

第一部:自然の宗教哲学の構築を目指して第一章:自然の宗教哲学の構想とティリッヒの次元論**第二章:宗教言語と科学言語**2 - 1:問題状況2 - 2:隠喩論から見た科学と宗教1. 現代言語論における隠喩2. 科学言語と隠喩

< 補足 >

・科学言語における隠喩・モデルの意義

・日常性、経験性と科学言語との媒介における隠喩

科学的知における隠喩の意味、宗教言語との接点・類似性

人間の営みとしての科学

Edmund Husserl, *Die Krisis der europäischen Wissenschaften und die*

transzendente Phänomenologie, 1935 (Gesammelte Schriften 8 , Felix Meiner Verlag)

Galileis Mathematisierung der Natur

In der geometrischen und naturwissenschaftlichen Mathematisierung messen wir so der Lebenswelt --- der in unserem konkreten Weltleben uns ständig als wirklich gegebenen Welt --- in der offenen Unendlichkeit möglicher Erfahrungen ein wohlpassendes Ideenkleid an, das der sogenannten objektivwissenschaftlichen Wahrheiten, d.i. wir konstruieren in einer (wie wir hoffen) wirklich und bis ins Einzelne durchzuführenden und sich ständig bewährenden Methode zunächst bestimmte Zahlen-Induzierungen für die wirklichen und möglichen sinnlichen Füllen der konkret-anschaulichen Gestalten der Lebenswelt,... (51)

Das Ideenkleid "Mathematik und mathematische Naturwissenschaft", oder dafür das Kleid der Symbole, der symbolisch-mathematischen Theorien, befaßt alles, was wie den Wissenschaftlern so den Gebildeten als die "objektiv wirkliche und wahre" Natur die Lebenswelt vertritt, sie verkleidet. (52)

Albert Einstein

1 . Physics and Reality(1936), in:Albert Einstein, *Out of my later years*, The Citadel press 1956

The whole of science is nothing more than a refinement of every day thinking. It is for this reason that the critical thinking of the physicist cannot be restricted to the examination of concepts of his own specific field. He cannot proceed without considering critically a much more difficult problem, the problem of analyzing the nature of everyday thinking. (59)

stratification of the scientific system

The aim of science, on the one hand, a comprehension, as complete in their possible, of the connection between the sense experiences in their totality, and, on the other hand, the accomplishment of this aim by the use of a minimum of primary concepts and relations.

the primary concepts, i.e. concepts directly connected with sense experiences, and theorems connecting them, ... first layer

lacking in logical unity

The new "secondary system" pays for its higher logical unity by having, as its own elementary concepts (concepts of second layer), only those which are no longer directly connected with complexes of sense experiences.

Thus story goes until we have arrived at a system of the greatest conceivable unity, and of the greatest poverty of concepts of the logical foundations, which are still compatible with the observation made by our senses. (63)

2 . The Fundamentals of Theoretical Physics(1940), *ibid.*

Science is the attempt to make the chaotic diversity of our sense-experience correspond to a logically uniform system of thought. In this system single experiences must be correlated with the theoretic structure in such a way that the resulting coordination is unique and convincing.

The sense-experiences are the given subject-matter. But the theory that shall interpret them is man-made. It is the result of an extremely laborious process of adaptation: hypothetical, never completely final, always subject to question and doubt.

The scientific way of forming concepts differs from that which we use in our daily life, not basically, but merely in the more precise definition of concepts and conclusions; more painstaking and systematic choice of experimental material: and the greater logical economy. By this last we mean the effort to reduce all concepts and correlations to as few as possible logically independent basic concepts and axioms. (98)

・指示: 言語と世界

科学言語: 因果的な相互関係、実験

cf. 内村の実験

2 - 3 : 宗教言語と隠喩

(1) ケネス・バーグのロゴロジー

Kenneth Burke, *The Rhetoric of Religion*, University of California Press 1970 (1961)

Religion as a center from which all other forms of human motivation gradually diverged.

as a unifying principle, the vision of an original Edenic one-ness

The subject of religion falls under the head of rhetoric in the sense that rhetoric is

the art of persuasion, and religious cosmogonies are designed, in the last analysis, as exceptionally thoroughgoing modes of persuasion. (v)

the nature of religion as a rhetoric, as persuasiveness

the terminology of religion; not directly with man's relationship to God. but rather with his relationship to the word "God."

theology is preeminently verbal. It is "word about 'God.'"

the "rhetoric of religion" furnishes a good instance of terministic enterprise in general. Thus it is our "logological" thesis that, since the theological use of language is thorough, the close study of theology and its forms will provide us with good insight into the nature of language itself as a motive. (vi)

theology as "words about God"

logology as "words about words"

thoughts on the necessarily verbal nature of religious doctrines suggest a further possibility: that there might be fruitful analogies between the two realms.

man is the typically symbol-using animal

the principles of verbalization

any thorough statements about "God" (a formal principle) should be expected to reveal the formality underlying their genius as statements.

man is made in God's image:

the present inquiry stands midway between those two positions, contending merely that, insofar as religious doctrine is verbal, it will necessarily exemplify its nature as verbalization; and insofar as religious doctrine is thorough, its ways of exemplifying verbal principles should be correspondingly thorough.

to analyze remarks about the "nature of 'God,'" like remarks about the "nature of 'Reason,'" (1)

words "about him" must reveal their nature as words.

