

第三章：形而上学再考**3 - 4 : 形而上学の可能性**

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EXKURS2: 6/2, EXKURS 3: 6/30

1. ホワイトヘッド哲学へのアプローチ

* Alfred North Whitehead, 1861-1947: 数学基礎論から科学哲学、そして形而上学へ

『数学原理』、『自然認識の諸原理』、『自然という概念』、『相対性原理』

Science and the Modern World, 1925*Religion in the Making*, 1926*Process and Reality. An Essay in cosmology*, 1929 (1969)*Adventures of Ideas*, 1933

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< Process and Reality >

Part I: The Speculative Scheme

I: Speculative Philosophy

II: The Categoreal Scheme

III: Some Derivative Notions

Part II: Discussions and Applications

Part III: The Theory of Prehension

Part IV: The Theory of Extension

Part V: Final Interpretation : I: The Ideal Opposites II: God and the World

< 基本命題 >

Speculative Philosophy is the endeavour to frame a coherent, logical, necessary system of general ideas in terms of which every element of our experience can be interpreted. (5)

The true method of discovery is like the flight of an aeroplane. It starts from the ground of particular observation; it makes a flight in the thin air of imaginative generalization; and it again lands for renewed observation rendered acute by rational interpretation. The reason for the success of this method of imaginative rationalization is that, when the method of difference fails, factors which are constantly present may yet be observed under the influence of imaginative thought. (7)

< *Process and Reality*の読解について >

The truth itself is nothing else than how the composite natures of the organic actualities of the world obtain adequate representation in the divine nature.

the consequent nature of God, ontological principle (16)

< 形而上学の方法 = 一般化の方法 >

the method of generalization, the philosophy of organism

(1)より高次の一般性へ(終わりなき前進とそのつどの定式化の試み)

経験の事実によって前提とされる一般的観念、自明性を越える

形而上学的志向性(全体へ、宗教と科学)

(2)数学との対比、抽象化の問題(二つの誤謬)

(3)一般化と経験への適応(検証):合理主義と経験主義の統合

(4)枠組みの構築と想像力、訓練された本能

(5)知の体系性

In this description of philosophic method, the term 'philosophic generalization ' has meant 'the utilization of specific notions, applying to a restricted group of facts, for the divination of the generic notions which apply to all facts.'

(8)

logical perfection, coherence,

incoherence (the arbitrary disconnection of first principles)

Descartes' two kinds of substance, corporeal and mental

the chief error in philosophy is overstatement. The aim at generalization is sound, but the estimate of success is exaggerated. There are two main forms of such overstatement. One form is what I have termed elsewhere, the 'fallacy of misplaced concreteness.'

neglecting the degree of abstraction involved when an actual entity is

considered merely so far as it exemplifies certain categories of thought. (10)

The other form of overstatement consists in a false estimate of logical procedure in respect certainty. (10-11)

the unfortunate notion that its method is dogmatically to indicate premises which are severally clear, distinct, and certain; and to erect upon those premises a deductive system of thought.

Philosophy has been misled by the example of mathematics;

The verification of a rationalistic scheme is to be sought in its general success, and not in the peculiar certainty, or initial clarity, of its first principles. (11)

Metaphysical categories are not dogmatic statements of the obvious; they are tentative formulations of the ultimate generalities.

The scheme is true with unformulated qualifications, exceptions, limitations, and new interpretations in terms of more general notions. We do not yet know how to recast the

scheme into a logical truth. But the scheme is a matrix from which true propositions applicable to particular circumstances can be derived. We can at present only trust our trained instincts as to the discrimination of the circumstances in respect to which the scheme is valid. (11)

progress is always a transcendence of what is obvious.

Rationalism is an adventure in the clarification of thought, progressive and never final. But it is an adventure in which even partial success has importance. (12)

The study of philosophy is a voyage towards the larger generalities.

Thus one aim of philosophy is to challenge the half-truths constituting the scientific first principles. The systematization of knowledge cannot be conducted in watertight compartments. All general truths condition each other.

