

オリエンテーション - 宗教と科学という問題・問題群 -

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

- 1 - 1: 宗教的問いとしての健康と病
- 1 - 2: 新約聖書と治癒者イエス
- 1 - 3: ドイツ観念論と生の動態
- 1 - 4: ティリッヒの生の現象学
  - 1. 生の多次元的統一性 (6/4)
  - 2. 神学体系における生 (6/25)
- 1 - 5: まとめ (7/2)

第二章: 宗教言語と科学言語

**第一章: 自然の宗教哲学の構想と  
ティリッヒの次元論**

1 - 2: 新約聖書と治癒者イエス

1 - 3: ドイツ観念論と生の動態

1. 生ける自然の象徴性

2. ドイツ観念論の自然哲学

ドイツ観念論の自然哲学

・カント主義的二元論(自然と精神・自由・歴史)を超えて、生きた自然へ。  
シェリング

- ・意識の真の起源を求めて。第一にしてもっとも確実な根本知
- ・自然と精神: 無意識と意識、闇と光、非合理性と合理性  
諸原理の生成過程とそれらの統合

・神表象の展開課程(神統記)と人間における諸原理の現実化の過程との相関性

・自然から精神がいかんして生まれるか(意識の起源史)

人格化のプロセス(非合理的な自然から合理的意識へ)

可能性の現実化(自然の能動性・能動原理)

自然から歴史へ(恣意としての自由)

**1 - 4: ティリッヒの生の現象学**

**1. 生の多次元的統一性**

(1) 生の現象学 生の動態

First of all, there is no definite number of them, for dimensions of life are established under flexible criteria. One is justified in speaking of a particular dimension when the phenomenological description of a section of encountered reality shows unique categorical and other structures. A "phenomenological" description is one which points to a reality as it is given, before one goes to a theoretical explanation or derivation. In many cases that encounter of mind and reality which produces words has prepared the way for a precise phenomenological observation. In other cases such observation leads to the discovery of a new dimension of life or, conversely, to the reduction of two or more assumed dimensions to one. (17)

The particular character of a dimension which justifies its establishment as a dimension can best be seen in the modification of time, space, causality, and substance under its predominance.

(18)

cf. ST3. pp.313-326

ST1. pp.106-108

We use the word "life" in this sense of a "mixture" of essential and existential elements.

(12)

Life was defined as the actualization of potential being. In every life process such actualization takes place. The term "act," "action," "actual," denote a centrally intended movement ahead, a going-out from a center of action. But this going-out takes place in such a way that the center is not lost in the outgoing movement. The self-identity remains in the self-alteration.

So we can distinguish three elements in the process of life: self-identity, self-alteration, and return to one's self. (30)

the first function of life: self-integration

The movement in which centeredness is actualized shall be called the self-integration of life.

the process of actualization does not imply only the function of self-integration, the circular movement of life from a center and back to this center, it also implies the function of producing new centers, the function of self-creation. In it the movement of actualization of the potential, the movement of life, goes forward in the horizontal direction. (30)

under the predominance of self-alteration

Life drives toward the new. (31)

The third direction in which the actualization of the potential goes is in contrast to the circular and the horizontal --- the vertical direction. This metaphor stands for the function of life which we suggest calling the self-transcending function.

cf. remains within the limits of finite life.

this elevation of life beyond itself, the phrase "driving toward the sublime."

a "going beyond limits" toward the great, the solemn, the high

we distinguish the three functions of life: self-integration under the principle of centerdness, self-creation under the principle of growth, and self-transcendence under the principle of sublimity. The basic structure of self-identity and self-alteration is effective in each, and each is dependent on the basic polarities of being: self-integration on the polarity of individualization and participation, self-creation on the polarity of dynamics and form, self-transcendence on the polarity of freedom and destiny. And the structure of self-identity and self-alteration is rooted in the basic ontological self-world correlation.

