

<オリエンテーション>

A. テーマ：宗教と科学の関係論構築に向けて——ヒック（2）——

B. 演習の目的

「宗教と科学」の関係を現代世界の新しい問題連関において解明することは、現代キリスト教思想研究の中心的テーマの一つに他ならない。本年度は、こうしたキリスト教思想研究の動向について、昨年度のパネンベルクに続いて、ジョン・ヒックのテキストによって、考察を深めてみたい。

ヒックは、宗教的多元主義の代表者として著名な思想家であり、本演習テキストでも、その第一部と第三部は、これまでのヒックの宗教論・宗教哲学で問題とされてきたテーマを取り扱っている。本演習では、まず、第一部の主要部分の内容を確認した上で、「脳神経科学」「心脳問題」などを扱った第二部に進みたい。

ヒックの宗教思想、あるいは現代キリスト教思想全般を理解するに必要となる関連事項については、随時補足説明を行う予定である。また、参加メンバー自身の問題意識に基づく研究発表の機会も設けたい。

C. テキストについて

John Hick, *The New Frontier of Religion and Science. Religious Experience, Neuroscience and the Transcendent*, Palgrave Macmillan, 2006.

D. ヒック (John Harwood Hick 1922 -)

ジョン・ヒック『ジョン・ヒック自伝 宗教多元主義の实践と創造』

間瀬啓允訳、トランスビュー、2006年。

John Hick, *An Autobiography*, Oneworld Publications, 2002.

E. 授業（予習＋出席・発表＋復習）の進め方

1. 演習参加者の役割

- ・担当者：(1)授業前：読み・訳す・分析する → レジューメ作成
要旨・問題点・補足事項
- (2)授業での発表：内容の説明と議論すべき問題の提供
- (3)授業後：まとめ → プロトコール（前回の確認と補足）
- ・担当者以外：テキストの分析
議論への参加

3. 次回以降：4/8, 15, 22, 5/6, 13, 20, 27, 6/3, 10, 17, 24, 7/1, 8, 15, 7/29 (8/5)

4/15より、テキスト第6章より読み始める。

4. 関連研究会・演習に関して

(1) 研究会「近代／ポスト近代のキリスト教」

<http://www.bun.kyoto-u.ac.jp/christ/modernity/index.html>

ヒックや「宗教と科学」関係論にも関連した、近現代のキリスト教思想についての共同研究。個人研究発表を中心に。研究成果の刊行。

(2) 「宗教と科学」データベース (<http://www.bun.kyoto-u.ac.jp/user/sashina/sub22.html>)

F. 成績について

演習担当 → 平常点

ヒックの宗教論

(1) 三つの基本的問い

1. 宗教的多元性 (plurality) と多元主義 (pluralism)

記述概念と規範概念

2. ヒックの宗教論の構造

・宗教とは何か：

実体的な宗教の概念規定の限界

ウィトゲンシュタインを参照、家族的類似性における宗教の概念規定

基軸時代以降の宗教の共通性

自我中心から存在中心への変革機能

・なぜ宗教なのか：初期ヒックの基本的な関心

神の存在論証などの問題、宗教批判への応答

人間の経験を解釈する枠組みとしての宗教と自然主義の二つの可能性

近代の合理主義による宗教批判にもかかわらず、「宗教」は一つの合理的な立場として可能であること。宗教の合理性の承認。

悪の問題と神義論、終末論

↓

自分がコミットする宗教の合理性を主張する場合に、その主張は他の宗教の信者にも認めるべきではないか。

↓

・宗教の複数性の下で何を選ぶのか：多元主義の選択

「排他主義、包括主義、多元主義」の類型論

3. 宗教多元主義の中心的主張

・キリスト中心から神中心へ

・宗教現象・経験における信仰対象（複数的、伝統的）と現象を超えた真実在

諸宗教伝統における類似の議論の指摘、カント認識論の参照

・諸宗教伝統の相補性 → 真理を旨とする宗教間対話の意義

4. 宗教多元主義の問題点：神学的、哲学的、プラグマティックに

- ・キリスト教神学は宗教多元主義と両立するか
キリストの出来事の唯一性 → 聖霊の遍在性とのバランス
三位一体論の再解釈
- ・宗教多元主義は論理的に成り立つか
真実在 (the Real) とは何か
多元主義 1 (機能の同一性)、多元主義 2 (機能の同一性と実在の同一性)
→ より精密な議論の必要性
真実在は要請か
統制原理か構成原理か
- ・宗教多元主義は宗教的多元性の状況において生じる諸問題に対する有効な解答か、役に立つか、東アジアの宗教状況の理解に対して助けとなるか
→ 実践的なレベルへの媒介の議論の必要性
政治・社会思想、公共性論などとの接続が必要
現代の宗教状況について、基軸時代以降の宗教という限定で十分か。
基軸時代以降の宗教の内容について
限定の仕方について

John H. Hick, *Philosophy of Religion*, Prentice Hall, 1963 (1990).

