

## Inexistence and Love of Montesquieu

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Несуществование и любовь Монтескье  
Киёказу НАКАТОМИ

**Abstract.** Starting in 2020, the world is experiencing coronavirus crisis; millions have already died in the onslaught of the COVID19 and its mutant strains. Humanity is facing inexistence<sup>2</sup> and darkness. In response, many countries have legally enforced lockdowns, the wearing of masks and vaccinations. China has declared “Zero Coronavirus Policy”. When even a small number of cases occur, cities are locked down, curfews are enforced and house doors are closed. In January 2022, a pregnant woman who was denied a diagnosis by a hospital for not having a negative proof of infection was stillbirth. The question is being asked around the world. Are strict laws good? No, they are not. Before World War II, Japan imposed the Security Maintenance Law which killed many good people. Then the Second World War occurred. As a lesson learned from this, Japanese people are reluctant to follow strict laws. I am advocating a human-friendly law called ‘Transcendent Law’. I call the god of religion the transcendent-being. The law that fears and respects this transcendent-being is the ‘Transcendent Law’. This is an application of my paper ‘A philosophical Synthesis of Christianity, Buddhism and Islam’ to law. Its foundation is based on the works of a Japanese philosopher of law Fusaaki Uzawa, who synthesized the natural laws of Asia and Europe. My ‘Transcendent Law’ has been developed in the articles ‘*Idea of Transcendent Law*’ and ‘*Transcendent Law and Noosphere Studies*’ (Moscow State University, Collection of Articles, 2021). The philosophy of Montesquieu is the further foundation and support for this transcendent law.

For Montesquieu, I first explore his life. In my articles, I hold the thesis that court is the inexistence (that is, though imperceptible, but efficacious forces), in establishing the separation of powers and in pursuing Montesquieu’s view of Asia and Japan, thus in bridging the gap between current reality and existing challenges. “The Spirit of Laws” begins with the relationship between law and things. This means the connection of things and the organic linkage of the world. His idea is compatible with the organic cosmology of Aristotle, the Biocosmological Association and also with my philosophy of inexistence and love. Montesquieu also applies Aristotle’s concept of ‘moderation’ (medianity; in Aristotle – μεσότης [mesotes], the middle between the opposites) in many places. In a sense he is Aristotelian. This exploration raises a new image of Montesquieu.

**Keywords:** Transcendent Law, existence of Montesquieu, relationship, organic cosmology, Biocosmological Association, Moderation of Aristotle, Inexistence (invisible power) and Love.

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<sup>2</sup> In his works for Western publishers, the author uses the term “nothingness”; but in relation to the *BCnA*-publishing aims and scope, he kindly agreed to apply the notion “inexistence”.

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**Резюме.** Начиная с 2020 года мир переживает коронавирусный кризис; миллионы людей уже погибли под натиском COVID-19 и его мутантных штаммов. Человечество сталкивается с тьмой, как с *отсутствием существования*<sup>3</sup>видимых причин происходящего. В ответ многие страны ввели юридические ограничения, ношение масок и прививки. Китай объявил «политику нулевого уровня коронавируса». Когда возникает даже небольшое количество случаев, города блокируются, вводится комендантский час, а двери домов закрываются. В январе 2022 года у беременной женщины, которой в больнице отказали в постановке диагноза из-за отсутствия отрицательных доказательств инфекции, родился мертвый ребенок. Этот вопрос задают во всем мире. Хороши ли строгие законы? Нет, это не так. Перед Второй мировой войной Япония ввела Закон о поддержании безопасности, который убил много хороших людей. Потом случилась Вторая мировая война. Из этого можно извлечь урок: японцы неохотно следуют строгим законам. Я выступаю за дружественный человеку закон под названием «*Трансцендентный закон*». Я называю бога религии трансцендентным существом. Закон, который боится и уважает это трансцендентное существо, называется «*Трансцендентный закон*». Это приложение моей статьи «*Философский синтез христианства, буддизма и ислама*» к праву. В его основе лежат труды японского философа права Фусааки

<sup>3</sup> В своих работах для западных издательств автор использует термин «ничто» (nothingness); но в отношении целей и сферы деятельности ВСнА-издания он любезно согласился использовать понятие «несуществование» (inexistence), т.е. что невидимо, но реально существует внутри, как неотъемлемая составная часть.

Удзава, в которых он синтезировал естественные законы Азии и Европы. Мой «Трансцендентный закон» получил развитие в статьях «Идея трансцендентного права» и «Трансцендентное право и ноосферные исследования» (МГУ, Сборник статей, 2021). Философия Монтестье является дальнейшим основанием и опорой этого трансцендентного закона.

Что касается Монтестье, я впервые исследую его жизнь. В своих статьях я придерживаюсь тезиса, что суд – это невидимая мощь (т.е. хоть и незаметные, но действенные силы), в установлении разделения властей и в проведении взгляда Монтестье на Азию и Японию, тем самым преодолевая разрыв между текущей реальностью и существующими вызовами. «Дух законов» начинается с отношения между законом и вещами. Это означает связь вещей и органическую связь мира. Его идея совместима с органической космологией Аристотеля, Биокосмологической ассоциацией, а также с моей философией несуществования (но неотъемлемости) и любви. Монтестье также во многих местах применяет аристотелевскую концепцию «умеренности» (medianity; у Аристотеля – μεσότης [mesotes], срединность между противоположностями). В определенном смысле он является последователем Аристотеля. Это исследование поднимает новый образ Монтестье.

**Ключевые слова:** трансцендентный закон, бытие Монтестье, родство, органическая космология, Биокосмологическая ассоциация, срединность Аристотеля, несуществование (невидимая мощь) и любовь.

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### Заключение

**Introduction.** Montesquieu (1689–1755) was a pioneer of phenomenology, gathering and describing as much information as possible in the 17<sup>th</sup> and 18<sup>th</sup> centuries. He described the events of the world which were open to most disciplines, including law, economics, politics, society and culture. This spread is Infinite Horizon of Consciousness of my idea and ‘Openness’ as pure experience of Kitarō Nishida, the first philosopher in Japan. Eliminating prejudice (phenomenological reduction, epoché), he strictly observed the world like the experimental observation of Francis Bacon and approached the events themselves.

This is not a mere disjointed description. Montesquieu’s passion for truth is like that of Socrates, Plato, Aristotle, Confucius and Buddha. Further his quest and life overlap with my principle of inexistence and love. Montesquieu lost his mother at the age of seven and his father at the age of twenty-four. This was the inexistence of parental loss. The same was true for Confucius and Aristotle. Both Confucius and Aristotle experienced the inexistence of losing their parents as orphans. Confucius taught that Benevolence (仁) was love. Because of this experience of inexistence from childhood, he sought and taught true love and benevolence. Aristotle, in the same way, sought and preached true love, Philia. Montesquieu did not preach this specific experience but he could understand the feelings of a child who lost a parent. This inexistence led to truth and he began his journey of truth-seeking after becoming a judge.

This was a three-year travel around Europe. Like Socrates’ life of questioning in the streets and Descartes’ wandering life, this was a journey in search of truth with boundless (infinite) passion. In “*De l’esprit des lois (The Spirit of Laws, 1748)*”<sup>ii</sup>, which describes the customs, laws and political conditions of various lands and countries on earth, he was on an infinite cognitive horizon. So he described Europe, Africa, Asia and even Japan, making full use of the literature of the time. Comments were kept brief and to a minimum. He left the interpretation and judgment to the reader and focused on describing and writing the facts.

Montesquieu did not aim to construct his own metaphysics and worldview as Hegel did. Therefore, his writings are neutral and phenomenologically reduced. We can understand the situation of the time accurately even today. Of course, there are mistakes but the descriptions of the time are more valuable than those.

From inexistence to the horizon of infinity, he explored beyond time, going back to ancient Greece, ancient India and ancient China. It was a quest in the phase of eternity. Infinity and eternity lead to the transcendent-being. This is the theory of religion in “*The Spirit of Laws*”. He was a Christian but

he did not emphasize it. He examined various religions, including Islam, Buddhism and Shintoism and recognized the diversity of religions. This overview of religions from a rational standpoint was criticized by the Catholic Church for reducing Christianity to just one religion. In the end, some of his works were published abroad instead of in France and “*The Spirit of Laws*” was designated as a prohibited book by the Catholic Church and Sorbonne University. It was an unexpected setback.

However, his thoughts did not end there. His state of transcendent-being was ‘love’. Philosophy of Montesquieu is also explained by my principles of inexistence and love. Inexistence as the loss of a parent continues to the search for infinite truth, the description from the eternal phase and the religious theory of the transcendent-being and love. On his way, he has always had a phenomenological stance that did not adhere to prejudice and in this sense, he was a pioneer of phenomenology. In his later years, he lost his eyesight due to cataracts and experienced darkness, nothingness. He had a life that everyone envied but he encountered and suffered from inexistence as a lack of light. The publication of “*The Spirit of Laws*” left him with existential anguish. Conversely, “*The Spirit of Laws*” was the crystallization of these 20 years of suffering and the realization of the love of humanity and the love of God. This is my view of Montesquieu.

### **1. Death of Mother and Father**

Montesquieu, Charles-Louis de Secondat de Montesquieu, was born on January 18, 1689. This was 100 years before the French Revolution. In Japan, this was the era of the fifth shogun of the Edo shogunate, Tokugawa Tsunayoshi. Later, Montesquieu wrote about Iemitsu and Tsunayoshi Tokugawa in “*The Spirit of Laws*”. He was born into a privileged environment as the eldest son of an aristocracy in law in Bordeaux. The Château de Blades, where he grew up, is said to have been built in the early 15th century and is now a magnificent tourist attraction in Bordeaux. This wealth is immediately reminiscent of Buddha in the East. Buddha was a Nepalese prince who lived a life without any inconvenience.

There were summer and winter villas, beautiful silk costumes and feasts. However, when Buddha saw the old man at the east gate, the sick at the south gate, and the dead in the funeral procession at the west gate, he felt uncertainty and inexistence of life. On his way out of the north gate, he met a monk and was so impressed by his divine appearance that he became ordained. This is known as the Four Gates and the Great Renunciation. In search of truth, he devoted himself to Brahman practice. At first glance, Buddha and Montesquieu do not seem to be connected but Buddha taught the Middle Way and Montesquieu accepted Aristotle’s concept of moderation. Inexistence of my principle

connected the concepts of the Middle Way and the Moderation. The same can be said for Confucius' "Knowing what is sufficient".

