2020年度	早稻田	大学大学院	文学研究科	人字試驗問題	
【博士後期課程】	専門科目	哲 学	コース	※解答は別紙 横・縦	書)

以下の六問(1~6)の中から自分の専攻する分野の問題を一問選び、下線部を和訳したうえで、 その課題文全体の論旨を踏まえて自由に論じなさい。

(解答用紙にある「専攻する分野」および「研究遂行のために主として使用する言語」の欄は、 該当するものを一つ選び丸で囲むこと。また、選択した問題の番号を明記すること。)

1 古代

Such and so many are the notions, then, which we have about Wisdom and the wise. Now of these characteristics that of knowing all things must belong to him who has in the highest degree universal knowledge; for he knows in a sense all the instances that fall under the universal. And these things, the most universal, are on the whole the hardest for men to know; for they are farthest from the senses. And the most exact of the sciences are those which deal most with first principles; for those which involve fewer principles are more exact than those which involve additional principles, e.g. arithmetic than geometry. But the science which investigates causes is also instructive, in a higher degree, for the people who instruct us are those who tell the causes of each thing. τὸ δ' εἰδέναι καὶ τὸ ἐπίστασθαι αὐτῶν ἕνεκα μάλισθ' ύπάρχει τη του μάλιστα έπιστητου έπιστήμη (ό γαρ το έπίστασθαι δι' αύτο αἰρούμενος τὴν μάλιστα ἐπιστήμην μάλιστα αἰρήσεται, τοιαύτη δ' ἐστίν ή τοῦ μάλιστα έπιστητοῦ), μάλιστα δ' έπιστητὰ τὰ πρῶτα καὶ τὰ αἴτια, for by reason of these, and from these, all other things come to be known, and not these by means of the things subordinate to them. And the science which knows to what end each thing must be done is the most authoritative of the sciences, and more authoritative than any ancillary science; and this end is the good of that thing, and in general the supreme good in the whole of nature. Judged by all the tests we have mentioned, then, the name in question falls to the same science; this must be a science that investigates the first principles and causes; for the good, i.e. the end, is one of the causes.

I answer that, Univocal predication is impossible between God and creatures. The reason of this is that every effect which is not an adequate result of the power of the efficient cause, receives the similitude of the agent not in its full degree, but in a measure that falls short, so that what is divided and multiplied in the effects resides in the agent simply, and in the same manner; as for example the sun by exercise of its one power produces manifold and various forms in all inferior things. In the same way, as said in the preceding article, all perfections existing in creatures divided and multiplied, pre-exist in God unitedly. Thus when any term expressing perfection is applied to a creature, it signifies that perfection distinct in idea from other perfections; as, for instance, by the term wise applied to man, we signify some perfection distinct from a man's essence, and distinct from his power and existence, and from all similar things; whereas when we apply it to God, we do not mean to signify anything distinct from His essence, or power, or existence. Thus also this term wise applied to man in some degree circumscribes and comprehends the thing signified; whereas this is not the case when it is applied to God; but it leaves the thing signified as incomprehended, and as exceeding the signification of the name. Hence it is evident that this term wise is not applied in the same way to God and to man. The same rule applies to other terms. Hence no name is predicated univocally of God and of creatures. Neither, on the other hand, are names applied to God and creatures in a purely equivocal sense, as some have said. Because if that were so, it follows that from creatures nothing could be known or demonstrated about God at all; for the reasoning would always be exposed to the fallacy of equivocation. Such a view is against the philosophers, who proved many things about God, and also against what the Apostle says: The invisible things of God are clearly seen being understood by the things that are made (Rom 1:20). Therefore it must be said that these names are said of God and creatures in an analogous sense, i.e., according to proportion.

Now names are thus used in two ways: either according as many things are proportionate to one, thus for example *healthy* predicated of medicine and urine in relation and in proportion to health of a body, of which the latter is the sign and the former the cause: or according as one thing is proportionate to another, thus *healthy* is said of medicine and animal, since medicine is the cause of health in the animal body.

And in this way some things are said of God and creatures analogically, and not in a purely equivocal nor in a purely univocal sense. For we can name God only from creatures. Et sic, quidquid dicitur de Deo et creaturis, dicitur secundum quod est aliquis ordo creaturae ad Deum, ut ad principium et causam, in qua praeexistunt excellenter omnes rerum perfectiones. Now this mode of community of idea is a mean between pure equivocation and simple univocation. For in analogies the idea is not, as it is in univocals, one and the same, yet it is not totally diverse as in equivocals; but a term which is thus used in a multiple sense signifies various proportions to some one thing; thus *healthy* applied to urine signifies the sign of animal health, and applied to medicine signifies the cause of the same health.