, *Evil and God of Love*, Palgrave Macmillan, 1966 (2007).

, *An Interpretation of Religion*, Yale University Press, 1989.

, *The Fifth Dimension. An Exploration of the Spiritual Realm*, Oneworld, 1999.

間瀬啓允編 『宗教多元主義を学ぶ人のために』世界思想社、2008年。

(2) 展望

芦名定道 『ティリッヒと現代宗教論』北樹出版、1994年。

1. 三つの問いとそれに対する答え

①宗教とは何か

宗教の実体概念から機能概念へ：意味世界の根拠付け機能

宗教の広義と狭義の概念規定：意味根拠の遍在性と特定の仕方での象徴化

人間存在は本質的に宗教的であるが、その現実形態においては、伝統や状況に制約されつつ、具体化される。

②現代においてなぜ宗教なのか、宗教批判にどう答えるか

争点：近代の自律的理性と伝統的宗教との関係

宗教の無意味化あるいは有害性という議論自体が特定の意味根拠からなされている。

人間が意味的存在者であるかぎり広義の宗教は存在し続け、狭義の宗教はその具体的な象徴の主要な源泉としての存在意味を保持する。

宗教だけでなく精神的な事柄全般への無関心という状況について、どのよう

に考えるか。可能性としての広義の宗教が可能性にとどまり続けるのが通常の状態となるということは、いかなる事態か。

③複数の宗教の存在していることをどう理解するのか、どの宗教なのか

現代世界の多元化とグローバル化という背景。

宗教的多元性は人間にとって歴史的現実であるのか、あるいは過渡的現象か

宗教的多元性を前提に、どのような宗教思想を展開するのか、対話、共生

宗教の価値評価は可能か、基準は？

自由な選択と運命的な所属。

2. 三つの問題の相互関連（問題群）

いずれの問いも、他の二つの問いと関連している。新たに本格的な理論化が求められている

古典的にはシュライアマハーにおいて、そしてティリッヒ、ヒックにおいて、三つの問題の相互関連は確認できる。

3. 宗教研究基礎論の具体化 → 既存の理論を越える理論構築には、「人間」をめぐる広範な諸理論を視野に入れていることが必要
諸科学の中における宗教学

4. 例1：「宗教と科学」の関係論

宗教と科学との相互関係を問うための基礎論（哲学、形而上学）

思想史（宗教思想史と科学史）

実践論：倫理的諸問題による理論の有効性の検証

5. 例2：アジア・日本の宗教研究

アジアの宗教状況の理解と分析を可能にする宗教理論の構築

儒教や道教の宗教性、宗教的伝統の多層構造

スピリチュアルなもの・霊的なものと宗教との関わり

伊藤雅之他編 『スピリチュアリティの社会学 現代世界の宗教性の探求』

現代思想社 2004年

川島堅二「昨今の「スピリチュアル現象」が問いかけるもの」

『日本の神学』47、2008、244-249頁。

6. 宗教研究のために何が必要か（展望にかえて）

- ・具体的な個別的な文脈と一般化との往復

具体的な現場を視野に入れること（具体性）

普遍化の努力

- ・相互主観的な理論構築へ → 公共性の問題

個人の思索と研究グループへの参加

- ・人間への関心、知的好奇心

<目次>

Part I (pp.3-51)

- 1 Religion as Human Institutions (pp.3-13)
- 2 Spirituality and Mysticism (pp.14-26)
- 3 What Is Religious Experience? (pp.27-38)
- 4 'By Their Fruits You Will Know Them' (pp.39-51)

Part II (pp.55-123)

- 5 The Neurosciences' Challenge to Religious Experience
- 6 Caveats and Questions
- 7 Mind/Brain Identity?
- 8 Current Naturalistic Theories
- 9 The Alternative Possibility
- 10 Free Will?

Part III (pp.127-200)

- 11 The Epistemological Problems (pp.127-136)
- 12 The Epistemological Solution (pp.137-145)
- 13 Any Particular Religion? (pp.146-153)
- 14 Responses to Religious Diversity (pp.154-161)
- 15 A Philosophy of Religious Pluralism (pp.162-171)
- 16 Pluralism and the Religions
- 17 Spirituality for Today
- 18 After Death?