Montesquieu was as fortunate as Buddha in wealth. However, when he was seven years old, his mother died. At the age of 24, he lost his father. At this time, he encountered the inexistence of lack of parents. The loss of his parents was similar to that of Confucius and Aristotle. His uncle also died and he inherited his family's name, so his name changed from Secondat to Montesquieu. Aristotle was an orphan but that did not stop him from searching for true love and preaching philia. Montesquieu wished for the peace of people as a broad benevolence. This came to fruition as "*The Spirit of Laws*". In fact, he wrote that the motive of the book was "love for goodness, peace and happiness of all people," in other words, love for humanity<sup>ii</sup>. He was a humanist. Montesquieu wrote "*The Spirit of Laws*" as a realization of love as a reaction to his experience of inexistence. However, this book was not written all at once. The ideas were developed and formed through decades of various itineraries.

The death of his mother foreshadows his lifelong achievements. In the beginning of "*The Spirit of Laws*", there is the statement, "A child born without a mother". It is said that there are several interpretations of this phrase. I believe it is referring to Montesquieu himself. The mother of Montesquieu gave birth to a younger brother and two younger sisters but after giving birth to the last sister, she died of postpartum hemorrhage. There were very few records of Montesquieu as a child. It is said that immediately after his birth, he was sent to a farmhouse as a foster child, and was raised among peasant children for three years<sup>iii</sup>.

His life as a farmer had made him robust and he had also learned the dialect of the farmers. Since he was a local nobleman, he had a lot of land. Many of them were vineyards, the cultivation of which required a lot of work. Since that time, if aristocrats were playing around, the hired farmers would not work for them. Montesquieu himself wrote that he worked hard in viticulture. The reason for this was that he had been working since he was a child.

At the age of seven, he entered the Royal School (Collège) of the Ordre Oratoire in the city of Jouy, near Paris (1700-1705). This school attracted the children of noblemen from all over the country. It was a free union belonging to the French bishops, and was in opposition to the Jesuit education of the time, closer to Jansenism that emphasized the sin of human. The philosopher Pascal (1623–1662) was a believer in this teaching. There were many teachers devoted to research. In the 17th century, the philosopher Nicolas de Malebranche (1638–1715) sometimes visited the school<sup>iv</sup>. He was here for five years but in the old documents of this school, the name of Charles-Louis de Secondat

(Montesquieu) was not found specifically, only the account of the medical office seemed to be mentioned. What does this mean? Charles was not a precocious genius. Schools of this kind had certificates and prizes to encourage students in their studies. Montesquieu was a normal student who did not fall into this category<sup>v</sup>.

It should be noted that Montesquieu created a tragedy during this period. It was called "*Britomare*," which was based on the popular historical novel "*Cleopatra*" by La Calprudone ("*Œuvres complètes*", I, pp. 1027–1031). It was only about 120 lines long but Montesquieu left a record of it. As for tragedy, I would like to remind you of "*Poetics*" of Aristotle.

In ancient Greece, tragedy was the highest expression of art. One of the best examples is "*Oedipus the King*". In this tragedy, he killed his father, committed incest with his mother, blinded himself and lost his sight. The tragedy questions human existence beyond time. Montesquieu already had this foundation of humanistic thought when he was a junior high school student.

In 1705, after finishing his studies at the school in the city of Jouy, he began studying law at the University of Bordeaux. His family was a noble family in law. His father was the highest official of the nobility in Bordeaux and was involved in the security and judicial affairs of the city. Naturally, Montesquieu dutifully inherited this. In his spare time, Montesquieu devoted himself to reading Greek and Roman classics, as well as French classical literature, although he may have been reluctant to study law because it was not his choice. "Learning was for me the best antidote to the weariness of life."<sup>vi</sup>

At that time, the University of Bordeaux had many old professors and absent professors. It seemed that proper education was not being provided. This was also the case in Japan 50 years ago, when the student movement was active all over the country and universities were often closed and there were no classes. This also happened in high schools. However, students who did not go to school due to the conflict did not have poor academic performance. Because they did not go to school, they read and studied on their own. In fact, it could be said that they learned on their own. Therefore, Montesquieu also learned to study at his own pace and studied on his own. In August 1708, he was admitted to the Bar of the Courthouse (Parliament, Appellate Court) of Bordeaux and became a full-fledged lawyer (counselor). At the same time, his uncle, who had no successor, gave him his estate and the title of Montesquieu. So he took the name of Baron de la Blade, Lord of Montesquieu.

However, Montesquieu, a lawyer could not be enthusiastic about legal practice which was not his choice. Perhaps it was this change of pace or perhaps it was his desire to learn, that led him to visit

Paris in 1709-1713. There is no doubt that the young Montesquieu was intensely stimulated by the vibrant city of Paris. He observed, criticized and recorded everything with a curious eye. A coffee shop in Paris was the perfect place for him. It was said that “anyone who enters one will gain four times as much wisdom”<sup>vii</sup>. Even today, cafes are places of discourse and culture.

The greatest achievement for Montesquieu during his time in Paris was his encounter with a Chinese man named Hoan (黃) in early 1713. Hoan was born in Fujian Province in 1679 and his parents were probably Christians. He was baptized as a Catholic. Eventually, he was invited by missionaries to come to France in 1703. Chinese were extremely rare in Paris at that time. He worked as a Chinese translator, got married and lived an academic life. From Hoan, Montesquieu received a great deal of new knowledge, which is included in his posthumous work “*Geographica*”<sup>viii</sup>. This deepened Montesquieu's interest in the East. The contents, though fragmentary, cover all areas of Confucian, Taoist and Buddhist religions, rituals, dress, family, language, literature, politics, economics, law, etiquette and history. Moreover, the content of the articles was accurate. In terms of the breadth of the subject matter, it was like a foreshadowing of “*The Spirit of Laws*”.

Here is an excellent example of this record. It is Chinese characters. It is said that there are about 80,000 Chinese characters. In general, it is enough to learn 18,000 to 20,000 characters. Europeans can read freely in three years. The advantage of this is that a single Chinese character, such as ‘horse (馬)’, is universally accepted in both China and Japan. This is a description that is as universal as a number, regardless of whether you are French, German or from any other country. What was noteworthy about this period of study in Paris was the emergence of a view of China. He admitted that it was a vast empire and had a long history. But “They see themselves as the only civilized nation. China is the center of the world and all surrounding nations are treated as barbarians.” “There are few courts in the world as brutal as the tribunals that try crimes in China.” “In spite of the civility of the people, there is always some element of barbarism lurking in it.” “The Chinese, though they revere learning and art, by no means sum up all the sciences. They respect only theology, public law, and private law, mathematics and the arts. Physics, geography and other sciences of that kind are neglected there. Even in mathematics itself, they have studied little except astronomy or rather astrology.”<sup>ix</sup>

He showed this harsh criticism. But in essence, he grasped the facts and eventually continued to “*The Spirit of Laws*”. Although it was a harsh criticism, he himself had some faults in his understanding. That is, he failed to calculate longitude. He researched the time of the crucifixion of Christ with Hoan, there was an eclipse of the sun which was checked to see if it was in the Chinese records. This was

during the reign of Emperor Hongwu of the Later Han Dynasty. Ten eclipses were recorded during this period. The third eclipse was the closest.

However, it was not a perfect match. Montesquieu assumed that it was due to the differences between the European solar calendar and the Chinese lunar calendar. However, France and China are two sides of the same earth. The assumption that the eclipse would occur on the same date and time was itself different. They did not include longitude in their calculations. The time difference between Jerusalem and Beijing is six hours. At the time of Christ's crucifixion, it was darkened from 12:00 noon to 3:00 p.m.<sup>x</sup>. Easter is close to the spring equinox, so 12 o'clock in Jerusalem is exactly sunset at 6 p.m. in Beijing. This means that the people of Beijing did not experience the darkness of the daytime.

At the end of 1713, after interacting with Hoan, Montesquieu returned to Bordeaux in a hurry due to the death of his father (encounter of inexistence). At the age of 24, he became master of the Château de Blades and took care of his brother and two sisters. In March 1714, he was appointed Counsellor (Judge) of the Courthouse of Bordeaux and later became its President. He began his ten-year career as a lawyer. The Courthouse was not just a court but a body similar to the British Parliament. In the UK, members of the House of Lords are members of the Court. In other words, the Supreme Court is made up of hereditary members of the House of Lords. The Supreme Court is similar to the House of Lords and also represents the will of the people. The Courthouse of France was alike. It also participated in national politics and sometimes had the right to speak and veto the king. In the history of the world, there was The Fronde Rebellion (1648–1653) that was resistance to royal power by nobles and judges. The stone-thrower used in this time was Fronde. I would like to remind you of that. In “The Spirit of Laws”, it was the most noble office as the ‘custodian of the law’<sup>xi</sup>.

## 2. Appointed to the Courthouse

Probably, the Courthouse in Bordeaux is the current Court of Bordeaux. I visited Bordeaux once. In the square, I looked up at the splendid statues of Montaigne, Montesquieu and other people who were active in the French Revolution. I knew that Montesquieu was a judge, so I found time to visit the courthouse. As a tourist, I could only see the exterior. The courthouse is a magnificent and dignified Greek-style building and has much more historical weight than the concrete buildings in Japan. Thinking that Montesquieu worked here gave me a sense of familiarity. Diagonally across the street is the office of prosecutors. The city of Bordeaux is beautiful. It is a fascinating city and I wished to stay longer.

Montesquieu worked as a judge in this Courthouse from 1714 to 1726. There was an opinion of Montesquieu that showed that the Courthouse was not only a court but also a parliament. It is the “*Declaration on National Parliament*”. Montesquieu's younger days were the golden age of the absolute monarchy of Louis XIV (1638–1715). In the shadows of the light, France was engaged in foreign wars in order to maintain its international status. The war of the Spanish Succession was the most important of these wars, and the cost of these wars resulted in huge debts.