(31-32)

moral / culture / religion (in the dimension of spirit)  
ambiguities

Friedrich Schleiermacher, *Glaubenslehre* (hrsg. v. Martin Redeker)

Das Leben ist aufzufassen als ein Wechsel von Insichbleiben und  
Aussichheraustreten des Subjekts.      Tun / Wissen / Fühlenü      (18)

In jedem Selbstbewußtsein also sind zwei Elemente, ein Sichselbstsetzen und ein  
Sichselbstnichtsogesezhaben, oder ein Sein, und ein Irgendwiegewordensein;  
(24)

Freiheitgefühl / Abhängigkeitsgefühl

das Ich (Subjekt) - das mitgesetzte Andere / Welt

unser Selbstbewußtsein als Bewußtsein unseres Seins in der

Welt, oder unseres Zusammenseins mit der Welt

schlechthin abhängig, in Beziehung mit Gott

(das schlechthinnige Abhängigkeitsgefühl)

das in diesem Selbstbewußtsein mitgesetzte Woher unseres

empfänglich und selbsttätigen Daseins = Gott      (28)

( 2 ) ヘーゲル論との関わりで

芦名定道 「前期ティリッヒとヘーゲル」

( 組織神学研究所 『パウル・ティリッヒ研究』 聖学院大学出版会 1999 年 )

G.W.F.Hegel, *Frühe Schriften* (Werke in zwanzig Bänden 1), Suhrkamp Verlag

Paul Tillich, *Vorlesung über Hegel* (Frankfurt 1931/32), ENGW. VIII (1995), De Gruyter

die Liebe als Einheit von Subjekt und Objekt und Überwindung dieses Gegensatzes

(205)

Liebe ist das Leben als Verdoppeltes und Einheit dieser Verdoppelung. Das Gefühl  
erweist sich also jetzt einfach als das Leben, das sich als Leben hat. Das sich selbst  
lebende Leben ist die Liebe. Das Leben *ist* nicht nur, sondern es *hat* sich als seines; und  
dieses ist das Gefühl des Legendigen.      (197)

Der Dreiakt: unmittelbare Einheit, Entgegensetzung, vermittelte Einheit.      (199)

Das Leben hat von der unentwickelten Einheit aus, durch die Bildung den Kreis zu  
einer vollendeten Einigkeit durchlaufen;      (209)

ヘーゲルの影響とその問題性

Theodore Hiebert, *The Jahwist's Landscape. Nature and Religion in Early Israel*, Oxford University Press 1996

山崎純 「宗教の実現は宗教の終焉である」

(加藤尚武編 『ヘーゲルを学ぶ人のために』世界思想社 2001年)

(3) 生の多次元性(構造)・生の自然哲学

The result of these considerations is that the metaphor "level" (and such similar metaphor as "stratum" or "layer") must be excluded from any description of life processes. It is my suggestion that it be replaced by the metaphor "dimension," together with correlative concepts such as "realm" and "grade." The significant thing, however, is not the replacement of the one metaphor by another but the changed vision of reality which such replacement expresses. (15)

the inorganic dimension / the organic(biological) / the psychological / the spirit-the historical

the multi-dimensional unity of life (12)

cf. reductionism, dualism (hierarchy)

The metaphor "dimension" is also taken from the spatial sphere, but it describes the difference of the realms of being in such a way that there cannot be mutual interference; depth does not interfere with breadth, since all dimensions meet in the same point. They cross without disturbing each other; there is no conflict between dimensions. ... they are consequences of the ambiguity of all life processes. (15)

the dimension of the organic is essentially present in the inorganic; its actual appearance is dependent on conditions the description of which is the task of biology and biochemistry. (20)

The actualization of a dimension is a historical event within the history of the universe, but it is an event which cannot be localized at a definite point of time and space. In long periods of transition the dimensions, metaphorically speaking, struggle with each other in the same realm. ... If we define man as that organism in which the dimension of spirit is dominant, we cannot fix a definite point at which he appeared on earth. (26)

all dimensions are always real, if not actually, at least potentially. A dimension's actualization is dependent on conditions which are not always present.

the first condition for the actualization of some dimensions of life is that others must already have been actualized. (16)

(4) 補足

Sallie McFague, *Super, natural Christians. How we should love nature*, Fortress Press 1997

My suggestion is that we should relate to the entities in nature in the same basic way that we are supposed to relate to God and other people.