St. Augustine, having arrived at his Trinitarian idea of God, saw manifestations of this supernatural principle in all sorts of sheerly natural phenomena.

the analogy, their three-ness

a unitary concept of God, its linguistic analogue is to be found in the nature of any name or title, which sums up a manifold of particulars under a single head (as with the title of a book, or the name of some person or political movement). Any such summarizing word is fundamentally a "god-term."

the relation between such a term and the countless details classifiable under its "unifying" head.

to "transcend" the many details subsumed under that head (2-3)

St. Augustine's *Confessions*

On the First Three Chapters of Genesis

the analogy between "words"(lower case) and The Word (Logos, Verbum)

whereas the words for the "supernatural" realm are necessarily borrowed from the realm of our everyday experiences, out of which our familiarity with language arises, once a terminology has been developed for special theological purposes the order can become reversed. We can borrow back the terms from the borrower, again secularizing to varying degrees the originally secular terms that had been given "supernatural" connotations.

grace: purely secular meanings as favor, esteem, friendship, partiality, service,
obligation, thanks, recompense, purpose

the pagan Roman could say "thank God" (dis gratia)

availability for specifically theological doctrine

the supernaturally tinged realm of relationship between "God" and man
a reverse process whereby the theological term could in effect be
aestheticized, (7)

Create, Spirit

The course of such words provides us with tiny models of the Platonic dialectic, with its Upward Way and Downward Way

new dimension that the theological analogies have added to words

There is a sense in which language is not just "natural," but really does add a
"new dimension" to the things of nature.

words "transcend" non-verbal nature

a tree / the word "tree" (8)

possessive form "tree's", its bark, branches, etc

rhymes "knee","be","see"

an order of associations (9)

this complicated process

we propose to go the full circuit

My claim is merely that, if we thus participate in the double process, we'll arrive at a truer understanding of language, even in its sheerly secular nature, than if we made a shortcut that avoided such circuitousness.

Overly "naturalistic" views conceal from us the full scope of language as motive, even in the sheerly empirical sense. (10)

Our six analogies, then, have been:

(1) The likeness between words about words and words about the Word.

(2) Words are to non-verbal nature as Spirit is to Matter.

(3) Language theory, in coming to a head in a theory of the negative, corresponds to "negative theology."

(4) Linguistic entitlement leads to a search for the title of titles, which is technically a "god-term."

(5) "Time" is to "eternity" as the particulars in the unfolding of a sentence are to the sentence's unitary meaning.

(6) The relations between name and the thing named is like the relations of the persons in the Trinity.
(33-34)

(1)First Analogy

John 1, First Epistle of John 5:7, Elohim, Buber's I-Thou relation, Anselm, Irenaeus,
The Arians

In sum: What we say about words, in the empirical realm, will bear a notable likeness to what is said about God, in theology.

There are four realms to which words may refer

words for the natural, words for the socio-political realm, words about words,

words for the "supernatural"

our words for the discussion of this realm are necessarily borrowed by analogy from our words for the other three orders:

God as a person

The supernatural is by definition the realm of the "ineffable." And language by definition is not suited to the expression of the "ineffable."
(13-16)

(2)Second Analogy

Words : the non-verbal things = Spirit : Matter

The word "transcends" the things it names

the word's "meaning" is not identical with its sheer materiality. There is a qualitative difference between the symbol and the symbolized. A duality of realm is implicit in our definition of man as the symbol-using animal.

animality / symbolicity (16)

to illustrate the point about the way in which the realm of symbolism can effect the sheer motions of a physical body, as manifested by a turn from health to grave illness on the part of a body swayed by symbolism.

symbolic operations can influence bodily processes, the realm of the natural
the symbolic --- the supernatural (17)

(3)Third Analogy

the negative

the word is not the thing. ... But because these two realms coincide so usefully at certain points, we tend to overlook the areas where they radically diverge. We gravitate spontaneously towards naive verbal realism.

The paradox of the negative, then, is simply this: Quite as the word "tree" is verbal and the thing tree is non-verbal, so all words for non-verbal must, by the very nature of the case, discuss the realm of the non-verbal in terms of what it is not. Hence, to use words properly, we must spontaneously have a feeling for the principle of the negative.

(18)

all metaphor involves a similar feeling for the discount.