In 1715, the year of Louis XIV’s death, Montesquieu married Jeanne de Lartigue, the daughter of a soldier. Jeanne was a Calvinist, somewhat lame and crippled<sup>xii</sup>. I sympathize with her father’s mixed feelings. He was happy for his daughter's marriage and anxious for her handicap in her leg. However, she was a sincere woman who was good at managing her family's finances and assets. For this reason, Jeanne was devoted to Montesquieu. She won a land lawsuit with the city of Bordeaux and acquired about 4.5 km<sup>2</sup> of land. As for official documents, Montesquieu had 254 and she had 154 that were an extremely large number considering the position of women at the time<sup>xiii</sup>. This was brilliance of Jeanne.

After the death of Louis XIV, Louis XV (1710–1774) was a child of only five years old. So the Duke of Orléans (Philippe II, 1674–1723) ruled as Regent. What to do about the huge debts? To answer this question, Montesquieu proposed the “*Declaration on National Parliament*”. Nowadays, it is impossible for a judge to propose a written statement on the financial reconstruction of a country. A written statement can only be issued by a member of the Parliament or someone related to the Parliament. A judge is required to make a neutral decision. However, it was possible to propose a written statement for the members of Montesquieu’s Courthouse. Even though they were judges, they were also members of the Parliament. That is what the Courthouse is all about. Louis XIV had experienced the Fronde Rebellion by the nobles of the Courthouse when he was young, so he suppressed the Courthouse. The Duke of Orleans asked for the cooperation of the suppressed Courthouse in order to justify his position. As a result, the Courthouse regained its power. The right to make recommendations was restored to the State. Montesquieu was able to propose a written opinion to the state on the following two points:

- (1). The enormous debt from Louis XIV is 3.5 billion livres. It is about 420 billion dollars in today’s term, if one livre is one day’s labor wage, 120 dollars. This is covered by government bonds. So, he proposes to discount the government bonds to 50% of their value. The public can buy 20,000 USD worth of bonds for 10,000 USD. With 10,000 USD in cash, the people can buy 20,000 USD worth of goods. In this way, the debt will be cut in half. Repeat the above.

(2). In this case, what is important is the credibility of the bonds. The local governments and state legislatures are the ones who guarantee it. The king's credit has reached its limit but the state legislatures can easily borrow money because they have credit. However, local governments and state legislatures are not elected as we know them today. They are not supported by the common people as they are made up of the local powerful people, landowners and aristocrats.

At first glance, it seems to work but it was theoretical logic. The premise was that Montesquieu did not understand the distortions of the time and the tax burden of the common people. Due to financial difficulties, Louis XIV imposed taxation after taxation, and the tax burden of the common people around 1700 was about 80%. In addition to direct taxes such as the basic national tax, per capita tax, and tenth tax, there were indirect taxes such as the salt consumption tax, the auxiliary consumption tax and the transportation tax. How could the common people who live on 20% of their income afford to buy government bonds whose value had declined? Today, it is almost impossible for a person with a monthly salary of 2,000 USD to live on 400 USD in Japan. Under these circumstances, Montesquieu's opinion was unconvincing and picture-perfect.

On guarantees of local governments and state legislatures, since legislatures have been suppressed by Louis XIV, they cannot guarantee huge debts. It was a temporary expedient to apply to local governments and state legislatures. Above all, the clergy and aristocracy were exempted from huge taxes as a privileged status. The tax burden of the nobility of the Courthouse is only 1%. Since the income of the nobility was four times that of the common people, in today's Japanese terms, the monthly salary is 8,000 USD and the tax paid is 80 USD. Montesquieu was also a beneficiary of this. It was impossible to ask the common people to change without reforming that discrepancy. Here, we can admit the positivity of his opinion to the government and the power of the members of the Courthouse. But as for his policy, it was an idealism from above<sup>xiv</sup>.

Through Montesquieu's work in the Courthouse, we could understand the function of the Courthouse. The fact that Montesquieu, a judge, was able to make these recommendations to the government meant that the job of a judge was not that strenuous. In fact, he only went to court on a limited basis. As his stable life continued and he had what was called 'scholē' in philosophy, he must have gradually remembered the conversation with the Chinese translator, Hoan in Paris. In the end, Montesquieu's intellectual and academic curiosity was aroused. It was his love for infinite knowledge. At the same time, in 1716, he was nominated for membership in the Academy of Bordeaux.

### 3. Activities at the Academy of Bordeaux

The Academy was originally an assembly of local ladies and gentlemen. It was founded in 1712 by a group of politicians and Louis XIV, following the example of the Academy of France. It was the Courthouse that authorized it. This was the reason that Montesquieu was recommended. This organization was responsible for three departments: natural sciences, techniques (arts and technology) and literature. With the support of philanthropists, prize scientific papers were solicited every year. These members were mostly young men of the same age as Montesquieu. The aim of the activity was to promote the development of the countryside through the enlightenment of knowledge. Montesquieu also made speeches with a high sense of mission. The scope of his work was broad and included all the empirical sciences.

Descartes, Pascal, and Montaigne had already emerged in France and the groundwork was already in place for the development of the study of all things. In those days, the academic disciplines were not as specialized as they are today. As a landowner, Montesquieu was involved in viticulture, so he learned natural science through agriculture. Reading books is not the only way to learn. Viticulture requires a wide range of biological and scientific knowledge about the natural environment of land, fertilizer, wind and rain as well as the improvement of varieties.

Such an organic linkage of the world is an organic view of the universe. The Biocosmological Association, in which I am dynamic, is now actively engaged in this field. This society aims to construct a world philosophy by reinterpreting organic cosmology of Aristotle in a modern way. It overlaps with my own philosophy<sup>xv</sup>.

Further I would like to remind you of Jean-Henri Fabre (1823–1915) and entomology. The study of insects is interconnected with the land and the natural environment. Fabre also published an illustrated book on plants. He conceptualized the idea of ecosystems before anyone else. When a disease of vines spread in France, microbiologist Louis Pasteur (1822–1895) visited Fabre. Organisms, the human body and the world are interconnected.<sup>xvi</sup>

Montesquieu was one of the steering committee members of the Academy of Bordeaux and in charge of organizing the presentations. There were many research presentations. Here are a few examples<sup>xvii</sup>. *Example 1: “Theory of Causation of Echoes”* (1718). This is a report on the review of a prize paper. The previous year, a call for papers was made on Echoes. Montesquieu lectured this report. It started with a ritualistic talk and the consensus was that the cause of Echoes was the reflection of sound. This would require knowledge of acoustics and could not be solved by mere mythological or fabled

literature. As a result, many questions were raised. If it is just waves, then sound should be duplicated and reflected. What is the relationship between sound and velocity? Sound, regardless of size, travels at the same speed. Why is this? Some philosophers have explained this acoustic phenomenon with the help of ray refraction and reflection studies. Just as there is an image of an object that catches the eye (refraction phenomenon), there is also an image of sound. In other words, the remainder of sound (reverberation) is Echoes. The theory of reverberation of sound is valid and persuasive but it did not solve all questions. Why is the same word repeated exactly? Why are there no highs and lows in sound? One would say that the lecture raised some big questions. (Physics, “*Œuvres complètes*” I, pp. 10–14).

*Example 2: “A Theory on the Utility of the Kidney Glands”* (1718). This is a report on a prize paper written the previous year under the title “The Utility of the Kidney Gland or Gall Bladder”. In philosophy, Descartes had studied the pineal gland in the brain. Montesquieu, inherited philosophy of Descartes, posed the problem of clarifying the kidney and bile. Various papers were submitted but none of them were worthy of the prize. An autopsy was performed in front of the members but the difficulty of this issue was recognized. (Medical field, “*Œuvres complètes*” I, pp. 15–20).

*Example 3: “A Plan of the Physical History (Natural History) of the Earth in Antiquity and Modern Times”* (1719). This is a history of the development of the earth and a theory of the formation of the earth. Montesquieu sought specific and accurate data about the earth. He sought data on the formation and disappearance of all land masses, oceans, islands, rivers, mountains, valleys and lakes. The guide was also published that year in the scientific journals “*Mercur*” and “*Scholars Magazine*”. The information was sent to Montesquieu, President of the Courthouse of Guyenne, Bordeaux. He openly solicited data about the Earth. At first glance, this grand plan seems reckless and outlandish. But remember the conversation with a Chinese translator, Hoan in Paris. The conversation gave him an enormous interest and fascination with distant Asia. Already Magellan's circumnavigation of the world has been completed, so he turned his attention to America, India and all over the world. (Geophysics, “*Œuvres complètes*” I, pp. 21-22).

Although the date and time of the crucifixion of Christ was out of focus from the start, he had his eyes on history, religion, culture, geology and natural science. Thus, at the age of 30, Montesquieu established the universal thought of world history and geology. The novelistic expression of this idea was “*Persian Letters*” which became a springboard for the later “*The Spirit of Laws*”. In that he described and explored politics, economics, religion, culture, geography and all other phenomena. It formed the germ of phenomenology. Unfortunately, the data of the Physical History (Natural History)

of the Earth was not collected. At that time, this reckless project was aborted and came to nothing. Although it was an experience of inexistence, this experience of global history eventually became an opportunity to move toward the search for infinite and eternal knowledge. This longing for inexistence, infinity and eternity is the principle of inexistence and love that I advocate. This fits with Montesquieu.

#### 4. Publication of “*Persians Letters*”

Prior to the research of this book, I will show the social confusion before and after the death of Louis XIV. Already I have written about the expenses incurred by the luxurious lifestyle such as the construction of the Palace of Versailles and the frequent expenses of foreign wars. As a countermeasure, an Englishman, John Law de Lauriston (1671–1729), was hired. Law was born in Scotland to a financier father and was blessed with financial talent. He made a name for himself in London but his opulent lifestyle brought him down. Eventually, he stabbed his dueling partner to death and was sentenced to death. But cleverly he escaped from prison and disappeared. He traveled to the Netherlands, where he learned about the banking system and was inspired by the credit economy in the advanced capitalist country of the Netherlands. He went to Germany, Italy, and other countries. In France, he made a name for himself among the Parisian aristocracy by earning money through gambling. The government was desperate to pay off its enormous debts and had no choice to adopt Law. He created a national bank to hold all the revenues of the king and paid creditors with banknotes. By using of the bank’s credit, he eliminated the huge national debt. This was the start of today's credit economy. This is how he managed to get out of the predicament. Next, he revived the hibernating “India Company” (American Colonial Development Company) and merged the “East India Company”, “China Company” and “Africa Company” into it. Then he issued stock certificates as the “Mississippi Company”. The Orléans regime lifted the ban on commercial activities by the nobility which had been prohibited. Financially strapped nobles and lords rushed to invest in banks and buy shares in colonial companies. People from all walks of life spent all their money to buy stocks. Stock prices soared. This is today’s bubble economy. At its peak in 1719, the stock price had increased 24 times. At the beginning of the following year, however, speculators decided that the time had come to sell and began to convert the faulty bank notes into positive currency. The British and opponents of Law, who felt threatened by Law’s policies, also contributed to this movement. The stock market began to plummet. Within a few days, the price of stocks dropped by half, causing panic. It was like the bursting of Japan's old bubble in 1990 or the Lehman shock of the global depression.