Concluding Summary (pp.201-206)

< 2009 年度・前期内容 >

1. 宗教史と現代 (問題提起のために)
スピリチュアリティと神秘主義
2. 宗教経験とその評価基準
3. 宗教経験と認識論、その合理性
4. 宗教的多元性とその理論形成

< 第二部・スケジュール >

Part II:

5. The Neurosciences' Challenge to Religious Experience
The contemporary naturalistic world-view
Religious materialism?
Brain to consciousness causality

4/8

God and the limbic system

Meditation and the brain

6. Caveats and Questions

Religious experience as mental aberration 4/15

Religious experience and epilepsy 4/15

Meditation and the brain 4/22

Drugs and religious experience

Pure consciousness 4/22

7. Mind/Brain Identity?

Identifying the questions 5/6

The correlation=identity fallacy

Begging the question 5/6

The identity theory 5/13

The mystery of consciousness 5/13

8. Current Naturalistic Theories

Epiphenomenalism 5/20

The Libet experiments

Consciousness as a social product 5/20

Consciousness and evolution 5/27

Consciousness as an emergent property 5/27

Biological naturalism 6/3

9. The Alternative Possibility

The plasticity of the brain 6/3

Brain plasticity observed in Buddhist meditation 6/10

10. Free Will?

Compatibilist and non-compatibilist freedom 6/10

Experimental evidence 6/17

Quantum indeterminacy 6/17

The problem of self-reference

- 6/24、7/1、7/8、7/15、7/29 は、別の文献を読む
中才敏郎・美野正編『知識と実在——心の世界についての分析哲学』世界思想社。
信原幸弘・原塑編『脳神経倫理学の展望』勁草書房。

<アウトライン>

5. The Neurosciences' Challenge to Religious Experience

The contemporary naturalistic world-view (55-57)

We need first to be aware of the naturalistic world-view which dominates modern Western thought and that rules out the possibility of any such supposed reality (a transcendent reality or realities). This is present as an unquestioned assumption in innumerable remarks by influential scientists.

But it is not self-evident, and we have no compelling reason to believe it; its status is that of a fundamental article of faith. It is the prevailing uncriticised assumption, or background paradigm, within the scientific community and hence the general public.

John Searl (55)

mechanistic reductionist mind-set

mind-sets have changed over the centuries and will continue to change in the future.

In relation to the mind/brain issue there are both a hard, or materialist, version of naturalism according to which the universe consists exclusively of matter, and also the soft naturalism which recognises the existence of a non-physical consciousness which reflects but, have no influence over the matter constituting our brains. The challenge to religious experience of the neurosciences can presuppose either hard or soft materialism and is compatible with both, and both will be examined here.

the materialist, or physicalist, version

The physicist's conception of matter is developing all the time, from the solid 'billiard ball' atoms of the nineteenth century...a cloud of electrons, down to quarks; ... 'string' -- a metaphor, for when they come to most fundamental issues the physicists today speak largely in either mathematical or metaphorical terms.

it is the view that the physical or material universe, however composed, constitutes the totality of reality/

Naniel Dennett:

dualism, The prevailing wisdom ... is materialism. ... In short, the mind is the brain. (56)

René Descartes, who advocated a mind/body dualism, is seen as the great misleader who took a disastrously wrong

Gilbert Ryle, Antonio Damasio

mind/brain identity

the successive moments of human consciousness ... are identified with the electro-chemical activity of the brain, which is in turn part of the seamless causal continuity of the natural world.

The connection of the mind/brain identity theory with religion and religious experience is put comprehensively by the science writer Rita Carter, 'Either mind/consciousness/God --- call it what you will --- is at the root of all things OR matter goes right down to the bottom and mind is just some special physical state or process' (57)

Religious materialism? (57-58)

Cater is right to hold that a consistent materialism is incompatible with any belief in a transcendent divine reality. Despite this, some writers nevertheless try to put a religious gloss on it.

neuro-theology, Andrew Newberg and Eugene d'Aquili

the God who won't go away is the *idea* of God produced by various states of the brain. Concerning the mind/brain relationship, they say that 'brain creates mind, and the two are essentially the same entity, seen from different points of view'. (57-58)

paradoxically, some theologians also endorse this physicalist view---on the ground that the Judaic-Christian tradition conceives of the human person as an indissoluble body/mind unity --- expressed in the Bible

transformed embodied souls

Medieval Christian artists, Dante, Milton

the Hebrew scriptures, the New Testament, Paul ... Both strands of thought have continued, unreconciled, through Christian history to the present day.

it does not make the claims of either Christianity or any other major faith compatible with physicalist naturalism. For neither the Western nor the Eastern traditions hold that the ultimate reality ... is a *physical* entity.