Dieses dem Philosophen angemutete Anschauen seiner selbst im Vollziehen des Aktes, wodurch ihm das Ich entsteht, nenne ich intellektuelle Anschauung. Sie ist das unmittelbare Bewußtsein, daß ich handle, und was ich handle: sie ist das, wodurch ich etwas weiß, weil ich es tue. Daß es ein solches Vermögen der intellektuellen Anschauung gebe, läßt sich nicht durch Begriffe demonstrieren, noch, was es sei, aus Begriffen entwickeln. Jeder muß es unmittelbar in sich selbst finden, oder er wird es nie kennen lernen. Die Forderung, man solle es ihm durch Räsonnement nachweisen, ist noch um vieles wunderbarer, als die Forderung eines Blindgebornen sein würde, daß man ihm, ohne daß er zu sehen brauche, erklären müsse, was die Farben seien.

Wohl aber läßt sich jedem in seiner von ihm selbst zugestandenen Erfahrung nachweisen, daß diese intellektuelle Anschauung in jedem Momente seines Bewußtseins vorkomme. Ich kann keinen Schritt tun, weder Hand noch Fuß bewegen, ohne die intellektuelle Anschauung meines Selbstbewußtseins in diesen Handlungen; nur durch diese Anschauung weiß ich, daß ich es tue, nur durch diese unterscheide ich mein Handeln und in demselben mich, von dem vorgefundenen Objekte des Handelns. Jeder, der sich eine Tätigkeit zuschreibt, beruft sich auf diese Anschauung. In ihr ist die Quelle des Lebens, und ohne sie ist der Tod.

Nun aber kommt diese Anschauung nie allein, als ein vollständiger Akt des Bewußtseins, vor; wie denn auch die sinnliche Anschauung nicht allein vorkommt, noch das Bewußtsein vollendet, sondern beide müssen begriffen werden. Nicht aber allein dies, sondern die intellektuelle Anschauung ist auch stets mit einer sinnlichen verknüpft. Ich kann mich nicht handelnd finden, ohne ein Objekt zu finden, auf welches ich handle, in einer sinnlichen Anschauung, welche begriffen wird; ohne ein Bild von dem, was ich hervorbringen will, zu entwerfen, welches gleichfalls begriffen wird. Wie weiß ich denn nun, was ich hervorbringen will, und wie könnte ich dies wissen, außer daß ich mir im Entwerfen des Zweckbegriffes, als einem Handeln, unmittelbar zusehe? - Nur dieser ganze Zustand in Vereinigung des angegebenen Mannigfaltigen vollendet das Bewußtsein. Nur der Begriffe, des vom Objekte, und des vom Zwecke, werde ich mir bewußt, nicht aber der beiden ihnen zum Grunde liegenden Anschauungen.

## 4 近現代フランス哲学

※この問題は、著作権の関係により掲載ができません。	
※この問題は、著作権の関係により掲載ができません。	

50

美学 5

If one wishes to describe and grasp aesthetic experience, one should begin with Kant. He developed the prevailing determination of aesthetic experience, in part because he discovered its autonomy. Baumgarten's conception of a *cognitio sensitiva* may have lifted out the independent claim of a "beautiful knowledge," but this knowledge remains conditioned by sensibility and is thus a merely narrowed modification of actual knowledge that is conceived as purely conceptual. Kant, on the other hand, carefully delimits the experience of the beautiful from all other possibilities of affective relation, of perception and thinking, and presents it in its uniqueness.

Of course, Kant's leap beyond Baumgarten also has its irritating aspects. In the *Critique of Judgment*, he essentially takes aesthetic experience to be a process internal to consciousness. Thus one might doubt whether it really deals with experience and knowledge at all. Yet upon closer inspection, the process Kant describes is neither solipsistic nor autosuggestive. There is something toward which this process is directed, and accordingly one cannot rule out the possibility that Kant's conception of the aesthetic connects to experience and knowledge. It merely depends on what experience and knowledge are in this case. Perhaps Kant's inconsistent or maybe only alleged internalism of the aesthetic first offers the possibility of adequately grasping aesthetic experience and knowledge in their essence. Precisely this possibility could remain ruled out if one took one's bearings from a predetermined conception of experience and thus remained caught in a notion of the knowable or known object that is inadequate to aesthetics. As Kant does not exclude object-relations in the context of the aesthetic, one can speak of aesthetic experience—even if only in a sense that remains unclear. It is crucial, then, to understand aesthetic experience in its peculiar relation to objects.

