But, Plato, if a man sees what is right & good & love it, although he knows that by doing right, he loses all his possession (even his head), yet he should gladly suffer the pains & tortures; because it is consonant to true morality.

There is <sup>in</sup> Benthamic theory no place for what Japanese regarded as the highest good, namely, patriotism; but it is the most important in Platonic <sup>24)</sup> ~~\*\*\*~~ ethics.] (以下 8 行分の白紙) 【F104-06 左】 (白紙)

【F104-07 右】 <sup>25)</sup> 《39》

VI The Ideal State (Republic).

Economy and Ethics run parallel in Plato. Man is a state in miniature; the universe is its macrotype.

<sup>26)</sup> } Universe  
       } State  
       } Man

Plato lays little stress upon individuals. Individuals should be absolutely sacrificed to the state; but state should be absolutely sacrificed to the universe. Very great contrast to modern ideas; for moderns put great strength upon personality. This is the result ~~or partly~~ of the spread of Christianity. Sometimes, however, it is pushed too far.

<sup>27)</sup> } Guardians — gold — thought  
 State } Soldiers — silver — courage  
       } Workers or — brass — physical & sensual pleasure.  
           common people

Guardians are the highest in the state; they are represented by gold; 【F104-07 左】 (白紙) 【F104-08 右】 《40》 their function is thought; hence guardians must be philosophers.

	<i>Right (Virtues)</i>	<i>Law</i>
Mind —	( Wisdom )	( Guardians )
Soul —	( Courage )	( Soldiers )
Body —	( Self-restraint )	( Workers )

Now the ~~three~~ virtues are governed by the highest right, while the three elements or factors of state by law. In the organization of the state, the Platonic idea is similar to old Japanese system; there are strict regulations regards guardians & soldiers; but workers are left to their freedom as far as their person is concerned. From top of the head to the tip of the toe, the upper two classes are bound up by the most detailed regulations; while the last class, being the ~~most~~ lowest in the state, is not cared about ~~for their~~ but are abandoned to their liberty. 【F104-08 左】（白紙）【F104-09 右】《41》 How different is this from modern idea? Moderns regard freedom as good thing; hence the better & the nobler a man is, ~~he~~ is the more freedom he would have; just the opposite of Plato's idea. But why Plato advised such a system? Because his conception of [of] state was very low. Although he admitted the existence of divine element, yet he considered it to be utterly besme~~a~~~~r~~ed by the dust & stain of the world. Hence ~~only~~ when king & guardians are philosophers & the lower people were obliged to obey them; then, he thought, some approach to ideal state will be reached. This is the idea of Comte, who advocates the government of state by scholars from different countries. The regulations concerning the upper two classes were so detailed as to ~~include~~ enter into the articles 【F104-09 左】（白紙）【F104-10 右】《42》 concerning poetry-reading,

music-singing, dinner-eating, &c. Absolute self-renunciation was demanded from the two classes. Course of education was divided by periods of life. Slaves were allowed & thought necessary in a state. The attitude of Plato to the workers cannot be much blamed because he was a Greek. And in Greek consists his splendor. But in Greek also lies his defect. One of the chief ~~defect~~<sup>28)</sup> tendency of the Greek mind was the despise of the lower people; and such is the ~~or~~<sup>29)</sup> source of Plato's despise. Now this constitution is exactly parallel to the system of the Catholic Church. Church is exalted to the utmost; the priests whose business to attend the church, are the ~~p~~ highest; but they can have no wives, can enjoy no amusement; just as the guardi- 【F104-10 左】（白紙）【F104-11 右】《43》ans of Platonic state can have no wives, & can enjoy no amusements, but must occupy themselves with the state. Beneath the priests come the scholars, corresponding to the soldiers; & the common is regarded as the mass whose only duty is to obey the commands of priests ~~just as~~ & the Church & then to get salvation by their mediation. But protestant Christianity is exactly the reverse; it exalts individuals; freedom is the object; hence the outcome is the republic & democratic spirit of man.

<sup>30)</sup>  
Summary of Characteristics.

I Man's Aim — A good which may be defined as the Right, Beautiful, & True. It is to be sought for its own sake & not for any pleasure or other ulterior end. Thus, Plato denies the principle of Hedonism. 【F104-11 左】（白紙）【F104-12 右】《44》

II This aim governs not only the conduct but also the rational faculties; i.e.

