

第三章：形而上学再考**3 - 4：形而上学の可能性**

1. ホワイトヘッド哲学へのアプローチ
2. ホワイトヘッドの形而上学の枠組み
3. ホワイトヘッドと宗教論
4. プロセス神学とキリスト教思想

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EXKURS2 - 1: 6/2

EXKURS2 - 2: (6/27)

2. ホワイトヘッドの形而上学の枠組み**2 - 1: プロセスとしての現実的存在**

- 現代科学の实在理解とその一般化
 一切の实在は相互作用連関の内にある
 現実的存在の構造: 現実態は両極的である
 現実的存在の時間構造: 時空的連続体としての現実的存在
 現実的实在はプロセスである
 感取と決断
 主体的目的(the subjective aim)

2 - 2: 現実的存在の系列・社会**(1) 持続とエポック的時間**

1. 現実的存在は持続において、その同時的世界を開く
2. 過去から現在、現在から未来への移行が、自然界の連続性を基礎づける
3. エポック的時間

(2) 系列と社会、秩序、永遠的客体

1. 現実の重層構造
2. 現実の種類(タイプ): 無機的 / 植物 / 動物 / 人間(126-128) 次元論への展開

諸機会のグループ化(grouping of occasions): nexus(系列)、society(社会)

3. 系列: 空間的と時間的: 相互内在性(mutual immanence)
4. 社会: あるタイプの社会的秩序を例示あるいは分与している系列
 構造をもった社会(structured society) / 粒子的社会(corpuscular society) / 継起的
 秩序を有する人格的社会(personal society)
5. 諸社会の重層的構造
 電磁的諸機会の社会(電子や陽子などの電磁的諸機会で構成される) /

6. 永遠的客体化

(3) 外延的連続体: 世界の創造的前進の根底に横たわっている

1. 無限な分割可能性(indefinite divisibility)と無際限な延長(unbounded extension)
2. 現実的存在が外延的連続体を原子化する、この原子化が時間化。
3. 共通世界の連帯性

This extensive continuum is one relational complex in which all potential objectifications find their niche. It underlies the whole world, past, present, and future.... a complex of entities united by the various allied relationships.... The notion of a 'continuum' involves both the property of indefinite divisibility and the property of unbounded extension.... This extensive continuum expresses the solidarity of all possible standpoints throughout the whole process of the world. (82)

Actual entities atomize the extensive continuum. This continuum is in itself merely the potentiality for division; an actual entity effects this division. (83)

this atomization takes the special form of the 'epochal theory of time.'

(84) the extensive space-time continuum is the fundamental aspect of the limitation laid upon abstract potentiality by the actual world. A more complete rendering of this limited, 'real' potentiality is the 'physical field.' (97)

< 外延的連続体・コメント >

・宇宙波動方程式によって記述され、その都度の観測(現実的存在の生成)において、時 空化する。確率的可能的存在。

・宇宙の連帯性の基礎としての外延的連続体

・システム論: 系列 - 社会

3. ホワイトヘッドと宗教

(1) 宇宙論的構図(目的論的な世界の創造過程)

自然科学から一般化 形而上学

この枠組み内に、宗教はいかに位置づけられるのか

創造性 / 神 / 永遠的客体 / 外延的連続体

目的因 / 作用因 / 形相因 / 質料因

プラトンの『ティマイオス』における「神」

(2) 神の本性の三重性

1. 神も一つの現実的存在である

In the first place, God is not to be treated as an exception to all metaphysical principle, involved to save their collapse. He is their chief exemplification. (405)