The primary method of mathematics is deduction; the primary method of philosophy is descriptive generalization. (13)

One practical aim of metaphysics is the accurate analysis of proposition; not merely of metaphysical propositions, but of quite ordinary propositions.... The one genus of facts which constitutes the field of some special science requires some common metaphysical presupposition respecting the universe. (15)

The technical language of philosophy represents attempts of various schools of thought to obtain explicit expression of general ideas presupposed by the facts of experience. (15)

The only possible procedure is to start from verbal expressions.... But no language can be anything but elliptical, requiring a leap of the imagination to understand its meaning in the relevance to immediate experience. (16)

Philosophy is the self-correction by consciousness of its own initial excess of subjectivity. (18)

The task of philosophy is to recover the totality obscured by the selection.

Philosophy frees itself from the taint of ineffectiveness by its close relations with religion and with science, natural and sociological. It attains its chief importance by fusing the two, namely religion and science, into one rational scheme of thought.

This demand for an intellectual justification of brute experience has also been the motive power in the advance of European science. In this sense scientific interest is only a variant form of religious interest. (19)

the assertion that empirically the development of self-justifying thoughts has been achieved by the complex process of generalizing from particular topics, of imaginatively schematizing the generalizations, and finally by renewed comparison of the imagined scheme with direct experience to which it should apply. (20)

Speculative boldness / complete humility before logic, and before fact.

The useful function of philosophy is to promote the most general systematization of civilized thought. (21)

2 . ホワイトヘッドの形而上学の枠組み

This chapter (Part 1, chapter 2) contains an anticipatory sketch of the primary notions which constitute the philosophy of organism. The whole of the subsequent discussion in these lectures has the purpose of rendering this summary intelligible, and of showing that it embodies generic notions inevitably presupposed in our reflective experience..... Four notions

actual entity, prehension, nexus, ontological principle (22)

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

無機物と有機体の間に質的相違を設定せず、両者を包括する一般的な实在理解を試みる。

The categories(scheme) :

I. The Category of the Ultimate

II. Categories of Existence.

III. Categories of Explanation

IV. Categorical Obligations (25)

we see that this metaphysical description of the simplest elements in the constitution of actual entities agrees absolutely with the general principles according to which the notions of modern physics are framed. ... But the general principles of physics are exactly what we should expect as a specific exemplification of the metaphysics required by the philosophy of organism. ... Science should investigate particular species, and metaphysics should investigate the generic notions under which those specific principles should fall.

(137)

一切の实在は相互作用連関の内にある

actual entity: the final real thing (23)

the 'principle of relativity'

it belong to the nature of a 'being' that it is a potential for every 'becoming.' (27)

the problem of the solidarity of the universe (71)

The philosophy of organism abolishes the detached mind. Mental activity is one of the modes of feeling belonging to all actual entities in some degree, but only amounting to conscious intellectuality in some actual entities. (71)

現実的存在の構造: 現実態は両極的である

環境に限定される

作用因、機械論的

自然的極

自らを形成する

目的因、目的論的

精神的極

二つの極の総合 = 合成(concrescence)

Each actuality is essentially bipolar, physical and mental, and the physical inheritance is essentially accomplished by a conceptual reaction partly conformed to, and partly introductory of, a relevant novel contrast, but always introducing emphasis, valuation, and purpose. The integration of the physical and mental side into a unity of experience is a self-formation which is a process of concrescence, and which by the principle of objective immortality characterizes the creativity which transcends it. (128)

One task of a sound metaphysics is to exhibit final and efficient causes in their proper relation to each other. (101)

現実的存在の時間構造

環境: 宇宙の全体との普遍的相関性、遠近法的に宇宙を映す

自然的把握

過去(環境的過去)

自己: 新しさの創造、諸可能性を自然的なものの中に現実化する、諸可能性の受容

概念的把握

ex: 永遠的客体: 自由、平和、平等

未来(主体的目的)

総合: 現在

時空的連続体としての現実的存在

A forest is the triumph of the organisation of mutually dependent species.

Every organism requires an environment of friends, partly to shield it from violent changes, and partly to supply it with its wants. The Gospel of Force is incompatible with a social life. By force, I mean antagonism in its most general sense.