The stock was now worth less than 1% of its value. The stock certificate became a piece of paper. It had almost become inexistence. The French people and Law encountered inexistence. At the time, Law was the French Minister of Finance. In response to the crisis, he ordered to suspend the exchange of gold and silver and to ban the sale of jewelry. But these measures caused further unrest among the people. The bank was surrounded by the people. Law was attacked by the masses, barely escaping danger. He became the target of popular resentment and was unable to stay in France. Finally, he fled to the Netherlands with some money. He was almost destitute and died in Venice, Italy in 1729. Montesquieu met Law in Venice during a trip to Italy. The policy of enriching France created havoc in the opposite direction. Law's policies were effective in some respects because they preceded today's banking system and credit economy, but the rapid changes caused a loss of balance. In other words, the idea of 'moderation' was lacking. As I will explain later, Law's policy was also discussed by Adam Smith in "*The Wealth of Nations*".

In addition to this economic depression, there was the moral decadence within the court. The aristocracy of Paris lived an elegant life with luxurious clothes, feasts and plays. This was excessive luxury while the people were living in poverty. And then there was the decadence and adultery among the nobility. It was under these circumstances that Montesquieu wrote "*Lettres persanes*" (*Persian Letters*, 1721). It is a fictional novel of the observations of Usbek, the protagonist of the Persian royal family, who came to Paris from Isfahan of the Iranian city. The young attendant was Rica. It is a correspondence between five wives of Usbek and retainers in his harem in Persia. There are detailed records of the situation in Paris and in various countries. In the end, the wife in the harem has an affair with one of Usbek's retainers. Usbek returns to Ispahan but the wife commits suicide. As this is a fictional novel, it is tiring to draw a line between what is fact and what is fantasy. However, there are some surprising facts when you check the truth one after another and there is an eye-opening enlightenment and progressiveness with sharp criticism. It exposes the decadent court and society of the reign of Louis XIV.

This protagonist, Usbek, overlaps with Montesquieu who used to live in Paris with the Chinese translator, Hoan. It is an attitude of looking at society objectively from the perspective of a different country, changing the Chinese into Persians. Since Montesquieu has already opened his eyes to the world, the contents he covered were broad. There was a lot of speculation why Montesquieu wrote this book. I think it was a simple diversion from his life as a judge. He wanted to use his growing knowledge and insight from his academic studies at the Academy of Bordeaux in some way. For example, he criticized the contradictions in a society that was becoming increasingly dissatisfied. His motivation for writing the novel was a change of pace, a distraction and something like this. The

lightness and melancholy of the novel touched the hearts of the people. It was a high-class venting of the dissatisfaction of people.

As a novelist, Montesquieu was unknown in Paris, so he sought a publisher. This was because he wished to remain anonymous. He also paid for his own publication<sup>xviii</sup>. The reason why he chose to remain anonymous was probably because he was the president of the court which required him to be socially neutral. His private novels were not allowed. Today, even Japanese judges are allowed to write academic books but not novels. The words and deeds of judges have a great influence on society and they are obligated to devote themselves to their duties. Montesquieu also had good sense in this area. The publisher was not French but Dutch. This country was one of the bases of secret publishing at that time. Montesquieu's cautiousness made sense. Indeed, the book was an unexpected sensation and became a best seller. In 1751, Father Gauthier published "*Persian Letters*" which deserved to be condemned for its profanity and impeached for it. Catholicism also attacked in "*The Spirit of Laws*", Montesquieu had to take this suppression into account. After the death of Louis XIV, even though there was a release from the chains, the Catholic surveillance continued. He was blessed with a good social status and a good life. But the yoke of Catholicism was heavy.

The following sentence describes the situation in social circles and in Paris. In social circles, adultery was the norm:

Frenchmen hardly ever talk about their wives; they're afraid to speak of them in front of men who know them better than they do themselves. ...Over here, a man who loves his wife is a man who lacks the qualities to win the love of another woman."<sup>xix</sup>  
Paris is, perhaps, the most sensual city in the world, the city where pleasures are most highly refined and cultivated; but it is also, perhaps, the one where life is hardest. For one man to lead an epicurean life, it is necessary for a hundred others to work unremittingly. A woman has decided that she must appear at a gathering wearing a particular style of finery: consequently, from that moment, fifty artisans can no longer sleep, nor have time to eat or drink; she commands, and is obeyed, more promptly than our monarch would be, because self-interest is the greatest monarch on earth.<sup>xx</sup>

He wrote about Louis XIV as follows:

The king of France is the most powerful prince in Europe. Unlike his neighbour the king of Spain, he owns no gold-mines, but he possesses greater riches than that king does; he draws these riches from the vanity of his subjects, which is more inexhaustible than mines; he has been able to undertake or support great wars with no other resources than titles and honours to sell, and by a miracle of human vanity, his troops have been paid, his strongholds provisioned, and his fleets equipped.<sup>xxi</sup>

I have studied his character and have found in it contradictions which I simply cannot understand; for example, he has a minister who is only eighteen, and a mistress who is

eighty, he loves his religion, but cannot tolerate those who declare it must be strictly observed.<sup>xxii</sup>

As mentioned above, Montesquieu was strict with the king. The king of France established Versailles and other places of luxury and fought many wars to boast his power. Louis XIV had at least six mistresses but his 80-year-old mistress was Madame de Maintenon (1635–1719), with whom he had a private wedding. He had sexual relations with a number of women. Those below emulate those above. Why did Louis XIV live in such luxury and invite the nobility to his palace? This is similar to the policy of the feudal lords, Daimyo of the Edo shogunate in Japan. In other words, by gathering the nobility in the palace, it was meant to prevent them from revolting<sup>xxiii</sup>. If the couple spent every day at the palace, the local nobles would not think of revolting. At the palace, the king made a rule of luxurious clothing and created a strict class system. It was a way to win over the nobles. The ladies in the palace were hostages. On the other hand, luxurious clothes led to the development of the fashion industry. Today, France is still the world's leader in fashion.

This was the same as the Edo period, when the feudal lords, Daimyo went to Edo every other year. In addition, wives were stationed in Edo. This was to prevent rebellion by the feudal lords and samurai. Attendance at Edo Castle was similar to that at Versailles, with all formalities and expensive formal wear. There were detailed rules and regulations for the attendance of local feudal lords to Edo and they were required to spend a lot of money. By this attendance, the local feudal lords lost their financial power. They could not revolt. Therefore, the Edo shogunate lasted for 250 years. Although this attendance was a heavy burden on the feudal lords, the roads to Edo and the post towns prospered. Further local industries developed.

Versailles was a symbol of the power of the king. At the same time, it was a clever policy to seduce the nobility and influential people. The king probably had the advice of his aides, including Jules Mazarin (1602–1661) and Jean-Baptiste Colbert (1619–1683). It was financed by the taxes of the people who had been taken 80% of their income. I have already mentioned the economic woes. The French Revolution had been prepared for.

Montesquieu published “*Persian Letters*” with some trepidation. But despite its anonymity, it hit the nail on the head with the facts of the time and became a best seller. As Montesquieu could have confidence in his literary talent, he went to Paris for further development.

## 5. Achievements in Paris: Personal Connections and “*Treatise on Natural Law*”

He was, however, the President of the Courthouse in Bordeaux, a local literary figure. In Paris, he naturally met with the President of the Courthouse of Paris and broadened the scope of his contacts. As a novelist, politician and Judge, his greatest achievement was probably his meeting with Robert Walpole (1676–1745) who was the first person to implement the English system of responsible cabinet and the Duke of Bourbon, Prime Minister. The Duke of Bourbon was a particular admirer of Montesquieu's work. Walpole was a major step in the introduction of English politics and the parliamentary system in “*The Spirit of Laws*”. His life in Paris was a luxurious court life. There were several works that he wrote about it. For example, “*Histoire de la Jalousie*” (*History of Jealousy*) and “*Le Temple de Gnide*” (*The Temple of Gnidos*, a prose poem; 1725, “*Œuvres complètes*”, I, pp. 387–413), a sensual love story. Though “*The Temple of Gnide*” was recommended by the Duke of Bourbon to the upper class in Paris, it seemed that there were many unsold copies<sup>xxiv</sup>. To put it bluntly, it was a dud and did not inspire much confidence in Montesquieu. In other words, in these novels, Montesquieu experienced frustration and nothingness.

However, there was something worth mentioning at this time. That is, Montesquieu fell in love at the age of 35, even though he already had a wife and three children in Bordeaux:

At thirty-five, I was still in love.<sup>xxv</sup>

‘A l’âge de trente-cinq ans, j’aimois encore.’

According to Professor Fukukama, it was believed to be Miss Clermont and Madame Grave who were related to the royal family. To Madame Grave, he sent books and letters. I don't know the extent of their relationship, but it shows the human side of Montesquieu who preached moral theory.

The result of this academic work in Paris was “*Treatise on Natural Law*”. In the beginning, Montesquieu's eyes were opened to the world when he met the Chinese translator when he was a young man of 20. It was a yearning for a world of infinite openness that was not limited to the humanities and natural sciences. After experiencing frustration and inexistence in his novels, Montesquieu's desire to explore the infinite world was ignited. One of these was his activities at the Academy of Bordeaux. There, he studied the natural sciences, the nature of the human condition, morality and duty. After his failure in Paris, Montesquieu turned his attention from the study of literature and the natural sciences to human nature, morality and society. This was natural, since he was a judge himself. Natural science had its own laws. This is what Montesquieu was pursuing. These

laws do not only apply to natural phenomena. They also apply to the laws of human society. In the first place, law is a universal truth that transcends time and space, including natural law.

