

ないのであつて、いわば時間關係より抽象された本體的人間 (homo noumenon) の自覚であると言ふことであらう。と云ふで我々人間はこの徹知的世界に屬すると同時に感覺的な現象的世界に屬する。否カントにあつては本來一つの世界があるのみであつて、その一つの世界がそれ自體に於けるものと感覺的經驗に現われるものに區別されるに過ぎない。定言的命法はこの本體的人間の自律の原理に他ならぬのであつて、前述の五つの範式の根柢に存するものこの原理に他ならない。自由の概念に關する形而上學的論議は、結局この自律の原理が充分自然の因果律と兩立しうることを證する消極的な意味を有つに過ぎないであつて、いわば他から自由を護る防壁である。カントの定言的命法に關する辯護は次の一語に盡きる。理性的行爲者は、彼がその情慾を完全に制御した際必然的にそれに基づいて行爲しなければならぬ原理としての自律の原理に直接的洞察を有する。このことはカントにとつて所詮知識の問題ではなく、信念の問題であると言得るのである。(一)

【註】以上の頁付けは何れもマカサチー版カント全集に據る。

(筆者) 京都大學文學部大學院「哲學」學生

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