Kant's endeavor rests upon an essential presupposition. He assumes that aesthetic experience is an experience of the beautiful, and is thus one of *taste*. Taste, in turn, is to be understood as a *capacity for judgment*. Taste is a sensible capacity for judgment that rests immediately upon perception, has a valuing character, and entails a demand for validity that reaches beyond momentary inclinations. In taste, then, individual preference unites with knowledge of what is distinguishable in its diversity and, on the basis of this joining, connects with bindingness. Possessing taste thereby becomes a social ideal; the person to whom one accords taste with regard to lifestyle—furnishings, clothing, manners—enjoys recognition and authority. Kant takes up this ensemble of determinations in order to make something entirely different out of it: a determination of the possibility of judgments concerning the beautiful that accounts for their singularity.

In this sense, Kant is the first to emphasize the *disinterestedness* of the aesthetic judgment. Whoever finds something beautiful is not interested in the increase of their own well-being and also does not see it under the guise of utility or general desirability. The beautiful is neither something pleasant nor something good. It deserves neither affinity nor respect, but only favor, which means: The beautiful is viewed *benevolently*; one enjoys it without this enjoyment uniting with the notion of appropriation or the notion that the beautiful object should exist. One grants it its existence.

※Web公開にあたり、著作権者の要請により出典追記しております。 Günter Figal, Erscheinungsdinge - Ästhetik als Phänomenologie Another venerable attempt to specify the principle of nonmaleficence appears in the rule of double effect (RDE), often called the principle or doctrine of double effect. This rule incorporates a very influential distinction between intended effects and merely foreseen effects.

Functions and conditions of the RDE. The RDE is invoked to justify claims that a single act having two foreseen effects, one good and one harmful (such as death), is not always morally prohibited. As an example of the use of the RDE, consider a patient experiencing terrible pain and suffering who asks a physician for help in ending his life. If the physician injects the patient with a chemical to end the patient's pain and suffering, he or she intentionally causes the patient's death as a means to end pain and suffering. In contrast, suppose the physician could provide medication to relieve the patient's pain and suffering at a substantial risk that the patient would die as a result of the medication. If the physician refuses to administer the medication, the patient will endure continuing pain and suffering; if the physician provides the medication, it may hasten the patient's death. If the physician intended, through the provision of medication, to relieve grave pain and suffering and did not intend to cause death, then the act of indirectly hastening death is not wrong, according to the RDE.

Classical formulations of the RDE identify four conditions or elements that must be satisfied for an act with a double effect to be justified. Each is a necessary condition, and together they form sufficient conditions of morally permissible action:<sup>29</sup>

- 1. The nature of the act. The act must be good, or at least morally neutral, independent of its consequences.
- 2. The agent's intention. The agent intends only the good effect, not the bad effect. The bad effect can be foreseen, tolerated, and permitted, but it must not be intended.
- 3. The distinction between means and effects. The bad effect must not be a means to the good effect. If the good effect were the causal result of the bad effect, the agent would intend the bad effect in pursuit of the good effect.
- 4. Proportionality between the good effect and the bad effect. The good effect must outweigh the bad effect. That is, the bad effect is permissible only if a proportionate reason compensates for permitting the foreseen bad effect.



哲 学

ーここから記入すること-----専攻する分野 古代哲学 / 中世哲学 / 近現代ドイツ哲学 / 近現代フランス哲学 / 美学 / 現代倫理学・応用倫理学 研究遂行のために主として使用する言語 ギリシア語 / ラテン語 / ドイツ語 / フランス語 / 英語 選択した問題の番号 ( ) 下線部の訳 課題文全体の論旨を踏まえて自由に論じる