Today we distinguish between the laws of natural sciences and the laws of the state and society. But this is the emphasis of modern rationalism. Originally, Aristotle did not make the distinction. This is discussed in my articles, “*Great Japanese Philosopher of Law – Fusaaki Uzawa*” (Humanum, 2021), “*Idea of Transcendent Law*” and “*Idea of Transcendent Law and Noosphere Studies*”<sup>xxvi</sup>. It was inherited by Thomas Aquinas (1225–1274) in the Middle Ages and became the divine law that ruled the world and the universe. The Catholic position of Montesquieu also inherits this line. Since God gave man reason, man makes laws and controls the world according to this reason. This is natural law. From here, when nature is the main target, it becomes natural science law and then it is divided into natural law for humans and society. This is a characteristic of modern times when science has developed. Montesquieu thought of natural law before the differentiation in mind. This idea of natural law which is described at the beginning of “*The Spirit of Laws*” became, so to speak, the foundation of this book. It examines the spirit of the establishment of law from the standpoint of the universal and eternal. The content of “*The Spirit of Laws*” emerged, so to speak, in the course of his life between Paris and Bordeaux around 1725–1729. In 1749, “*The Spirit of Laws*” was published, he wrote that he had pondered the idea of that for 20 years.

When Montesquieu returned home from Paris in 1725, he wrote a valuable account. The first is a description of the civic spirit:

The civic spirit is the desire to see order in the state and to enjoy the public peace and justice in the stability of a monarchy or republic ...

The civic spirit is the zealous, joyful, and satisfied performance of the kind of public office entrusted to each person in the politic body. For there is no one who does not participate in governance, whether in his profession, in his family, or in the management of his property.<sup>xxvii</sup>

In short, the civic spirit is the desire for stability, security, and peaceful life in the nation and in public life. Since all people participate in governance, the prosperity of the motherland is the foundation of the happiness of its citizens. The well-being of citizens is the well-being and love of mankind, which is the purpose of “*The Spirit of Laws*”. The prosperity of a nation is the prosperity of the world. This thesis has been discovered. To realize it, it needs a synthesis of all knowledge that brings together the real issues. He found a hint of this in the words of Georges-Louis Leclerc, Comte de Buffon (1707 – 1788).

It may be said that the love of the study of nature presupposes in the mind two seemingly opposed qualities: the vision of the fierce genius which encompasses everything at a glance and the detail attention which adheres to only one point by the diligent instinct.<sup>xxviii</sup>

One of the pleasures of the human spirit is to make general propositions.

It does not take much wit to confuse everything but it takes a lot of wit to make everything work together.<sup>xxix</sup>

This proposition is a general principle. It is this principle that was intuited. It was a revelation, as Professor Fukukama said: “I define a talent as a gift that God has secretly given to us and that we reveal to others without knowing it.”<sup>xxx</sup> Montesquieu intuited and became aware of his foundation for infinite truth from heaven. It was the truth and the law to eternity. With this intuition principle, he decided on the path he should take. Immediately, he began to put his affairs in order. He withdrew his son from school and began the process of inheriting the family estate.

He also put his position as a judge up for auction because his son refused to inherit the position. He threw away his blessed position for the sake of truth-seeking. This was similar to Buddha who once became ordained to seek the truth. It was a great renunciation. Fortunately, a deputy prosecutor of the same court purchased the post. The only problem was that it was for a limited time and only for his lifetime. In this way, he collected funds and prepared to travel to Europe. At the same time, since he had already made acquaintance with the prime minister, ministers, court nobles and other powerful people as well as literary and academic experts, he applied for admission to the Academy of France. In 1727, he was selected as one of the ‘Immortal Forty’<sup>xxxi</sup> that was the highest honor he could receive as a man of letters.

## 6. Travel to Europe

After making preparations, Montesquieu left Paris for Vienna. He was accompanied by an old acquaintance, an English diplomat, Lord Waldegrave. It was a three-year philosophical observation travel to Austria, Hungary, Italy, Switzerland, Germany, the Netherlands and England. Today, it would be equivalent to a round-the-world travel. To begin with, it was a dangerous trip, as there were rebel groups in France and foreign wars. However, his infinite curiosity overcame this. He was accompanied by the British diplomat who had just been transferred from Paris to Vienna and was treated well at the destination.

He arrived in Vienna on April 26, 1728. His impressions of the city were extremely positive. “I used to say, ‘Ageing is only wonderful in Vienna. Even a woman of sixty has a man there. Even ugly

women have their mistresses there. In short, one dies in Vienna but one never grows old.’’<sup>xxxii</sup> The court was comfortable and the great nobles and ministers were willing to meet with them. This was thanks to the British diplomat who accompanied him. Montesquieu must have been surprised at the broad dignity of the prerogatives of a diplomat.

He had once renounced the hereditary judgeship but now he yearned to be a diplomat with wide and glamorous connections and authority. He immediately sent a letter to the government in Paris, expressing his desire for a diplomatic position. But it did not materialize. He was more of a socialite and diplomat than a solid practitioner. His welcome in Vienna was evidenced by his audience with Emperor Charles VI and his wife on May 20. A French novelist, a former judge, was received by the Emperor. Montesquieu could never have done it alone. About a month later, he left Vienna and went to Hungary. The reason was that every country in Europe used to be like Hungary and he wanted to see the customs of their ancestors.

He spent twelve days in Bresburg (now Bratislava, the capital of Slovakia), listening to the Congress, meeting all the nobles of Hungary and drinking much wine. He had a talk with a bishop of Belgrade named Nadaszthy, drank wine. Then he received an invitation to Belgrade. Montesquieu replied, “You are such a drunkard that I will be killed by you the same day”. The next day, he went to visit the mine in Kremnitz. As French was barely understood in Hungary, he conversed in Latin. Montesquieu, as a natural scientist, was interested in mining but he was also interested in the development of mining and industry. Before his travels, he had held a research presentation at the Academy of Bordeaux. Montesquieu was a member of the steering committee that accepted presenters on mining. He also gave a presentation on the mine at the academy at a later date.

The development of mines has in mind Spain's successful development of silver mines in South America. However, in “*The Spirit of Laws*” he is critical of it. Spain’s development of the Potosi silver mine in Bolivia led to temporary prosperity but the massive release of silver led to inflation. Also, Potosi used local natives to develop the area. It meant that the Spanish people were not used. Spaniards were not able to get jobs. There was no effective demand for Spaniards. In the end, it was an extreme slavery policy that was a failure. That was the perspective he had. The idea of mining development was to connect the local people to their jobs. It would also lead to the development of people's skills and abilities. He was thinking about the development of the entire industry.

After his trip to Hungary, Montesquieu returned to Vienna and headed for Italy and Venice. “The first glimpse of Venice is enchanting. As far as I know, there is no other city in which one desires to live more than here on the first day, because of the novelty of its scenery and its pleasures.’’<sup>xxxiii</sup> At

first glance, it was a world-famous tourist destination for its gondolas. Montesquieu was delighted by its beauty. However, this tourist attraction, the Republic, had fallen into disrepair upon sober observation. He could see the depravity of theft, greed, and indulgence in pleasure:

When it comes to freedom, there are freedoms enjoyed here that most gentlemen would rather not have. To go to see a prostitute in broad daylight, to skip Easter communion, to be completely uninformed and selfish about one's actions, these are the freedoms here...<sup>xxxiv</sup>

Not going to church on Easter is not a problem for other religions. But going to see a prostitute in the daytime, what kind of depravity is that? The famous city of water had fallen into a tourist city where prostitutes roamed. According to Professor Fukukama, Montesquieu also enjoyed the ‘freedom’ of this pleasure city and played with women<sup>xxxv</sup>. He also got to know art lovers and appreciated their works of art. It was here in Venice that Montesquieu met former Minister of Finance, John Law. Law’s only asset was a single diamond, which he used to gamble with. Law had this to say. “In England, money was all that was needed to embrace Parliament. In France, however, money did not work. It's hard to win them over.” And so on. Law died the following year. After staying in Venice for a month, he traveled to Padua and Verona before arriving in Milan on September 24. He stayed there for three weeks, visiting famous people, libraries, churches, gardens, a private nursery school and watching “*The Last Supper*” by Da Vinci in Milan.

From Milan, he next visited Turin. He had an audience with the King of Sardinia. The king asked him about his uncle Joseph de Seconda (died 1726). Montesquieu was surprised at the good memory of the king and must have been happy that the king remembered his uncle. He replied as follows:

Your Majesty, you are like Caesar, who never forgot anyone's name.<sup>xxxvi</sup>  
Sire, Votre Majesté est comme César, qui n'avoit jamais oublié aucun nom.  
He met with the Crown Prince, the royal family, major nobles and politicians. So, his impression of Turin was very positive.  
Turin is small but well-built. It is the most beautiful city in the world.<sup>xxxvii</sup>

However, as for the political situation, because of the small country, so every detail was checked. There seemed to be a spy in every house and the walls spoke for themselves. Even the marriages of the townspeople were being monitored. He felt so suffocated by this that he said he had no desire to serve in this country and left for Genoa.

He arrived in Genoa on November 9. The Genoese nobles all seemed to be merchants. They kept their money in banks. The few wealthy people did not spend their money but stored it, so there was no circulation of money. In the end, many people were poor. The country as a whole was also poor

with less than 5,000 soldiers. Montesquieu seemed to be bored. He took a boat to Pisa. November 24. He arrived in Pisa. He visited the famous Leaning Tower and Livorno, a beautiful city similar to Venice. December 1 is the day of arrival in Florence. This was the birthplace of the Renaissance and a city of art. Here, too, he was welcomed by government officials, scholars and famous people. He asked anecdotes about the Medici family. However, the masterpieces in the city of art opened his eyes to appreciate art in a new way. Because of the excellence of the museum, he delayed his plans for a month.

Arriving in Rome happened on January 19, 1729. Here Montesquieu visited Cardinal Polignac, the French ambassador in Rome. Then he interacted with the political and upper class people to investigate the current situation. As a result, he was amazed at the poverty and corruption in the country:

Benedict XIII is greatly despised in this country, that he is a kind of madman, playing the fool.<sup>xxxviii</sup>

L'homme Benoit 13 est souverainement méprisé dans ce pays-ci: on dit que c'est une manière de fou, qui fait l'imbecile.

