

第三章：形而上学再考**3 - 4 : 形而上学の可能性**

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| 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 | 6/23 |
| 4. プロセス神学とキリスト教思想 | 7/7 |

EXKURS2 - 1: 6/2

EXKURS2 - 2: 10/6(or 7/14)

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

actual entity(the final real thing) / the 'principle of relativity'

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 = 合生(concrescence)

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

過去(環境的過去)・自然的抱握 / 未来(主体的目的)・概念的抱握(新しさの創造) / 現在・

合生

現実的实在はプロセスである(自己創造を通じた世界創造)

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

・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

抱握(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

合生過程: 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(自己超越体)

因果的に客体化される、存在となる

1, 3: 他との連関・連帯、2: 個としての自由・自己原因

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)
 - 自然的抱握:単純な(自然的パターンの再演 連続性) / 混成的な
 - 概念的抱握
 - 積極的 / 消極的
- ・合生過程: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):強制力として作用するのではなく、促し・誘因となる

ユニークで決定的な機能を伴った感取
個別性を可能になる
概念的諸感取の主體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)

<問題>

1. 現実的存在の多様な形態の理解
物質 / 生命 / 心 / 精神、一と多
2. 自己同一性の理解: 持続
3. 神の位置づけ (次回)
4. 因果的相互作用から知覚論への展開 (省略)

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
Aは「今、ここ」(Aにとっての場所)で、他のもろもろの現実的存在を抱握する。
・過去のなものの現在への内在:
・現在から未来への移行:
3. エポック的時間: 持続は計測される時間ではなく、生きられた時間
個体性が実現されると、それを自己を超えて客体化される。
同時的世界におけるもろもろの現実的存在は相互に因果的に独立。そこに自由がある。

A 'duration' is a locus of actual occasions, such that (a) any two members of the locus are contemporaries, and (b) that any actual occasion, not belonging to the duration, is in the causal past or causal future of some members of the duration. A duration is a complete locus of actual occasions in 'unison of becoming,' or in 'concrecent unison.' It is the old-fashioned 'present state of the world.'

(375)

(ix) The Category of Freedom and Determination. The concrecence of each individual actual entity is internally determined and is externally free.

(33)

The vast causal independence of contemporary occasions is the preservative of the elbow-room within the Universe.

(Whitehead[1933], p.195)

(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: 相互内在性(mutual immanence)
 - 空間的系列: 諸機会が相互に、同時に(因果的独立性という対称的關係において)、グループ化される幾組かを含む場合
 - 時間的系列: それらが時間的な前後関係において、継起的にグループ化される場合
 - 時空的系列: 動物の身体
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) / 幾何学的社会 / 四次元的な時空連続体 / 外延的連続体(extensive continuum)
6. 永遠的客体化: 個的本質と關係的本質(他のすべての永遠的客体和内に連関)

<nexus>

Any set of actual occasions are united by the mutual immanence of occasions, each in the other. To the extent that they are united they mutually contain each other. Evidently this mutual immanence and constraint of a pair of occasions is not in general a symmetric relation. For, apart from contemporaries, one occasion will be in the future of the other. Thus the earlier will be immanent in the later according to the mode of efficient causality, and the later in the earlier according to the mode of anticipation, as explained above. Any set of occasions, conceived as thus combined into a unity, will be termed a nexus.

(Whitehead[1933],p.197)

<society>

The notions of 'social order' and of 'personal order' cannot be omitted from this preliminary sketch. A 'society,' in the sense in which that term is here used, is a nexus with social order; and an 'enduring object,' or 'enduring creature,' is a society whose social order has taken the special form of 'personal order.'

A nexus enjoys 'social order' where (i) there is a common element of form illustrated in the definiteness of each of its included actual entities, and (ii) this common element of form arises in each member of the nexus by reason of the conditions imposed upon it by its prehensions of some other members of the nexus, and (iii) these prehensions impose that condition of reproduction by reason of their inclusion of positive feelings of that common form.

The common element of form is simply a complex eternal object exemplified in each

member of the nexus.

A nexus enjoys 'personal order' when (a) it is a 'society,' and (b) when the genetic relatedness of its members orders these members 'serially.'... the nexus forms a single line of inheritance of its defining characteristic. Such a nexus is called 'enduring object.'

(39-40)

An ordinary physical objects, which has temporal endurance, is a society. (40)

A nexus which (i)enjoys social order, and (ii)is analysable into strands of enduring objects may be termed a 'corpuscular society.'

(41)

In any of these senses, the term 'order' evidently applied to the relations among themselves enjoyed by many actual entities which thereby form a society. ... self-sustaining.... a society is more than a set of entities.... The members of the society are alike... This likeness consists in the fact that (i)a certain element of 'form' is a contributory component to the individual satisfaction of each member of the society; and that (ii)the contribution by this element to the objectification of any other member of the society for prehension by other members promotes its analogous reproduction in the satisfactions of those other members. ... 'defining characteristic' shared by its members.

(107)

a more important character of order would have been that complex character in virtue of which a man is considered to be the same enduring person from birth to death. Also in this instance the members of the society are arranged in a serial order by their generic relation. Such a society is said to possess 'personal order.'

<layers>

Thus a society is, for each of its members, an environment with some element of order in it, persisting by reason of the genetic relations between its own members. Such an element of order is the order prevalent in the society.

But there is no society in isolation. Every society must be considered with its background of a wider environment of actual entities,... layers of social order. (108)

the phrase 'cosmic epoch' is used to mean that widest society of actual entities whose immediate relevance to ourselves is traceable. This epoch is characterized by electronic and protonic actual entities,...

(109)

the hierarchy of societies composing our present epoch. (115)

extensive continuum / geometric society / electromagnetic society

It is obvious that the simple classification of societies into 'enduring objects,' 'corpuscular societies,' and 'noncorpuscular societies,' requires amplification. The notion of a society which includes subordinate societies and nexus with a definite pattern of structural inter-relations, must be introduced. Such societies will be termed 'structured.'

(117-118)

a molecule is a subordinate society in the structured society which we call the 'living cell.'
(118)

(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)

4. 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

量子の波動性(波動法的式によって記述される確率的存在)

観測によって粒子的に見いだされる(波束の収束)

5. 宇宙の連帯性の基礎としての外延的連続体
6. システム論における展開