

第二章：自然神学の諸問題

1. 自然神学は過去の遺物か？
2. 自然神学とは何か - 歴史的起源 -

3. 自然神学をめぐる諸立場**3 - 1: 自然神学批判(哲学的な)**

アンセルムスの論証

M.J. Charlesworth (translated and Introduced),

*St. Anselm's Proslogion with A Reply on Behalf of the Fool by Gaunilo and
The Author's Reply to Gaunilo*, University of Nortre Dame Press 1979

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

II: Quod vere sit deus.

Ergo, domine, qui das fidei intellectum, da mihi, ut quantum scis expedire intelligam, quia es sicut credimus, et hoc es quod credimus. Et quidem credimus te esse aliquid quo nihil maius cogitari possit. An ergo non est aliqua talis natura, quia 'dixit insipiens in corde suo: non est deus' ? Sed certe ipse idem insipiens, cum audit hoc ipsem quod dico: 'aliquid quo maius nihil cogitari potest', intelligit quod audit; et quod intelligit in intellectu eius est, etiam si non intelligat illud esse. Aliud enim est rem esse in intellectu, aliud intelligere rem esse. Nam cum pictor praecogitat quae facturus est, habet quidem in intellectu, sed nondum intelligit esse quod nondum facit. Cum vero iam pinxit, et habet in intellectu et intelligit esse quod iam fecit. Convincitur ergo etiam insipiens esse vel in intellectu aliquid quo nihil maius cogitari potest, quia hoc cum audit intelligit, et quidquid intelligitur in intellectu est. Et certe id quo maius cogitari nequit, non potest esse in solo intellectu. Si enim vel in solo intellectu est, potest cogitari esse et in re, quod maius est. Si ergo id quo maius cogitari non potest, est in solo intellectu: id ipsum quo maius cogitari non potest, est quo maius cogitari potest. Sed certe hoc esse non potest. Existit ergo procul dubio aliquid quo maius cogitari non valet, et in intellectu et in re.

『プロスロギオン』の第二章

If then that-than-which-a-greater-cannot-be-thought exists in the mind alone, this same that-than-which-a-greater-cannot-be-thought is that-than-which-a-greater-ca-be-thought. But this is obviously impossible. Therefore there is absolutely no doubt that something-than-which-a-greater-cannot-be-thought exists both in the mind and in reality.

(1)「神」 聴く 理神論 intellectusの中に存在する

(2)intellectus にのみ存在するものよりも、同時にresの中にもあるものの方が偉大である

(3)「これ以上偉大な者が考え得ない或る者」(= 神) は理解の内にのみあるのではなく、レスの内にも実在する。

III:Quod non possit cogitari non esse.

Quod utique sic vere est, ut nec cogitari possit non esse. Nam potest cogitari esse aliquid, quod non possit cogitari non esse; quod maius est quam quod non esse cogitari potest. Quare si id quo maius nequit cogitari, potest cogitari non esse: id ipsum quo maius cogitari nequit, non est id quo maius cogitari nequit; quod convenire non potest. Sic ergo vere est aliquid quo maius cogitari non potest, ut nec cogitari possit non esse.

Et hoc es tu, domine deus noster. Sic ergo vere es, domine deus meus, ut nec cogitari possis non esse. Et merito. Si enim aliqua mens posset cogitare aliquid melius te, ascenderet creatura super creatorem, et indicaret de creatore; quod valde est absurdum.

Et quidem quidquid est aliud praeter te solum, potest cogitari non esse. Solus igitur verissime omnium, et ideo maxime omnium habes esse: quia quidquid aliud est non sic vere, et idcirco minus habet esse. Cur itaque 'dixit inspiens in corde suo: non est deus', cum tam in promptu sit rationali menti te maxime omnium esse ? Cur, nisi quia stultus et inspiens ?

ヒュームの自然神学批判

J.C.A.Gaskin(ed.), *David Hume. Principal Writings on Religion including Dialogues Concerning Natural Religion and The Natural History of Religion*, Oxford University Press 1993

斎藤繁雄 『ヒューム哲学と「神」の概念』(法政大学出版局)

Terence Penelhum, *Themes in Hume. The self, the Will, Religion*, Clarendon Press 2000

Demea, Cleanthes, Philo

in this profane and irreligious age,

1 . This (the nature of God), from the infirmities of human understanding, to be altogether incomprehensible and unknown to us. mysterious to men.

Finite, weak, and blind creatures, we ought to humble ourselves in his infinite presence, and, conscious of our frailties, adore in silence his infinite perfections, (43)

we ought never to imagine, ...that his perfections have any analogy or likeness to the perfections of a human creature. (44)

2 . 17世紀のニュートン・ニュートン主義

正統主義 / 自然神学 / 理神論 / 懐疑論・無神論・唯物論

18世紀のヒューム

正統主義 / 自然神学・理神論 / 懐疑論 / 無神論・唯物論

3 . 宇宙論的あるいは目的論的神の存在論証に対して

Nothing exists without a cause; and the original cause of this universe (whatever it be) we call God; (44)

one great machine

By this argument a posteriori, and by this argument alone, do we prove at once the

existence of a Deity, and his similarity to human mind and intelligence.

(45)

the plan of a watch or house.