Almost equally dangerous is the Gospel of Uniformity. The differences between the nations and races of mankind are required to preserve the conditions under which higher development is possible. (Whitehead[1925], pp. 206-207)

the solidarity of the universe (71)

by way of employing a term devoid of misleading suggestions, I use the phrase 'eternal object' for what in the preceding paragraph of this section I have termed a 'Platonic form.' (58)

eternal object, as in God's primordial nature, constitute the Platonic world of ideas. (60)

現実的実在はプロセスである

・自己創造的プロセス・有機的プロセス(合成concrescence) = 世界の形成過程への寄与

自己創造を通じた世界創造

創造性(Creativity)、神、永遠的客体(eternal objects)

This account enables us to conceive the stage of consciousness as a prolongation of

the stage of supplementation. The concrescence is an individualization of the whole universe.... consciousness is evidently only a further exhibition of this stage of supplementary feeling. Conceptual feelings do not necessarily involve consciousness.

(191)

The universe is thus a creative advance into novelty. The alternative to this doctrine is a static morphological universe.

(260)

'Creativity' is the universal of universals characterizing ultimate matter of fact. It is that ultimate principle by which the many, which are the universe distinctively, become the one actual occasion, which is the universe conjunctively. It lies in the nature of things that the many enter into complex unity.

'Creativity' is the principle of novelty. ... Thus 'creativity' introduces novelty into the content of the many....The 'creative advance' the 'principle of novel togetherness' is the ultimate notion embodied in the term of 'concrecence.'

(26)

・生成から存在へ:現実的存在の三重の性格

1. 過去の世界によって与えられたという性格

把握(prehension): 客体に関心(concern)を持つこと、感取(feeling)

2. 因果的に限定されながら、ある目的観念を未来において実現するという性格

合成過程: 自己原因的、主体

満足(satisfaction): 主体的目的に実現

3. 後続する現実的存在に対して自らを客体的存在として与える

自らを超えて自らを他者に与える: surperject

因果的に客体化される、存在となる

Thus an actual entity has a three-fold character: (i) it has the character 'given' for it by the past; (ii) it has the subjective character aimed at in its process of concrescence; (iii) it has the superjective character, which is the pragmatic value of its specific satisfaction qualifying the transcendent creativity.

(105)

the process of concrescence is its own reason for the decision in respect to the qualitative clothing of feelings. It is finally responsible for the decision...

causa sui

(106)

感取と決断

・感取: 情緒的トーン(the emotional tone)の客体から主体への移行(エネルギーの流れ)

自然的把握: 単純な(自然的パターンの再演 連続性) / 混成的な

概念的把握

積極的 / 消極的

・合成過程: 呼応的局面 - 順応的感取

補完的局面 - 概念的感取

満足 - 比較的感取

・最初の与件

遠近法: 決断 = 切り離し(cutting off)、超越的決断
客体的与件 精神的極での統合過程、内在的決断

(xi) That every prehension consists of three factors: (a) the 'subject'
(b) the 'datum'
(c) the 'superjective form'

data (actual entities): the physical prehension

eternal objects: the conceptual prehension

(xii) That there are two species of prehensions: (a) 'positive prehensions' which are termed 'feelings,' and (b) 'negative prehensions' which are said to 'eliminate from feeling.'
(28)

The four stages constitutive of an actual entity

datum, process, satisfaction, decision

The two terminal stages have to do with 'becoming' in the sense of the transition from the settled actual world to the new actual entity relatively to which that settlement is defined.
(173-174)

In 'transcendent decision' there is transition from the past to the immediacy of the present; and in 'immanent decision' there is the process of acquisition of subject form and the integration of feelings. ... This word 'feeling' is a mere technical term; but it has been chosen to suggest that functioning through which the concrescent actuality appropriates the datum so as to make it its own.
(190)

there are four modes of functioning whereby an eternal object has ingression into the constitution of an actual entity: (i) as dative ingression, (ii) conformal physical feeling, (iii) in conceptual feeling, (iv) in comparative feeling.
(191)

The physical feeling is feeling a real fact; the conceptual feeling is valuing an abstract possibility.
(321)

主体的目的(the subjective aim): 強制力として働くのではない

ユニークで決定的な機能を伴った感取

概念的諸感取の主体的諸形式を決定する

満足の統一を求める

プロセス全体に目的論的統一を与える

In this way the decision derived from the actual world, which is the efficient cause, is completed by the decision embodied in the subjective aim which is the final cause.
(322-323)

it is the lure for feeling.

(103)