[is] wisdom as well as virtue & comprehends all excellence of character & intellect.

III. This highest good is not merely in our thought, subjective, but is also objective, real, in all things, before all things — the cause of all things — transcendent — God.

IV We can pass from subjective to objective, from our concept to the real, because ideas which exist in the objective world exist also in us. We had pre-existence as well ~~As~~ as them. In the pre-existence<sup>31)</sup> state, we saw them and all our knowledge is memory.

V. Our relation to God is the relation of small to great, of obscure to clear, of imperfect to perfect. Our highest nature is a remnant 【F104-12 左】（白紙） 【F104-13 右】 《45》 of Divinity. Holiness is the emergence of the Divine. Virtue is not law but communion with God. No authoritative distinction between right & wrong, but an inherent attraction in right itself. (以下17行分の白紙) 【F104-13 左】（白紙）

【F104-14 右】 《46》

VI Is communion with God a conscious intercourse? i. e. is God a *personal* being in Plato's philosophy? Yes, in the same sense that man is personal

{ Personality	{	Germans — self-consciousness	}
		English — will	

VII The meaning of man's responsibility; —

- a) The highest good is a trust to be kept but not an end to be gained.
- b) Very great importance attaches to circumstance — i. e. to environment. <sup>×</sup>
- c) Still every moral problem involves choice<sup>×</sup> and evil circumstances

are largely incurred.

d) In other existence we may by free choice wholly escape evil environment (<.)

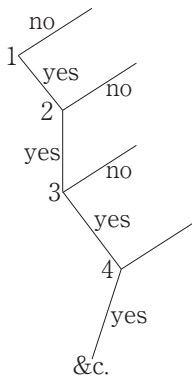
【F104-14 左】<sup>32)</sup> × Circumstances ( i. e. environment i. e. fate) are very powerful. But in a previous existence, we chose our own prospective circumstances. And having chosen, fate fastened our existence fast in the web of environment. (以下13行分の白紙)

VIII Self-determination is on a very uncertain basis. His 【F104-15 右】 《47》 philosophy place many men on the level of brutes, for he seeks to embrace all sentient beings under one laws. He ~~was~~ was an aristocrat of intellect.

According to Plato, there seems to exist something like fate. This is expressed „in„ the seventh article; yet such is not the case. It may be explained in the following manner. Every present choice determines the future course & narrows the range of our action. It may be illustrated by the following example.

{	Shall I steal?
	Yes
	Shall I conceal my theft?
	Yes
{	Shall I kill the man who will disclose my guilt?
	Yes. &c. &c. 【F104-15 左】 (白紙)

【F104-16 右】 《48》



If I did not kill him; the following circumstances press me very hard<sup>32)</sup>.

- { 10 yrs. in prison
- { my family in great distress & want
- { my name disgraced

Hence the circumstances are very powerful; yet these are the result of my first theft; hence the result of my previous choice; consequently circumstances cannot be blamed. Upon reflection, we find

that our life is really taking place in the form of branching roads as has been indicated above. A man  $\lambda$ may $\lambda$  kill another in strife; the excuse is that, if he did not do so, he would have himself been killed; <sup>33)</sup>  $\therefore$  he is free from guilt. But if a man enters another's 【F104-16 左】（白紙）【F104-17 右】《49》 house, then the circumstance ~~is~~  $\lambda$ may be $\lambda$  that the owner of the house suddenly awaking from his sleep & snatching the pistol, is about to despatch the intruder: the man kills the owner of the house because otherwise the latter would kill him; but this cannot be an excuse because the man put himself in that circumstance; hence he cannot plead the circumstance. But Plato did not argue in this manner; he has not traced the line of the production of circumstances from moment to moment; he put the one circumstance choice at the time of birth and tried to reduce all the circumstances of the present life to ~~the to~~  $\lambda$ the influence of $\lambda$  that choice $\langle \cdot \rangle$ （以下1行分の白紙）【F104-17 左】（白紙）

【F104-18 右】 <sup>34)</sup>《50》 Many of Plato's ethical conceptions are very grand



and beautiful: the good = the type of the universe, self-sacrifice, &c.<.> But if we are asked whether his ethics is good as regards a true system of morality, our answer would be very different. It leads to a set of conclusions which are covered on all sides by mythical elements. There is no room for proper ethical principle; such as the disapproval of tyrants & approval of heroism.