The materialist dogma that nothing exists but matter therefore has no place for any non-material ultimate reality, except as a figment of the human imagination. (58)

Brain to consciousness causality(58-62)

During the last fifty or so years the study of the brain has proliferated into a large of neurosciences

Research has made tremendous advances in mapping the functions of different areas of the brain. EEG, PET, SPECT

the four lobes of the cerebrum

the brain functions as a living whole, although within its total activity different areas specialise in different tasks.

Mood can also be shown to have its basis in the brain.

how does the brain produce the moments of consciousness that constitute religious experience? There are several possible ways. (59)

One is by the fact that drugs can alter the chemistry of the brain.

However, research is not yet conclusive on the important question whether cannabis can have long-term harmful effects on the brain, either for all or more likely for some particularly vulnerable category of users, and if so, which and in what degree.

Back in the nineteenth century a number of scientists and philosophers experimented with nitrous oxide and William James famously reported on his experience (60)

another is carbon dioxide --- temporarily changing the state of the brain so as to produce a form of 'religious' experience

most of the published work on the cognitive and emotional effects of drugs, ... , took place in

the 1950s and 60s before their use became illegal in the United States and Europe except for narrowly defined therapeutic purposes.

Ray Jordan experimented with LSD

quite literally everything is Self.

there is a more fundamental self which is everything, including Ray Jordan.

The common feature in all these cases is ego-transcendence,

Benjamin Libet's much-discussed experiments in the early 1970s

some cerebral activity occurs approximately half a second *before* the conscious decision. (61)

this would show that the brain caused the conscious decision, which is thus a delayed epiphenomenon of the brain activity. (62)

God and the limbic system(62-63)

The limbic system constitutes a large area of the brain in which it has long been known that temporal lobe epileptic seizures can cause some patients to experience vivid hallucinations including hearing voices and seeing visions, sometimes of a religious nature. (62)

All this has suggested to some that epileptic seizures in the temporal lobe, causing powerful hallucinations, may account for such major religious experiences as Jesus at his baptism

And so the question is asked, are God and the religious significance of life products of local brain malfunctions? (63)

Meditation and the brain(63-66)

the sense of self-transcendence in meditation.

Newberg, ... eight advanced Tibetan Buddhist monks (63)

A common aspect of meditation ... is the sense that one is not an isolated unit but an integral part of a greater reality ... Newberg and d'Aquili believe that they have discovered its neural cause.

the posterior superior parietal lobe

At the high point of the Tibetan monks' meditation there was a distinct decrease of activity in this area.

Cater

"pure consciousness" is not exactly consciousness of nothing but consciousness of consciousness --- the brain listening to itself.

This 'self-transcending effect' (64)

Using the same monitoring procedure on several Franciscan nuns at prayer, Newberg and d'Aquili recorded similar neurological changes, but with a quite different conscious outcome.

this moment as a tangible sense of the closeness of God and a mingling with Him

Persinger suggests that the sense of presence may occur when 'asymmetrical temporal lobe hyperactivity separates the sense of self into two -- one twin in each hemisphere ...'

Rita Cater

'pure' consciousness emerges when a tension is maintained in a perceptual vacuum; 'oneness' is

created by the close-down of the 'boundary-making' parts of the self; ecstasy comes from turning off the right amygdala; and the sense of presence is formed by the splitting of its self system into two. (65-66)

The proposed challengees of the neurosciences to religious experience

1. Epileptic seizures and frontal lobe stimulation by the 'Presinger helmet' cause religious visions.
2. Psychotropic drugs cause various forms of religious experience.
3. 'Pure' consciousness of the Void, Emptiness, *sunyata*, is caused continuing after the cutting off of all perceptual input.
4. The sense of unity with all reality is caused by closing down the awareness of the bodily boundaries of the individual.
5. The sense of the presence of God or of other supernatural beings is caused by a spilling of the 'self-system' into two, one half seeing the other half as a distinct entity.

All this constitutes a serious case for holding, in accord with the naturalistic philosophy, that religious experience is caused by entirely natural processes and is entirely --- even if no doubt some times benignly --- delusory. (66)