Bergson's *Creative Evolution*, "The Idea of Nothing" (19)

From the Dramatistic point of view, however, Bergson's observations might be modified at one point. His statement of the case inclines towards the "Scientific" slope. For he begins with the propositional negative, as with a sentence like "It is not...." But Dramatistically (that is, viewing the matter in terms of "action"), one should begin with the hortatory negative, the negative of command, as with the "Thou shalt not's" of the Decalogue.

Existentialist such as Heidegger and Sartre

to reify the negative (20)

"Non-Being" as the contextual ground of "Being"

if language does lead ultimately to this generalized use of the negative, the implications of such an end are present in even pure ordinary thoughts, though in themselves these thoughts possess no such thoroughness. (21)

negative theology (22-23)

(4)Fourth Analogy

The fourth analogy involves the linguistic drive towards a Title of Titles, a logic of entitlement that is completed by thus rising to ever and ever higher orders of generalization.

Imagine the ideal title of a book. An ideal title would "sum up" all the particulars of the book.

unifying principle

The stress in the fourth analogy is not upon this negative element, but upon the search for a title of titles, an over-all term. Insofar as the third and fourth analogies can be treated separately, the third concerns the correspondence between negativity in language and its place in negative theology, while the fourth concerns the nature of language as a process of entitlement, leading in the secular realm towards an over-all title of titles. Such a secular summarizing term would be technically a "god-term," (25)

in reverse direction

one could look at all subclasses as materially "emanating" or "radiating" from this "spiritual source." ... all specialization can be treated as radiating from a Logological center, and all other studies could be said to "radiate" from it, in the sense that all -ologies and -ographies are guided by the verbal. (26)

Logology is also analogous to theology in the sense that, though ideally central, in practice it would be but one particular specialized study, like any other division of the curriculum. (27)

(5)Fifth Analogy

the succession of words in a sentence would be analogous to the "temporal." But the meaning of the sentence is an essence, a kind of fixed significance or definition that is not confined to any of the sentence's parts, but rather pervades or inspirits the sentence

as a whole. Such a meaning is analogous to "eternity."

the meaning is "non-temporal," though embodied (made incarnate) in a temporal series. The meaning in its unity or simplicity "just is." (27)

(6) Sixth Analogy

a notable likeness between the design of the Trinity and the form underlying the "linguistic situation."

the Father / the Son / Holy Spirit

Power Wisdom Love

thing word,name correspondence

the symbolized the symbol conformity, communion (29)

Hegelian dialectic

Coleridge

Joachim of Floris: the relations among coeternal persons of the Trinity are translated into a temporal series, as regards the unfolding of history

shifting back and forth between temporal and logical kinds of sequence,

principle or beginning (33)

Often I have sloganized my position under the name of "Dramatism," because action is so important an aspect of drama, and I define language as a species of action: "symbolic action."

two contrast

Dramatism against Scientism

I mean simply that language in particular and human relations in general can be most directly approached in terms of action rather in terms of knowledge.

approach via epistemological question (38)

action against motion

Dramatism holds that "action" is more inclusive realm, not capable of adequate description in terms of "motion" only. "Action" is to "motion" as "mind" is to "brain." (39)

(2) 宗教学における隠喩・象徴

宮家 準『宗教民俗学』東京大学出版局

竹沢尚一郎『象徴と権力 儀礼の一般理論』勁草書房

脇本平也・柳川啓一編 『現代宗教学2 宗教思想と言葉』東京大学出版会

(3) マクファーグのモデル論

McFague, Sallie [1987] *Models of God. Theology for an Ecological, Nuclear Age*,
Fortress Press

[1993] *The Body of God. An Ecological Theology*, Fortress Press

神学する新しい感受性

神学言語の隠喩的性格

「神学とは構成的で隠喩的なものであるが、それは<非神話論化>を行うのではなく、<再神話論化>を行うのである」(McFague[1987],p.32)。

隠喩・モデルの複数性

「隠喩は常に<である>と<ではない>という性格を持つ。ある主張がなされる場合、それは定義(definition)としてではなく適切な説明(account)としてなされるのである。すなわち、<神は母である>と言うことは、神を母と定義したり、<神>と<母>という用語の同一性を主張したりしているのではなく、我々がどう語ってよいのかわからない事柄を - 神に関連して - 母という隠喩を通して考察していることを示唆しているのである」(ibid.,p.33f.)。

「語りうる最大のことは、<神 - 世界>関係の一定の局面あるいは諸局面がこれこれのモデルによって特定の時間と場所にふさわしい仕方で照らし出されているということなのである」(ibid., p.38f.)。

「隠喩神学は多元的」(ibid.,p.39)である。

隠喩・モデル選択とその条件(伝統と状況)

「相関の方法」の定式(ibid.,p.41)

「最近の四半世紀におけるイエスの譬え解釈が明確に主張しているのは、イエスの譬えが期待と慣習的な道徳的規範とを流動化と混乱を通して転倒させるということである」(ibid.,p.50)。

母・恋人・友としての神(God as Mother,Lover, Friend)