総

点

	References and a subscription of the stand of the	n a far far far far far far far far far f	مر از معرف المراجع ا	h an	Description and the date of the later of the second second second second second second second second second se
الله المراجع ال المراجع المراجع	te we we i he as the total weight (/) is a first of the mark as the device of the device statements (1)	د مر محمد است که از باز است از معالی معالی می از این ا	ار داری می از این این این از این این از این این این ای این از این	n fer fan te ferste sen fan de ferste sen ferste en ste en sen en sen sen sen sen sen sen sen	na ma ka sina da Ka Lati ka si 2014, ka 2014, ka panganan mga ng ka
من المركز الم المركز المركز	an a	N I N I N I N I N I N I N I N I N I N I	المريحة المريحة المريحة المريحة المريحة المريحة من المريحة المريحة المريحة المريحة المريحة المريحة المريحة الم المريحة المريحة ا	1999 ya mana a sa a sa a sa a sa a sa a sa a s	aff de la calendar ( a fai an
	9				
fasih alau Mahamati Aliyo ya si sa ka asia a ka asia aki ki ki ki ka asia na ya shada shi ka ka a	، «العالم الم المالية المالية ( المالية ( المالية المالية المالية ) ( مستحد المالية المالية المالية المالية ال مستحد المالية المالية المالية ( المالية ( المالية المالية المالية المالية المالية المالية المالية المالية المالي	الا الا الم الله عن الما الله الله الله الله الله الله الله	والمراجع المراجع والمراجع والمراجع المراجع والمراجع والمراجع والمراجع والمراجع والمراجع والمراجع والمراجع والم	i New makey ing an of 1999 and an an individual state with an effort of Mandard Carl Larks in a state of second	
هیر از این از می از این	alla ar far far far far far far far far far	n (n - 111) i 113 i 125 i 126 i 127 i 1	a heiste fan heiste heiste heiste geste geste de skiede anverskiel hef fan de skiede anverskiel hef fan de skie		
				1	مر و معالم معالم المحالي و الم
aya ya gana a maana ay amadanin da afaa ka ka ay a aa amaa a da ba dhaaraa ka ya ya ya maanaan ka dha g	n manga sa na kana sa na manga kana ki ka da kana na na na na na kana kana kan	pagnangan di manan Nori dan di tangka pangan dan panan penjanan na di manan			
			and a second		ad babana ing Pa <mark>rkanang Papagang ng Manjan</mark> g Panana ( na mas ( na ta 1) na ta 1) na ta 10 panang Pa
KYYTEP I KYR FRANKER AM AN	den en den bei henden han Baldet ter betren versige) (op en men biskelint biskelinten persignen persignen men	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,			
			Life gran y pripper y states prevent Productory and Pripping or y and and Muslims for Definit	و المحمد ا	ant i fan te fan de fan de fan de fan de fan te
الار ان ان من					
	annaan kasa sala an Kabil (alaksin), ka pagna mananana mananan kalaksin (Masara), paman		ain a la stat francés par a major e por come montant ann bin tha tha tha tha for a for a for a for a forma a t	nsisten	an a
	والمحافظ		1994 (P. 1995 - M. 1995 - M. 1995 - M. 1995 - March 199		
		) Marris ( 1, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1, 1,	من ها مرد از از این از این از این از این از این از مان از مان از مان از این از این از این از این از این از این مرد این از این	1917 (1917 ) Langue Lande a management de la Constante (Land De La Constant ) (Langues a farma (La Constant )	والمحمد ومعارية والمراجع والمحمد والمحافظ والمحمد والمحافظ والمحافظ والمحافظ والمحافظ والمحافظ والمحافظ
ين مريحي المريحية المريحية المريحية المريحية المريحية المريحية المريحية من المحية المريحية المريحية المريحية المريح		an ang sa pang	4 propagate and proved for the big of the state	had had the first of the standard by (provident data and and the standard data by the standard data by	an a share a sh