The reason is that the sale of holy objects and positions is rampant in Rome. In the past, Martin Luther led the Reformation because of the buying and selling of clergy positions. Everything was driven by money and it had fallen into the worship of money. However, Montesquieu himself traded in judgeships. At this time, he was not aware of his self-contradiction. This is Self-Identity of Absolute Contradiction in Japanese Philosophy. There was also the luxury of eating lavish meals. The disparity between the rich and the poor was great. The city had become a place where people stole, demanded money when they saw someone and relied on donations. There was no longer any semblance of the Roman citizens of the past. The glory of the past had faded into inexistence.

However, he felt a sense of greatness when he saw the historical ruins, buildings and artifacts of Rome. This was the very place where he contemplated the eternal Rome. It was an intuition from inexistence to infinity and eternity. And when he looked at Raphael's paintings, he intuited the Divine, the Transcendent-being.

What I find in Rome is one eternal city. 'He lived in the eternal city', I read in one of the epitaphs in Florence. It has lived for 2,500 or 2,600 years and this city is in some way the motherland of most of the world. It is a treasure of incomparable things, the accumulation of which the Romans, Greeks and Egyptians possessed. For they plundered from those who plundered them. I feel that everyone should live in Rome and find his own motherland.<sup>xxxix</sup>

It was a simple admiration of Montesquieu for Raphael at the Vatican:

First, Raphael's Room, a divine, marvelous work. What precision in drawing! What beauty! How natural! It's not a painting; it's nature itself. ...It seems as if God has finally used Raphael's hands to create.

Primo, les Loges de Raphaël, ouvrage divin et admirable. Quelle correction de dessin! Quelle beauté! Quel naturel! Ce n'est point de la peinture; c'est la nature même... Il semble que Dieu se sert de la main de Raphaël pour créer.<sup>x1</sup>

Here, we could recognize the intervention of God, Transcendent-being. Montesquieu was a Christian. But why did this great Roman Empire collapse? He already had a good background in Greek and Roman classics at school. He respected Cicero, who had Romanized Greek philosophy and courageously confronted Caesar. This basis gave him an opportunity to seriously think about why the Roman Empire collapsed. The Empire was a model of civilization with its republican politics and military power over a vast empire and had advanced culture. This question eventually led to the writing of "*Considerations on the Causes of the Greatness of the Romans and their Decline*" which preceded "*The Spirit of Laws*". The idea is that since Rome was the concentration of the culture and history of the world, we could find the laws of prosperity and decline of the world by examining the prosperity and decline of Rome.

From Rome, he passed through Naples, Bologna, Modena, Parma, Trento, and Innsbruck. The arrival in Munich was on August 3. It was a beautiful city with wide roads and beautiful buildings. He had an audience with the Elector and his wife. On August 16, he left Munich after a long illness. He had difficulty in finding a doctor in Augsburg. Despite his illness, he arrived in Heidelberg, the oldest university in Germany. He visited the famous large barrels for making wine. I looked at them in 2012, too. After passing through the Rhine cities, he headed for Cologne and Hanover. On September 24, he traveled to Braunschweig, where the King of Prussia, Friedrich Wilhelm I, was the talk of the town.

This king, also known as the King of Armies, was the one who militarized Prussia. With his tyrannical wealthy and powerful policies and foreign policy, he was a threat to the people around him. Instead of going to school, children were made to register with the military at the age of 10. Foreign merchants never entered the Prussian state as they were grabbed by officials and put into the military. Under the conditions of tyranny, Montesquieu did not like the country. However, he was invited to banquets by the nobility and had exchanges with them. On September 28, he went to visit the Harz mines. Then he headed for the Netherlands.

Arrived in Utrecht on October 12. He had heard of the greed and viciousness of the Dutch. It was more than he expected. When he entered a restaurant, the owner demanded 50 or 100 times the price. The officials would not listen to us, even if he tried to make a point. The people who gave us directions demanded money. It was completely corrupt. Arrived in Amsterdam on October 15. The city was clean and beautiful and famous for its canals. For Montesquieu it seemed to be preferable to Venice. It was one of the most beautiful cities in the world. The citizens are hard working. After passing through The Hague that is famous for the International Court of Justice today, he entered the United Kingdom. There were no travel records about this stay in England and it is unknown. We could only know fragments of it from other sources.

He spent the longest period of time in England of all the countries he traveled to, interacting with many people, including the King, Walpole, nobles and literary figures. He spent a year and a half in England during his three-year trip. It meant that England was the most interesting place. The first thing that stood out to him during his stay in England was that he discovered the idea of separation of powers. It was said that he was inspired by an article in “*The Craftsman*”, a political newspaper sponsored by Bolingbroke<sup>xli</sup>.

However, he was not inspired by the British political system, as Britain did not have a separation of legislative, executive and justice powers at the time. John Locke (1632–1704) had already advocated the separation of powers. Bolingbroke (1678–1751), Walpole's political opponent, drew Montesquieu's attention to the sentence, “Our monarchy stands at the midway point between tyranny on the one hand and anarchy on the other”<sup>xlii</sup>.

In other words, the idea of the three branches of government was born out of the concept of balance of power. The formation of this concept was also the process of the later formation of the Constitution of the USA. The political system based on the concept of equilibrium is a ‘moderate government’ or a ‘mixed government’. The vision of a political system in which the monarchy, aristocracy and democracy are in balance was seen by Montesquieu. His basis of political system was monarchy.

The second was his encounter with Pierre Coste (1668–1747), a disciple of John Locke. Coste was a Locke connoisseur who translated Locke's books into French and spent the last years of Locke's life with him. The French study of Locke was due to Coste. Montesquieu seemed to have been interested in the human Locke but not in scholasticism. In fact, we cannot find Locke in “*The Spirit of Laws*”. Locke preached the right of revolution, so it was natural to assume that Montesquieu, who did not want a revolution, was not interested in him. However, Locke did have an influence on the French Revolution.

Thirdly, Montesquieu sent a letter to the French government, hoping for another diplomatic post in England. However, it did not materialize. He probably thought that Montesquieu's insights would be useful to the French government, since a diplomatic post involved learning about the politics, economy, society and culture of the country in question. However, he and the Minister of Foreign Affairs did not get along well and it did not happen.

Fourth, Montesquieu became a member of the Royal Society of London. This, like the Academy of France, was the highest academic organization of the nation. Montesquieu was recommended for membership in this organization. This post would have allowed Montesquieu to travel, visit and study in England quite freely.

Fifth, he learned about the gentlemanly liberties of England. It was an orderly and well-balanced liberty<sup>xliii</sup> not a libertine liberty that was infested with thievery, greed, and prostitutes. With these achievements, he returned to France in April 1731.

This was the situation in France before his return. It was Cardinal Fleury, Louis XV's educator, who calmed the financial collapse and political and economic confusion caused by John Law and others. At the age of 72, he was not as flamboyant as Richelieu, but adopted a gentle and steady policy of fiscal consolidation. In 1743, at the age of 90, he died, having served as Prime Minister for 18 years. Due to his efforts, he was able to balance the books in 1739. He also quelled a long-standing religious conflict between Jansenists and Jesuits. Jansenism, which originated with the Dutch religious figure Jansen, was a Catholic sect that preached the extreme sinfulness of man and the grace of God. Among philosophers, it was represented by Pascal and was also supported by the Parliament (court of justice). It was also a symbol of the conflict between the Parliament and the king. An incident occurred in Paris.

A deacon named Paris, who died at the age of 36, healed the crippled right arm of a believer who came to worship at the tomb. Believing in the miracle of the healing of a tumor on his arm, many sick believers came to the tomb and had convulsions. This phenomenon quickly swelled and turned into madness. Some claimed to be prophets of Christ, others spoke of the Last Judgment and the city of Paris was in turmoil and confusion. Eventually, the cemetery was closed. The government had already declared that Jansenism was wrong and used this opportunity to calm the movement. Following his religious policy, he was also active in foreign policy and contributed to peace in Europe by concluding the Treaty of Paris in the War of the Polish Succession and the conflict with Spain<sup>xliv</sup>. There were prime ministers who worked steadily for the country, not for their own merits. It stabilized the country.

### 7. “*Considerations on the Causes of the Greatness of the Romans and their Decline*”, “*The Spirit of Laws*” and its Influence on Adam Smith

When Montesquieu returned from his travel, he must have been surprised at the rise and fall of Rome. On the one hand, there was the eternal prosperity of great architecture and many works of art. On the other hand, there was the moral decadence of Rome. It was only the second republic in the world after Greece. Looking at the subsequent prosperity and decline of Rome, it is logic that we can see the world by looking at Rome. Rome was connected to East Asian civilization through the Silk Road to China. “*The Travels of Marco Polo*” had already made Europeans long for Asia. Persia and India were on the way to the Silk Road. Rome was pregnant with the civilization of the world. Therefore, if we study the rise and fall of Rome, we can understand the rise and fall of the world and the principles of world history.

When I was in high school, we spent a lot of time on Greece and Rome, maybe two or three months. It was a lot considering that we had to cover everything from the beginning of mankind to World War II in one year. “Why do we have to do it for so long?” One student asked. The teacher said, “Greece and Rome are the epitome of world history. If you do this well, the rest is just application”. I thought that was his reply. I do not know how much this teacher knew about Montesquieu but there were many world history teachers with this view. Japanese teachers are not to be discarded. Montesquieu realized this and put it into practice.

He, too, was drilled in the Greek and Roman classics during his time at the College. He had already written a Greek tragedy and later wrote a treatise on Cicero. At first glance, “*Considerations on the Causes of the Greatness of the Romans and their Decline*”<sup>xlv</sup> seemed to be lacking in freshness for newcomers to Roman history, as they have already learned about it in school history or in TV programs. At first, I, too already knew that Rome's rise and fall. The causes of its decline were also well known: it became too big, lost control and moral decadence. So, reading “*Considerations on the Causes of the Greatness of the Romans and their Decline*” would have to wait.