① It is a system of strict necessity. Good and evil are due to the natural preponderance of one or the other of the two elements, soul-elements & body-element. Plato covered this doctrine by a myth of antecedent life; but the myth is not the necessary part of his philosophy; it is something ingrafted upon the philosophy itself. In fact, the 【F104-18 左】（白紙）【F104-19 右】《51》 difficulty, which is incident not only to Plato's system but to all ethical systems, is: — How far goes the moral freedom of man ~~go~~? In the domain of philosophy, i. e. in the region of external nature, the logical chain of necessity is inevitably certain; man must be either a pure idealist or a pure materialist in philosophy. But as a matter of fact, when men turn inside, then there is freedom; a hardest materialist & ~~the~~ a hardest idealist act alike voluntarily in the practical sphere. Hence, the practical necessity of dualism. Hence, the Kantian ethics asserts or posits the categorical imperative 'ought' in the practical sphere.

② Virtue & thought are identical. The mythical part of Plato's ~~(philosophy or)~~ ethics is the most purest, & the most exalted part; the 【F104-19 左】（白紙）【F104-20 右】《52》 unfortunate part is the outcome of his philosophical theory. He established the philosophical principle that *virtue is the cognition of eternal ideas by wisdom*. The moral paradox is obvious:

“intentional evil is better than unintentional one.” As long as Plato is dealing in the field of <sup>35)</sup> ~~virtue~~, it is all good & beautiful; but its is of no use because afterwards it is put in the same level with the involuntary. Plato said: — *Virtue = beautiful = wisdom*. When we see beautiful objects we cannot help admiring it; so is it with mathematical truth; these are quite voluntary. Does virtue come in the same sphere? No, not at all. Admiration of genius & of virtue is entirely distinct. (?) .<sup>×</sup> (A severe criticism was made <sup>36)</sup> 【F104-20 左】 × 細注ナリ 【F104-21 右】 《53》 brought upon Plato's ethics; but I could not have been able to note it down.<sup>37)</sup> After it continued the following criticism); —

Universe	Guardian
State	Soldier
Individual	Common People.

Individual is entirely subject to state authority; it is a complete tyrann(y); there is no individual freedom; no sacredness of the a family; no parental affection; no filial attachment; in short nothing worth to be regarded as morality; — this is the best system of ethical principles, produced by the highest & most gifted of the noblest race of mankind!!! But we might not blame Plato for it, when we consider the age in which he appeared; yet philosophy must be independent of ages & peoples. 【F104-21 左】（白紙）

## 註

- 1) 解題にあたり以下を参照した。西尾浩二「明治前期の東京大学外国人哲学教師の資料調査——日本における西洋哲学の初期受容に関する調査・分析のために——」『大谷大学真宗総合研究所研究紀要』29（2012）: pp. 59-120、『フ

フェノロサ「哲学史」講義』（監修・解題 池上哲司、2013）、『フェノロサ「哲学史」講義（続）』（監修・解題 村山保史、2016）。本研究にあたり「西方寺所蔵清沢満之史料」の調査・利用をご許可頂いた西方寺、『高嶺遺稿』の写真化と利用をご許可頂いた金沢大学附属図書館に改めて謝意を表したい。