We read in Genesis that God looked at creation and said: "It is good"---- not good for people or even for God, but just good. We should say the same thing. If we did so, we would simply be extending Christianity's own most basic model, the subject-subjects one, to nature. (1)

The ecological model says that the self only exist in radical interrelationship and interdependence with other and that all living and nonliving entities exist somewhere on this continuum. In other words, everything is in some sense a "subject" ---- an entity that has a center, a focus, an intention in itself, for itself (often an unconscious one), but it also at the same time in radical relationship with others. (2)

cf. The basic model in the West for understanding self, world, and God has been "subject" versus "object." Whatever we know, we know by means of this model: I am the subject knowing the world (nature), other people, and God as objects.

nature has become the object par excellence. nothing but object (7)

hierarchical dualism: male/female, straight/gay, whites/people of color,

The first named is the subject, the second the object. Objects are "things" (8)

If "Christian" has many meanings, "nature" has more.

there will be many views of what nature is, depending on different historical, cultural, geographical, political. economic, and personal contexts.

In other words, nature is not one thing, but many things. (17)

nature is constructed by us. (20)

the big answer, the worldview

the medieval picture, the Newtonian view of nature, ecological model

the ecological, evolutionary

understanding of nature

the small answer, nature in the near neighbor

seeing the face of Christ in a suffering human sister or brother (23)

In sum, a Christian nature spirituality is Christian praxis extended to nature. It is becoming sensitive to the natural world, acknowledging that we live in this relationship as we do also in the relationships with God and other people. It means extending the way we respond to God and other people --- as subjects and not as objects --- to the natural world.

as valuable in itself, as a "subject" (25)

Simone Weil deepens the meaning of pay attention with her comment that "absolute

attention is prayer." She does not say that prayer is absolute attention, but that absolute attention is prayer. By paying attention to something she says, we are, in fact praying.

We are asking the question, how should a Christian love nature ? The answer emerging is that we must pay attention --- detailed, careful, concrete attention --- to the world that lies around us but is not us. (29)

two very different ways of seeing the world (30)

"the loving eye" versus "the arrogant eye." (32)

The arrogant eye simplifies in order to control, denying complexity, since it cannot control what it cannot understand. (33)

good for me and their human beings

the distant eye, the arrogant eye, the eye that can objectify the world. This eye lies behind the Western scientific understanding of objectivity.

Feminists and others have criticized this view of objectivity, seeing it as a mask for Western male privilege as well as for technological exploitation of women and nature.

(36)

it suggests a different basic sensibility for all our knowing and doing and a different kind of knowing and doing. (37)

a historical overview: the medieval model / the Enlightenment / the ecological model

The medieval picture was a sacred world order uniting God, human beings, and nature into a coherent whole through a complex network of interconnections.

The medieval picture of the world was structured on a vertical grid of decreasing value: God was at the top (in heaven), followed by the angels (49)

While this unified world order is not credible to most of us today, there is another kind of radical relationality and interconnection among all things that is possible for us: ecological interdependence. It has many of the benefits of the medieval sacred order, for it is, as that was, a functional cosmology.

It is hard to imagine individuality and unity in a more radical way. The medieval understanding of unity did not preserve individuality as well. It was based on a symbolic ontology: the assumption that all things participate in the ground of being and hence symbolize one another due to ontological similarities. (51)

The Great Chain of Being, Hildegard of Bingen, emblemism

Francis of Assisi, a step beyond emblemism

a step toward appreciating things in themselves

the willingness to let things be

toward seeing nature as intrinsic subject (55-57)

清水博 『生命を捉えなおす 増補版』中公新書 1990(1978)

- (1) 生きている状態は、特定の分子や要素があるかないかということではなく、多くの分子や要素の集合体(マクロな系)が持つ、グローバルな状態(相)です。
- (2) 生きている状態にある系は、高い秩序を自ら発現し、それを維持する能力を持っています。
- (3) その秩序は結晶にみられるような静的秩序ではなく、動的秩序であり、これから説明していくようにその秩序を安定に維持するためには、エネルギーや物質の絶えざる流れを必要とします。

(99頁)