However, as you can see, Montesquieu's empirical theories and views were incorporated into the development of Roman history, making it extremely varied. He also compared the republican system with that of England and the situation in France at that time. The book seemed like a living essay. This, “*Persian Letters*” and “*The Spirit of Laws*” when taken as a set, provided an organic linkage. In other words, reading “*The Spirit of Laws*” on its own would only be boring. It needs to be grasped together with “*Persian Letters*” and “*Considerations on the Causes of the Greatness of the Romans and their Decline*” in an integrated, same as trinity and Triadic logic (three-one fold) to be understood

accurately. The *“Persian Letters”* gives us a sense of the geographical spread of Persia and France as well as Russia and other foreign countries. It is a spatial expansion. On the other hand, *“Considerations on the Causes of the Greatness of the Romans and their Decline”* looks at history under the eternal phase from ancient Rome to the 18th century England and France. In other words, it is a temporal expansion. It is *“The Spirit of Laws”* that synthesizes this expansion of time and space. Interpreting it in this way, the understanding of Montesquieu broadens and deepens. It is an example of the adaptation of dialectic and the Triadic logic of Aristotle. In Montesquieu's books, Aristotle's moderation and the Triadic logic are utilized in many places. This is the point where one needs to be extremely patient and the reason why readers cannot get close to it. In other words, it is the depth and breadth of his books.

*“The Spirit of Laws”* begins, “Law, in its broadest sense, is the inevitable relation derived from the nature of things”. Laws here refers not only to modern laws but also to the laws of nature. Since it is a relation of things, it means a linkage of things. It is not an idea that things exist individually. But things exist in a linkage of organic relations. We can think of Aristotle's concept of law or his view of nature. Aristotle meant by natural law a universal law that transcends time and place. It also implies the ethical universality of justice and the heat of fire. Aristotle defines natural law that includes the laws of natural science and social rules. This is natural from the point of view of Aristotle, who possesses an organic worldview. This concept of natural law is linked to Judeo-Christianity and is largely developed by Thomas Aquinas.

Montesquieu inherited Aristotle and as a Christian, he inherited the concept of natural law of Thomas Aquinas. In short, Montesquieu considers law to include natural law that is based on an organic worldview. Because this view begins so abruptly, people today are stumped by *“The Spirit of Laws”*. However, if we consider natural law including natural science law, it can be taken rationally. As mentioned above, Montesquieu makes no distinction between the natural sciences and the humanities.

This is the reason why Montesquieu started his book *“The Spirit of Laws”* with an explanation of natural law in the first chapter. This understanding would be possible if one knew that Montesquieu had written his *“Treatise on Natural Law”* in Paris at the age of 35 before his travel. *“The Spirit of Laws”* is organically connected to all the events in his life. If one thinks of it that way, he won't be tripped up by cases that suddenly appear in *“The Spirit of Laws”*. In addition, the law is linked to the world, which in Asia is the concept of law of Buddha.

In Buddhism, Dharma is synonymous with truth and it means the linkage of things, the causation. Buddhist law also includes natural law. Montesquieu's definition of law is also common to Buddhism,

along with the Middle Way. Of course, it is common to ‘Knowing what is enough’ and ‘Do not exceed the standard’ of Confucius. According to organic view, as Chinese ancient philosophy is based on ‘Inexistence (Mu, 無)’ that is flow of life, energy in the universe, everything is organically interconnected by inexistence. And, as mentioned above, Montesquieu was a pioneer of phenomenology because he used the entire earth world as his target description. Instead of describing objectified dead things, he described the experienced facts without prejudice. This is an epochal, phenomenological reduction in that it removes prejudice.

He focused on everything that interested him. Geographically, Asia, Africa, even the Americas. So, his attitude can be said to be the driving force behind comparative thought and comparative civilization theory. He is also interested in economics and discusses economic theory. In this sense, he is ahead of Adam Smith. In Adam Smith’s “*An Inquiry into the Nature and Causes of the Wealth of Nations*”, there are often quotations from “*The Spirit of Laws*”. Here is a list of what seems to be the major influences<sup>xlvi</sup>.

(1) *The phenomenological method*

Montesquieu’s faithful description of the entire world is similar to that of Adam Smith. We can find descriptions of politics, economics, religion, society, law, military, culture, customs, and other aspects of the world. The information must have already come from the East India Company. There are many analytical descriptions of Japan, China, Asia and the Americas. This method is phenomenology. Adam Smith also inherited the method of Montesquieu. Furthermore, these events are not considered in isolation and are not a mere enumeration of cases. They have connections, organic linkages and world linkages. Montesquieu inherited the organic worldview from Greek and Roman studies, especially from Aristotle. The same is true for Smith who was trained in Greece and Rome as a young man. Although he is analytical, he is trying to convey the subject as it is. This is his attitude.

(2) *Use the virtue of moderation*

In “*The Spirit of the Laws*”, Montesquieu explains Aristotle’s virtue of moderation. This moderation forms a moderate or mixed government of monarchy and republic. This moderation is inherited by Adam Smith. He preaches moderation as an individual virtue:

The first of those causes or circumstances, is the superiority of personal qualifications, of strength, beauty and agility of body; of wisdom and virtue; of prudence, justice, fortitude and moderation of mind.<sup>xlvii</sup>

Also, in regard to the nature of the state.

...it is surely time that Great Britain should free herself from the expense of defending those provinces in time of war, and of supporting any part of their civil or military establishment in time of peace; and endeavor to accommodate her future views and designs to the real mediocrity of her circumstances.<sup>xlviii</sup>

It is used in this way. Use the virtue of moderation both for the individual and for the national level. Of course, Adam Smith, as a moral scholar, would have been familiar with Aristotle, but the influence of Montesquieu is also evident in the quotations from his works.

(3) *Seeing the world through Rome*

As I mentioned Aristotle, Montesquieu thoroughly studied Greek and Roman history with the logic that “If one can see Rome, one can see the world.” and Adam Smith inherited this spirit. Adam Smith not only analyzes the world situation in the 17<sup>th</sup> and 18<sup>th</sup> centuries but also analyzes Greece and Rome. The titles of the relevant chapters alone tell the story:

Book III: Of the different progress of opulence in different nations  
Chapter II: Of the discouragement of agriculture in the ancient state of Europe,  
after the fall of the Roman Empire  
Chapter III: Of the rise and progress of cities and towns, after the fall of the  
Roman Empire.<sup>xlix</sup>

(4) *About John Law*

Montesquieu discussed the mismanagement of John Law, the French Minister of Finance. The stock of the Mississippi Company rose to unprecedented levels, creating a huge boom. However, due to the British refraining from buying the stock, the stock fell sharply. The company's vast stock assets disappeared at once and came to nothing. It was an encounter into inexistence for both Montesquieu and Adam Smith. John Law barely escaped with his life and fled to Holland. During the travel to Italy, Montesquieu met John Law in his later years. Smith did not meet John Law but he did describe him. Smith also knew the fear of this stock and the inexistence of it. So, Smith preached solid labor.

(5) *The introduction of the separation of powers*

Montesquieu preached the separation of legislative, executive and judicial powers. Smith also adopted it. The judicial power should be separated from the executive power and made independent. This is to avoid arbitrary trials by the rulers. The introduction of this idea was the biggest influence of Adam Smith from Montesquieu. Smith also mentions the Parliament (Court of Justice). This is an obvious acceptance of Montesquieu. As it is important, I will note the relevant part of the division of

power. The independence of the legislative power is already a prerequisite since John Locke, so the relationship between the executive and judicial power becomes a problem:

When the judicial is united to the executive power, it is scarce possible that justice should not frequently be sacrificed to what is vulgarly called politics. The persons entrusted with the great interests of the state may even without any corrupt views, sometimes imagine it necessary to sacrifice to those interests the rights of a private man. But upon the impartial administration of justice depends the liberty of every individual, the sense which he has of his own security. In order to make every individual feel himself perfectly secure in the possession of every right which belongs to him, it is not only necessary that the judicial should be separated from the executive power, but that it should be rendered as much as possible independent of that power.<sup>1</sup>

#### (7) Emphasis on customs

Montesquieu said that geopolitically, northern peoples live in cold regions, so they drink a lot of alcohol to keep their bodies warm. The Russians drink strong vodka. On the other hand, people in the south, for example, in the hot desert areas of Arabia, do not drink alcohol due to their religious beliefs. Drinking alcohol in the heat would make them thirsty, which is not rational. People in the south do not rely on alcohol. There are descriptions of these practices. Smith describes the customs of the French soldiers.

When a French regiment comes from some of the northern provinces of France, where wine is somewhat dear, to be quartered in the southern, where it is very cheap, the soldiers, I have frequently heard it observed, are at first debauched by the cheapness and novelty of good wine; but after a few months residence, the greater part of them become as sober as the rest of the inhabitants.<sup>li</sup>

#### (8) *The Military*

Montesquieu wrote about military affairs, and Smith followed him in discussing defense in Part 5 in “*An inquiry into the nature and causes of the Wealth Of Nations*”. Montesquieu was interested in the military of each country during his travels in Europe and studied it in detail. In a sense, this can be called military history. Roman history is also a military history. What is interesting about Smith, though not as interesting as Montesquieu, is his description of the psychology of soldiers. He seems to be a runner of psychology:

As a military officer submits, without reluctance, to the authority of a superior by whom he has always been commanded but cannot bear that his inferior should be set over his

head; so men easily submit to whom they and their ancestors have always submitted; but are fired with indignation when another family, in whom they had never acknowledged any such superiority, assumes a dominion over them.<sup>lii</sup>

These are the influences of Montesquieu. In another paper, I will discuss the specifics of “*The Spirit of Laws*”. Before and after the publication of this book, Montesquieu lost his eyesight and encountered inexistence and darkness. I will write about this.

### 8. Loss of Sight, Inexistence and Darkness

Montesquieu died suddenly of an inflammatory fever that affected every part of his body. It seems that he himself had a premonition of death. In a fragment of the draft of the preface to “*The Spirit of Laws*”, he wrote:

I had a plan to discuss some of the passages in this work more extensively and in detail, but it became impossible for me. My reading has debilitated my eyes. And what light I still have left seems to be nothing more than the dawn of a day when my eyes will be closed forever.

What I am about to reach is the time when I should begin and end things, when I should reveal and conceal everything and when I should lose even my weaknesses. The “time” is a mixture of hardship and joy.

