

# 三木清の方法：「スピノザに於ける人間と国家」

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Miki's Method seen in 'Humans and State in Spinoza'.

Abstract in English by Prof. *emeritus* Takashi Miyana at Hosei Univ., Tokyo, Japan

Two eminent philosophers *alias* critics in the Faculty of Philosophy at Hosei Univ., in the prewar times were Kiyoshi Miki (三木 清, 1897-1945) and Jun Tosaka (戸坂 潤, 1900-1945). Both of whom were arrested and died in prison at the end of the Pacific War violating the maintenance of the Public Order Act. In regard to Miki he was arrested twice and was indicted for giving money to communists. While working at Hosei Univ., in the early days of the Showa era (i.e. 1930s), Miki was a representative of *the International Confederation of Hegel* in Japan.

He was to publish 'Spinoza and Hegel' in commemoration of the 300<sup>th</sup> anniversary of the birth of Spinoza from Iwanami Publishing Company. Eight scholars at home and abroad contributed to the book. Miki was one of the contributors who wrote 'Humans and State in Spinoza'. He wrote in abundance in his lifetime leaving the complete works comprised of 20 volumes. He was not only a productive author but a rhetorician.

The object of this writer is to analyze the whole structure of his small essay with the view to know his way of writing. This essay is composed of the following:

Preface 1) The contents of Miki's essay 2) Spinoza's time in the Netherlands 3) The outline of the composition of Spinoza's *Tractus Politicus* (i.e. Drawing of the State) [1677]

Postface — Miki's long cherished desire as a Philosopher. The author's abstract in English.

After graduating from the Daiichi kōto Gakkō (i.e. the First High School) in Tokyo, Miki entered Kyoto Univ., adoring Prof. Kitaro Nishida (1870-1945). While there he gained fame as a bright student at the Faculty of Philosophy. Actually he was a man of erudition and had a good memory. While completing the courses he studied at Graduate School. After that he was lucky enough to study in Germany and France for 3 years and a half at Iwanami's expense.

Germany at that time, was in hyperinflation, so he was able to buy books in great quantities thanks to foreign currency. Foreign books of Miki's Library at Hosei Univ., amounts to some 3600 volumes, most of which seem to have been purchased in Germany, Austria, and France. When he returned home from Europe, he worked for the Daisan Kotō Gakkō (i.e. the Third High School) and other private universities in Kyoto as a part time lecturer. He waited for the chance of being employed at Kyoto Univ., however, he had no luck at that time.

Due to the widow scandal, he was not employed at the University contrary to his great expectations. Miki had great confidence in himself which was common to a talented man. He spoke without reserve regardless of where he was. So he had to find employment at Hosei Univ., asking for the help of his friends there. This was the beginning of his connection with the University. But he didn't work long because of the arrests. He enjoyed a varied life, indeed.

Analysis found that his essay was comprised of different topics which got complicated and twined round the trunk of the tree (i.e. the main subject). The fact makes the essay hard to read. Miki was a well-read man. He loved quoting different views to demonstrate. But to look at the matter from a different angle, it also shows his own vanity and learning. After introducing the central question to the readers, he ran into side issues, showing his demonstration and knowledge as well.

As a scholar and philosopher, Miki dreamed an unfinished dream. In his view people who were called scholars or philosophers in Europe had their own foothold (i.e. *philosophy*), whereas in Japan, people consider their works done if they became learned. The Japanese philosophers were possessed by an inferiority complex for a long time. Because what they had learned was the imported learning from Europe. In the academic circles what matters most is *originality*. The students of Western philosophy in Japan found the embodiment of originality in the philosophy of Prof. Kitaro Nishida. Miki felt sad because of the absence of his own footing.