- 2) 月ごとに整理すれば、次のようになる。

9月：3回（22日、27日、28日）

9月末～10月上旬：4回（日付不明）

10月：9回（11日、12日、13日、18日、19日、20日、25日、26日、27日）

11月：12回（1日、2日、8日、9日、15日、16日、17日、22日、24日、29日、30日）

12月：2回（6日、8日）

これらの年月日を過去の暦と照らし合わせるかぎり、この講義は週の前半（月曜日から水曜日の間）にまとめておこなわれていたと思われる。

- 3) 国立国会図書館デジタルコレクションに所蔵。<https://dl.ndl.go.jp/info:ndljp/pid/813163>（2020年12月3日閲覧）。
- 4) フェノロサの講義については、註1)を参照。ブッセの講義については、西尾浩二「ブッセ「古代哲学史」講義（一）——清沢満之ブッセ講義自筆ノートの翻刻・翻訳」『大谷大学真宗総合研究所研究紀要』37（2020）：pp. 1-45、および、西尾浩二「ブッセ「古代哲学史」講義（二）——清沢満之ブッセ講義自筆ノートの翻刻・翻訳」『大谷大学真宗総合研究所研究紀要』38（2021）：pp. 1-43を参照。
- 5) “The Ethics of Spinoza compared with the Ethics of Plato; Their Points of Resemblance & Contrast.”『清沢満之全集 第四巻 哲学史研究』岩波書店、2003：pp. 299-309。
- 6) 高嶺ノート【03-005 右】には Ethics. v. I by S. Takamine 22 / Sep. / 83. とある。おそらく83は86の誤記であろう。とすれば、ノックスの倫理学の初回授業（第1講）は1886年9月22日におこなわれたと考えられる。高嶺ノート【03-006 右】では、欄外に *Relation between theoretical & practical philosophy; i. e. between philosophy on the one hand and Ethics, Aesthetics, religion, politics, & sociology on the other.* とあり、本文は次のように始まる。Ethics I. (改行) (philosophy is defined to be the theory of knowledge) (The

relation of metaphysics to Ethics) (1行空白) ~~I. The connection of philosophy and sciences~~ (改行) Philosophy or metaphysics can be defined to be the theory of human knowledge[s], so that it underlies all the knowledge [s]. Without metaphysics we can not understand the other sciences at all. Thus all scientific theory is based upon the metaphysics; the theory of molecular, atom, light, motion, &c, assume(s) for their premise something metaphysical.

- 7) science の右横、which の下あたりに×印あり。
- 8) Most のMの前、fundamental のuの下あたりに×印あり。
- 9) 高嶺ノートによると、ここから9月27日の第2講の授業内容であると考えられる。すなわち高嶺ノート【03-011 右】では、欄外にII Ethics 27. Sep. / 83. とあり（日付の上部に鉛筆書きでbegin [または began] と○印）、本文は次のように始まる。We have seen in the last lecture that metaphysical is divided into transcendental & immanent. Now metaphysical must have these two schools, because metaphysical school seeks something beyond the phenomena. According to transcendental, God is the essence of world. There is something beyond the reach of our perception. It transcends the phenomenal world. (Transcendental here used in different sense from that of Kant. It means now to transcend)
- 10) explain のexの下、次行namely のnの上あたりの行間に×印あり。
- 11) ノートではこの後ろに空行はないが、読みやすくするために1行空けて表記する。
- 12) 約4文字分の不明の消し跡あり。
- 13) ノートではこの後ろに空行はないが、読みやすくするために1行空けて表記する。
- 14) 高嶺ノートによると、ここから9月28日の第3講の内容となる。すなわち高嶺ノート【03-016 右】では、欄外にIII. Lecure of Ethics. 28./Sep./86. とあり、1行あけて本文が次のように始まる。Plato thinks all realities are these ideas & these ideas constitute the real world. Idea & reality are coextensive one another. If there be no idea, there will be nothing; if nothing, there will be no idea. But how far is coextensive the idea with

reality. In mathematics we have many ideas and things are real existence. So we can say, all ideas are really existent.

- 15) 高嶺ノートによると、ここから第4講となる。高嶺ノート【03-019 右】の欄外に Lecture IV とあり、本文が次のように始まる。Plato's system is transcendental and not immanent, for one idea underlies all other ideas. (改行) I *Positive & negative element of Cosmos*. The function of our mind is to establish the connection between the various objects in universe & our knowledge can only be happened by the relation between the knower & the known. The progress of the physical sciences tends to find out this unity of universe. The dialectic class begins with chance, while the physical class seeks for a general idea out of which the particular ideas are to be derived.
- 16) ノートではこの後ろに空行はないが、読みやすくするために1行空けて表記する。
- 17) an infinite, indeterminate somewhat に黒い下線が引かれ、somewhat にはさらにもう1本黒い下線が引かれて二重下線となっている。
- 18) 外側の { は黒で、内側の { は赤で書かれている。
- 19) God is always the cause. という文に、語句の入れ替えを指示すると思われる2本の曲線が付されているので、適宜入れ替えた。
- 20) 【F103-34 左】の on me と読みうる走り書きの文字は、【F103-34 右】の { の左横に当たる箇所に書かれている。
- 21) N.はおそらく North の略記であろう。つまり N. Barbarians は北方異民族を意味する。
- 22) 高嶺ノートによると、ここから第5講となる。高嶺ノート【03-022 右】の欄外に Lecture V. とあり、本文が次のように始まる。II *Conception of Characters* (改行) Man's duty arises out of his constitutions & position in universe. As we have seen in the last lecture, there are three kinds of existence in nature and there must be also three kinds of duty for a man. So ethics is not mere principle of moral sentiment, but it is a part of general cosmology.
- 23) △印もこれらの文字もすべて赤で、【F104-04 右】 utilitarians の真横に当た