2. 神の本性の三つのアスペクト(一つの現実的存在としての全体的な神の、相互に独立で関連した仕方): 原初的本性、結果的本性、自己超越的本性

原初的本性: 概念的抱握

結果的本性: 自然的抱握

三重の本性: 神は世界に依存し、世界から独立であり、世界に働きかける

In the case of the primordial actual entity, which is God, there is no past. Thus the ideal realization of conceptual feeling takes the precedence. God differs other actual entities if the fact that Hume's principle, of the derivative character of conceptual feelings, does not hold for him. There is still, however, the same threefold character: (i) The 'primordial nature' of God is the concrescence of an unity of conceptual feelings, including among their data all eternal objects. The concrescence is directed by the subjective aim, that the subjective forms of the feelings shall be such as to constitute the eternal objects into relevant lures of feeling severally appropriate for all realizable basic conditions. (ii) The 'consequent nature' of God is the physical prehension by God of the actualities of the evolving universe. This primordial nature directs such perspectives of objectification that each novel actuality in the temporal world contributes such elements as it can to a realization in God free from inhibitions of intensity by reason of discordance. (iii) The 'superjective' nature of God is the character of the pragmatic value of his specific satisfaction qualifying the transcendent creativity in the various temporal instances.

This is the conception of God, according to which he is considered as the outcome of creativity, as the foundation of order, and as the goal towards novelty. 'Order' and 'novelty' are but the instruments of his subjective aim which is the intensification of 'formal immediacy.'

(105-106)

Thus, analogously to all actual entities, the nature of God is dipolar. He has a primordial nature and a consequent nature. The consequent nature of God is conscious; and it is the realization of the actual world in the unity of his nature, and through the transformation of his wisdom. The primordial nature is conceptual, the consequent nature is the weaving of God's physical feelings upon his primordial concept.

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原初的本性(「神から世界へ」1 - 働きかけ・誘因)

3. 永遠的諸客体とそれを現実化する現実的存在との関係性

永遠的客体と外延的連続体から時空的連続体・現実的存在の社会の形成という観点での神の役割、形相によって質料を限定し、現実の世界を構築する

4. 永遠的諸客体の相互の関連性

神による永遠的諸客体の非時間的評価が、時間的世界の経過に先立って非派生的になされる

5. 最初の主体的目的を供給、説得的誘因(persuasive lure)

現実的存在の合生過程を導いてゆくのが、神の原初的本性から直接導き出される主体的目的、理想的な完全性の実現への衝動

6 . 外延的連続体の諸現実的存在による原子化が、時空的連続体に結果する。
外延的連続体の原子化、選択的制限は神の決断にもとづく

Viewed as primordial, he is the unlimited conceptual realization of the absolute wealth of potentiality. ... In this aspect, he is not before all creation, but with all creation.... His feelings are only conceptual and so lack the fullness of actuality. ... He is the unconditioned actuality of conceptual feeling at the base of things; so that, by reason of this primordial actuality, there is an order in the relevance of eternal objects to the process of creation. His unity of conceptual operations is a free creative act, untrammelled by reference to any particular course of things.

His conceptual actuality at once exemplifies and establishes the categoreal conditions. The conceptual feelings, ..., exemplify in their subjective forms their mutual sensibility and their subjective unity of subjective aim. He is the lure for feeling, the eternal urge of desire. (405-406)

In the mere extensive continuum there is no principle to determine what regional quanta shall be atomized, so as to form the real perspective standpoint for the primary data constituting the basic phase in the concrescence of an actual entity. The factors in the actual world whereby this determination is effected will be discussed at later stage of this investigation. They constitute the initial phase of the 'subjective aim.' This initial phase is a direct derivative from God's primordial nature. In this function, as in every other, God is the organ of novelty, aiming at intensification. (83)

結果的本性(「世界から神へ」)

展開する宇宙の諸現実的存在の神による自然的抱握

神の本性は世界の創造的前進の結果としてある。

神による世界の自然的抱握は選択的であり、あるものは消極的抱握を通して神から排除される(= 神の審判)

But God, as well as being primordial, is also consequent. He is the beginning and the end. He is not the beginning in the sense of being in the past of all members. He is the presupposed actuality of conceptual operation, in unison of becoming with every other creative act. Thus by reason of the relativity of all things, there is a reaction of the world on God. The completion of God's nature into a fulness of physical feeling is derived from the objectification of the world in God. He shares with every new creation its actual world; and the concrescent creature is objectified in God as a novel element in God's objectification of that actual world. This prehension into God of each creature is derived with the subjective aim, and clothed with the subjective form, wholly derivative from his all-inclusive primordial valuation. God's conceptual nature is unchanged, by reason of its final completedness. But his derivative nature is consequent upon the creative advance of

the world.