111 (1111) - 1111 (1111) (1111	a an an Live Live you and a charles ) had a live in Carlos and a spectra program you and a second by an and a M	ومشتهم والمسارك والروحين والمتعارية والمتعاولة والمتعاولة والمتعارية والمتعارية والمتحال والمتحاف والمتعاوي	allan dalah tang selarah pertambah pertambah pertambah pertambah pertambah pertambah pertambah pertambah pertam	n general y de feb februar se	**************************************
a na misanan ing sa kina ang kina na jang manana sa kina kina kana na sa kina kana na sa kana na sa sa sa sa s		NASHIDI OMMUNIN (B	energia de la calega de la calega En	والمردب المراسب والمراجع ومعارف ومستعمل والمتعار والمعارفة والمحافظ والمحافظ والمحافظ والمعاري والمعاري والمعا	
ur de general de la companya de la c	المراجعة المراجعة المحافظة المحافظة والمحافظة والمحافظة والمحافظة والمحافظة والمحافظة والمحافظة والمحافظة	National Activity of the state of the stat	1991 1991 1991 1991 1991 1991 1992 1993 1994 1994 1994 1997 1997 1997 1997 1997		anna am fairte p thristinning an (a says) priorise i shirtaff
	and GLI advances in the BALLANCE CARD in Card and be at a fact of the BALLANCE AND A STREET AND A STREET AND A			a da mar a la casa a paga na mar a da mar mar a da ta casa a casa a casa da paga a casa da mar a sa	n between 1975 met die en gebreuwe die gebruik op die gebruik van die bester die oorste werd we
R.					
		) 44-98-99-99-99-99-99-99-99-99-99-99-99-99-	nd maa a faad ( 1965 1971 pa par parta parta maana marana di ka di ka pang pang parta na ana pama 1971	والمراجع والمناسب والمستعمل والمراجع والمراجع والمنابع والمنابع والمستعمل والمراجع والمحافظ والمعار	an yn arwyn yw farw ( cyn bel My Byt wy fe'r mae y ynwr 16 ha far farfar far
ما المراجع الم	مريح مهد معهد والعمل المحمل الم	a de la contra en la contra de co	pagen y ter a manua hi a banda kaki kini kini kini yang ya mamang ama manuna hi a kara yang ang manuna	n san a yaa ny sooloon 14 a 1600 atay 150 gaya yayaanaad ayda yiriyo kakaka maxaa ahi aa di 17 di balay Person	<b></b>
na an an an ta' na shi na shi na an	na an a	and in Ministeries and a second s	و من من الم	a la nava a la cita da la cina da fija da fija nava polanova kana da polanova kana da nava da da 1941 da 1949	
		5			
	المراجع	nd 1949 in a fan an gwyn ar yn yw yn yw yn gwyn a gwyn	akia (and a mana ini kanang manang manang) maka (kanang manang mang mang mang mang mang ma	na 200 h Mil (1964) i feisiar fa feisige ( i feisige (	namen den besennen er og en greget og den støret efter at den som det som det som det som det som det som det s
	والمحافظ				
an a	Niew wiedzie in de Standing van de Standing in de Standing van de Standing van de Standing van de Standing van		erna si si sekera ki kani i ki di sa ki sekera ki ki ki si	ar stan ka bandi dal ani del bir ya (di, jet da ka ka na	
an na manganan aka atam katika (Al Mi Andria La Stana ana mana asiya 1974) (Al Andrian aka ana ka	۵۰، ۲۰۰۹ (۱۹۹۷) - ۲۰۰۹ (۱۹۹۷) - ۲۰۰۹ (۱۹۹۷) - ۲۰۰۹ (۱۹۹۷) - ۲۰۰۹ (۱۹۹۷) - ۲۰۰۹ (۱۹۹۷) - ۲۰۰۹ (۱۹۹۷) - ۲۰۰۹ (۱۹ ۲	an an an Anna a			
	الم معالم المراجع الأكام والمعالم والمراجع المراجع المراجع المراجع المراجع المراجع المراجع المراجع المحاطبة مع المراجع المراجع المحاطبة			المحكوم ومراجع والمحافظة المتحافظ ورواله المحاف الكامية وروالي والمحافظ ورواليه والمحافظ والمحافظ والمحاف	
مستريا بارما ومؤكلاته والمردي	الا المنظمين المنظمين عن المنظم المنظمين المنظمين المنظمين المنظمين المنظمين المنظمين المنظمين المنظم				
				والمركز المركز والمركز	والمحمور مسيع المراجع المراجع والمحمور والمحمور والمحمور والمحمور والمحمور والمحمور والمحمور ومعرف
namen Manifel Dan Iver part ( Jacoba da Calenda da Calenda Manifel Martin Calenda da Partin Calenda da Santa A	ور هو او		an manana ( San Ja ang Kara) na si sa ka ka ka na sa		1975 AG
78					مار الحق المراجع
an ya Falifa (Januar) Manakana (Lafa da Bana aya na manayi pagina kata aya aya aya aya kata kata kata da ba ya	na si na na na pangangang menungkan dina saparana pang kanang kanang kanang kanang pang Malakyang Pangkang kana T				

1043

2/2

.