For what reason should I still bother my mind with a few trivial writings? I am in search of immortality. But it resides within myself. Expand, my soul! Dive into the vastness of the boundless! Go back into the Great Being (le grand Etre)! In my present miserable condition, it was impossible for me to make any final touches to this work. And I would have burned it a thousand times if I had not thought it a beautiful thing to be of service to people until my last breath itself... Immortal God! Mankind is your most valuable work. To love mankind is to love you. And at the end of my life, I offer this love to you.<sup>liiii</sup>

This is where my principle of inexistence and love is summed up. Inexistence as the weakness of the eyes, the lack of sight, inexistence as death ending life, the infinity of the vast boundless world, the quest for immortality is eternal, the transcendent-being of the great being, and love for God, humanity. Is the principle of inexistence, infinity, eternity, transcendent-being and love coincidental? No, it is not. Montesquieu experienced the same principles as I did. It is the arrival of the ultimate in learning.

**Conclusion.** I talked about inexistence and love of Montesquieu. In the presented paper, I discussed friendship and family love. I have already written about Montesquieu's achievements. However, it is rare to find a man as blessed with friendship and love of family as he was. He had a father who cared for his career and an uncle who passed on his inheritance, which was his financial stability. When he traveled to Europe, he was accompanied by James Waldegrave, British diplomat. He was fortunate

enough to meet the Emperor in Vienna and the future Pope in Italy, something he would not normally have had the opportunity to do. Of course, his friends must have respected his humanity and wanted to meet him with them. How he was blessed! He had many friends who helped him in the publication of his books and in the suppression of the Catholic ban. In addition, Montesquieu was blessed with a loving family. His wife, Jeanne, had a leg disability. Montesquieu was naturally protective of her. She was crippled and because of her appearance, she had no connection to the glamorous court of Paris. However, her contribution to supporting the family and the household at the château in Bordeaux in the absence of his master was significant. Because of this, Montesquieu was able to work. In his later years, Montesquieu lost his eyesight. His wife had a crippled leg. In 2021, the Tokyo Olympics and Paralympics were held and many people were impressed by the activities of people who were blind or lame. Montesquieu and his wife worked together to leave behind a world-famous book. Further they also had three children. The daughters became hands and feet of Montesquieu, carefully transcribing their father's dictation. The son, after Montesquieu's death, left a splendid memorial note. Philia and familial love completed the masterpieces of history and made them shine as human love. This supports my idea of both *transcendent* (supernatural) and *inexistent* (natural, immanent to the subject) law.

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**Endnotes:**

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- <sup>i</sup> “De l'esprit des lois (The Spirit of Laws, 1748)” Montesquieu Œuvres complètes, I, II Gallimard, 1949, I sketched it; “Œuvres complètes”, “The Spirit of Laws”, English version, Great Books in Philosophy, Prometheus Books, Amherst, New York, 2002 (likewise, I sketched “The Spirit of Laws).
- <sup>ii</sup> “The Spirit of Laws”, 3 volumes, bottom volume, Translated by Yoshiyuki Noda and others, Iwanami Bunko, Tokyo, 1989, p. 504.
- <sup>iii</sup> Montesquieu [Life and Thought], 3 volumes, Tadahiro Fukukama, I, 1975, Sakai Shoten, p. 8; I sketched it MLT.
- <sup>iv</sup> “*Montesquieu*”, Great Books of the World, translated by Kōji Inoue Chuōkōron-sha, 1972, p. 15.
- <sup>v</sup> MLT I, p. 14.
- <sup>vi</sup> Ibid. p. 19.
- <sup>vii</sup> Ibid. p. 20.
- <sup>viii</sup> Ibid. p. 22.
- <sup>ix</sup> Ibid. p. 25.
- <sup>x</sup> “New translation Bible” Luke 23:44–48, Inochinokotobasha, Tokyo, 1960.
- <sup>xi</sup> MLT I p. 30.
- <sup>xii</sup> “*Montesquieu*”, Great Books of the World, Chuōkōron, 1972, Tokyo, p. 15.
- <sup>xiii</sup> “*Montesquieu*”, man’s intellectual Heritage, Eisaburō Koga, Kōdansha, Tokyo, 1982, p. 45.
- <sup>xiv</sup> MLT I, pp. 45–62; “Mémoire sur les Dettes de l’État”, “Œuvres complètes”, I, pp. 66–71.
- <sup>xv</sup> The *Biocosmological Association* is an international society that is also associated with the World Congress of Philosophy. The society is chaired by Professor Liu Xiaoting (Beijing Normal University) and publishes the electronic journal *Biocosmology – neo-Aristotelism*. Meetings are held alternately in Beijing, Russia and Europe. The theory of Aristoteles, the ancestor of all studies, is reconsidered in a modern way and the world and the universe are regarded as the movement and development of organic energy. It can be compared to realism of Bergson. Creative papers, Nishida and Tanabe are also actively published with the intention of integrating European and Asian philosophies. The editor-in-chief is Konstantin S. Khroutski (Russia, Novgorod University), a philosopher and doctor. The Journal’s scope of research is wide-ranging. The most recent BCA’s meeting was a participation at the Congress held at the Moscow State University (on-line) in June 2021, co-organized with the Russian Academy of Sciences and the Club of Rome.
- See also my “*Philosophy of Nothingness and Love*”, Kiyokazu Nakatomi; Lambert Academic Publishing, Germany, 2016.
- <sup>xvi</sup> See: ‘Evolution and Non-evolution: Bergson and Fabre’, (Japanese version) “*Revue de Philosophie Française*” No. 14, Société franco-japonaise de philosophie, Tokyo, 2009; ‘Evolution and Non-evolution. Bergson and Fabre’ (English version) *Spoleczeństwo i Edukacja, Międzynarodowe Studia Humanistyczn*,

Poland 2014; ‘Evolución y No Evolución –Bergson y Fabre’ (Spanish version) *Spółeczeństwo i edukacja*, Międzynarodowe Studia Humanistyczn, Poland, 2017; ‘Ewolucja czy nie-ewolucja? Bergson i Fabre’ (Polish version) *Spółeczeństwo i Edukacja Nr 1/2009*, Międzynarodowe Studia Humanistyczn, Poland, 2009.

xvii MLT I, pp. 117–133.

xviii Ibid. p. 199.

xix “*Lettres persanes*”, N.55, “*Œuvres complètes*”, I, Gallimard, pp.211-212, “*Persian Letters*”, A new translation by Margaret Mauldon, Oxford World’s Classics, 2008, p. 72.

xx “*Lettres persanes*”, N.106, “*Œuvres complètes*”, I, Gallimard, p. 288, “*Persian Letters*”, A new translation by Margaret Mauldon, Oxford World’s Classics, 2008, p. 143.

xxi “*Lettres persanes*”, N.24, “*Œuvres complètes*”, I, Gallimard, pp. 165-166, “*Persian Letters*”, A new translation by Margaret Mauldon, Oxford World’s Classics, 2008, p. 31.

xxii “*Lettres persanes*”, N.37, “*Œuvres complètes*”, I, Gallimard, pp. 184, “*Persian Letters*”, A new translation by Margaret Mauldon, Oxford World’s Classics, 2008, p. 47.

xxiii See: [https://en.wikipedia.org/wiki/Palace\\_of\\_Versailles](https://en.wikipedia.org/wiki/Palace_of_Versailles)

xxiv MLT II, pp. 17–28.

xxv MLT I, p. 297, “*Œuvres Complètes*”, I, Mes Pensée 4 (213), p. 978.

xxvi ‘*Great Japanese Philosopher of Law-Fusaaki Uzawa*’; “*Humanum*” Międzynarodowe Studia Społeczno-Humanistyczne, Poland, 2021; ‘*Idea of Transcendent Law*’ “*Humanum*”, scheduled for publication; ‘*Idea Of Transcendent Law and Noosphere Studies*’ “*Collection of Articles*”, Moscow State University, The 7th International Scientific Conference, 2021.

xxvii MLT I, p. 114, “*Œuvres Complètes*” I, 1949, Mes Pensée 618, pp. 1143-1144.

xxviii Buffon: “*Histoire naturelle*”, Tome I (1749), ‘*Premier discours : De la manière d’étudier et de traiter l’histoire naturelle*’, cf. MLT I, p. 115.

xxix MLT II, p.115, “*Œuvres Complètes*” I, Mes Pensée 1158 (1597), 1159 (2162), p. 1295.

xxx MLT II, p. 116, “*Œuvres Complètes*” I, Mes Pensée 1155 (1428), p. 1295.

xxxi MLT II, p. 160.

xxxii MLT II, p. 171, “*Œuvres Complètes*” I, Mes Pensée 55 (2136), p. 985.

xxxiii MLT II, p. 176, “*Œuvres Complètes*” I, p. 546.

xxxiv MLT II, p. 177, “*Œuvres Complètes*” I, p. 548.

xxxv MLT II, p. 178.

xxxvi MLT II, p. 182, “*Œuvres Complètes*” I, Voyages, p. 605.

xxxvii MLT II, p. 182, “*Œuvres Complètes*” I, p. 605.

xxxviii MLT II, p. 189, “*Œuvres Complètes*” I, Mes Pensées, p. 674.

xxxix MLT II, p. 192, “*Œuvres Complètes*” I, Voyages, p. 676.

xl “*Œuvres Complètes*” I, p. 692.

xli MLT II, p. 380.

- xlii MLT II, p. 380.
- xliii MLT II, p. 220.
- xliv MLT II, pp. 267–273.
- xlv *Considérations sur les causes de la grandeur des romains et de leur décadence, Œuvres Complètes II* pp. 69–209.
- xlvi “*The Innovation of the Study of Society: Montesquieu and the Scottish Enlightenment,*” Hideo Tanaka, Kyoto University, *Journal of Economics and Management* ” (1995), 156(4): 141–162.
- xlvii *An Inquiry into the Nature and Causes of the Wealth of Nations*, Printed in Japan Amazon.co.jp, 2022, p. 323.
- xlviii Ibid. p. 437.
- xlix Ibid. pp. 173–178.
- <sup>1</sup> Ibid. p. 328.
- <sup>li</sup> Ibid. p. 219.
- <sup>lii</sup> Ibid. pp. 323–324.
- <sup>liii</sup> MLT III, pp. 231–232, “*Œuvres Complètes*” II, Dossier de l’esprit des lois, 206, p. 1041.