(406-407)

The image --- and it is but an image --- the image under which this operative growth of God's nature is best conceived, is that of a tender care that nothing be lost.

The consequent nature of God is his judgement on the world. He saves the world as it pass into the immediacy of his own life. It is the judgement of a tenderness which loses nothing that can be saved. It is also the judgement of a wisdom which uses what in the temporal world is mere wreckage. Another image which is also required to understand his consequent nature, is that of his infinite patience..... God's role is not the combat of productive force with productive force, of destructive force with destructive force; it lies in the patient operation of the overpowering rationality of his conceptual harmonization. He does not create the world, he saves it; or, more accurately, he is the poet of the world, with tender patience leading it by his vision of truth, beauty, and goodness.

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the completion of God's primordial nature by the derivation of his consequent nature from the temporal world.

The consequent nature of God is the fluent world become 'everlasting' by its objective immortality in God.

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自己超越的本性(「神から世界へ」2 - 世界への内在)
神が自らを後続する現実的存在に与件として与えること
ホワイトヘッドの神の特徴

(3) 神と世界の逆対応

神と世界の逆対応ともいうべき力動的な関係

神に関しては原初的本性が優先、他の現実的存在の場合は過去によって与えられたという性格から出発

神は能動から受動へ、世界は受動から能動へ展開する

God and the World are the contrasted opposites in terms of which Creativity achieves its supreme task of transforming disjoined multiplicity, with its diversities in opposition, into concrescent unity, with its diversities in contrast.

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Thus, by reason of his priority of appetition, there can be but one primordial nature for God; and, by reason of their priority of enjoyment, there must be one history of many actualities in the physical world.

God and the World stand over against each other, expressing the final metaphysical truth that appetitive vision and physical enjoyment have equal claim to priority in creation.

(410) Opposed elements stand to each other in mutual requirement. In their unity, they inhibit or contrast. God and the World stand to each other in this opposed requirement. God is the infinite ground of all mentality, the unity of vision seeking physical multiplicity. The World is the multiplicity of finites, actualities seeking a perfected unity.

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(4) 万有在神論(ハーツホーン)

神は永遠的恒常的であるとともに時間的流転的、世界超越的であるとともに世界内在的、世界に含まれるとともに世界を含む、人格的存在者である

It is as true to say that God is permanent and the World fluent, as that the World is permanent and God is fluent.

It is as true to say that God is one and the World Many, as that the World is one and God many.

It is as true to say that the World is immanent in God, as that God is immanent in the World.

It is as true to say that God transcends the World, as that the World transcends God.

It is as true to say that God creates the World, as that the World creates God.

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(5) コメント

・三位一体論との関わり、なぜ神は人格的でなければならないのか ?

哲学者の神:形而上学的な神論

科学と神的原理との関連性は議論できているが、しかし、それは宗教的神あるいは神学とどのような連関にあるのか

・キリスト教、ギリシャ、仏教などの諸思想との関わり

three strains of thought emerge which, amid many variations in detail, respectively fashion God in the image of an imperial ruler, God in the image of the personification of moral energy, God in the image of an ultimate philosophical principle.

The three schools of thought can be associated respectively with the divine Caesars, the Hebrew prophets, and Aristotle. But Aristotle was antedated by Indian, and Buddhist, thought; ... There is, however, in the Galilean origin of Christianity yet another suggestion which does not fit very well with any of the three main strands of thought.

(404) Conceptual experience can be infinite, but it belongs to the nature of physical experience that it is finite. An actual entity in the temporal world is to be conceived as originated by physical experience with its process of completion motivated by consequent, conceptual experience initially derived from God. God is to be conceived as originated by conceptual experience with his process of completion motivated by consequent, physical experience, initially derived from the temporal world. (407)

This is the notion of redemption through suffering, (412)

God is the great companion --- the fellow-sufferer who understands. (413)