The adjustment of means to ends is alike in the universe, as in a machine of human contrivance. The causes, therefore, must be resembling. (48)

resemblance

an argument from experience (51)

But if we stop, and go no farther; why go so far ? Why not stop at the material world ? How can we satisfy ourselves without going on *in infinitum* ? And after all, what satisfaction is there in that infinite progression ? (63)

I have found a Deity; and here I stop my enquiry. Let those go farther, who are wiser or more enterprising. (65)

the experimental argument

Like effects prove like causes. (67)

But were this world ever so perfect a production, it must still remain uncertain, whether all the excellencies of the work can justly be ascribed to the workman. (69)

multiply causes

But while it is still a question, whether all these attribute are united in one subject, or dispersed among several independent Beings. (70)

In a word, a man, who follows your hypothesis, is able, perhaps, to assert, or conjecture, that the universe, sometime, arose from something like design: But beyond that position he cannot ascertain one single circumstance, and is left afterwards to fix every point of his theology, by the utmost licence of fancy and hypothesis.

the hypothesis of design in the universe

this I regard as a sufficient foundation fro religion (71)

it must be confessed, that as the universe resembles more a human body than it does the works of human art and contrivance;

to suppose the divine mind and body to be also coeval, and to have, both of them, order and arrangement naturally inherent in them, and inseparable from them.

a new species of anthropomorphism (73)

All these systems, then, of scepticism, polytheism, and theism, you must allow, on your principles, to be on a like footing, and that no one of them has any advantages over the others. You must thence learn the fallacy of your principles. (77)

The world plainly resembles more an animals and vegetables, than it does a watch or a knitting-loom. Its cause, therefore, it is more probable, resembles the cause of the former. The cause of the former is generation or vegetation. (78)

I have still asserted, that we have no data to establish any system of cosmogony. Our experience, so imperfect in tself, and so limited both in extent and duration, can afford us no probable conjecture concerning the whole of things. But if we must needs fix on some hypothesis; by what rule, pray, ought we to determine our choice ? (79)

To say that all this order in animals and vegetables proceeds ultimately from design is begging the question; nor can that point be ascertained otherwise than by proving a priori... (81)

to suppose always an unknown voluntary agent, is mere hypothesis; and hypothesis attended with on advantages. The beginning of motion in matter itself is as conceivable a priori its communication from mind and intelligence. (85)

a sufficient proof of design, and of a benevolent design (87)

A total suspense of judgment is here our only reasonable resource. (89)

4 . 存在論的な神の存在論証に対して

But if so many difficulties attend the argument a posteriori, said Demea; had we not better adhere to that simple and sublime argument a priori, which, by offering to us infallible demonstration, cuts off at once all doubt and difficulty ? (90)

Whatever exists must have a cause or reason of its existence.

infinite chain or succession of causes and effects without any ultimate cause at all

some ultimate cause, that is necessarily existent
that the first supposition is absurd may be proved.

Chance is a word without a meaning. (90-91)

there is an evident absurdity in pretending to demonstrate a matter of fact, or to prove it by any arguments a priori. Nothing is demonstrable, unless the contrary implies a contradiction. (91)

nor can the mind ever lie under a necessity of supposing any object to remain always in being;

The words necessary existence, have no meaning. (91-92)

the argument a priori has seldom been found very convincing, except to people of a metaphysical head, who have accustomed themselves to abstract reasoning, and who finding from mathematics, that the understanding frequently leads to truth, through obscurity, and contrary to first appearance, ahve transferred the same habit of thinking to subjects where it ought not to have place. Other people, even of good sense and the best inclined to religion, feel always some deficiency in such arguments, though they are not perhaps able to explain distinctly where it lies. A certain proof, that men ever did, and ever will, derive their religion from other sources than this species of reasoning. (94)

the best and indeed the only method of bringing every one to a due sense of religion is by just representations of the misery and wickedness of men. And for that purpose a talent of eloquence and strong imagery is more requisite than of reasoning and argument. (95)

all the sciences almost lead us insensibly to acknowledge a first intelligent Auther; and their authority is often so much the greater, as they do not directly profess that

intention. (117)

it(theism) is the only system of cosmogony which can be rendered intelligible and complete, and yet can throughout preserve a strong analogy to what we every day see and experience in the world. (118)

in proportion to my veneration for true religion, is my abhorrence of vulgar superstitions; (121)

True religion has no such pernicious consequences: But we must treat of religion, as it has commonly been found in the world; ... the speculative tenet of theism... is a species of philosophy. (125)

To be a philosophical sceptic is , in a man of letters, the first and most essential step towards being a sound, believing Christian; (130)

5 . 第二の素朴さ、懐疑を通り抜けた信仰の健全さ、カント的な批判哲学へ

ヒュームにおける自然神学批判のまとめ

懐疑論：神の存在論証に関しては、判断中止を唱える。すべての議論は仮説に基づき、論証は成功しない。論理的に破綻している。

どんな類比でも可能。類比は一つではない。

理神論：経験からの論証(宇宙論的と目的論的・意図からの論証)の有効性を認める。トマスの5つの道と基本は同じ。

有神論：経験からの論証は受け入れない(類比は成り立たない)。有効なのは、ア・プリオリな論証である。