

Title	"Cogito, ergo sum" : Establishment of Soul and its Modernity
Sub Title	
Author	箕輪, 秀二(Minowa, Shuji)
Publisher	三田哲學會
Publication year	1954
Jtitle	哲學 No.30 (1954. 3) ,p.A5- A7
JaLC DOI	
Abstract	
Notes	Abstract
Genre	
URL	https://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AN00150430-00000030-0220

慶應義塾大学学術情報リポジトリ(KOARA)に掲載されているコンテンツの著作権は、それぞれの著作者、学会または出版社/発行者に帰属し、その権利は著作権法によって保護されています。引用にあたっては、著作権法を遵守してご利用ください。

The copyrights of content available on the KeiO Associated Repository of Academic resources (KOARA) belong to the respective authors, academic societies, or publishers/issuers, and these rights are protected by the Japanese Copyright Act. When quoting the content, please follow the Japanese copyright act.

Sens de l'action comme médiateur de connaissance.

Natsumi Mikumo

On a trop souvent méconnu la philosophie de l'Action de Maurice Blondel en ne la considérant simplement que comme de l'anti-intellectualisme. En réalité il n'a jamais douté de la puissance de notre raison (la pensée cosmique) Il affirme toujours la grandeur de la pensée humaine. Mais en même temps que cela, il essaie s'oppose-t-il à la tendance d'enfermer la philosophie dans le cadre étroit de la raison pure.

L'action est le fondement de notre intelligibilité. Elle est à la fois la source de notre connaissance cosmique, le lien de son développement, la raison s'élève par l'action; elle l'intègre. La dialectique blondelienne est une science de ce mouvement de l'action. Chez M. Blondel il y a un rare équilibre des deux ordres: celui de l'intelligence et celui de la charité. La philosophie blondelienne est donc ni un intellectualisme étroit, ni un simple existentialisme de l'expérience. C'est un intellectualisme intégral. Le but de notre étude est d'éclairer ce rôle de l'action dans les oeuvre de M. Blondel.

“Cogito, ergo sum”

**. Establishment of Soul
and its Modernity.**

- Shuji Minowa

Since Decartes made public his proposition of “Cogito,

ergo sum," numerous arguments and objections have been made with regard to its historical back-ground and its logical contradictions. Especially in the modern ages, various studies on the proposition have been promoted including bibliographic study by E. Gilson; logical researches by O. Amelin and J. Lapport; studies from the religious standpoint by J. Maritain; researches from the angle of the so-called existentialism such as by K. Jaspers and J.P. Satre; in addition to the materialistic studies which purport, *as having been tried by H. Lefevre in his "History of Thoughts," to solve Decartes' contradictions.*

In this short story, we would like to infer the proposition's significance by solving the contradictions in keeping with Decartes' methods — the order of quest — and the order of description.

In Chapter I, an answer is give to the question what cannot be meant by "cogito" in general sense.

Through this negative quest shown above, we intend to make positive solution of the proposition in Chapter II, because the negative solution would make it easier to solve positively the problem.

To show what we can learn through the negative and positive solution in the above two chapters, it would be the best to quote the terms of Decartes himself as follows:

"...For no one before me, so far as I know, asserted that it (i.e. the rational soul) consists in cogitation alone, or in the faculty of cogitation, or the internal principle."

Chapter III treats of the significance of the establishment of a soul to distinguish the true from the false as the power of quest which is solved in chapters I and II.

By regarding the establishment of the soul as a desperate challenge to Montaigne's scepticism, as E. Gilson did, we would like to appreciate highly the modernity declared by the proposition, whatsoever might be the contradictions

of the proposition or the contradictions which would be interpreted as the reflection of the social dilemma in Decartes' minds.

In addition, we believe that it would be one of the objects of our future researches what significance would be further shown before us by the "establishment of the soul" as well as "the modernity."

The "Love" on Max Scheler.

Takashi Koizumi

The "love", by M. Scheler, is the most important emotional act which combines his personality-theory with his value theory. To know the characteristics of his love is sufficient to understand his ethics.

He defined "love" as the only movement bringing from the "lower-being of the value" to the "higher-being of the value".

We see, here, not only the characteristic of Plato's "eros", but also the more profound creative one in his personalistic love.

Moreover, he thought it to be the unifying principle of personalities. It is analogous to Aristotle's "philia", but he recognized the eminent significance on the phenomenological conception of "mit-vollzug der Gottes-liebe", and founded his love upon it.

Therefore, we can say, his love implies the Platonic and Aristotelian characteristics, and also unites them on the Christian love.

So it is my purpose to make these characteristics clear. And next, I intend to discuss the realized forms of the love in the communities, especially the "Neighbours' love" and the "Love to humanity" and their relationship.