る左頁下段に、縦書きで書かれている。

- 24) Platonic の Plato の後ろに三文字ほどの不明の消し跡があり、その消し跡の上部に nic と書き継いでいる。
- 25) 高嶺ノートによると、ここから第6講となる。高嶺ノート【03-025 右】の欄外に Lecture VI とあり、本文が次のように始まる。III Ideal State (Respublic) (改行) Plato made three grand divisions, the *Universe*, the *State*, and the *Individual*. Plato's idea of individual is any vague valueless; *he* has no right against *state* and *state* has not right against *universe*. This idea is quite against the modern one — in Christianity the personality is the highest importance.
- 26) }には赤い縦線が重ねて引かれている。
- 27) }には赤い縦線が重ねて引かれている。
- 28) defect を削除した上部に tendency の文字あり。
- 29) or を削除しているように見える。origin と書こうとしたものか。
- 30) 高嶺ノートによると、ここから第7講となる。高嶺ノート【03-027 右】は次のように始まる。IV Summary of Characteristics (改行) “I. Man's aim — a good which may be defined as the Right, Beautiful, & True. It is to be sought for its own sake & not for any pleasure or other ulterior end. Thus Plato ~~deserts~~ denies the postulate of Hedonism. II. This aim governs not only the conduct but also the rational faculties, e that is, [is] wisdom as well as virtue & comprehends all excellence of character & intellect<.> 冒頭の「IV」はIII Ideal State を受けたもの。同頁に項目 I から V までを列挙したのち、【03-031 右】では欄外に Lecture VII と記してVIからVIIIまでを続けている。
- 31) 最初に pre-existence と書いたのち、c の上から t が上書きされ、さらに e が二重線で削除されている。
- 32) この左頁の記述は右頁の environment.<sup>x</sup> choice<sup>x</sup> の部分に対応する注記であろう。変則的な扱いとなるが、この箇所全体を字下げすることによって本文と区別する。
- 33) himself have と書かれ、入れ替えを指示すると思われる線がある。
- 34) 高嶺ノートによると、ここから第8講に入る。高嶺ノート【03-034 左】の欄外に Lecture VIII. とあり、本文が次のように始まる。Many of Plato's ethical

conceptions are very grand & beautiful<.) But if we ask whether his ethics is good as true system of morality, our answer would be very different. There is no ~~true~~ room for proper ethical principle. It leads to conclusion covered by mythical element <.) (改行) (1) It is a system of strict necessity. Good and evil are due to natural preponderance of one or other of the two elements, soul-element & body-element.<t.) このあと左頁を埋めた後、右頁に続けて本文が記されていくが、【03-034 右】の欄外に Lecture VIII 11. Sep. と書かれた文字が一重取り消し線で消されている。Sep. が Oct. の誤記だとすれば、10月11日の授業内容であったろうか。

- 35) volume らしき文字が赤で削除されている。voluntary と書こうとしたものか。
- 36) ×細注ナリは左頁下段、×( A severe criticism was made の真横あたりに、赤字で書かれている。
- 37) この“I”とは誰であろうか。清沢満之とも考えられるが、しかし実は高嶺ノートにも同様の記述がある。すなわち高嶺ノート 【03-034 右】に *A severe criticism was made upon Plato's ethics, but I could not note it down* と記されている。学生の誰かのノートが回覧され、書き写されたのかもしれない。

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